

אפילו לא כתב בו אלא שיטה אחת כולי –

Even if he did not write but only one line לשמה in the גט, etc.

OVERVIEW

The idea that the סופר need write only one line לשמה is a bit puzzling¹.

פירוש שלא ראה אלא שיטה ראשונה דמסתמא סיימו לשמה:

The interpretation of the phrase 'אפילו לא כתב בו אלא שיטה אחת לשמה שוב אינו צריך', does not mean that the סופר does not have to write more than one line לשמה, but rather **if** the שליח **did not observe² any more that the first³ line⁴**, written לשמה, it is sufficient, **for it is assumed that** the סופר **completed** the remainder of the גט also לשמה.

SUMMARY

It is sufficient for the שליח to see how the סופר begins writing the גט לשמה. It is not necessary for him to see the entire writing לשמה.

THINKING IT OVER

Is it necessary that the שליח see the first line written לשמה; or is it sufficient that the שליח see the first line written לשמה?⁵

¹ The סופר must write the entire לשמה תורה, which includes שם האיש והאשה והזמן and the phrase 'הרי את מותרת לך'. This would seemingly require more than one line. In addition there is an opinion (ב, כו) that even the טופס, or text of the גט, must also be written לשמה.

² We are not discussing what the סופר must write but rather what the שליח must observe

³ תוספות is teaching us that 'שיטה אחת', does not mean 'one line', but rather 'the first line'.

⁴ 'סוף אות קכד' interprets this to mean, that even if it is not the תורה but only the טופס, it is sufficient.

⁵ See סוכ"ד אות סז.