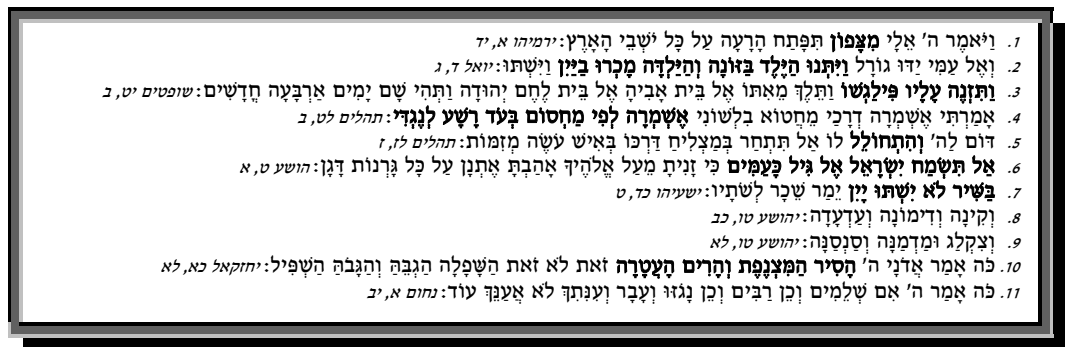


18.01.04

6a (...בבל) → 7b (סימני עניות) → 7b



- I The status of דין בתי in בבל vis-à-vis the obligation of declaring "בפ"נ ובפ"נ
- a רב – like א"י – since there're ישיבות, they are available for confirmation of signatures
- b שמואל – like ח"ל – the ישיבות are engaged in their story (and don't attend to those matters)
- i note: dispute cannot be בקיאי vs. מצויין, since רבה accepts רבה's consideration
- ii challenge: 'ב' lists boundaries of א"י, outside of which "בפ"נ ובפ"נ" applies (בבל is north of א"י as per v. 1)
- iii answer: these borders are absolute – with the exception of בבל
- iv associated discussion: boundaries of בבל
- 1 note: ר' חסדא required "בפ"נ ובפ"נ" to אקטיספון בי ארדשיר but not the inverse
 - (a) Reason: בי ארדשיר always go to the marketplace in אקטיספון and know their signatures
 - (b) However: אקטיספון always involved in their own marketplace and don't know others' signatures
 - 2 Record: of several אמוראים who required "בפ"נ ובפ"נ" within בבל, even within one neighborhood
 - (a) Reason: they're always traveling for business and don't recognize each others' signatures
 - 3 Story: of man who brought a גט from סורא → נהרדעא (or the reverse); רב didn't require "בפ"נ ובפ"נ"
 - (a) However: he added that if he can say "בפ"נ ובפ"נ", it will help
 - (i) Meaning: it serves as protection in case the husband challenges the גט
 - 4 Ruling: רבי אביתר sent a message from א"י that גיטין coming from בבל do not require "בפ"נ ובפ"נ"
 - (a) Reason: there're always a lot of travelers between the two → people who can validate חתימות
 - (b) Tangent: challenge to authority and expertise of ר' אביתר
 - (i) Challenge: he wrote (v. 2) without underscoring
 - (ii) Defense: his ignorance of one law doesn't render him unfit
 - (iii) Additionally: his interpretation of פלגש בגבעה (v. 3) was "studied" by הקב"ה
 1. tangential lesson: a person shouldn't generate too much fear in his household
 2. application: 3 things that a man says before שבת (ז: שבת ב:) must be said gently
 - (iv) tangent: series of responses sent as פסוקים which were underscored (vv. 4-5)
 - (v) additionally: message about prohibition of singing (v. 6; why this is preferable to v. 7)
 - (vi) additional דרשות: on vv. 8-9 (place names in יהודה)
 - (vii) additional דרשות: on v. 10 as associated with decree banning brides' fancy jewelry (יד: טוטה)
 - (viii) additional דרשה: on v. 11 and value of צדקה, especially when given in tough times