

There is a date in the גט

יש בו זמן -

OVERVIEW

will explain the significance of adding the phrase יש בו זמן, in the case of אין בו אלא ע"א.

נראה שהוא הדין דאין בו זמן -

It seems to תוספות that the דין would be the same if there was no date in the גט; the ולד would still be כשר¹ -

Why is it necessary then, for the משנה to state the case of an ע"א in a situation where there was זמן; תוספות explains:

אלא לאשמועינן אף על גב דיש בו זמן לא תנשא לכתחילה -

However, the purpose of stating יש בו זמן **is to inform us that even if there is זמן in the גט, nevertheless she should initially not remarry²** on the basis of this גט.

SUMMARY

The משנה teaches us that a גט with זמן and an ע"א signed it (the ולד is כשר בדיעבד, but) nevertheless the woman may not remarry לכתחילה on the basis of this גט.

THINKING IT OVER

What would be the דין in a case of כתב ידו וע"א and there is זמן; would she be permitted to marry לכתחילה?

¹ Inserting זמן in the גט is a תקנת חכמים. They are not פוסל the ולד born to a woman after she was מגורשת with a גט which has no זמן. For the reason why an ע"א is sufficient even according to ר"מ ([even] if we maintain תוס' ד"ה שלשה), see previous (כתב סופר ועד שנינו).

² See previous תוס' ד"ה שלשה for the reason.