

**It teaches unequivocally, etc.**

**קא פסיק ותני כולי –**

## OVERVIEW

The גמרא cites the משנה that the place for the date must be left blank. The גמרא infers that since this ruling is unqualified, therefore it applies both to an ארוסה and a נשואה (and questions the need for זמן by an ארוסה [according to ריש לקיש]). תוספות clarifies why this inference was not made previously.

anticipates a difficulty: תוספות

הא דלא דייק לעיל בפרק ב' (דף יז, א) גבי נכתב ביום ונחתם בלילה<sup>1</sup> -

The reason the גמרא did not make this inference previously, regarding the משנה of a גט which was written by day and signed by night that it is פסול –

responds: תוספות

משום דהכא נמי לא דייק אלא משום דכיון דכבר אשמועינן דמוקדם פסול<sup>2</sup> -

Because even here, the only reason this inference is made is since we were already informed that a predated גט is פסול -

ממילא ידעינן דצריך שיניח מקום הזמן אפילו לא הוי תני ליה<sup>3</sup> -

So we know already that the date must be left blank, even if it would not have been taught again in our משנה –

proves that the משנה does not repeat what was taught elsewhere: תוספות

דהכי נמי לא תנא צריך שיניח מקום הרי את מותרת לכל אדם:

For our משנה does not state either that it is necessary to leave a place for 'הרי' <sup>4</sup>, since this is mentioned elsewhere.

## SUMMARY

The inference that even by an ארוסה we leave blank the מקום הזמן, is because mentioning זמן in our משנה is seemingly superfluous.

<sup>1</sup> It is פסול because it is as if it was not dated and both concerns of שמא יחפה and פירות apply. Seemingly the גמרא there could have made the same inference, that the משנה states categorically that it is פסול, even by an ארוסה, but why should it be פסול by an ארוסה according to the פירי משום פירי; just as the גמרא asks on our משנה here.

<sup>2</sup> We were informed of this by that משנה of נחתם ביום ונחתם בלילה which is a pre-dated גט. If he will write the זמן now it will be a pre-dated גט, which is פסול. See 'Thinking it over'.

<sup>3</sup> Therefore we assume that the only reason the משנה repeats this ruling is to emphasize that it is applicable in all cases even by an ארוסה (and this presents a problem for ריש לקיש who maintains that זמן is included פירי משום פירי). However in the previous משנה (where it was necessary to teach us the rule of a מוקדם גט), we could say that the משנה only meant a נשואה, which is more common (where the חשש of פירי is applicable).

<sup>4</sup> גופו של גט הרי את מותרת לכל אדם. לקמן פה, א.

### **THINKING IT OVER**

מקום הזמן משנה claims that it is superfluous for the משנה to teach us regarding, since we already know that a גט מוקדם is פסול.<sup>5</sup> However we can say that the משנה is teaching us that even if the גט will be given that very same day, it will still be פסול if he enters the date, even though it is not a מוקדם (since the entire תורף must be written לשמה). How can we understand תוספות answer?<sup>6</sup>

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<sup>5</sup> See footnote # 2.

<sup>6</sup> See פני יהושע וכתב סופר (הובא בנחלת משה).