

## And the ruling is like *Rovoh*

## והלכתא כרבא -

### Overview

The גמרא cited many views regarding a יו"ט שחל במוצ"ש as to the proper order of קידוש והבדלה, etc. In conclusion the גמרא asked, 'what is the ruling', and cited the views of רבא and אביי (which is יקנה"ז and יקנז"ה respectively) and concluded והלכתא כרבא. Our תוספות clarifies why the גמרא concluded it thus.

משום [אינך] אמוראין<sup>1</sup> אצטריך לפסוק כרבא ולא משום אביי -

It was necessary for the גמרא to rule like רבא, only on account of the [other] אמוראים, which were mentioned before who had differing opinions, but not on account of אביי, who also disagrees with רבא, for we know the הלכה is like רבא -

דקיימא לן (בבא קמא דף עג, א) בכולי גמרא כרבא לגבי אביי בר מיע"ל<sup>2</sup> קג"ם:

For we have established in the entire גמרא that we follow the ruling of רבא against אביי, except for the six cases of יע"ל קג"ם<sup>3</sup> where we follow the ruling of אביי.

### Summary

The גמרא ruled like רבא to negate all the other אמוראין, but it was not necessary to reject אביי, for we always rule like רבא against אביי.

### Thinking it over

After citing all the אמוראים, the גמרא asked, 'מאי הוי עלה' and cited the views of אביי (as the later אמוראים whose ruling we will follow). It seems that at this point the choice is only between רבא and אביי<sup>3</sup>, why was it necessary to add והלכתא כרבא?!

<sup>1</sup> Only one of them (רב) rules like רבא (אביי ו) that יקנ"ה, however all the others have a different order.

<sup>2</sup> יע"ל קג"ם is an acronym for גילוי מילתא, גילוי מילתא, גילוי מילתא, גילוי מילתא, גילוי מילתא, גילוי מילתא. In all these six cases (only) the ruling is like אביי against רבא.

<sup>3</sup> They also both agree that the basic ruling is יקנ"ה; they only argue as to where the זמן belongs.