

18.02.01

15a (משנה א') → 16a (תיקו)

- I בפ"נ ובפ"נ segmented or fractured testimony of משנה א'
- a if he only states ½ of the equation – בפני נחתם or בפני נכתב – invalid  
i justification: from א:א, I may have concluded that if he doesn't say it, it's still valid – קמ"ל
- b if he states that one segment of the testimony was partially witnessed – invalid:  
i בפני נכתב totally, but only בפני נחתם (one signature) OR  
ii בפני נחתם totally, but only בפני נכתב (some section after the beginning, which he didn't see)
- c if 1 testifies to בפני נכתב and another testifies to בפני נחתם – invalid
- d if 2 testify to בפנינו נכתב, but only one testifies to בפני נחתם – invalid  
i dissent: ר' יהודה validates
- e If 1 testifies to בפני נכתב and 2 testify to בפנינו נחתם – valid
- II Analysis of [b i] – if the agent testifies to the entire writing but only to one signature
- a Limitation
- i ר' חסדא (ר' חסדא): even if 2 witnesses confirm the other signature (ר' חסדא)  
1 Reason: either the entire signature section is validated through standard קיום השטר or through תקנת בפ"נ  
(a) Challenge (רבא): how could we have something which, if stated by 1 witness, would be valid – but an addition of a second witness invalidates? Rather...
- ii רבא: even if the agent himself joins another to confirm the 2<sup>nd</sup> witness's signature  
1 reason: precaution against doing the same with דעלמא  
(a) explanation: in that case, 3/4 of money would transfer based on 1 witness (and 1/4 based on the 2<sup>nd</sup>)  
(i) challenge (רבי אשי): if he was the only one to declare it would be valid, how can the addition of a witness harm the declaration? Rather...
- iii רב אשי: even if claims that he is the 2<sup>nd</sup> witness, it's invalid  
1 reason: the entire גט must be validated by one of two methods – קיום השטר or תקנת בפ"נ – not a hybrid
- b Analysis
- i Clause [b i] – what is the status of the other (unattested) signature?  
1 If: we think there's no confirmation at all, then from clause [c] that becomes obviously invalid  
2 Explanation: in clause [c] there's complete confirmation of both signatures, nonetheless it's invalid  
3 Rather: it supports רבא or רב אשי (contra ר' חסדא – whose חידוש is greater)  
(a) Explanation: assumption of גמרא is that each phrase is coming to teach a חידוש – assume the "lesser" חידוש  
4 Response: clause [a] is unnecessary, as that is far more obviously invalid than the later פסולים  
(a) Rather: the משנה isn't coming to teach חידושים – but to provide a list of פסולים
- III Tangential discussion: combining independent halves to generate entire valid unit (צירוף)
- a ר' חסדא: מחיצה – a ditch 5 deep and a fence 5 high do not combine to generate a מחיצה of 10  
i Dissent: מרימר – they do combine (הלכה)
- b נטילת ידיים: אילפא – can this be done "in halves"?
- i Proposed meaning #1: if 2 washed from 1 רביעית together  
1 Answer already provided: that's certainly טהור
- ii Proposed meaning #2: if he washed one hand at a time  
1 Answer already provided: even if 1 was washed and the other dipped (in river of ≥40 סאה) – טהור
- iii Proposed meaning #3: if he washed 1/2 of the hand  
1 Answer already provided: hands may not be purified in halves (1/2 at a time)
- iv Alternate meaning #1: if there was dripping water from the "washed" half to the other (טופח)  
1 Rejection: טופח isn't a "connector" for טהרה (or for טומאה – neither is a of liquid [נצוק] or a slope [קטפרס])
- v Alternate meaning #2: if there was enough dripping water to generate more dripping (טופח ע"מ להטפיה)  
1 Rejection: that's also taught – טופח ע"מ להטפיה is considered a חיבור  
(a) Modification: that may be taught only re: מקוואות ז:ו: ר' יהודה dissent at  
(i) If: 2 go into a מקווה which is exactly 40 סאה, 2<sup>nd</sup> is still טמא (since 1<sup>st</sup> took out some water with him)  
(ii) Dissent: ר' יהודה – if the 1<sup>st</sup> one is still in the water – even just his feet, the 2<sup>nd</sup> is טהור (חיבור)  
(iii) Therefore: ר' אילפא's question may be regarding this case in re: נטילת ידיים
- c ר' ירמיה: טומאת מים שאובין (דרבנן)  
i What if 1/2 of the 3 לוגין fell on his head and he entered water of 1.5 לוגין; is he טמא? תיקו
- d טהרה for a קרי בעל קרי who is ill (9 קבין of water over his head)  
i what if he dipped 1/2 his body in a מקווה and poured 9 קבין over the other half of his body, is he טהור? תיקו