

18.09.05

87a (משנה ו) → 88b (תמני מאה וחמשים ותרתין הוא)



- I עדים status of 2 גיטין written in parallel with bi-directional משנה ו
- a If: 2 גיטין are written side-by-side with 2 Hebrew (R→L) עדים beneath one and 2 Greek (L→R) עדים beneath the other
- i Then: whichever ones are “read with” (defined below) the first set is valid
- 1 Question: why isn't each one כשר, the R with his name and L with patronym+“עד”?
 - (a) Per: ח:ט גיטין (below) – בן+patronym+עד is sufficient
 - (b) Answer: if he wrote his name and “בן” on the R and patronym and עד on the L
 - (i) Challenge: L should be valid with patronym+עד alone (as if father were the עד, per ח:ט)
 - (c) Answer1: if he only wrote patronym w/o “עד”
 - (d) Answer2: even if he wrote “עד”, but we know the signature is not his father's
 - (i) Challenge: perhaps he's using his father's name to sign
 - (ii) Block: no one does that
 1. Challenge: perhaps he's using it as a logo? (per examples of אמוראים)
 2. Answer: no one would disrespect his father to use his name as a logo
 - 2 Question: why isn't each גט valid; one with the H עדים and the other with the G עדים?
 - (a) Per: ח:ט (below) – a גט and/or witnesses may be in either language
 - (b) Proposal: since there is a break of 2 lines (where the H עדים are signed), invalid
 - (c) Block: חזקיה - if the space between the bottom of the שטר and the עדים were filled in with קרובים – valid
 - 3 Answer: זעירי's version of our משנה is that both are valid
 - 4 Our version: is explained as a concern that the G עדים signed in H direction (all are signed on 1st גט)
- b If: the עדים are staggered (H, G, H, G) both are invalid
- i Challenge: why isn't each one valid with 1H and 1G (per משנה below)
- 1 Answer: זעירי's version of our משנה is that both are valid
 - 2 Our version: is explained as a concern that the G עדים signed in H direction (all are signed on 1st גט)
- II ז משנה גט on multiple pages; multiple גיטין on one page
- a If: he omitted some of the גט and completed it on a second page and the עדים are below – it is valid
- i Challenge: why aren't we concerned that these are 2 גיטין (side-by-side) and the זמן of the 1st was parallel to the עדים of the 2nd and he cut out the זמן of the 2nd and the עדים of the 1st?
- 1 Answer (רב): if there is a space at the bottom (of the 1st page)
 - 2 Challenge: perhaps the זמן of the 2nd was cut out?
 - (a) Answer: same answer from רב as above (if there is a space at the bottom)
 - 3 Challenge: why aren't we concerned that he ruded the גט, then re-committed to divorce and completed it
 - (a) In which case: the section on the first page would be invalid
 - (b) Answer: if the line את מותרת לכל אדם was cut so that part was on the bottom of #1 and part atop #2
 - (i) Challenge: perhaps that's exactly how it played out
 - (ii) Answer: we aren't concerned to that extent
 - 4 Answer (to entire course of inquiry): ר' אשי – if we recognize that this is indeed the original bottom of the קלף
- b If: however, the עדים signed on top of the new page, on the side or on the back (in case of גט פשוט) – invalid
- i Challenge: רב would sign sideways
- ii Answer1: in that case, the top of the signature faced the שטר (obviously referencing שטר)
- 1 Challenge: in next clause, if עדים are between two “tops” – both invalid
 - (a) However: why don't we see to which text the עדים are “pointed”?
 - (b) Answer: in that case (the משנה), they signed vertically, not matching with either טז
 - (i) Challenge: if so, the next clause (allowing validity of 1 גט) doesn't stand to reason
- iii Answer2: רב would sign sideways when signing letters or פסקי הלכה – not שטרות

- c If: 2 גיטין are written upside-down of each other
- i If: עדים signed between the tops (they were written "away" from each other) - both invalid
 - ii If: עדים signed between the bottoms (written "facing" each other) – valid for גט with which they correspond
 - iii If: עדים signed between 2 גיטין written in the same direction – only valid for גט w/which they correspond (upper)
- III חו משינה: Parameters of signatures of עדים
- a Language: if the גט is in Hebrew and the witnesses in Greek or vice-versa, or 1 עד עברי and one Greek witness – valid
 - i If: the סופר wrote it along with an עד – valid
 - 1 *ד' ירמיה*: the proper reading is חתם סופר ועד (i.e. one of the 2 עדים is the סופר)
 - (a) *Per*: ר' יוסי (since ממסרן לשליח, מילי לא מימסרן לשליח, the husband must have directed it → עד סופר is intended)
 - 2 *Story*: כתובה was brought before ר' אבהו, only 1 עד was recognized
 - (a) *Ruling*: ר' אבהו thought to validate based on "כתב סופר ועד" (i.e. 1 עד only)
 - (b) *Correction (ד' ירמיה)*: our משינה should be read חתם סופר ועד (i.e. 2 עדים are needed – but 1 may be סופר)
 - ii Signatures: P עד, Q's son עד, P who is Q's son (w/o "עד") – valid (practice of fastidious ones in ים)
 - b Names (of parties): if he wrote his or her nickname – valid
 - i זרייתא: ancestral names or nicknames are valid 10 generations back; רשב"א – only 3 generations back
 - 1 Support: v. 1 – בנים ובני בנים
 - 2 Aggadic excursus: relating to multiple generations
 - (a) ע"ז was only destroyed after 7 dynasties were engaged in ע"ז
 - (i) Dynasties: הושע, מנחם, פקח, יהוא, עמרי, יהוא, בעשא, עמרי, יהוא, פקח, מנחם, הושע
 - (ii) *Per*: v.2; or v.1 (תוליד): 1; בנים: +2 (3); ובני: +2 (5); בנים: +2 (7)
 - (b) Question posed to דב v. 3 indicates that הושע בן אלה was less guilty – why did אשור conquer then?
 - (i) Answer: he removed roadblocks that ירבעם set up and nonetheless, בני did not make לרגל עלייה לרגל
 - (ii) מרימר v. 4 is odd; interpretation – ה' was charitable with us in our exile
 - (i) גלות יכניה: the exile of the "artisans" (החרש והמסגר) (aggadically interpreted as scholars)
 - (ii) גולא based on v. 1, the exile was 2 years before ונושנתם (to prevent completed eradication of the people as threatened in that פרשה)
1. Observation (ד' אחא בר יעקב): the "speedily" of ה' (v6) is 852 years
 - a From: from entering the Land until יכניה גלות