

והעדים¹ חותמין על הגט כולי – And the witnesses sign on the גט, etc.

OVERVIEW

The משנה stated that ר"ג הזקן instituted that a widow makes a vow, etc. and continues that the עדים should sign the גט because of תיקון העולם. There seemed to be two different texts in the משנה one reading והעדים חותמין and the other העדים חותמין.²

רבינו תם מחק מספרו וי"ו מוהעדים –

The ר"ת erased from his text the 'ו' from the word והעדים; leaving it as העדים.

ושמא משום דהוה משמע דרבן גמליאל תיקן –

And perhaps the reason for this erasure is because והעדים (with a 'ו', as a continuation to what the משנה previously said 'כ' נודרת כו' would indicate that ר"ג instituted that עדים should sign the גט, but this is not so -

ובגמרא אמר רבן גמליאל³ תקנה גדולה התקינו משמע דמקודם נתקנה⁴:

For in the גמרא it states, 'ר"ג said (referring to the הגט על הגט), 'they instituted a great resolution'; indicating that it was instituted prior to ר"ג.

SUMMARY

The תקנה that עדים should sign on a גט was instituted prior to ר"ג, therefore the text should read העדים (without a 'ו').

THINKING IT OVER

According to תוספות that the תקנה of עדים is before the תקנה of נודרת, how can we explain the order of the משנה (first ר"ג – נודרת, then חותמין which is before ר"ג, and finally הלל [who was an ancestor of ר"ג])?⁵

¹ A marginal note indicates that this תוספות should be by the משנה on ב, לד.

² The text in our משנה reads העדים (without the 'ו'). However when the גמרא cites the משנה (here) it reads והעדים.

³ See רש"י לד, ב ד"ה העדים. ר"ג and ר"ג הזקן who differentiates between מהר"ם שי"ף.

⁴ However, now that the משנה reads העדים; it has no connection (necessarily) to what was mentioned previously. The משנה since it mentioned a תקנה of ר"ג, mentioned other תקנות as well. See 'Thinking it over'.

⁵ See מהר"ם שי"ף.