

If he can extract it

אם יכול לנתקו –

OVERVIEW

rules that if a man gave a גט to his wife and there was a thread attached to the גט, which the husband held on to after giving the גט to his wife, she is מגורשת only if the thread is not sufficiently strong that he can grab the גט away from her, however if he can grab it away from her, she is not מגורשת for it is not כריתות; since they are still bound together by this thread (as the גמרא concludes). It would seem that when the husband placed the גט into her hand, her hand was open, and afterwards she closed it and depending on the strength of the string the husband can or cannot retrieve the גט. Our תוספות rejects this interpretation.

נראה דאם היתה ידה פתוחה בשעת שנתן גט לידה –

It is the view of תוספות that if her hand was open when he placed the גט into her hand -

ונשארה המשיחה בידו וקפצה ידה בחוזק –

And the thread remained in his hand, and she closed her hand tightly -

שאם מושך המשיחה לא יוכל להביאו אצלו שאינה מגורשת –

So that if he will pull the thread he will not be able to bring it towards him; she is not divorced. תוספות explains why she is not divorced -

שהרי כשנתן בידה קודם שקפצה ידה היה יכול להביאו אצלו –

Because when he placed it in her hand before she closed her hand, he was able to bring it back towards him (and therefore at that moment she was not מגורשת) -

והקפיצה לא עשה הוא אלא היא –

And she did the closing of the hand (which allowed us to consider the גט בידה); **not he -**

והוא כטלי גיטך מעל גבי קרקע¹ דאינה מגורשת דלא קרינן ביה ונתן בידה² –

Therefore it is similar to the case of ‘take your גט from upon the ground’ where the rule is **that she is not divorced, for we cannot read into this divorce the requirement of ונתן בידה** (and he should place it in her hand), since she took it from the ground.

¹ The husband placed the גט on the ground and told his wife that she should take it.

² We derive from ונתן בידה that the husband is required to give the גט to his wife, but not that she should take the גט (and therefore by קרקע מע"ג גיטך where she is taking the גט she is not מגורשת). Similarly here by the thread since the reason she becomes מגורשת is because she closed her hand and the husband can no longer retrieve it, therefore she is considered as being active in acquiring the גט, rather than being passive.

The question arises, since in the case where she closed her hand after he placed the גט there, she is not מגורשת (even if יכול לנתקו), then what is the case of רב חסדא who rules that if יכול לנתקו she is מגורשת. So תוספות explains:

והכא דקאמר אם אינו יכול להביאו אצלו דמגורשת –

And here in our גמרא where רב חסדא rules that she אם אינו יכול להביאו אצלו is מגורשת, we are discussing a case -

כגון שהיתה ידה קפוצה והוא תחב בידה כל כך בחוזק –

For instance where her hand was clasped closed and he stuck it in her hand so tightly -

שאם ימשוך המשיחה לא יביא הגט אצלו –

That even if he would pull the thread he will not be able to bring the גט back to him. This is considered בידה ונתן since she did nothing; only he.

תוספות offers an alternate explanation:

ורבינו תם (נמ"ל) פירש אם הגט כבד כל כך –

And the ר"ת (also) explained it (in a different manner, that) if the גט is so heavy -

שאם רוצה למשוך הגט אליו תנתק המשיחה מגורשת –

That if he wishes to pull the גט towards him the thread will snap, she is divorced -

ומיירי בידה פתוחה ולא קפצה ולא עשתה שום דבר:

And we are discussing a case where her hand is open (the entire time) and she did not close her hand or do anything.

SUMMARY

The rule of מגורשת אינו יכול לנתקו is only when he stuffed it into her closed hand, or her hand remains open but אינו יכול לנתקו on account of the heaviness of the גט; however if he cannot retrieve it because she closed her hand, then she is not מגורשת because it is a case of ג'קרקע מע"ג טלי גיטך.

THINKING IT OVER

How can we possibly differentiate between ג'קרקע מע"ג טלי גיטך (where it is ג'קרקע מע"ג טלי גיטך) and the case where she closed her hand after receiving the גט? ⁴

³ See מהר"ם שי"ף who deletes the word 'נמ"ל', since the פירש ר"ת is different from פירוש תוספות. The מהר"ם retains the word נמ"ל and explains that the ר"ת also agrees with תוספות that we cannot be discussing a case where she closed her hand after he placed the גט there for it would be a case of ג'קרקע מע"ג טלי גיטך.

⁴ See סוכ"ד אות כב and חידושי הריטב"א החדשים.