

מסכת גיטין · דף כ' ע"ב

Elucidated Talmud · Statement and Proof · Navy & Gold Edition

THE SUGYA

In this daf, we continue our sweet and deep learning of the halachos of writing a get. The Gemara first clarifies the nature of the writing on the Tzitz (the Kohen Gadol's frontplate), explaining how its protruding letters were crafted from the outside to be considered true writing. We then move into a beautiful discussion regarding a husband who writes a get on a valuable gold plate (tas) or on a large piece of paper, and wants to use the material itself to pay for his wife's kesubah.

We also delve into the essential halacha that a get must be completely given over to the woman. The Gemara discusses what happens if a husband tries to retain ownership of the paper itself, or even the blank spaces between the lines and words, and whether such a get is still considered a single, kosher "sefer kerisus" (scroll of severance). Finally, we begin a fascinating shaylah from Rami bar Hama regarding a get written on the hand of a slave.

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

QUESTION

הא בעינא "מכתב", וליכא!

But **do we not require** that there be "**writing**" as the Torah says regarding the Tzitz, **and** here **there is none** since it is merely pressed out?

ANSWER

כדינרי זהב, ולא כדינרי זהב.

The Gemara answers: The Tzitz was made **like gold dinars**, **and** yet **not** entirely **like gold dinars**.

EXPLANATION

כדינרי זהב – דבולט;

It was **like gold dinars** in **that** the letters **protruded**;

EXPLANATION

ולא כדינרי זהב – דאילו התם, מגואי; והכא – מאפראי.

and it was **not like gold dinars** in **that whereas there**, on dinars, the stamping is done **from the inside** by pressing the background, **here**, on the Tzitz, the letters were pressed **from the outside** so that they were actually engraved and pushed out, which is considered writing.

QUESTION

בָּעָא מִינֵיהּ רַבָּא מֵרַב נַחֲמָן: כָּתַב לָהּ גִּט עַל טַס שֶׁל זָהָב, וְאָמַר לָהּ: "הִתְקַבְּלִי גִיטִיךָ וְהִתְקַבְּלִי כְּתוּבָתְךָ", מָהוּ?

Rava asked of Rav Nachman: If a husband wrote a get for her on a plate of gold, and said to her: "Receive your get and receive your kesubah" through this gold plate, what is the law?

ANSWER

אמר ליה: נתקבלה גיטתה ונתקבלה כתובתה.

Rav Nachman said to him: Her get is received and her kesubah is received.

OBJECTION

איתיביה: "התקבל לי גיטי, והשאר לכתובתך" – נתקבלה גיטתה, והשאר לכתובתה.

Rava challenged him from a braisa: If he said, "Receive your get, and the remainder of the paper shall be for your kesubah," her get is received, and the remainder is for her kesubah.

INFERENCE

טעמא דאיכא שאר, הא ליכא שאר – לא!

We infer: The reason is that there is a remainder, but if there is no remainder, then no, she does not receive her kesubah because the paper of the get itself must belong to her as a get and cannot pay her kesubah!

RESOLUTION

הוא הדין אף על גב דליכא שאר;

Rav Nachman replied: The same law applies even though there is no remainder, and the entire paper can pay the kesubah;

EXPLANATION

והא קא משמע לן – דאף על גב דאיכא שאר, אי אמר לה – אין, אי לא – לא.

and this is what the braisa teaches us: that even though there is a remainder, if he said to her explicitly that it is for her kesubah, yes, it is hers, but if not, then no, it is not.

EXPLANATION

מאי טעמא? אויך דמגילתא הוא.

What is the reason? Because otherwise we say it is the margin of the scroll, which is part of the get itself.

BRAISA

תנו רבנן: "הרי זה גיטי והנניר שלי" – אינה מגורשת.

The Rabbis taught in a braisa: If he says, "Behold, this is your get, but the paper is mine," she is not divorced.

BRAISA

"על מנת שתחזירי לי את הנניר" – הרי זו מגורשת.

But if he says, "On condition that you return the paper to me," behold, she is divorced.

QUESTION

בעי רב פפא: בין שיטה לשיטה ובין תיבה לתיבה, מאי?

Rav Pappa asked: If he said the paper **between line and line, or between word and word** remains his, **what is** the law?

RESOLUTION

תיקו.

The Gemara answers: The question **shall stand** unresolved.

QUESTION

ותיפוק ליה "דספר" אחד אמר רחמנא, ולא שנים ושלשה ספרים!

The Gemara asks: **But let him derive it** from the fact **that the Merciful One said "a scroll"** in the singular, meaning **one** scroll, **and not two or three scrolls**, and by retaining the spaces he has split the get into separate strips of writing!

ANSWER

לא צריכא, דמעורה.

The Gemara answers: **No, it is necessary** to ask this in a case **where** the letters are **intertwined** so that the writing remains connected as one unit.

QUESTION

בעי רמי בר חמא: היו מוחזקים בעבד שהוא שלו – וגט כתוב על ידו, והרי הוא יוצא מתחת ידה, מהו?

Rami bar Hama asked: If the court had a presumption regarding a slave that he was his—the husband's—and a get was written on his hand, and behold he emerges from her possession, what is the law?

EXPLANATION

מי אמרינן אקנויי אקני לה, או דלמא, הוא מנפשיה עייל?

Do we say that the husband **transferred** the slave **to her** so she acquired him and the get, **or perhaps he entered on his own accord** and was never given to her?

OBJECTION

אמר רבא: ותיפוק ליה דכתב שיכול להזדייה הוא!

Rava said: **But let him derive** that the get is invalid anyway, **because it is writing that can be forged**, as writing on skin can be easily erased and altered!

QUESTION

ולרבא, קשיא מתניתין "על היד של עבד"!

The Gemara asks: **But according to Rava, our Mishnah is difficult**, which says a get may be written "on the hand of a slave"!

ANSWER

בשלמא מתניתין לרבא לא קשיא, בעדי מסירה ורבי אלקעזר היא.

The Gemara answers: **Granted, the Mishnah is not difficult for Rava**, as we can say it is a case **with witnesses of delivery**, **and it is** according to **Rabbi Eleazar** who holds that the delivery witnesses make the get effective, so we do not worry about forgery.

QUESTION

אֵלָא לְרַמִּי בַּר חָמָא קָשְׁיָא!

But according to Rami bar Hama, who did not raise this objection, it is difficult! Why is he not concerned about forgery?

ANSWER

לְרַמִּי בַּר חָמָא נִמְי לָא קָשְׁיָא – בְּכַתּוּבַת קַעֲקָע.

The Gemara answers: For Rami bar Hama it is also not difficult, as he is speaking of a get written with a tattoo, which cannot be forged.

STATEMENT

הַשְׁתָּא דְּאֵתִית לְהָכִי, מִתְנִיתִין (לְרַבָּא) נִמְי לָא תִיקָשִׁי – בְּכַתּוּבַת קַעֲקָע.

The Gemara notes: Now that you have come to this explanation, the Mishnah also is not difficult even without Rabbi Eleazar, as we can establish it with a tattoo.

QUESTION

מַאי הוּא עֲלֵהּ?

The Gemara asks: What is the conclusion on this question of Rami bar Hama?

PROOF

תָּא שְׁמַע, דְּאָמַר רִישׁ לָקִישׁ: חֲגוּדְרוֹת, אֵין לָהֶן חֲזָקָה.

Come and hear, for Reish Lakish said: Straying animals do not have the law of presumption of ownership just because they are in someone's possession, because they move on their own; so too, the slave entered on his own.

QUESTION

בְּעֵי רַמִּי בַּר חָמָא: הָיוּ מוֹחֲזָקִין בְּטַבְּלָא שֶׁהִיא שָׁלָה – וְגַט כָּתוּב עָלֶיהָ; וְהָרִי הִיא יוֹצֵאָה מִתַּחַת יָדוֹ, מַהוּ?

Rami bar Hama asked: If they had a presumption regarding a writing tablet that it was hers, and a get was written on it, and behold it emerges from his possession, what is the law?

EXPLANATION

מִי אָמְרִינָן אֶקְנוֹיִי אֶקְנִיתָהּ לִיהָ, אוּ דְלָמָא (אִשָּׁה) לָא יָדְעָה לְאֶקְנוֹיִי?

Do we say that she transferred it to him so he could write the get on his own material, or perhaps a woman does not know how to transfer ownership of her property in this manner?

PROOF

אָמַר אַבְיִי, תָּא שְׁמַע: אֵף הוּא הֶעִיד עַל כָּפָר קָטָן שֶׁהָיָה בְּצֵד יְרוּשָׁלַיִם, וְהָיָה בּוֹ זָמָן אֶחָד, וְהָיָה מְלוֹה לְכָל בְּנֵי הַכָּפָר, וְכוּתֵב בְּכֶתֶב יָדוֹ וְאַחֲרֵים חוֹתְמִים, וּבָא מַעֲשֵׂה לְפָנֵי חֲכָמִים וְהִכְשִׁירוּהוּ.

Abaye said, Come and hear: He also testified about a small village that was near Yerushalayim, and there was a certain elder in it, and he would lend to all the residents of the village, and he would write the promissory note in his own handwriting and others would sign, and the case came before the Sages and they validated it.

QUESTION

וַאֲמַאי? הָא בְּעִינָא "סֵפֶר מְקֻנָּה", וְלִיכָא!

And why? Do we not require "a scroll of acquisition" belonging to the debtor, and here there is none since the lender wrote it on his own paper?

INFERENCE

אָלָא לָאוּ, מִשּׁוּם דְּאִמְרִינן אֶקְנוֹי מְקֻנָּה לְהוּ!

Rather, is it not because we say that the borrower transfers the paper to the lender? So too, a woman knows how to transfer her tablet.

OBJECTION

אָמַר רַבָּא: וּמַאי קוּשְׁיָא? דִּילְמָא

Rava said: But what is the difficulty? Perhaps it is different there...

SUMMARY

The daf concludes that the Tzitz's protruding letters are indeed considered writing because they were pressed from the inside out. Halachically, if a husband writes a get on a gold plate or on paper and explicitly designates the material or the blank margins to pay for the kesubah, it is valid; however, if he does not specify, the margins are treated as part of the get itself and cannot count toward the kesubah. Furthermore, a husband cannot retain ownership of the paper of the get, as he must give it to her completely, though he may give it on condition that she returns it. Rav Pappa's inquiry about retaining the paper between the lines remains unresolved, and the Gemara begins analyzing Rami bar Hama's dilemma regarding a get written on a slave's hand when the slave is now in the woman's possession.

The Gemara on our daf teaches a profound halachic reality: if a husband hands his wife a get but says, "Behold this is your bill of divorce, but the paper on which it is written is still mine," she is not divorced. For a get to be valid, the physical vessel, the very paper it is written on, must be given over completely. If he holds onto the paper, even if she holds the words, the transfer is empty.

This contains a deep lesson for our own avodah. In our relationship with the Aibershter, we often want to give Him our "words", our prayers, our good intentions, our spiritual aspirations, while holding onto the "paper," the physical vessel of our daily lives. We might say, "Hashem, my heart is Yours, but my physical time, my business dealings, and my material possessions are mine to keep separate."

True connection with Hashem, just like the delivery of a get, requires the vessel itself to be given over. We cannot separate our spiritual desires from our physical actions. When we sanctify our physical vessels, using our money for tzedakah, our mouths for kind words, and our homes for hachnasas orchim, we are giving the entire "scroll" to Hashem, making our devotion complete and real.

Today, choose one physical area of your life that you usually keep "for yourself", whether it is a specific sum of money, a block of time, or a physical comfort, and consciously dedicate it to a mitzvah, giving both the vessel and the spirit entirely over to Hashem.