

מסכת גיטין • דף כ"ט ע"ב

Elucidated Talmud • Statement and Proof • Navy & Gold Edition

THE SUGYA

We begin this daf by concluding the discussion between Rabbi Yohanan and Reish Lakish regarding an agent who deviated from the husband's specific instructions. The Gemara then introduces a new Mishnah that teaches us the halachos of a shliach bringing a get from overseas who becomes ill and cannot complete his mission. We learn how he may appoint a sub-agent in a Beis Din, and what declaration the final agent must make upon delivery.

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

STATEMENT

שָׁקוּל מִינָה חֶפֶץ וְהָדָר הֵב לָהּ גִּיטָא; וְאָזַל אִיהוּ וִיהֵב לָהּ גִּיטָא, וְהָדָר שָׁקַל מִינָה חֶפֶץ.

If a husband told his agent, "Take from her a certain object and then give her the bill of divorce," and he went and gave her the bill of divorce, and then took from her the object, thereby reversing the husband's instructions,

STATEMENT

רַבִּי יוֹחָנָן פּוֹסֵל בּוֹ, וְכָל שֶׁפָּנָה בְּשָׁלוּחוֹ,

Rabbi Yochanan invalidates the divorce in his case, when delivered by the first agent himself, because he deviated from the instructions, and all the more so does he invalidate it when delivered by his agent, whom the first agent appointed;

STATEMENT

וְרִישׁ לְקִישׁ מְכַשִּׁיר בְּשָׁלוּחוֹ, וְכָל שֶׁפָּנָה בּוֹ.

and Reish Lakish validates the divorce even when delivered by his agent, and all the more so does he validate it when delivered by the first agent himself.

MISHNAH מִשְׁנָה

MISHNAH

מֵתְנִי' הַמְּבִיא גֵט מִמְּדִינַת הָיִם, וְחָלָה – עוֹשָׂה שְׁלִיחַ בְּבֵית דִּין וּמַשְׁלָחוֹ,

MISHNAH: One who brings a bill of divorce from a country overseas, and became sick so that he cannot complete his journey, appoints an agent in court and sends him to deliver it,

MISHNAH

וְאוֹמֵר לְפָנֵיהֶם: "בְּפָנַי נִכְתָּב וּבְפָנַי נִחְתָּם";

and the first agent says before them, the court: "In my presence it was written and in my presence it was signed";

MISHNAH

וַאִין שְׁלִיחַ אַחֲרוֹן צָרִיךְ שֵׁיאָמַר "בְּפָנַי נִכְתָּב וּבְפָנַי נִחְתָּם",

and the final agent does not need to say, "In my presence it was written and in my presence it was signed,"

MISHNAH

אַלָּא אוֹמֵר: שְׁלִיחַ בֵּית דִּין אֲנִי.

rather, he says: "I am an agent of the court."

גִּמְרָא GEMARA

QUESTION

גָּמ' אָמְרוּ לִיה רַבֵּנּוּ לְאַבְימִי בְרִיה דְּרַבִּי אֲבָהוּ: בָּעִי מִינִיָּה מֶרְבִּי אֲבָהוּ, שְׁלִיחַ דְּשְׁלִיחַ מְשׁוּי שְׁלִיחַ,
אוּ לָא?

GEMARA: The Rabbis said to Avimei the son of Rabbi Abbahu: Ask of Rabbi Abbahu: Can the agent of an agent appoint another agent, or not?

ANSWER

אָמַר לְהוּ: הָא לָא תִּיבָעֵי לָכוּ, מִדְּקִתְנִי "אִין הַשְׁלִיחַ הָאֲחֲרוֹן", מְכַלְל דְּמְשׁוּי שְׁלִיחַ;

He said to them: This you should not ask, from that which the Mishnah teaches: "The final agent does not need to say," it is by implication clear that a second agent can appoint another agent, which is why the Mishnah uses the term "final" rather than "second";

EXPLANATION

אַלָּא כִּי תִיבָעֵי לָכוּ: כִּי מְשׁוּי שְׁלִיחַ – בְּבֵית דִּין, אוּ אִפִּילוּ שְׁלֵלָא בְּבֵית דִּין?

rather, when you should ask, this is what you should ask: When he appoints another agent, must it be done in court, or can it be done even not in court?

OBJECTION

אָמְרוּ לִיה: הָא לָא מִבְּעָא לֹא, מִדְּקִתְנִי: אַלָּא אוֹמֵר "שְׁלִיחַ בֵּית דִּין אֲנִי".

They said to him: This is not a question for us, from that which the Mishnah teaches: "Rather, he says: 'I am an agent of the court,'" which proves that any subsequent agent must be appointed in court.

QUESTION

רַב נַחֲמָן בַּר יִצְחָק מִתְנִי הָכִי: אָמְרוּ לִיה רַבֵּנּוּ לְאַבְימִי בְרִיה דְּרַבִּי אֲבָהוּ, בָּעִי מִינִיָּה מֶרְבִּי אֲבָהוּ:
שְׁלִיחַ דְּשְׁלִיחַ, כִּי מְשׁוּי שְׁלִיחַ – בְּבֵית דִּין, אוּ שְׁלֵלָא בְּבֵית דִּין?

Rav Nachman bar Yitzchak would teach the exchange like this: The Rabbis said to Avimei the son of Rabbi Abbahu: Ask of Rabbi Abbahu: When the agent of an agent appoints another agent, must it be done in court, or can it be done not in court?

OBJECTION

אמר להו: ותיבעי לכו אי משוי שליח בעלמא!

He said to them: But you should ask whether an agent of an agent can appoint an agent at all!

ANSWER

אמרו ליה: הא לא קא מיבעיא לן, דתנן: "אין השליח האחרון", מפלל דשליח משוי שליח;

They said to him: That is not a question for us, as we learned in our Mishnah: "The final agent does not need to say," which is by implication clear that a second agent can appoint another agent;

EXPLANATION

אלא כי קא מיבעיא לן – בבית דין, או שלא בבית דין?

rather, when we are asking, it is: Must it be done in court, or can it be done not in court?

ANSWER

אמר להו: הא נמי לא תיבעי לכו, דקתני: אלא אומר "שליח בית דין אני".

He said to them: This also you should not ask, as the Mishnah teaches: "Rather, he says: 'I am an agent of the court,'" which shows that the appointment must be in court.

STATEMENT

אמר רבה: שליח בארץ ישראל, עושה כמה שלוחין.

Rabba said: An agent delivering a bill of divorce in Eretz Yisrael can appoint several agents one after another, even if he does not fall ill, and they do not need to do so in court.

STATEMENT

אמר רב אשי: אם מת ראשון – בטלו כולן.

Rav Ashi said: If the first agent dies, they are all canceled, because they all act as sub-agents of the first, and with his death, their power is nullified.

OBJECTION

אמר מר בר רב אשי: הא דאבא, דקטנותא היא!

Mar bar Rav Ashi said: This statement of my father is from the rulings of his youth and is incorrect! For

EXPLANATION

אילו מת בעל, מידי מששא אית בהו?!

if the husband dies, is there any substance to them? Surely they can no longer deliver the get!

EXPLANATION

כולהו מכח מאן קאתו – מכח דבעל קאתו;

All of them, from whose power do they come? They come from the power of the husband.

EXPLANATION

אִיתִיָּה לְבַעַל – אִיתְנָהוּ לְכוּלָּהּ, לִיתִיָּה לְבַעַל – לִיתְנָהוּ לְכוּלָּהּ.

Therefore, as long as **the husband is alive**, they are all valid agents; if **the husband is not alive**, they are all **not** valid agents.
The first agent's death does not affect them.

STATEMENT

הָהוּא גִבְרָא דְשִׁדְר לָהּ גִּיטָא לְדִבִּיתָהּ, אָמַר שְׁלִיחָהּ: לֹא יָדַעְנָא לָהּ,

There was a **certain man** who sent a bill of divorce to his wife. The agent said: "I do not know her."

STATEMENT

אָמַר לִיָּהּ: זִיל יְהַבִּיָּה לְאַבָּא בַר מִינְיוּמִי, דְּאִיהוּ יָדַע לָהּ, וְלִיזִיל וְלִיתְבִּיָּהּ נִיָּהּ לָהּ.

The husband said to him: "Go, give it to Abba bar Minyumi, as he knows her, and let him go and give it to her."

STATEMENT

אָתָּא וְלֹא אָשְׁכַּח לְאַבָּא בַר מִינְיוּמִי.

The agent **came** and did not find Abba bar Minyumi.

STATEMENT

אֲשַׁכְּחִיָּה לְרַבֵּי אַבְהוּ וְרַבֵּי חֲנִינָא בַר פַּפָּא וְרַבֵּי יִצְחָק נַפְחָא, וְיִתְיֵב רַב סָפְרָא גַבִּיָּיהוּ.

He found Rabbi Abbahu, Rabbi Chanina bar Pappa, and Rabbi Yitzchak Nappacha, and Rav Safra was sitting with them.

STATEMENT

אָמְרוּ לִיָּהּ: מְסוֹר מִיָּלָךְ קָמִי דִּידָן, דְּכִי יִיתִי אַבָּא בַר מִינְיוּמִי נִיתְבִּינִיָּה לִיָּהּ, וְלִיזִיל וְלִיתְבִּינִיָּהּ לָהּ.

The three Sages said to him: "Transfer your words of agency before us, so that when Abba bar Minyumi comes, we will give it to him, and let him go and give it to her."

OBJECTION

אָמַר לָהּ רַב סָפְרָא: וְהָא שְׁלִיחָהּ שְׁלֹא נִתֵּן לְגִירוּשִׁין הוּא!

Rav Safra said to them: But is he not an agent who was not given the power to divorce? He was only authorized to hand it to Abba bar Minyumi, so he cannot appoint others!

STATEMENT

אִיכְסוּפּוּ.

The Sages **were embarrassed** because they had erred.

STATEMENT

אָמַר רָבָא: קִפְחִינָהּ רַב סָפְרָא לְתַלְתָּא רַבָּנָן סְמוּכִי.

Rava said: Rav Safra defeated three ordained Rabbis with his argument.

OBJECTION

אָמַר רַב אֲשִׁי: בְּמַאי קִפְחִינְהוּ? מִי קָאָמַר לִיהּ "אַבָּא בַר מִנְיוּמִי וְלֹא אֶתִּי"?

Rav Ashi said: In what did he defeat them? Did the husband say to him, "Abba bar Minyumi should deliver it and not you"? No, he was authorized to deliver it himself if he could find her, so he was indeed an agent for divorce!

STATEMENT

אִיכָּא דְאָמְרִי, אָמַר רַבָּא: קִפְחִינְהוּ רַב סַפְרָא לְתַלְתָּא רַבָּנִין סְמוּכִי, בְּטָעוּתָא.

There are those who say that Rava said: Rav Safra defeated three ordained Rabbis, but he did so with an error of his own.

OBJECTION

אָמַר רַב אֲשִׁי: מַאי טָעוּתָא? מַאי קָאָמַר לִיהּ: "אַבָּא בַר מִנְיוּמִי" – וְלֹא אֶתִּי!

Rav Ashi said: What is the error? What did the husband actually say to him? "Abba bar Minyumi" should deliver it, meaning and not you! Thus, Rav Safra's objection was correct.

STATEMENT

הָהוּא גִבְרָא דְשִׁדְר לָהּ גִּיטָא לְדִבְיִתְהוּ, אָמַר לִיהּ לְשָׁלִיחַ: לֹא תִיתְּבִיָּה נִיְהָלָה עַד תִּלְתִּין יוֹמִין.

There was a certain man who sent a bill of divorce to his wife. He said to the agent: "Do not give it to her until thirty days have passed."

STATEMENT

אֲתַנִּיס בְּגוּ תִלְתִּין יוֹמִין.

The agent was prevented by circumstances beyond his control within the thirty days from being able to deliver it afterward.

STATEMENT

אַתָּא לְקַמִּיָּה דְרַבָּא, אָמַר רַבָּא: חָלָה טַעֲמָא מַאי – מְשׁוּם דְאֲנוּס, הָאִי נָמִי [הָא אֲנִיס] (אָנוּס הוּא).

He came before Rava. Rava said: What is the reason that an agent who became sick can appoint another? Because he is prevented by circumstances beyond his control; this one also is prevented by circumstances beyond his control.

STATEMENT

אָמַר לִיהּ: מְסוּר מִלְּךָ קָמִי דִידֹן, דְלָבֶתֶר תִּלְתִּין יוֹמִין מְשׁוּיְנֹן שְׁלִיחַ, וְיִתְּיב לִיהּ נִיְהָלָה.

Rava said to him: "Transfer your words before us, and after thirty days we will appoint an agent, and he will give it to her."

OBJECTION

אָמְרוּ לִיהּ רַבָּנִין לְרַבָּא: וְהָא שְׁלִיחַ שְׁלֵא נִיתָן לְגִירוּשִׁין הוּא!

The Rabbis said to Rava: But is he not an agent who was not given the power to divorce right now?

ANSWER

אָמַר לָהּ: כִּיּוֹן דְלָבֶתֶר תִּלְתִּין יוֹמִין מְצִי מְגַרְשׁ, כְּשֶׁשְׁלִיחַ שְׁנִיתָן לְגִירוּשִׁין הוּא.

He said to them: Since after thirty days he is able to divorce, he is considered like an agent who was given the power to divorce.

QUESTION

וְלִיחֹשׁ שְׂמָא פְּיִיס!

The Rabbis asked: **But should we not fear lest** the husband **reconciled** with his wife during those thirty days, thereby canceling the get?

PROOF

מִי לֹא תֵּנֶן: "מֵעַכְשָׁיו – אִם לֹא בָאתִי מִכָּאן וְעַד שְׁנַיִם עָשָׂר חֳדָשׁ", וּמֵת בְּתוֹךְ שְׁנַיִם עָשָׂר חֳדָשׁ –
הָרִי זֶה גֵּט.

Did we not learn in a Mishnah: If a husband says, "This is your get from now, if I do not return from now until twelve months have passed," and he died within the twelve months, this is a valid bill of divorce?

QUESTION

וְהֵינֵן בֵּה: וְנִיחֹשׁ שְׂמָא פְּיִיס!

And we discussed this: Should we not fear lest he reconciled with her when he was with her before leaving?

ANSWER

וְאָמַר רַבָּה בַּר רַב הוּנָא, הָכִי אָמַר אָבִי מְרִי מִשְׁמִיחַ דְּרַב: בְּאוֹמַר "נִאֲמַנְתָּ עָלַי לֹאמַר שְׂלֹא בָאתִי!"

And Rabba bar Rav Huna said, so said my father and master in the name of Rav: That Mishnah refers to one who says, "She is trusted by me to say that I did not return," which shows we do fear reconciliation unless he explicitly trusts her!

STATEMENT

אִיבָסִירָה.

Rava was embarrassed because he had not considered this.

STATEMENT

לְסוּף אֵינָלַאי מִיִּלְתָּא דְּאַרוּסָה הָוֵא.

In the end, the matter was revealed that she was only his betrothed and they had never lived together.

STATEMENT

אָמַר רַבָּא: אִם אָמְרוּ בְּנִשׁוּאָה – יֵאמְרוּ בְּאַרוּסָה!?

Rava said: If they said we fear reconciliation with a married woman, would they say so with a betrothed woman, with whom he does not live?

STATEMENT

אָמַר רַבָּא: הָא וּדְאִי קָא מִיבְעִיא לֵן –

Rava said: This is certainly a question for us:

SUMMARY

The Gemara analyzes the Mishnah's ruling regarding sub-agents, debating whether a second agent can appoint a third, and whether these subsequent appointments must also take place in a Beis Din. We learn that in Eretz Yisrael, where the declaration of 'b'fanai nishsav' is not required, an agent can appoint multiple sub-agents outside of court. The Gemara discusses whether the death of the first agent invalidates the sub-agents, and concludes with a fascinating incident where the Sages debated the scope of an agent's authority when the husband directed him to utilize a specific acquaintance to identify his wife.

לְמַעַן WHAT TO TAKE HOME

In today's daf, we see a fascinating discussion about the power of agency. The Gemara teaches us a profound principle: even if there is a long chain of multiple agents appointed one after the other, they all ultimately derive their power from the original sender. As Mar bar Rav Ashi beautifully clarifies, the status of every single agent in the chain depends entirely on the husband who initiated the mission. If the husband is alive and his will remains, the agency stands; if not, the entire chain dissolves.

This contains a deep lesson for our daily avodah. Every single one of us is a shaliach, an agent sent by the Aibershter into this world to perform a specific mission of bringing holiness and light into our surroundings. Sometimes, we might feel small, disconnected, or far removed from the source, like a late link in a long chain of agents. We might think our daily actions do not carry much weight.

But the Gemara reminds us: your power does not come from your own limited strength. You are acting on the authority of the One who sent you. As long as you align your will with the will of Hashem, you carry the full weight and power of the King of kings behind you. Your small mitzvah, your word of encouragement, or your moment of overcoming a nisayon is backed by the ultimate Source of all reality.

Today, before you perform a mitzvah or speak a kind word, pause for a moment and say to yourself: "I am a shaliach of the Creator of the world, and I carry His power with me right now."