

מסכת גיטין • דף י"ח ע"ב

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THE SUGYA

In this daf, we continue our deep dive into the halachos of a get that was not signed immediately after it was written. We begin by exploring the machlokes between Rabbi Yohanan and Rabbi Shimon regarding whether we are choshesh that the husband appeased his wife during a delay in signing, which would invalidate the get. The Gemara then transitions into a fascinating discussion regarding a husband who instructs a group of ten men to write and sign a get for his wife, analyzing the nature of their signatures.

We will learn the fundamental machlokes between Rabbi Yohanan and Reish Lakish on this matter. Rabbi Yohanan holds that only two act as actual witnesses while the rest sign merely to fulfill the husband's stipulation, whereas Reish Lakish holds that all of them are meant to function as witnesses. This distinction leads to major halachic ramifications, particularly when there is a delay in the signing or if one of the signees is found to be a relative or otherwise disqualified.

All introductions, summaries, and contextual notes are the editor's commentary and are not part of the original text.

EXPLANATION

ה'ישנין ש'מא פ'יס.

The Rabbis of the Mishnah hold that **we are concerned** that **perhaps he appeased** his wife during the delay, and they had marital relations, which would invalidate the get.

STATEMENT

ורבי יוחנן אמר: אפילו מכאן ועד עשרה ימים;

And Rabbi Yochanan said: Even if the delay in signing was from now until ten days later, the get is valid according to Rabbi Shimon.

EXPLANATION

אם איתא דפ'יס – קלא אית ליה למילתא.

For **if it is so that he appeased** her, **the matter has a voice**—it would become public knowledge, and we do not worry about a quiet reconciliation.

STATEMENT

איתמר: אמר לעשרה "כתבו גט לאשתי";

It was stated that Amoraim disputed a case where a husband **said to ten men**, "Write a get for my wife."

STATEMENT

אמר רבי יוחנן: שנים משום עדים, וכולם משום תנאי.

Rabbi Yochanan said: **Two** of them sign **on account of** being the actual **witnesses**, and **all** the rest of **them** sign only **on account of** fulfilling the husband's **stipulation**.

STATEMENT

וריש לקיש אומר: כולם משום עדים.

And Reish Lakish said: **All** of them sign **on account of** being **witnesses**.

QUESTION

היכי דמי?

The Gemara asks: **What are the circumstances** of this case?

EXPLANATION

אלימא דלא אמר להו: "כולכם";

If we say that he did not say to them, "All of you" sign,

OBJECTION

והא תנו, אמר לעשרה: "כתבו גט לאשתי" – אחד כותב ושנים חותמין!

but behold we learned in a Mishnah: If he said to ten people, "Write a get for my wife," then one writes it and two sign it, and the rest do not need to sign at all!

RESOLUTION

אלא דאמר להו "כולכם".

Rather, we must say that he said to them, "All of you" sign, in which case the Mishnah says they must all sign.

QUESTION

מאי בינייהו?

The Gemara asks: **What is the** practical halachic **difference between them**?

ANSWER

איכא בינייהו – דחתום בי תרי מינייהו ביומיה, ואינה מכאן ועד עשרה ימים.

The Gemara answers: **There is** a difference **between them** in a case **where two of them signed on its day**—the day the get was written—and **the others** signed only **from now until ten days** later.

EXPLANATION

מאן דאמר משום תנאי – כשר;

According to **the one who says** that the extra signatures are **on account of a stipulation**, the get is **valid**, because two valid witnesses signed on the day of writing, and the stipulation was eventually fulfilled.

EXPLANATION

ומאן דאמר משום עדים – פסול.

And according to **the one who says** they are all **on account of witnesses**, the get is **invalid**, because all the witnesses did not sign on the day it was written.

ANSWER

אי נמי – כגון שנמצא אחד מהם קרוב או פסול.

Or also, there is a difference in a case **such as where one of them was found** to be a **relative or disqualified** to serve as a witness.

EXPLANATION

למאן דאמר משום תנאי – כשר;

According to **the one who says** the extra signatures are **on account of a stipulation**, the get is **valid**, because the disqualified person only signed to fulfill the stipulation, and there are still two valid witnesses.

EXPLANATION

למאן דאמר משום עדים – פסול.

But according to **the one who says** they are all **on account of witnesses**, the get is **invalid**, because if one witness in a group is disqualified, the entire testimony is void.

STATEMENT

אי חתים בתחילה קרוב או פסול;

The Gemara notes: **If the relative or disqualified person signed at the beginning**, before the two valid witnesses signed,

STATEMENT

אמרי לה כשר, ואמרי לה פסול.

some say the get is **valid**, and **some say** it is **invalid**.

EXPLANATION

אמרי לה כשר – תנאי הוא;

Some say it is **valid** because the requirement for ten signatures is a **stipulation**, and it does not matter in what order they sign.

EXPLANATION

אמרי לה פסול – אתי לאיחלופי בשטרות דעלמא.

And some say it is **invalid** because people **will come to confuse it with other documents** where a disqualified witness signing first would invalidate the document.

STATEMENT

ההוא דאמר להו לעשרה: "כתבו גט לאשתי";

The Gemara relates: There was a **certain man who said to ten people**, "Write a get for my wife."

STATEMENT

חתום בי תרי מינייהו פיומיה, ואינה – מכאן ועד עשרה ימים.

Two of them signed on its day, and the others signed only from now until ten days later.

STATEMENT

אָתָּא לְקַמִּיָּה דְּרַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי, אָמַר לֵיהּ:

The case came before Rabbi Yehoshua ben Levi, and he said to him:

SUMMARY

The Gemara on Daf 18b clarifies the practical differences between Rabbi Yohanan and Reish Lakish regarding a get where the husband demanded ten signatures. We learn that if there is a delay of several days before the remaining witnesses sign, Rabbi Yohanan rules the get valid because the primary witnesses signed on day one, while Reish Lakish rules it invalid because all witnesses must sign on the day of writing. Furthermore, if one of the signees is disqualified, Rabbi Yohanan validates the get since the disqualified individual merely fulfilled a stipulation, whereas Reish Lakish invalidates it under the rule that a single disqualified witness in a group invalidates the entire testimony. Finally, the Gemara presents a sub-dispute regarding whether a disqualified witness signing first invalidates the get due to a Rabbinic decree, and concludes with a real-life case brought before Rabbi Yehoshua ben Levi.

לְמַעֲשֶׂה WHAT TO TAKE HOME

In our sugya, we see a fascinating discussion about a husband who tells ten people to write and sign a get for his wife. According to Rabbi Yochanan, only two of them are actually acting as halachic witnesses; the other eight are signing merely to fulfill a personal condition, a stipulation, that the husband laid down. This teaches us a profound lesson about how we view the people around us and the tasks we perform in our daily avodah.

Sometimes, we look at our lives and feel that if we are not the main actors, the primary "witnesses" at the center of the stage, then our contribution does not matter. We might think that if we are just the extra signatures on the document, we are insignificant. But the Torah teaches us otherwise. Even those who sign only to fulfill the condition are absolutely essential to making the entire document valid. Without them, the get cannot take effect.

In the Aibershter's world, every single neshama has a unique role. You do not need to be the main speaker, the wealthiest donor, or the most prominent figure in the community to be precious. Sometimes, your entire purpose in a situation is to be the one who quietly fulfills a condition, who lends a helping hand, or who simply shows up to support another Yid. Your presence and your actions, no matter how secondary they may seem to you, are what allow the ratzon of Hashem to be realized in this world.

Today, when you are asked to help with something where you are not the leader or the main focus, embrace the opportunity with joy and yiras Shamayim. Do your part with a full heart, knowing that your quiet participation is exactly what makes the entire mitzvah complete.