

For he can make it simple

שיכול לעשותו פשוט –

Overview

A גט is the usual גט where the wording of the גט and the signature of the witnesses appear on the same side. In a גט מקושר, one line is written and the next line is left blank. The written line is then folded over the blank line and they are stitched together and the עדים sign on the back (of the written line). The next line is written and a blank line follows and they too are folded over, stitched and the עדים sign on the back. This process continues until the entire גט is written. (When finished it looks somewhat like an accordion.) ר' חנינא בן גמליאל ruled that if when writing a גט מקושר the עדים signed on the inside (not on the outside, the way they are supposed to), it is nevertheless כשר, because it can be made into a גט פשוט (by removing the stitches).

פירש בקונטרס¹ אי משום שיש אויר בין שיטה לשיטה² כשפושטו אין לחוש -
explained; if we are concerned because of the air space between one line and the next line when the גט is spread open, this is of no concern -

שיש³ סופרים הרבה שאינם אומנים לסדר כתיבתן ומניחין אויר בין השיטות -
For there are many scribes who are not craftsman to organize their writing properly and they leave air space (blank lines) between the written lines.

ונראה⁴ דאפילו יש חלק הרבה אין לחוש⁵ -
And it is the view of תוספות that even if there is much blank space there is no concern –

anticipates a difficulty:

ואף על גב דגט קרח פסול⁶ -
And even though that a 'bald' (קרח) גט is פסול, so how can we say that it is כשר even if there is much blank space

¹ בד"ה שיכול.

² As mentioned (see 'Overview'), by a גט מקושר there is a blank line after each written line.

³ רש"י (our) תוספות, it does not appear in this line is an addition of תוספות.

⁴ גירסת מהרש"א (however the מהרש"א omits it. The explanation here follows the גירסת מהרש"ל).

⁵ See 'Thinking it over'.

⁶ ואיזהו גט קרח כל (first) states בגט קרח תצא מזה ומזה (first) גיטין פא, in משנה The Each folded (double) line (one written and one blank [see 'Overview']) is considered one קשר. If there are ten קשרים and only nine עדים it is פסול. This would indicate that too many blank lines make the גט פסול, how can תוספות rule that even if חלק הרבה, it is כשר.

replies: תוספות

לא מיקרי קרח אלא כשיש שיטות של חלק טפי מן העדים החתומים בו -

It is not considered a קרח only if the blank line exceed the number of עדים -

אבל אם יש עדים החתומים בו כשיטות של חלק⁷ לא מיקרי קרח:

However if the amount of עדים that signed equals the amount of blank lines, it is not considered a קרח.

Summary

There may be many blank lines in a פשוט גט as long as there are as many עדים as there are blank lines.

Thinking it over

In a מקושר גט the blank lines are (basically) the same width as the written lines. When תוספות writes אין לחוש הרבה יש חלק⁸, seemingly it means that the blank lines were much wider than the written lines. If that is the case, how should we understand the conclusion of תוספות that if there are an equal amount of עדים as there are blank lines it is כשר⁹; does that mean that for each (very wide) blank line, one עד is sufficient, or that it depends on the width of the blank line (if it is twice the width of the written line it requires two עדים [for that blank line], etc.)?

⁷ It may therefore be necessary to add עדים to equal the number of blank lines. [However according to the מהרש"א (see footnote # 4) there is a requirement of only two עדים (by the מקושר שנעשה פשוט) and the last line of תוס' is referring to a מקושר. (See also אוצר מפרשי התלמוד # 177.)]

⁸ See footnote # 5.

⁹ See (the text by) footnote # 7.