

מסכת גיטין · דף ט"ז ע"א

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THE SUGYA

In this daf, we continue our sweet and deep sugyas in Seder Tohoros, focusing on the complex halachos of chibur (connection) regarding ritual impurity and mikvaos. The Gemara brings down the classic dilemma of Ilfa regarding whether moisture that is "tofayach al menas lehatfich" (moist enough to make something else moist) can connect two parts of a hand during netilas yadayim, and we look to the shittah of Rabbi Yehuda in Mikvaos to find a source. We also delve into the intriguing she'eilos of Rabbi Yirmeya and Rav Pappa regarding whether different methods of purification or contamination can combine to form a single halachic act.

Toward the end of the daf, we return to the main maseches and begin a beautiful sugya on the Mishnah's ruling regarding a get where one witness says "it was written in my presence" and another says "it was signed in my presence." We learn the yesod of Rav Shmuel bar Yehuda in the name of Rabbi Yochanan, who clarifies the exact circumstances under which such a get is invalid, specifically looking at whether both agents produced the get in court together.

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

OBJECTION

הנצוק, והקטפרס, ומשקה טופח – אינו חיבור לא לטומאה ולא לטהרה!

But we learned in a Mishnah: **A stream of water** poured from a vessel, **and water descending an incline**, and **liquid that is merely moist** but not dripping **do not** constitute **a connection**, **neither for** transmitting **ritual impurity nor for** joining together to achieve **purity!** If so, the moisture on the first half of the hand should not connect with the water poured on the second half.

ANSWER

לא צריכא, דאיכא טופח להטפח.

The Gemara answers: **No**, Ilfa's question is **necessary** in a case **where there is** liquid on the first half of the hand that is **moist enough to moisten** another object.

QUESTION

הא נמי תנינא: טופח להטפח – חיבור!

The Gemara asks: **This also we** already **learned** in a Mishnah: Liquid that is **moist enough to moisten** another object is **a connection!** What then was Ilfa's doubt?

EXPLANATION

דלמא לענין מקנאות, ורבי יהודה היא.

The Gemara suggests: **Perhaps** that rule is only **with regard to the matter of mikvaos**, and **it is** in accordance with the opinion of **Rabbi Yehuda**.

PROOF

דתנו: מקוה שיש בו ארבעים סאה מכוונות, וירדו שנים וטבלו (שניהם בבת אחת – טהורים), בזה אחר זה – ראשון טהור, והשני טמא.

As we learned in a Mishnah: In the case of a mikveh that has in it exactly forty se'ah, and two people went down and immersed, if they did so one after the other, the first is pure, but the second is impure, because the first person carried away some of the water on his body, leaving the mikveh with less than forty se'ah.

PROOF

רבי יהודה אומר: אם היו רגליו של ראשון נוגעות במים – אף השני טהור.

Rabbi Yehuda says: If the feet of the first person were still touching the water of the mikveh when the second person immersed, even the second is pure, because the water on the first person's body connects with the mikveh water. Thus, this connection might only apply to mikvaos according to Rabbi Yehuda, but not to washing hands.

STATEMENT

אמר רבי ירמיה, הרי אמרו: הפא ראשו ורובו במים שאובין, וטהור שנפלו על ראשו ועל רובו שלשה לוגין מים שאובין – טמא;

Rabbi Yirmeya said: Behold, they said in a Mishnah: One who enters his head and most of his body into drawn water, and a pure person upon whose head and most of his body fell three login of drawn water, becomes Rabbinically impure;

QUESTION

בעי רבי ירמיה: חציו בביאה וחציו בנפילה, מאי?

Rabbi Yirmeya raised a dilemma: If half of him was affected by entering into drawn water and half of him was affected by the falling of drawn water, what is the law? Do these two Rabbinic decrees combine to make him impure?

RESOLUTION

תיקו.

The Gemara concludes: The question shall stand unresolved.

STATEMENT

אמר רב פפא, הרי אמרו: בעל קרי חולה, שנתנו עליו תשעה קבין מים – טהור;

Similarly, Rav Pappa said: Behold, they said: A sick baal kerī upon whom they poured nine kav of water is pure and does not require immersion in a mikveh;

QUESTION

בעי רב פפא: חציו בטבילה וחציו בנתינה, מאי?

Rav Pappa raised a dilemma: If half of him was purified by immersion in a mikveh and half of him was purified by the pouring of nine kav, what is the law?

RESOLUTION

תיקו.

The Gemara concludes: The question shall stand unresolved.

MISHNAH

אֶחָד אוֹמֵר "בְּפָנַי נִכְתָּב" וְאֶחָד אוֹמֵר כּוֹי:

§ We learned in the Mishnah: If **one** says, "**In my presence it was written**," and **one** says, "In my presence it was signed," the get is invalid.

גמרא GEMARA

STATEMENT

אָמַר רַב שְׁמוּאֵל בַּר יְהוּדָה אָמַר רַבִּי יוֹחָנָן: לֹא שָׁנוּ אֶלָּא שְׁאִין הֵגֵט יוֹצֵא מִתַּחַת יְדֵי שְׁנֵיהֶם,

Rav Shmuel bar Yehuda said that Rabbi Yochanan said: They only taught this rule where the get is not produced from the hands of both of them as joint agents,

STATEMENT

אָבָל גֵּט יוֹצֵא מִתַּחַת יְדֵי שְׁנֵיהֶם –

but if the get is produced from the hands of both of them together, then it is valid, as they are both considered agents who brought it.

SUMMARY

The Gemara first analyzes the halachic status of descending water and moisture, establishing that while a stream of water (katafres) does not connect for tumah or taharah, moisture that is "tofayach al menas lehatfich" has a stronger status. We explore Rabbi Yehuda's shittah that a person's feet touching the mikveh water can halachically connect the water on his body to the mikveh itself. After leaving several purification dilemmas unresolved (teiku), the Gemara transitions back to Hilchos Gittin, explaining that when two agents bring a get together, the strict Rabbinic requirements of declaring " בפני נכתב ובפני נחתם" are applied differently than when a single agent brings it.

In today's daf, we see the Gemara grappling with cases of half-and-half. Rabbi Yirmeya and Rav Pappa raise dilemmas about a person who tries to achieve taharah through split methods—halfway by entering the water, and halfway by having the water poured over him. The Gemara leaves these questions unresolved, with a "teiku."

This teaches us a profound lesson in our own avodah. How often do we try to live our spiritual lives in halves? We want the taharah of Torah and mitzvos, but we try to achieve it by keeping one foot in the world of kedushah and the other foot in the distractions of the street. We think we can split our hearts, giving half to Hashem and half to our own desires, hoping it all somehow connects in the end.

But real spiritual wholeness cannot be patched together from fragments. Dovid HaMelech cried out, "Yachad levavi leyira shemecha"—unify my heart to fear Your Name. To truly experience the warmth and purity of Yiddishkeit, we cannot rely on a half-and-half existence. We must throw our whole selves into the mitzvah, with complete focus and an undivided heart.

Today, choose one mitzvah or one short period of Torah learning, and do it with absolute, undivided focus—no phone, no outside thoughts, just you giving one hundred percent of your heart to Hashem.