

## From whom he takes it and to whom he gives it - מממי נוטלו ולמי נותנו -

### Overview

ששת explained the reason why a blind person is פסול to bring a גט is because he does not know whether he is taking the גט from the husband and he also does not know whether he is delivering the גט to the wife. תוספות qualifies the inference from this ruling.

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מכאן משמע דצריך שיכיר השליח שזהו הבעל וזו היא אשתו<sup>1</sup> -

**From this reasoning of ששת רב it seems that it is necessary for the שליח to recognize that this is the husband and this is his wife**, otherwise he is just like the סומא who does not recognize the parties –

תוספות reconsiders:

ושמא יש לחלק דדוקא סומא שיכול להטעותו<sup>2</sup> ויש לחוש יותר שמא יטעהו:

**And perhaps one can differentiate** between a סומא and one who does not know the parties, **that it is specifically a סומא who can be tricked** that he is פסול, **for there is a greater concern that perhaps he will be tricked**, however a sighted person who does not know the parties he will be כשר, because he will not be tricked and he can more easily verify the parties involved.

### Summary

A sighted person may not need to be aware of who the parties are in the גט.

### Thinking it over

How can תוספות consider that a שליח must recognize the parties in a גט, but the משנה merely states that a סומא is פסול, but not someone who does not know them?<sup>3</sup>

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<sup>1</sup> The סומא is פסול because he is not certain that the husband of this wife gave him the גט or that the wife of this husband received the גט, it is possible that he is not her husband or she is not his wife, therefore we should make sure that the שליח know personally who is the husband and who is his wife (and not rely that the witnesses tell him that this is the couple, for if we can rely on witnesses then a סומא should also be כשר if he relies on the עדים [see נהלת [משה]).

<sup>2</sup> תוספות is saying there is no inherent requirement that the שליח know the husband and wife; rather if he does not know them, it is possible that for instance the man does not wish to divorce his wife so they find another person to write a גט for this woman and since the שליח does not know, he will give her a false גט. This concern is mainly by a סומא who can easily be fooled, but no one is willing to try this by a sighted person for he may verify who the true husband is, and they will become proven liars.

<sup>3</sup> See אהרן בית.