

And according to your reasoning

ולטעמך –

OVERVIEW

The **גמרא** challenges **רב**'s view that **מבעה זה האדם**, by citing the **משנה** which states **ושמירתן עליך**. This term is not appropriate for **אדם המזיק**. The response to this question is 'ולטעמך', which means, why are you asking this question of me, when it is just as difficult according to you as well. **תוספות** explains who the 'ולטעמך' is addressing.

פירוש¹ אפילו תימא מבעה זה השן:

The explanation of the word 'ולטעמך' is that **even if you maintain that מבעה refers to שן**, nevertheless the same difficulty persists because of the **קרנא**.

SUMMARY

The retort of 'ולטעמך' is referring to the opinion of **שמואל** that **מבעה זה השן**.

THINKING IT OVER

The term **ולטעמך** has two connotations: (1) that the same question you ask of me is (2) applicable to you. In our case, firstly, it is seemingly not the same difficulty; for according to **רב** the difficulty is with our **משנה**, but according to the **ולטעמך** (which is **שמואל**) there is a difficulty only with the **קרנא**, but not with the **משנה**. Secondly, it seems that these challenges to **רב** were not made by **שמואל** (or his supporters), for **שמואל** already stated his (only) difficulty with **רב**'s interpretation (namely why **אדם** is repeated twice, but not with **עליך**). What would **רב** mean when he said **ולטעמך**; the questioner was seemingly asking an innocent question; how are we to understand the **משנה**! Our **תוספות** may be addressing this (latter) issue when he writes 'פירוש'. There seems to be no other choice but to assume that the questioner was arguing in favor of **שמואל**; and **רב** responded that even according to **שמואל** there still remains the difficulty with **קרנא**.

¹ The term **פירוש** usually indicates that **תוספות** is negating a different interpretation, It is not clear what **תוספות** intention is here. See 'Thinking it over' for a tentative explanation.