

ואמר רבי יצחק עיר אחת היתה בארץ ישראל כולי –

And א"י etc. ר' יצחק said; there was one city in

OVERVIEW

From the גמרא it appears that in order to refute רבה, we need the testimony of ר' יצחק that the two הגמוניות were in א"י. רבה challenges that assumption.

בלא רבי יצחק נמי יש להוכיח דבארץ ישראל היתה -

Without the testimony of ר' יצחק, who testified that these two הגמוניות were in א"י, it is also conclusive that these two הגמוניות were in א"י -

דבחוזה לארץ באותה הגמוניא נמי צריך לרבה כיון דאין בקיאין לשמה -

For were they to be in חו"ל, then even within the same הגמוניא there would be a requirement to say בפ"נ, according to רבה since they are not בקי in the laws of לשמה. If the הגמוניות were in חו"ל, why does רשב"ג state that from הגמוניא to הגמוניא one is required to say בפ"נ; according to רבה even within the same הגמוניא one is required to say בפ"נ, since they are not בקיאין לשמה. Therefore, we must say that according to רבה the דין of two הגמוניות are in א"י.

SUMMARY

We do not need the testimony of ר' יצחק to prove that the two הגמוניות were in א"י. Rather it is self understood according to רבה. For if they are in חו"ל why is the requirement for only בפ"נ to הגמוניא להגמוניא it should be even in the same הגמוניא, since in חו"ל the people are בקיאין לשמה.

THINKING IT OVER

1. Where would there be a greater difficulty for רבה; if the two הגמוניות were both in א"י or both in חו"ל?
2. What is the opinion of רבה if a שליח brings a גט in חו"ל from one place to another, in the same city?¹

¹ See רש"י ב, ב ד"ה אי נמי.