

Because of the enactment; what is the meaning of, 'because of the enactment' – מפני התקנה מאי מפני¹ התקנה –

OVERVIEW

The גמרא explained first what the משנה meant by מפני התקנה, and later the גמרא explains why the משנה requires that one leaves blank the מקום הזמן, even though 'מקום הזמן' is written in the משנה before מפני התקנה. Our תוספות resolves this issue.

מקום הזמן נתנא ברישא דקבע בגמרא אחר כד² -

Regarding leaving blank the place for the date, which was written in our משנה before מפני התקנה, which is discussed in the גמרא later, the reason -

היינו משום דאתא לפרושי מפני התקנה אליבא דמאן דמוקי לה כרבי³ אלעזר⁴ -

Is because the גמרא is coming to explain מפני התקנה according to the one who establishes this ruling, according to ר"א -

דאין פירושו כמו למאן דמוקי לה כרבי⁵ מאיר:

Which is not the same explanation as it is like the one who establishes it according to ר"מ.

SUMMARY

The גמרא first wanted to conclude explaining the משנה according to ר"א.

THINKING IT OVER

Why did not תוספות (also) explain, why 'שנאמר וכתב לה' is discussed before מקום הזמן even though it is written at the very end of the משנה?!

¹ In our גמרות the text reads מאי תקנה (instead of מפני התקנה).

² See 'Overview'.

³ The גמרא just concluded that שמואל establishes the משנה according to ר"א, therefore the גמרא continued to explain the משנה according to ר"א [for there is some difficulty with it (see footnote # 4) and then according to ר"מ]. Afterwards the גמרא explained מקום הזמן.

⁴ According to ר"א the תקנה is that we may write the טופס (which is not the simple reading of the משנה that one may not write the תורף)

⁵ According to ר"מ the חכמים prohibited writing the תורף because of the קטטה concern; if a woman will notice that there is a גט written by the סופר with their names on it, she will assume the husband told the סופר to write a גט; this will cause strife between them. This is more in accordance with the simple reading of the משנה (see footnote # 4).