

## סתם ספרי דדייני מיגמר גמירי –

### Generally the scribes<sup>1</sup> of the judges are knowledgeable

#### OVERVIEW

The גמרא said that even according to רבי מאיר who is concerned about the minority, nevertheless we are not concerned that the גט was written לשמה since (רוב בקיאים הן and also) סתם ספרי גמירי. However, seemingly all it does is to make it a smaller מיעוט, but a מיעוט nonetheless. ר"מ does not distinguish between the sizes of the מיעוט for which he is חושש, so what have we accomplished by minimizing the מיעוט?

-----  
Tosfos explains:

והוי כמו מיעוטא דמיעוטא –

And the concern that a גט was written לשמה is like a minority within a minority, since a majority<sup>2</sup> of all people are aware that a גט must be written לשמה, therefore it is only a minority that are not aware, and this member of the minority, when he will go to a סופר to write the גט, he (the סופר) will presumably be aware of the requirement, therefore there is only a slight probability that this person who is not aware of לשמה will happen to find a discarded גט that a סופר wrote<sup>3</sup> להתלמד (or he will happen to go to a סופר who also is not aware of לשמה); this is extremely unlikely –

דלא חיישינן אפיו לרבי מאיר –

Therefore even ר"מ, who is concerned about a minority possibility, but such a distant possibility of a מיעוטא דמיעוטא, even ר"מ is not concerned at all about it.

#### SUMMARY

When a חשש is limited to a case where two minorities have to coincide, even ר"מ, who in general is חושש למיעוטא, in such a case he is not חושש.

#### THINKING IT OVER

Why does כמו מיעוטא דמיעוטא refer to our situation as: "כמו מיעוטא דמיעוטא"?<sup>4</sup>

<sup>1</sup> They are the סופרים who usually write the גיטין.

<sup>2</sup> As the גמרא just stated: רוב בקיאים הן.

<sup>3</sup> See ר"מ.

<sup>4</sup> See מהר"ץ חיות שמציין לע"ז לד,ב, עיי"ש.