

Unless the writing and the signing of the גט were done while the גט was detached עד שתהא כתיבתו וחתימתו בתלוש -

OVERVIEW

תוספות states that both the כתיבה and the חתימה must be בתלוש. Our תוספות explains why it is necessary to mention חתימה, if the כתיבה was בתלוש.

תוספות asks:

ואם תאמר למה ליה למינקט וחתימתו -

And if you will say; why did ר"י have to mention concerning the 'signing', that it too needs to be performed while the גט is detached -

כיון שהיתה כתיבתו בתלוש אי אפשר לחתימתו שתהא במחובר -

Since the writing of the גט was בתלוש it is impossible that the signing of the גט can be במחובר.¹

תוספות answers:

ויש לומר דמשכחת לה שכתבו על אילן תלוש -

And one can say; that it is possible that the חתימה be במחובר even though the כתיבה was בתלוש; **if he wrote the גט on a detached tree -**

ואחר כך נטעו והשריש וחתמו -

And afterwards he planted this tree with the גט written on it, **and it took root** and is considered מחובר, **then it was signed** by the witnesses. That is why ר"י states that both the כתיבה and the חתימה must be בתלוש.

SUMMARY

It is possible to have the כתיבה בתלוש and the חתימה במחובר; if one replants the tree between the כתיבה and the חתימה.

THINKING IT OVER

1. Let us say that the reason ר"י mentioned 'וחתימתו', is to teach us that 'וכתב' refers both to the כתיבה and the חתימה. This would teach us that both the כתיבה and חתימה are required to be לשמה.

2. What would the דין be in a case where it was נכתב ונחתם בתלוש and then he planted it, and subsequently gave it to the אשה?²

¹ The גט was already detached when it was written. The signing is after the writing.

² נח"מ.