

מסכת גיטין · דף י"ח ע"א

Elucidated Talmud · Statement and Proof · Navy & Gold Edition

THE SUGYA

In this daf, we continue our deep dive into the halachos of dating a get, exploring the Sages' decrees and how they apply in unusual circumstances. We begin by looking at a case where a husband writes a get but hesitates to hand it over, hoping for a reconciliation, and we address the status of gittin sent from overseas where a significant delay occurs between the writing and the delivery. This leads us directly into a major discussion regarding the three-month waiting period required for a divorcee before she can remarry.

We will learn the classic machlokes between Rav and Shmuel regarding when we start counting these three months—whether from the time the get is written or from when it is actually given. The Gemara brings various baraitas to support both sides, showing how we rule in practice, and then transitions into another fundamental machlokes between Rav and Shmuel regarding when a kesubah is subject to shemitas kesafim.

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

QUESTION

ואותביה בכיסתיה – דאי מפייסה תיפייס, מאי?

If he wrote a get **and put it in his pocket**, thinking **that if she is appeased, she will be appeased** and he will not divorce her, but then he did not reconcile and gave it to her, **what** is the halacha? Do we fear that it is an outdated get?

ANSWER

אמר ליה: לא מקדים אינש פורענותא לנפשיה.

Rava **said to him: A person does not hasten a calamity upon himself**, and since divorce is a calamity, he would not write the get beforehand. Thus, we do not concern ourselves with this unlikely scenario.

QUESTION

אמר ליה רבינא לרב אשי: גיטין הבאים ממדינת הים, דמיכתבי בניסן ולא מטו עד תשרי – מה הועילו חכמים בתקנתם?

Ravina said to Rav Ashi: Regarding **bills of divorce that come from overseas, which are written in the month of Nisan and do not arrive** to the wife **until the month of Tishrei**, **what did the Sages accomplish with their ordinance** requiring a date? The husband can still unlawfully sell her property during this interval!

ANSWER

אמר ליה: קנהו, קלא אית להו.

Rav Ashi **said to him: Those overseas divorces have a rumor** associated with them, and everyone knows they take time to arrive; therefore, buyers are warned, and the woman can easily produce witnesses to prove when she actually received the get.

STATEMENT

איתמר: מאימתי מונין לגט?

It was stated that Amoraim disputed: From when do we count the three months of waiting for a woman who received a bill of divorce before she may remarry?

STATEMENT

רב אמר: משעת נתינה, ושמואל אמר: משעת כתיבה.

Rav said: From the time of giving the get; and Shmuel said: From the time of writing the get.

OBJECTION

מתקיף לה רב נטן בר הושעיא לשמואל, יאמרו: שתי נשים בחדר אחת – זו אסורה וזו מותרת!

Rav Natan bar Hoshaya challenged Shmuel: If so, people will say: Here are two women living in one courtyard who received their bills of divorce on the same day, yet this one is forbidden to remarry because her get was written today, and that one is permitted to remarry because her get was written three months ago! This appearance of inconsistency will confuse people.

RESOLUTION

אמר ליה אביי: זו זמן גיטה מוכיח עליה, וזו זמן גיטה מוכיח עליה.

Abaye said to him: There is no concern, for this one, the date of her bill of divorce proves about her why she is forbidden; and that one, the date of her bill of divorce proves about her why she is permitted.

STATEMENT

תנא כוותיה דרב, תנא כוותיה דשמואל.

The Gemara notes: It is taught in a braisa in accordance with Rav, and it is taught in another braisa in accordance with Shmuel.

PROOF

תנא כוותיה דרב: השולח גט לאשתו, ונשתתה שליח בדרך שלשה חדשים, כשהגיע גט לידה – צריכה להמתין שלשה חדשים;

It is taught in a braisa in accordance with Rav: One who sends a bill of divorce to his wife, and the agent was delayed on the way for three months, when the bill of divorce reaches her hand, she must wait three months from that point before remarrying.

EXPLANATION

ולגט ישן אין חוששין, שהרי לא נתייחד עמה.

And we do not fear that it is an outdated bill of divorce which would be invalid due to seclusion, for he was not secluded with her while the agent was traveling.

PROOF

תנא כוותיה דשמואל: המשלח גט לאשתו, ואמר לו: אל תתנהו לה אלא לאחר שלשה חדשים, משנתנו לה – מותרת לינשא מיד;

It is taught in a braisa in accordance with Shmuel: One who deposits a bill of divorce for his wife with a third party, and said to him, "Do not give it to her except after three months," once he gives it to her, she is permitted to remarry immediately

EXPLANATION

ולגט יזשן אין חוששין, שְהָרִי לֹא נִתְיַחַד עִמָּה.

and we do not fear that it is an outdated bill of divorce, for he was not secluded with her during this time.

STATEMENT

רב כהנא ורב פפי ורב אשי – עבדי משעת כתיבה, רב פפא ורב הונא בריה דרב יהושע – עבדי משעת נתינה.

Rav Kahana, Rav Pappi, and Rav Ashi acted in practice to count from the time of writing; Rav Pappa and Rav Huna the son of Rav Yehoshua acted in practice to count from the time of giving.

RULING

והלכתא: משעת כתיבה.

And the halacha is that we count from the time of writing.

STATEMENT

איתמר: מאימתי כתובה משמטת?

It was stated that Amoraim disputed: From when does a ketubah become subject to being canceled by the Shemittah year?

STATEMENT

רב אמר: משתפגום – ותזקוף.

Rav said: From when she impairs the ketubah by collecting a portion of it, and converts the remainder into a formal loan.

STATEMENT

ושמואל אמר: פגמה – אף על פי שלא זקפה, זקפה – אף על פי שלא פגמה.

And Shmuel said: If she impaired it, even though she did not convert it into a loan, or if she converted it into a loan, even though she did not impair it, it is canceled by Shemittah.

STATEMENT

תנא כותיה דרב, תנא כותיה דשמואל.

It is taught in a braisa in accordance with Rav, and it is taught in another braisa in accordance with Shmuel.

PROOF

תנא כותיה דרב: מאימתי כתובה משמטת? משתפגום ותזקוף.

It is taught in a braisa in accordance with Rav: From when does a ketubah become subject to being canceled? From when she impairs it and converts the rest into a loan.

EXPLANATION

פגמה ולא זקפה, זקפה ולא פגמה – אינה משמטת, עד שתפגום ותזקוף.

If she impaired it but did not convert it, or converted it but did not impair it, it is not canceled until she impairs it and converts it into a loan.

PROOF

תנא פוּתִיָּה דְשְׁמוּאֵל: אוֹנֶס, וּקְנָס, וּפִיתוּי, וּכְתוּבַת אִשָּׁה – שְׁזָקְפוֹן בְּמִלָּוָה, מְשַׁמְטִין; וְאִם לֹא – אֵין מְשַׁמְטִין.

It is taught in a braisa in accordance with Shmuel: Payments for rape, or a fine, or seduction, or a woman's ketubah, which one converted into a loan, are canceled by Shemittah; but if not, they are not canceled.

EXPLANATION

מאימתי נזקפים במלוה? משעת העמדה בדין.

From when are they considered converted into a loan? From the time of standing trial and receiving a court verdict, which is equivalent to converting it into a loan even without impairing it.

STATEMENT

אמר שמואל: כתובה כמעשה בית דין דמא – מה מעשה בית דין נכתבין ביום ונחתמין בלילה, אף כתובה נכתבת ביום ונחתמת בלילה.

Shmuel said: A ketubah is like a court decree. Just as court decrees are written by day and signed at night without being considered a predatory document, so too, a ketubah may be written by day and signed at night.

STATEMENT

כתובתיה דרבא חייא בר רב איכתוב ביום ואיחתום בלילה; הוה רב התיב ולא אמר להו ולא מידי.

The Gemara relates: The ketubah of Rabbi Chiyā bar Rav was written by day and signed at night; Rav was there and did not say anything to them to object.

QUESTION

לימא כשמואל סבירא ליה?

Shall we say that Rav holds like Shmuel that a ketubah is like a court decree?

ANSWER

עסוקין באותו ענין הו.

No, there they were continuously engaged in that same matter from day to night, which makes it valid according to all opinions.

PROOF

דתנא, אמר רבי אלעזר בר רבי צדוק: לא שנו, אלא כשאין עסוקין באותו ענין, אבל עסוקין באותו ענין – כשר.

As it is taught in a braisa, Rabbi Elazar bar Rabbi Tzadok said: They only taught that a document signed at night is invalid when they were not engaged in that same matter continuously, but if they were engaged in that same matter, it is valid.

MISHNAH

רבי שמעון מכשיר:

Our Mishnah stated: **Rabbi Shimon declares** an outdated get **valid**.

גמרא GEMARA

EXPLANATION

אמר רבא: מאי טעמא דרבי שמעון? קסבר: כיון שנתן עיניו לגרשה, שוב אין לו פירות.

Rava said: What is the reason of Rabbi Shimon? He holds: Once a husband has set his eyes on divorcing her, he no longer has rights to the usufruct of her property; therefore, the date of the get is correct in terms of property rights.

STATEMENT

אמר ריש לקיש: לא הכשיר רבי שמעון אלא לאלתר, אבל מכאן ועד עשרה ימים – לא;

Reish Lakish said: Rabbi Shimon only declared it valid immediately, but from here until ten days later, no, he does not validate it, as we fear they may have reconciled in the interim.

SUMMARY

The Gemara first clarifies that the Sages did not make a special decree for a husband who hesitates to give a get in hopes of appeasement, as such a scenario is uncommon. Regarding gittin sent from overseas, the Gemara explains that since the delay is public knowledge, there is no concern of illegal seizure of produce. We then learn that while Rav holds the three-month waiting period for remarriage begins from the giving of the get, Shmuel holds it begins from the writing; the Gemara cites supporting baraitas for both views and notes that the halakha follows Shmuel. Finally, the Gemara transitions to a dispute between Rav and Shmuel regarding shemitah, analyzing at what point a widow's kesubah is considered a standard debt that is cancelled by the Sabbatical year.

In our Gemara, we learn about the deep psychological reality of a person: "A person does not hasten a calamity on himself." Rava teaches us that a husband does not prepare a get in advance just in case he might need it, because we naturally avoid bringing difficult or painful situations into our immediate reality before we absolutely must.

This is a profound insight into our own nefesh. Hashem built us with a natural desire to push off pain, but the yetzer hara often twists this healthy instinct. How many times do we find ourselves "preparing for calamity" by worrying about future problems that haven't even happened yet? We mentally rehearse arguments, stress over financial scenarios that may never materialize, and carry the weight of tomorrow's potential troubles today. In doing so, we are doing the exact opposite of what Rava describes—we are actively bringing the "calamity" into our present moment, robbing ourselves of the *menuchas hanefesh* we need to serve Hashem.

True bitachon means leaving tomorrow's challenges to tomorrow. Dovid HaMelech teaches us to trust that Hashem provides the strength we need for each specific moment, not in advance. When we fill our minds with "what-ifs" and prepare for worst-case scenarios, we are living in a state of fear instead of *emunah*. We must trust that just as Hashem is helping us right now, He will surely help us when the time comes.

Today, whenever you catch yourself worrying about a future problem or mentally preparing for a difficult situation that has not yet arrived, stop and say to yourself: "I am not bringing this calamity into today; I trust that Hashem will give me the strength to handle it only when the time comes."