

Daf 2a

If a messenger from overseas delivers a Get (to the sender's wife), he needs to announce that they wrote and signed the Get in his presence.

Tosfos deals with the question: if Get means a document, (and not necessary for divorce), why doesn't the Mishna explicitly define it as a "divorce Get?"

Tosfos explains: we find that Get can refer to any document. (As we see that they only required signing on 'Gitten' (all documents) to "fix the world" (which is an idiom to avoid technical problems that may arise.) Similarly, another Gemara explains the statement "the same applies to Gitten" to refer to money documents.)

Tosfos answers: our Mishna doesn't need to specify that it refers to a Get (that divorces) women, since in most instances, a Get refers to a "divorcing Get."

Based on the above, R' Tam explains the reason for the custom to write twelve-line divorce documents is because twelve is the Gematria of 'Get.'

However, Ri quotes R' Hai Goan's and R' Sadya Goan's explanation: because the Torah calls a Get a Sefer. The Gemara in Bava Basra says that you must leave four lines between each Chumash in a Sefer Torah. Therefore, the lines between the first four Chumashim number twelve. We do not count the lines between Sefer Bamidbar and Devarim, since Devarim is mostly a review of the first four Chumashim.

The next Tosfos deals with the question: why does the

Mishna say the messenger brought it from overseas? Why not say he brought it from Chutz L'Aretz? (After all, we see that the Gemara uses the term "bringing it from Chutz L'Aretz" in the following Braisa: if someone brings a Get from a boat, it's as if he brought it from Chutz L'Aretz that requires him to say "it was written and signed in his presence.")

Tosfos answers: the Mishna avoided using the term Chutz L'Aretz, since it connotes all of Chutz L'Aretz, even the cities of Cheger and Rekem, which we'll see are the exceptions. Therefore, it uses the term of 'overseas' that connotes "from far away." As we see the Mishna in Yevamos that a woman and her husband travel overseas (and she returns claiming that her husband died. There, they want to emphasize that the death happened far away, where we can't easily verify it.) Also, when a borrower claims he paid back in the presence of witnesses, (which he cannot produce since) they went away overseas. (They want a case where the witnesses are really far away that we cannot verify the story.)

(Here too, we want the Tanna Kama to imply that only from far away places need to say they did it in his presence, but not from near places like Cheger and Rekem. This seems to be his opinion), as we see it prompted R' Gamliel to argue that we require the messenger to say this even when bringing the Get from Cheger and Rekem.

R' Gamliel even requires saying it if brought from Cheger and Rekem.

Tosfos says: this implies that Jew inhabited Rekem, (or who else would bring a Get from there.)

Tosfos deals with the following question: it seems from the

Mishna in Nidah that no practicing Jews lived there. The Halacha is a Kesem (a cloth stained with menstrual blood) is Tamai only if the blood came from a Jewess. The Tanna Kama holds that all Kesamim that comes from Rekem are Tahor, since it must have come from a non-Jew. R' Yehudah says it's Tamai. Although the inhabitants act like non-Jews, they were originally converts that mistakenly reverted back to their old practices, (but are technically still Jewish). Therefore, there are no real Jews that would bring a Halachic Get from there.

Tosfos answers: really there are practicing Jews there. However, the practicing Jews would place their Kesumim in a safe place, since they don't want them scattered around and make other objects Tamai. So we assume any scattered Kesumim didn't originate from the practicing Jews, but from the other inhabitants. The question is what is the Halachic status of those inhabitants.

R' Eliezer requires him to say this even if he brings a Get from K'far Ludim (in Chutz L'Aretz) to Lud (in Eretz Yisrael). The Gemara will explain what the three-way argument depends on.

(Tosfos is bothered by the question: why does R' Eliezer need to explain that he brought the Get to Lud?)

Ri answers: this is a Chiddsuh. I would have thought that, since K'far Ludim is so close that they called it literally "the towns of the Ludytes" because the people of Lud frequented it often, we consider it as part of Lud. So we teach that it's not, and we still require them to say it.

R' Meir answers: R' Eliezer used Lud as the example, since that was his hometown. However, the Ri disagrees with that explanation. This would be a greater reason for R' Eliezer not

to bring it as an example. The Mishna expects us to assume that the messenger brought it to the orator's place in Eretz Yisrael, and therefore, doesn't need to mention it. As we see that the Tanna Kama doesn't need to mention the place they brought the Get, so, R' Eliezer doesn't either.

The Chachumim only require saying it if he brought it from overseas or to overseas. (The Gemara will explain what he adds over the Tanna Kama.)

New Sugya

The next Tanna Kama says that we require someone who brings it from one overseas country to another to say it. R. Shimon B. Gamliel says (even if he brings it from) one jurisdiction to another (even if they exist in the same city) needs to say it.

New Sugya

R' Yehudah says the following are the bordering cities of Eretz Yisrael, and we consider them to be just outside the border. Rekem from the East, Akko from the North and Ashkalon from the South. (The Western border was the Mediterranean.)

Tosfos asks: we see in Sefer Yehoshuah that he counts Ashkolon as one of the cities of Eretz Yisrael. In Sefer Shoftim we see that they conquered it. So how can our Mishna claims that it's outside Eretz Yisrael?

Tosfos answers: as we see in the Gemara in Chulin, regarding the city of Bais Shoin, that there were many cities that those who left Egypt conquered and consecrated to become part of Eretz Yisrael, that those who left Bavel (to build the second Bayis) left them out and didn't reconsecrate them.