ב"ה, ח' חשון ה'תשס"ז

Yeshivas Lubavitch of Myrtle Beach

Gemara (Iyun) Sheet 5

Name: _____

1. Introduction (Summary of Yesterday's Sheet):

a. The Gemara starts with a discussion regarding the status of בבל regarding one case. The question is: Could we say that בבל is considered like Eretz Yisroel and therefore when bringing a גט from one province to another province in בבל the Shliach **doesn't** have to say בפני נכתב ובפני נחתם or we say that בבל is not **considered** like Eretz Yisroel and therefore when bringing a גט from one city to another city in בבל the Shliach **has** to say בפני נכתב ובפני נחתם. Rav says that בבל is like Israel and therefore the Shliach **doesn't** have to say בפ"נ ובפ"נ and Shmuel says that בבל is not like Israel and therefore the Shliach **has** to say בפ"נ ובפ"נ.

b. The Gemara then asks: What is the reason for the argument between Rav & Shmuel? The Gemara starts with a -first- reasoning (which is later revoked): **Rav** holds like רבה that the reason for saying בפ"נ ובפ"נ is because אין בקיאין לשמה and the people of בבל **are** knowledgeable (בקיאין לשמה), therefore the Shliach doesn't have to say בפ"נ ובפ"נ. **Shmuel** holds like רבא that the reason for saying בפ"נ ובפ"נ is because אין עדים מצויין לקיימו and there aren't any עדים available to testify.

c. The Gemara knocks-off this reasoning: We cannot say that Rav holds like רבה & Shmuel holds like רבא because earlier in the Gemara we concluded that רבה agrees to רבא that the reason is because אין עדים מצויין לקיימו, therefore we are back to square one: **What is the reason for the argument between Rav & Shmuel?**

2. Geography Class: The Various Cities of בבל

* ארבא תנינא דגשרא - "The second lake of ערבות below the bridge": This refers to the bridge crossing the Euphrates - נהר פרת (The Euphrates River is the "western" border of בבל for Gitin).

* אקטיספון - **Ctesiphon**: A city on the Tigris River that is now in ruins. It was the capital of Parthia (an ancient country of Northeast Iran) and the Parthian Empire, and afterwards of the Sassanid Empire.

* בי ארדשיר - **Weh-Ardashir** or **Ardjir**: Formerly Seleucia, ancient city of Mesopotamia (present-day Iraq). Seleucia was founded by King Seleucus I, one of the generals of Alexander the Great, sometime after 311 BCE, on the west bank of the Tigris River northeast of Babylon. The city controlled the navigation of the Tigris and Euphrates rivers as well as the commerce of Mesopotamia. The city was partly burned by the Roman emperor Trajan in 116 CE, and in 164 CE it was completely destroyed by the Roman general Avidius Cassius. Ardashir I, king of the New Persian Empire (224-241 CE) and founder of the Sassanid Dynasty, built **Weh-Ardashir** on the ruins of **Seleucia**.

3. Fill-in-the-blanks (Summary of the Gemara):

a. רב ירמי' asks a question: How is it possible that Rav holds that בבל is like Israel when it comes to גיטין? We learned in our Mishna that anywhere _____ of עכו is considered חוץ לארץ and בבל is to the _____ of Israel! And even

according to ר' מאיר who holds that עכו is considered like _____, that is only because עכו is _____ to Israel, but בבל is _____ to Israel.

b. רב ירמי' answers: When the Mishna says that anywhere _____ of עכו is considered חוץ לארץ, it _____ to בבל.

c. What are the boundaries of the area of בבל which is considered like Israel? רב פפא says: "There is a מחלוקת regarding _____ and the same מחלוקת _____ to Gittin". רב יוסף says: "There is a מחלוקת regarding _____ and the same מחלוקת _____ to Gittin, and according to everyone the "Jewish" area of בבל is just until _____.

d. רב חסדא says that a Shliach who brings a Get from אקטיספון to בי ארדשיר _____ to say בפ"נ ובפ"נ. But from בי ארדשיר to אקטיספון the Shliach _____ to say בפ"נ ובפ"נ.

e. Why does רב חסדא hold in a case of bringing a Get from אקטיספון to בי ארדשיר different than in a case of bringing a Get from בי ארדשיר to אקטיספון? The -first- reason is because רב חסדא holds that the reason for saying בפ"נ ובפ"נ is because _____ and the people of אקטיספון are _____ therefore when bringing a Get from there the Shliach _____ to say בפ"נ ובפ"נ. But the people of בי ארדשיר are _____ therefore when bringing a Get from there the Shliach _____ to say בפ"נ ובפ"נ.

f. How is it possible to say that רב חסדא holds that the reason for saying בפ"נ ובפ"נ is because _____ if we concluded earlier in the Gemara that רבה agrees to רבא and therefore we cannot say that רב חסדא holds that the reason for saying בפ"נ ובפ"נ is because _____!

g. Therefore we must say that רב חסדא really holds that the reason for saying בפ"נ ובפ"נ is because אין עדים מצויין לקיימו like רבא, and the reason why he holds that in a case of bringing a Get from אקטיספון to בי ארדשיר different than in a case of bringing a Get from בי ארדשיר to אקטיספון is because the people of בי ארדשיר go to אקטיספון to the marketplace and over there they sign various documents and checks, so the people of אקטיספון recognize the signatures of the people of בי ארדשיר, and when someone brings a Get from בי ארדשיר to אקטיספון, the signatures can easily be verified either by the people of אקטיספון who recognize the signatures or by the own people of בי ארדשיר who always hang-around אקטיספון. But when someone brings a Get from אקטיספון to בי ארדשיר the people of בי ארדשיר don't recognize the signatures of the people of אקטיספון because they are busy in the marketplace and don't have a chance to learn the signatures.