

## He mentions a number, in order to exclude

## תני מניינא למעוטי –

### OVERVIEW

The גמרא discusses the numbers assigned to the אבות in our משנה as well as by ר"א. Assigning numbers in the משנה and by ר"א is warranted, for they are meant to exclude the אבות of ר"א and ר"ח respectively. תוספות will discuss what is meant that the numbers (of ר"א) exclude (the אבות of ר"ח).

האי למעוטי לאו משום דלית ליה דרבי חייא<sup>1</sup> אלא כלומר למעוטי דלא איירי<sup>2</sup> בהו:

**This term ‘in order to exclude’ is not to be understood that ר' אושעיא is excluding the other אבות because he disagrees with ר"ח**, for it is not so; ר' אושעיא would also agree that the אבות of ר"ח are proper אבות, **but rather the term למעוטי means that ר' אושעיא is not discussing those types of אבות.**

### SUMMARY

The term למעוטי means that we are not discussing those אבות; but not that there is any disagreement whether they are אבות.

### THINKING IT OVER

אבות ר' אושעיא explains that the מניינא is teaching us that ר' אושעיא is not discussing the אבות of ר"ח. However it would seem that no מניינא is required to teach this. It is quite obvious that ר' אושעיא is not discussing the אבות of ר"ח, for he does not mention them, Why the need for a מניינא?<sup>3</sup>

<sup>1</sup> משנה of the מניינא of the למעוטי of ר' אושעיא seems to be referring to the למעוטי of ר' אושעיא only, and not to the למעוטי of the מניינא of ר' אושעיא. It is possible that the מניינא of the משנה is למעוטי in a more strict sense; for it is only the אבות of the משנה that have תולדות but not the אבות of (ור"ח) ר' אושעיא.

<sup>2</sup> קנסא ממונא ר' אושעיא is discussing only ממונא and not קנסא.

<sup>3</sup> See סוכ"ד אות כא.