

לימא רבא לית דרבי חנינא –

Shall we say that *Rovo* disagrees with *Rabi Chaninoh*

OVERVIEW¹

The גמרא said that since רבא permitted the wine from בי קופאי, this would seemingly indicate that he disagrees with ר"ח and maintains that he follows the קרוב. Our תוספות transforms this from merely a query into a challenge.

פירוש² והא רבא אית ליה לעיל³ דרבי חנינא:

The explanation of ר"ח וכו' רבא is that this will pose a difficulty if we assume that רבא disagrees with ר"ח, **since previously** in our גמרא we noted that רבא agrees with ר"ח!

SUMMARY

The גמרא is posing a contradiction in the view of רבא.

THINKING IT OVER

Why was it necessary for תוספות to learn the גמרא in this manner; why should we not assume that this 'לימא', is like the other times 'לימא' in our גמרא?⁴

¹ See 'Overview' to the previous תוס' ד"ה בי קופאי.

² The word 'פירוש' in תוספות (usually) indicates that the true interpretation is not as we may have assumed. The גמרא asked previously a number of times ר"ח כול (דלא) כול; לימא וכו' (דלא) כול. If it turns out indeed that he either agrees or disagrees with ר"ח, there will be no difficulty, for ר"ח was an אמורא and his fellow אמוראים may disagree with him. However here תוספות explains that it is not merely an innocent question, but rather this story poses a difficulty if it indicates that רבא disagrees with ר"ח, since previously on this עמוד we learnt that רבא agrees with ר"ח. See (however) ריטב"א.

³ רבא stated חייא תלת ר' and one of them was ר' חנינא, so how can he rule here not like ר' חנינא?

⁴ See מהרש"א (and חתם סופר).