

תנן המביא גט ממדינה למדינה במדינת הים –

We learnt in our משנה; if one brings a גט from one country to another country overseas

OVERVIEW

The גמרא is attempting to refute רבה who states that the reason for saying בפ"נ is on account of לשמה אין בקיטין. If that were the case, then any גט which is brought in מדה"י (where they are not לשמה), even in the same country should have the requirement of saying בפ"נ. The גמרא claims that the implication of the משנה stating that המביא גט ממדינה למדינה במדה"י צריך לומר seems to negate that opinion. תוספות asks that the גמרא did not have to find this negation in the סיפא of the משנה; we could ask the very same question from the רישא.

ומרישא דמתניתין המביא גט ממדינת הים דמשמע דוקא ממדינת הים לארץ ישראל -
However, from the beginning of our משנה where it states, **'if one brings a גט from overseas', which implies that** only if it was brought from מדה"י **to א"י specifically¹**, only then is one required to say בפ"נ, but not if it was brought from one place to another in that same overseas country². From this implication -

לא מצי למיפרך -

The גמרא **would not be able to refute רבה³**, for we can reply -

לעולם באותה מדינה במדינת הים נמי צריך -

That in truth, if a גט were to be brought from one place to another place **in the same country overseas he would also be required** to say בפ"נ -

ונקט הכי לאפוקי רקם וחגר:

The reason the משנה **states in this manner**, that he brought it from מדה"י to א"י and not simply he brought it in מדה"י (to anywhere even in the same country), is **to exclude רקם וחגר**; that from רקם וחגר one is not required to say בפ"נ.⁴

¹ The תנא of the משנה lived in א"י. He states if one brings a גט (here, to א"י) from מדה"י.

² If one were required to say בפ"נ even באותה מדינה במדה"י, the משנה should have said במדה"י instead of המביא גט ממדה"י.

³ This is the same type of refutation of רבה as the גמרא states; namely that the reason for saying בפ"נ cannot be on account of לשמה אין בקיטין, for if so one would be required to say בפ"נ if one brought a גט in מדה"י to itself to a neighboring city, not only if he brought it from מדה"י to א"י.

⁴ See תוס' ב, א ד"ה ממדה"י. We derive the exclusion of רקם וחגר from the requirement of saying בפ"נ, from the fact that the משנה states that (only) one who brings a גט (to א"י) from a faraway country (ממדה"י) is required to say בפ"נ, but not from the close countries (cities) such as רקם וחגר. Had the משנה stated במדה"י המביא גט, the exclusion of רקם וחגר would not be derived.

SUMMARY

We cannot infer from the fact that the משנה states that one who brings a גט from מדה"י to א"י has to say בפ"נ, that it would exclude a case where one brings it in the same country in מדה"י itself. There is a specific reason why the משנה states that the obligation to say בפ"נ is (limited to the case) if one brings it from מדה"י to א"י. The intent of the משנה is to exclude רקם וחגר (which are close to א"י) from this obligation; for they are not considered ממדה"י. However in מדה"י itself one is obligated to say בפ"נ even באותה מדינה.

THINKING IT OVER

The same type of question that תוספות asks concerning the refutation of רבה, can be seemingly also asked concerning the refutation of רבא.⁵ Why does תוספות ask concerning רבה only, and not concerning רבא? [Similarly תוספות could have also asked on רבא, that since the משנה states (מא"י לחו"ל) is required to say בפ"נ; indicating that ממדינה למדינה בא"י there is no requirement (even though אין עדים מצוין לקיימו)]⁶

that would not have the same connotation of a distant country as ממדה"י, since we are not discussing bringing a גט from a distant place. We may have thought that חו"ל במדה"י refers to the entire חו"ל. Therefore we would not have excluded רקם וחגר, וצע"ק.

Alternately the רש"ש maintains that we would have excluded רקם וחגר (to a neighboring city in חו"ל) even if the משנה would have stated במדה"י. However we might have thought that from רקם וחגר to א"י one would be required to say בפ"נ, because אין עדים מצויים לקיימו; since they are different countries (ועיין בתוד"ה). Therefore the משנה states במדה"י to exclude even from רקם וחגר to א"י. ע"ש ועדיין צ"ע.

⁵ The משנה states that from מדה"י to א"י one is required to say בפ"נ; not from א"י to ממדינה למדינה בא"י. This is a refutation of רבא. According to רבא the משנה should have merely stated ממדינה למדינה, period!

⁶ See מהרש"א הארוך.