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Gittin Daf 7

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May the studying of the Daf Notes be a zechus for their neshamot and may their souls find peace in Gan Eden and be bound up in the Bond of life

Excessive Fear

Rabbi Avahu said: A man should never instill excessive fear in his household. For a great man once did instill excessive fear in his household, and because of that, they fed him a “big thing” (*i.e. forbidden food*). Who was this man? Rabbi Chanina ben Gamliel.

The *Gemora* asks: Do you think that they actually fed him forbidden food? The Holy One, Blessed be He, does not even allow the animal of a righteous person to transgress (*referring to the animal of Rabbi Pinchas of Yair, who would not eat untithed produce*); certainly He would not bring a stumbling block to the righteous person himself!?

The *Gemora* answers: Rather, they wanted to feed him a big thing. And what was it? A limb from a live animal (*because they had lost the meat that they were planning on serving*, but ultimately, he was saved from it). (7a1)

Mar Ukva

Mar Ukva sent the following question to Rabbi Elazar, saying: Certain men are attacking me, and I am able to hand them over to the government; am I allowed to? Rabbi Elazar scored lines on a paper and wrote the following verse: *I said, I will take heed to my ways, that I do not sin with my tongue, I will guard my mouth with*

a muzzle even while the wicked one is before me. He added (in explaining the verse): Although a wicked one is fighting me, I will guard my mouth with a muzzle.

Mar Ukva again sent to him saying: They are paining me tremendously, and I cannot endure them.

Rabbi Elazar sent the following verse: *Wait quietly for the salvation of Hashem and long for Him*. He explained the verse to mean that one should wait for Hashem with the redness of the sun and He will cast them down for you corpse upon corpse. Go to the Beis Medrash in the early morning and leave late in the evening and there will soon be an end of them.

Rabbi Elazar had hardly spoken the words when Geniva (*his primary antagonist*) was placed in chains. (7a1)

Music and Wedding Crowns

They sent the following question to Mar Ukva: From where is it known that music (*by parties*) is forbidden? He scored lines on a paper and wrote the following verse: *Rejoice not, O Israel, in joy like the nations.*

The *Gemora* asks: Should he not rather have sent the following verse: *They shall not drink wine with music, old wine shall be bitter to those that drink it?*

The *Gemora* answers: From this verse, I would have concluded that only musical instruments are forbidden, but song is permitted. Mar Ukva derived from the other verse that even vocal music is forbidden.

Rav Huna bar Nassan said to Rav Ashi: What is the point of the verse: *Kinah and Dimonah and Adadah* (towns located in the territory of Yehudah)?

He said to him: The verse is enumerating towns in Eretz Yisroel.

He (Rav Huna bar Nassan) said to him: Do I not know that the verse is enumerating towns in Eretz Yisroel? But I want to tell you that Rabbi Geviha from Argiza learned the lesson from these names: Whoever has cause for anger [kinah] against his fellow, and yet remains quiet [domem], He, Who abides for all eternity [adei ad] shall execute judgment on his behalf.

He (Rav Ashi) said to him: If that is so, the verse: *Tziklag and Madmanah and Sansanah* should also convey a lesson?

He (Rav Huna bar Nassan) said to him: If Rabbi Geviha from Bei Argiza were here, he would derive a lesson from it.

Rav Acha from Bei Chozaah expounded it as follows: If a man has a complaint against his fellow for taking away his livelihood [tzakaas legima] and yet remains quiet [domem], He, Who dwelled in the thornbush [sineh] shall execute judgment on his behalf.

The Reish Galusa (*Exilarch; leader of the exile*) said to Rav Huna: From where is it known that wedding crowns are forbidden?

Rav Huna replied: It is a Rabbinic decree. For we learned in a *Mishnah*: During the war of Vespasian (*against Yerushalayim*) they decreed a ban on the bridegrooms' wreaths and concerning the *iyrus* (*a musical instrument similar to a tambourine*). [These decrees were enacted in order not to forget the destruction of the Beis HaMikdash.] Rav Huna then got up to relieve himself. Rav Chisda said to the Exilarch: There is scriptural verse for it as well (*since he was a student of Rav Huna, he did not say this in Rav Huna's presence*): Thus says Hashem, God, "Remove the turban, and take the crown off. This shall not be the same; that which is low shall be exalted and that which is high abased." What is the connection between the *Kohen Gadol's* turban and the crown? It is to teach that when the turban is worn by the *Kohen Gadol*, ordinary people (*as a groom*) can wear the crown, but when the turban has been removed from the head of the *Kohen Gadol* (*after the destruction of the Temple*), the crown must be removed from the head of ordinary people. At this point, Rav Huna returned, and found them still discussing the matter. He (Rav Huna) said to him (Rav Chisda): I swear to you that the prohibition was made by the Rabbis on their own authority, but as your name is Chisda, so do your words find favor.

Ravina found Mar bar Rav Ashi weaving a wedding crown for his daughter. He (Ravina) said to him: Master, do you not hold with the interpretation of the verse: "Remove the turban, and take the crown off."? He replied: Only the men have to follow the example of the *Kohen Gadol*; women do not. (7a1 – 7a3)

Expositions

The *Gemora* asks: What is the meaning of the words in this verse: *This not this?* Rav Avira gave the following exposition, sometimes in the name of Rav Ammi and

sometimes in the name of Rav Assi: When God said to Israel, “*Remove the turban, and take the crown off,*” the ministering angels said to the Holy One, Blessed be He, “Master of the Universe, is “this” (*punishment*) fitting for Israel who at Mount Sinai said ‘we will do’ before ‘we will hear’?” Hashem replied, “Should not ‘this’ be for Israel, who have made low that which should be exalted and exalted that which should be low, and placed a graven image in the sanctuary?”

Rav Avira gave the following exposition, sometimes in the name of Rav Ammi and sometimes in the name of Rav Assi: What is the meaning of the following verse: *Thus says Hashem: Though they are united, and likewise many, even so shall they be shorn off, and it shall pass away* etc.? If a man sees that his livelihood is precisely sufficient for him, he should give charity from it, and he should certainly do so if it is plentiful.

What is the meaning of the words: *even so shall they be shorn off, and it shall pass away*? A Baraisa was taught in the academy of Rabbi Yishmael: Whoever shears off part of his possessions and gives them to charity will be saved from the punishment of *Gehinom*. This is comparable to two sheep crossing a river, one was shorn and the other was not shorn. The shorn one gets across, the unshorn one does not (*because of the weight of the wet wool; so too, a person who gives charity will enter the next world*).

And though I have afflicted you. Mar Zutra said: Even a poor man who himself receives charity should also give charity.

I will not afflict you anymore. Rav Yosef taught a Baraisa: If he does so, Heaven will not show him again signs of poverty (7a3 – 7b1)

Akko

The *Mishnah* had stated: Rabbi Yehudah says: From Rekem eastwards is considered “abroad,” and Rekem itself is like those areas to the East (*and if one brings a get from Rekem, he would be required to testify that it was written and signed in his presence*). From Ashkelon southwards is considered “abroad,” and Ashkelon itself is like those areas to the South. From Akko northwards is considered “abroad,” and Akko itself is like those areas to the North. [*The Western border is the Mediterranean Sea.*] Rabbi Meir says: Akko is like Eretz Israel with respect to *gittin*.

It would seem from Rabbi Yehudah that Akko is in the extreme north of *Eretz Yisroel*. The *Gemora* asks a contradiction from the following *Baraisa*: If one was going on the road from Akko to Keziv, all the land on his right, east of the road, is *tamei* with respect to the laws of the Land of the Nations (*the Rabbis instituted that areas outside of Eretz Yisroel are considered to impart impurity*) and the obligations of *ma’aser* and sabbatical year do not apply to it, unless it is a place which is definitely known to be liable (*the road sometimes veers to the east or the west, and there are places that although they are east of the road are nevertheless part of Eretz Yisroel*). The land on his left, west of the road, is *tahor* with respect to the laws of the Land of the Nations, and is subject to the rules of *ma’aser* and sabbatical year, unless it is definitely known that it is exempt. Up until where does this *halachah* apply? As far north as Keziv. Rabbi Yishmael the son of Rabbi Yosi said in the name of his father: As far as Lavlavo. [*Evidently, Akko is not the most northern city in Eretz Yisroel!?*]

Abaye answers: A narrow strip does in fact jut out beyond Akko (*our Mishnah was discussing the main*

part of Eretz Yisroel). [Though Akko is on the extreme North of the main body of Eretz Yisroel, the narrow strip of territory jutting out beyond Akko leading to Keziv belongs to Eretz Yisroel.]

The *Gemora* asks: And is this strip important enough for the Tanna to define it so precisely?

The *Gemora* answers: Yes, it is, for the Torah also gives indications in the same manner, for it is written: And they said, "Behold, there is the festival of Hashem from year to year in Shiloh, which is north of Beis El, and east of the road that goes up from Beis El to Shechem, and south of Levonah." And Rav Pappa pointed out, that it means 'the east of the road.' (7b1 – 7b2)

Brought by Boat

One *Baraisa* teaches: If a man brings a *get* in a boat, it is as if he brought it from one place to another place in *Eretz Yisroel*. Another *Baraisa* teaches that it is as if he brought it from one place to another place outside of *Eretz Yisroel*.

Rabbi Yirmiyah said: This is not difficult (as both *Baraisos* are referring to a case where the *get* was written in a boat on a river in Eretz Yisroel), for the latter *Baraisa* is based upon the ruling of Rabbi Yehudah, and the former *Baraisa* is following the opinion of the *Chachamim*. For we have learned in the following *Mishnah*: Plants that were grown in soil from outside of *Eretz Yisroel*, which were brought in a boat to *Eretz Yisroel* are subject to the obligations of *ma'aser* and the Sabbatical year. Rabbi Yehudah said: This is correct only if the boat touches the riverbed, but if not, the obligations do not apply.

Abaye said that both *Baraisos* are in accordance with Rabbi Yehudah, and it is still not difficult. One *Baraisa* refers to a boat which does not touch the riverbed, and the other refers to one which does. (7b2 – 7b3)

DAILY MASHAL

A Righteous and Wise Donkey

Rabbi Pinchas ben Yair's donkey was stolen and it refused to eat the food it was offered because the food wasn't tithed! The author of *Gan Yosef* zt"l wondered: It was a wise donkey. It should have eaten most of the food and left some for *ma'aseros*. He replied that the question is merely an error. The donkey was wiser than we think. If it had done so, its captors would have thought that it was satisfied with a lesser amount than it was offered and after a few days it would be left with a very small portion.