

## Immediately; it is *Kosher*

## – לאלתר כשר

### Overview

The Gemara cites a משנה which states that if a שליח lost a גט and he found it immediately; the גט is כשר. Our תוספות explains that this rule is valid even according to אב"י.

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אפילו אב"י דחייש לתרי יצחק<sup>1</sup> אפילו היכא דלא הוחזק (יבמות דף קט"ו, ב) -

Even according to אב"י who is concerned for two people with the name of יצחק, even if it was not established that there are two people named יצחק, nevertheless -

בגט שמצאו לאלתר לא חייש דהתם הוי כמו לזמן מרובה דלא שייך התם<sup>2</sup> לאלתר:

By a גט, which was found לאלתר, even אב"י is not concerned, for there (in the case of two יצחק) it is like a case of זמן מרובה, for there, לאלתר is not applicable.

### Summary

The concern that there may be other people with the same name, is neutralized if there is ample evidence that it must belong to the original person (as in a case where the גט was found לאלתר).

### Thinking it over

תוספות answer seems so obvious; why was it necessary for תוספות to explain it to us?!

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<sup>1</sup> The case there is where there was a person called יצחק ריש גלותא, who left his city (called קורטובא) to the city of אסמפיא, where he died. The people of אסמפיא, who did not really know this יצחק well (they only knew his name יצחק ריש גלותא and his origin [קורטובא]), informed the people of קורטובא that יצחק ריש גלותא from קורטובא died. אב"י ruled that even though we do not know that there were two יצחק ריש גלותא in קורטובא, nevertheless there is that concern that there may be another יצחק ריש גלותא from קורטובא (so his wife cannot remarry, or they cannot divide his estate, etc.). The apparent question is why there are we חושש for יצחק תרי, but not here by a גט?

<sup>2</sup> In the case of the lost גט, it is virtually impossible that this גט is from another couple with the same names, since it was found לאלתר, so the other person could not have come in this short duration; however there (by יצחק ריש גלותא), even if he died immediately upon his arrival to אסמפיא that does not preclude that he is another יצחק ריש גלותא (for we do not know which יצחק died). The proof that לאלתר provides here (that it must be the same גט), is impractical there.