

מסכת גיטין · דף י"ט ע"א

Elucidated Talmud · Statement and Proof · Navy & Gold Edition

THE SUGYA

In this daf, we continue our learning of the halachos of a get that was written during the day and signed at night, exploring how Rabbi Yehoshua ben Levi understands the opinions of Rabbi Yohanan and Reish Lakish regarding delayed signatures. We then begin a beautiful new Mishnah that teaches us the proper materials for writing a get, specifying that the ink must be permanent and the writing surface can be almost anything, even an olive leaf or the horn of a cow.

The Gemara goes on to define the various writing materials mentioned in the Mishnah, such as different dyes and resins, and brings down a fascinating discussion regarding the halachos of writing on Shabbos. We learn about the melacha of writing and erasing when one writes with ink over red dye, and how these Shabbos definitions connect to the halachos of witnesses signing a get.

All introductions, summaries, and contextual notes are the editor's commentary and are not part of the original text.

STATEMENT

כְּדַאי הוּא רַבִּי שְׁמַעוֹן לְסִמּוּךְ עָלָיו בְּשַׁעַת הַדְּחָק.

Rabbi Shimon is worthy to rely upon him in a time of exigent circumstances, and therefore the woman is divorced.

QUESTION

וְהָאִמְרַיִשׁ לְקִישׁ: לֹא הִכְשִׁיר רַבִּי שְׁמַעוֹן אֶלָּא לְאֶלְתֵּר, אֲבָל מִכָּאן וְעַד עֶשְׂרֵה יָמִים – לֹא!

But didn't Reish Lakish say: Rabbi Shimon did not validate such a get **except** if the other witnesses signed **immediately**, but from now and until ten days later, **no**, he does not validate it?

ANSWER

בְּהֵיא, כְּרַבִּי יוֹחָנָן סְבִירָא לִיה.

In **that** matter of whether they must sign immediately, Rabbi Yehoshua ben Levi holds in accordance with Rabbi Yochanan, who says they may sign even after a delay.

QUESTION

וְהָאִמְרַיִשׁ רַבִּי יוֹחָנָן: שְׁנַיִם מְשׁוּם עֲדִים, וְכוּלָּן מְשׁוּם תְּנַאי!

But didn't Rabbi Yochanan say: Two of them sign on account of witnesses, and all the rest of them sign only on account of a **condition**? Thus, Rabbi Yehoshua ben Levi cannot hold like Rabbi Yochanan, as he is concerned about the other signatures.

ANSWER

בְּהֵיא, כְּרִישׁ לְקִישׁ סְבִירָא לִיה.

Rather, in **that** matter of why the others sign, he holds in accordance with Reish Lakish that all of them sign as actual witnesses.

MISHNAH

מתניי כפל כותבים – בדיו, בסם, בסיקרא, ובקומוס, ובקנקנתום, ובכל דבר שהוא של קיימא.

MISHNAH: With anything we may write a get: with ink, with paint, with red dye, and with resin, and with kankantom, and with any substance that is permanent.

MISHNAH

אין כותבין לא במשקין, ולא במי פירות, ולא בכל דבר שאינו מתקיים.

But we may not write, not with liquids, and not with fruit juice, and not with any substance that is not permanent.

MISHNAH

על הכל כותבין – על העלה של זית; ועל הקרן של פרה – ונותן לה את הפרה; על יד של עבד – ונותן לה את העבד.

On anything we may write the get: on the leaf of an olive tree; and on the horn of a cow, and in that case he gives her the cow itself; on the hand of a slave, and he gives her the slave.

MISHNAH

רבי יוסי הגלילי אומר: אין כותבין לא על דבר שיש בו רוח חיים, ולא על האוכלים.

Rabbi Yosei HaGelili says: We may not write, not on a thing that has a spirit of life, and not on food.

גמרא GEMARA

GEMARA

גמ' דיו – דיוטא. סם – סמא. סיקרא – אמר רבה בר בר חנה: סקרתא שמה. קומוס – קומא. קנקנתום – אמר רבה בר בר חנה אמר שמואל: חרתא דאושכפי.

GEMARA: Deyo is deyota in Aramaic. Sam is samma. As for sikra, Rabba bar bar Chana said: Its name is sikreta. Komos is kuma. Kankantom, Rabba bar bar Chana said in the name of Shmuel: This is the black dye of cobblers.

QUESTION

ובכל דבר שהוא מתקיים וכו': לאתויי מאי?

The Mishnah taught: And with any substance that is permanent etc. The Gemara asks: To include what other substances was this general statement written?

ANSWER

לאתויי הא דתני רבי חנינא: כתבו במי טריא ואפצא – פשר.

The Gemara answers: To include that which Rabbi Chanina taught: If he wrote it with mei teriya or gallnut water, it is valid.

תני רבי חייא: כתבו באבר, בשחור ובשיחור – כשר.

Similarly, Rabbi Chiyya taught: If he wrote it with lead, with coal, or with black paint, it is valid.

STATEMENT

איתמר: המעביר דיו על גבי סיקרא, בשבת; רבי יוחנן וריש לקיש דאמרי תרוייהו – חייב שתיים:
אחת משום כותב, ואחת משום מוחק.

It was stated: One who passes ink over red dye on Shabbos; Rabbi Yochanan and Reish Lakish both say: He is liable to bring two sin-offerings: one on account of writing, and one on account of erasing the red dye underneath.

STATEMENT

דיו על גבי דיו, סיקרא על גבי סיקרא – פטור.

If he wrote ink over ink, or red dye over red dye, he is exempt according to everyone, because he did not change anything.

STATEMENT

סיקרא על גבי דיו – אמרי לה: חייב, ואמרי לה: פטור.

If he wrote red dye over ink, some say he is liable, and some say he is exempt.

EXPLANATION

אמרי לה חייב – מוחק הוא. אמרי לה פטור – מקלל הוא.

Those who say he is liable hold that he is erasing the superior ink writing. Those who say he is exempt hold that he is destroying, and one who acts destructively on Shabbos is exempt.

QUESTION

בא מיניה ריש לקיש מרבי יוחנן: עדים שאין יודעים לחתום; מהו שיכתבו להם בסיקרא,
ויחתמו כתב עליון? כתב, או אינו כתב?

Reish Lakish asked of Rabbi Yochanan: Witnesses who do not know how to sign, what is the law as to whether we may write for them their names in red dye, and they will sign in ink as the upper writing? Is the upper writing considered writing, or is it not writing for the purpose of signing a get?

ANSWER

אמר ליה: אינו כתב.

He said to him: It is not writing, and therefore they may not do so.

OBJECTION

אמר ליה: והלא לימדתנו רבינו, כתב עליון – כתב לענין שבת!

Reish Lakish said to him: But did you not teach us, our master, that upper writing is considered writing with regard to Shabbos?

REFUTATION

אמר ליה: וכי מפני שאנו מדמין נעשה מעשה!?

Rabbi Yochanan said to him: And because we compare the halachos of gittin to Shabbos, shall we perform an action in practice and validate a get in this manner?

STATEMENT

איתמר: עדים שאין יודעים לחתום; רב אמר: מקרעין להם נייר חלק, וממלאים את הקרעים דיו. ושמואל אמר: באבר.

It was stated: Witnesses who do not know how to sign; Rav says: We tear blank paper for them in the shape of their names, and they fill the tears with ink. And Shmuel says: We write their names with lead, and they trace over it.

QUESTION

באבר סלקא דעתה!? והתני רבי חייא: כתבו באבר, בשחור ובשיחור – פשר!

The Gemara asks: With lead, could this enter your mind?! But didn't Rabbi Chiyya teach: If he wrote it with lead, with coal, or with black paint, it is valid! Thus, lead is already considered writing, and tracing over it would be invalid upper writing.

ANSWER

לא קשיא: הא – באברא, הא – במיא דאברא.

The Gemara answers: This is **not difficult**: This ruling of Shmuel refers to writing **with lead** itself, which is not considered writing; **that** ruling of Rabbi Chiyya refers to writing **with lead water**, which is considered writing.

STATEMENT

רבי אבהו אמר: במי מילין.

Rabbi Abbahu said: We write their names with gallnut water, and they trace over it.

QUESTION

והתני רבי חנינא: כתבו במי טריא ואפצא – פשר!

The Gemara asks: But didn't Rabbi Chanina teach: If he wrote it with mei teriya or gallnut water, it is valid! Thus, gallnut water is considered writing.

ANSWER

לא קשיא: הא דאפיז, הא דלא אפיז; שאין מי מילין על גבי מי מילין.

The Gemara answers: This is **not difficult**: This case where it is valid is where the parchment was processed with gallnuts, so the gallnut water does not make a permanent mark; that case is where it was not processed with gallnuts, as gallnut water over gallnut water is not considered writing.

STATEMENT

רב פפא אמר: ברוק.

Rav Papa said: We write their names with saliva, and they trace over it.

STATEMENT

וכן אורי ליה רב פפא לפפא תוראה: ברוק.

And so Rav Papa instructed Papa the cattle dealer: Sign with saliva.

RULING

וְהָיָה מִיָּלֵי בְּגִיטִין, אֲבָל בְּשִׁטְרוֹת – לֹא, דִּהְיָה דְּעֵבֶד עוֹבְדָא בְּשִׁטְרוֹת, וְנִגְדִּיהָ רַב כְּהֲנָא.

And this applies only to bills of divorce, but to other documents, no, we do not allow this, as there was a certain person who did this in other documents, and Rav Kahana had him lashed for doing so.

SUMMARY

We begin by clarifying Rabbi Yehoshua ben Levi's view on delayed signatures on a get, aligning his ruling with Reish Lakish's view that all signatories function as witnesses. The Mishnah then establishes that a get must be written with permanent materials like deyo (ink), sam (arsenic), or sikra (red dye), and can be written on various surfaces, though Rabbi Yosei HaGelili forbids living things or food. The Gemara defines these materials and transitions into a deep discussion on the halachos of Shabbos, analyzing whether writing ink over red dye constitutes both writing and erasing, and whether this concept of 'writing on top of writing' can be used to help witnesses who do not know how to sign their names.

לְמַעֲשֶׂה WHAT TO TAKE HOME

In our daf, Reish Lakish asks Rabbi Yochanan a powerful question: if writing over another script is considered a creative act of writing on Shabbat, why can't we use that same logic to let witnesses sign a get by tracing over a pre-written outline? Rabbi Yochanan's response is a fundamental lesson in avodah: 'And because we compare, shall we perform an action?' Just because two areas of Torah share a conceptual similarity does not mean we can blindly apply the same rules. We must respect the unique boundaries and demands of each specific situation.

How often do we make this mistake in our own lives, especially in our middos and relationships? We take a standard that belongs in one area and force it onto another. We might bring the strict, demanding standards of our workplace into our homes, expecting our children to operate like employees. Or we might take the easygoing, casual attitude of social settings and bring it into our davening, forgetting before Whom we stand.

True yiras Shamayim requires us to look at the specific situation Hashem has placed before us right now and ask: what does this moment actually demand? A home needs warmth and patience, not rigid corporate efficiency. The shul needs awe and focus, not casual distraction. We cannot simply 'trace' the rules of one area of life onto another.

Today, notice when you are bringing the mindset of one area of your life into another where it does not belong, and consciously shift your focus to match the true needs of the person or mitzvah in front of you.