

**רבא said, really it is two, etc.**

**רבא אמר לעולם תרי כולי -**

### OVERVIEW

רבא maintains that according to ר"ג a גט with two כותים is כשר; presumably because the כותים were אחזוק that they testify honestly. תוספות explains why the כותים are not כשר by שאר שטרות (according to ר"ג).

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**ולדידיה דאחזוק בהא ולא אחזוק בהא:**

**And according to ר"ג it will be necessary to assume that (according to רבא) the כותים were presumed to be honest in regards to גיטי נשים, but were not presumed honest regarding other שטרות.<sup>1</sup>**

### SUMMARY

The כותים were אחזוק regarding גיטי נשים to testify honestly, but not by שאר שטרות.

### THINKING IT OVER

1. Perhaps ר"ג is of the opinion that even by שאר שטרות (regarding לא אחזוק בהא) writes that תוספות. ר"ג argues with the ת"ק of our משנה regarding שאר שטרות as well, for the כותים are אחזוק by all שטרות?<sup>3</sup>

2. With whom does ר"ג agree, regarding the מחלוקת by מציט כותי?<sup>4</sup>

3. Why do the חכמים argue with ר"ג regarding כותים by גט, since ר"ג maintains that by גט they are אחזוק?<sup>5</sup>

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<sup>1</sup> Therefore ר"ג agrees with the ת"ק that by שאר שטרות the כותים are לעדות. See 'Thinking it over' # 1.

<sup>2</sup> See footnote # 1.

<sup>3</sup> See אמ"ה # 41-42.

<sup>4</sup> See נח"מ.

<sup>5</sup> See אמ"ה # 43-44.