

## אדרבה איפכא מיסתברא – On the contrary; logically it is the opposite

### Overview

רב יוסף stated that the spiteful women can be bring a גט in א"י, because we do not need their testimony. However in חוץ לארץ, where they need to say בפ"נ they are not believed. חו"ל, they are not believed. רב יוסף challenged אביי saying, on the contrary, since in חו"ל, the husband cannot challenge the גט once the שליח says בפ"נ ובפ"נ, so there is no concern that they will ruin her, but in א"י, where the husband can be מערער, they should not be believed to deliver the גט. Our תוספות explains the rational of רב יוסף.

ורב יוסף סבר דמכל מקום יכולה לקלקלה בחוץ לארץ על ידי עדים וראיה שלא שלח לה הגט: And ר"י maintains that nonetheless (even though the בעל cannot be מערער), the spiteful woman can still ruin the wife, even in חו"ל by bringing witnesses and proof that the husband did not send her the גט.<sup>1</sup>

### Summary

The spiteful woman can ruin her even in חו"ל, by עדים וראיה.

### Thinking it over

According to תוספות, why can the spiteful women bring the גט in א"י, she can surely ruin the wife whether by the ערעור הבעל, or by bringing עדים וראיה?<sup>2</sup>

<sup>1</sup> If she remarried with this disputed גט, she will not be able to live with either husband and the children from the second husband will be ממזרים, etc.

<sup>2</sup> See תפארת יעקב.