

## לוד to כפר לודים From

## מכפר לודים ללוד –

### OVERVIEW

will be discussing why is it that in the previous two cases, mention was made only where the גט came from, and not to where it was brought; however in this case the משנה finds it necessary to tell us also, to where the גט was brought, i.e. לוד.

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**אומר רבינו יצחק שהזכיר לוד לאשמועינן אף על פי שהיתה נקראת כפר לודים –**  
**The ר"י says that the reason the משנה mentions לוד, even though it is seemingly superfluous, for it really makes no difference to where in ארץ ישראל the גט is being brought; nevertheless the תנא mentions לוד to teach us that even though the reason it was called**

**על שם בני לודים שהיו מצוים בה תמיד –**

**Was on account of the inhabitants of לוד who were constantly there** in כפר לודים, and therefore the city of כפר לודים should be considered as part of לוד, which is in - בפ"נ ובפ"נ<sup>1</sup> א"י, and would therefore not have to say

**אפילו הכי צריך לומר בפני נכתב ובפני נחתם ולא חשיב כלוד עצמה –**

**Nevertheless** when a גט is brought from לוד to כפר לודים (א"י), **it is necessary to say בפ"נ ובפ"נ, and כפר לודים is not considered as part of לוד itself, but it is rather considered as part of חו"ל.**

לוד mentions תנא why the תוספות offers another explanation

**ורבינו מאיר פירש דרבי אליעזר הזכיר שם עירו –**

**And ר"א explained the reason for mentioning לוד is that ר"א, who is the תנא in the משנה who states that one must say בפ"נ from לוד to כפר לודים, mentioned the name of his own city where he lived –**

**כדאמרינן (סנהדרין דף לב,ב) אחר לרבי אליעזר ללוד –**

**As the גמרא says, 'follow after ר"א to his hometown of לוד<sup>2</sup>'. Therefore he mentions לוד, as if to say; if someone were to bring a גט from לוד to כפר לודים to here (לוד), he would have to say בפ"נ.**

<sup>1</sup> For according to either of the reasons the גמרא gives for the requirement to say בפ"נ, which are אין בקיאות or לשמה, they seem not to apply to כפר לודים. See 'Thinking it over'.

<sup>2</sup> The גמרא there is expounding the verse צדק צדק תרדוף that one should seek a just בי"ד, and gives examples where they can be found, one of them being ר"א in לוד.

ר"מ objects to the previous explanation of תוספות

ואין נראה לרבינו יצחק דכל שכן שלא היה צריך להזכיר –

**However, the ר"י does not accept** this explanation of ר"מ, **for** now that you mention that ר"א lived in לוד, **he certainly should not have mentioned** that the גט was brought to לוד –

כי היכי דלא נקט תנא קמא ממדינת הים לארץ ישראל –

**Just as the ת"ק of our משנה does not state** that the גט was brought **from א"י to מדינת הים**

**דפשיטא היא דבארץ ישראל קאי –**

**For it is obvious** that the גט was brought to א"י, **for that is where** the תנא lived, so it is not necessary to belabor the obvious. Here too we cannot say that ר"א is mentioning לוד for that is where he lived, for that too is obvious, that when he would say that someone brought a גט from לודים כפר, we would (also) assume that he means that the גט was brought from לודים כפר to לוד. We would therefore have to assume the first answer of תוספות.

### SUMMARY

gives two reasons why the משנה states that the גט was brought from לודים. A) for one might think that since כפר לודים was constantly visited by the people of לוד, it should be considered part of לוד and not be required to say בפ"נ, therefore the משנה teaches us בפ"נ is still required since it is in חו"ל. B) ר' אליעזר was just mentioning the name of his city, saying that even if one brought a גט from לודים כפר to לוד he would have to say בפ"נ. תוספות rejects the second answer, saying on the contrary since ר' אליעזר lived in לוד there is no reason for him to mention it, for we will assume that he is discussing a גט that was brought to his city. The same as we find by the ת"ק that we understand that he means a גט was brought from א"י to מדה"י, without him specifying it, for that is where the ת"ק lived.

### THINKING IT OVER

Did תוספות mean in the הו"א<sup>3</sup> that: a) one would not have to say בפ"נ if one brought a גט from לודים כפר to לוד only, or b) that one would not need to say בפ"נ, if one brought a גט from לודים כפר to anywhere in א"י<sup>4</sup>?

<sup>3</sup> See footnote # 1.

<sup>4</sup> See נחלת משה.