

signed the *get*. The man gave many evasive answers. He first claimed that his wife took it. When pressed further, he claimed that the depositor had owed him money from before the deposit. He had taken the wallet as repayment for the loan he had extended. When pressed further, he ultimately admitted that he had stolen the wallet. However, he insisted that after his failing he had repented fully. By the time he signed the *get*, he had been righteous and was a kosher witness. He claimed that he had fasted for many days. He also claimed that he had returned gold coins belonging to other people that had been in his hand, and that should prove the sincerity of his return. The question was presented to the author of *Maseis Binyamin*: Was the *get* acceptable? Was the witness a kosher witness?

*Maseis Binyamin* ruled that the *get* was kosher and the woman could remarry. None of the facts that had emerged was enough to disqualify a witness already signed on a *get*.

Our *Gemara* has the lesson of Rav Idi bar Avin in the name of Rav Chisda. He taught that a watchman caught lying about a deposited item becomes unfit to serve as a witness. However, that was in the case of an open lie. A man had deposited a cow with his friend. When he came to reclaim it, the friend insisted that nothing had ever been deposited in his domain, and witnesses testified that the watchman had the cow while he lied about it. However, in our case, perhaps the watchman had never opened the pouch. It is normal for a watchman to not know that a pouch contains a wallet. His claim that his wife or children stole the wallet would not make him an unfit witness. The claim was reasonable. Even if he did take the wallet, his claim that he repented is also reasonable. We are not sure that he is a thief. We should be very hesitant before disqualifying a *get*; *Maseis Binyamin* allowed her to remarry (*Mesivta*).