

## לימא מתניתין דלא כרבי יהודה –

**Shall we say that our משנה is not according to ר' יהודה**

### Overview

The term 'לימא' ('shall we say') is used (only<sup>1</sup>) when we (ultimately) refute the proposed hypothesis. Our גמרא states כר"י (for ר"י maintains the בשעה החמישית, one is not אוכל but is מאכיל), seemingly indicating that ultimately we will find a way how the משנה can be in agreement with ר"י. However at the conclusion of the גמרא, it seems that the משנה is according to ר"ג and not according to ר"י. Why then does the גמרא use the term 'לימא'? Our תוספות resolves this issue.

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anticipates a difficulty:

**אף לפי המסקנא לא אתיא כרבי יהודה –**

**Even according to the conclusion** of the גמרא, the משנה **does not follow** the view **of ר' יהודה**; why therefore does the גמרא state כר"י, indicating that ultimately we will be able to interpret the משנה according to ר"י?

responds:

**אלא הכי קאמר לימא מתניתין דלא כרבי יהודה אלא כרבי מאיר<sup>2</sup> –**

**Rather this is what the גמרא is saying; 'shall we say that our משנה is not according to ר"י, but rather it is according to ר"מ' –**

**ומסיק דכרבי מאיר נמי לא אתי:**

**And the גמרא concludes** that the משנה **does not follow the view of ר"מ either** (but rather the view of ר"ג). Therefore the term 'לימא' is appropriate.

### Summary

The query לימא מתניתין כר"מ really meant לימא מתניתין דלא כר"י (which is rejected).

### Thinking it over

If the גמרא means to ask: 'לימא מתניתין כר"מ'; why does it actually ask: לימא מתניתין דלא כר"י?

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<sup>1</sup> See תוספות נזיר ב, ד"ה ה"ג.

<sup>2</sup> The term 'לימא' is meant to reject the hypothesis that the משנה is according to ר"מ [and not according to ר"י]. This hypothesis is indeed rejected.