

אמר ליה רבי אסי אלא מעתה רישא דקתני –

רב אסי said to him; so now the רישא which states

OVERVIEW

א' אומר בפנ"כ וב' א' אמר ר"י made two opposite statements regarding the case of 'ב' שהביאו גט, resulting in two different inferences regarding whether אומרים בפנ"ח have to say בפנו"נ or not. רב אסי responded to both statements (respectively) asking what would be the position of the רבנן if the גט was (or was not) שניהם. יוצא מתח"י שניהם. Our תוספות explains what רב אסי meant to ask.

קושיא דרבי אסי אינה אלא במאי פליגי כדפרישית לעיל¹ אלא שלא חש להאריך:

The question of רב אסי wasn't on the view of the רבנן (when are they פוסל or when are they מכשיר),² but rather his question was (according to each respective inference) what would be the basis of the argument between ר"י ורבנן (in each respective inference), as תוספות previously explained. However the גמרא did not explicitly say this, because it was reluctant to elaborate and specify the question since it was already mentioned in the previous סוגיא.

SUMMARY

רב אסי (really) asked the same question as אב"י, which is פליגי במאי.

THINKING IT OVER

טו,ב on אב"י compares the two questions of ר"א to the two questions of אב"י. However regarding אב"י there were two separate לשונות, so we can say (as תוספות argues) that each ר"י לשון felt that the argument between ר"י ורבנן is better understood if we assume the opposite inference. However, here it is the same ר"א, asking each time that we should assume that the other inference is better; he cannot have it both ways!³

¹ דף טז,ב ד"ה הא. Review that תוספות for a better understanding of the 'Thinking it over' question.

² This cannot be the question, for if we assume each inference then obviously the רבנן will be מכשיר or פוסל accordingly; what is the meaning of מעתה, אלא, which seems to indicate that if we assume this inference there will be a difficulty.

³ See מהרש"א הארוך and נה"מ.