

קא סלקא דעתך מאן דאמר נגהי וכולי –

**It entered your mind that the one who said day, etc.**

## OVERVIEW

There is a dispute in the גמרא whether אור means נגהי (day) or לילי (night). The גמרא continues that initially some thought that נגהי actually means day and לילי actually means night. This expression (that this is a סלקא דעתך) indicates that (there is a possibility that it may mean something else, and) eventually we will retract from these two opinions (and maintain something else entirely). However in truth we only retract from the opinion of ממש נגהי, but not from the opinion of לילי ממש. Why then does the גמרא apply the term קס"ד to לילי as well as נגהי?! Indeed, רש"י amends the גירסא<sup>1</sup> to read (only) נגהי ממש (and does not include לילי ממש<sup>2</sup>). תוספות rejects this amendment.



לא נקט קא סלקא דעתך אלא משום מאן דאמר נגהי דלא קאי הכי –

The גמרא **did not mention** the phrase קס"ד (meaning that eventually we will retract this view), **only on account of the one who maintains** that אור means נגהי, **for indeed this view does not remain** (we conclude that everyone meant night<sup>3</sup>). However, the term קס"ד does not apply to the מ"ד who maintains לילי whose view remains. Why then does the גמרא state קס"ד מ"ד נגהי נגהי ממש ומ"ד לילי לילי ממש? The גמרא answers that since the גמרא mentions קס"ד for נגהי –

ואגב אורחיה נקט נמי לילי ממש ומשום הכי אין לשבש הספרים:

**So by the way he also mentions לילי ממש. And therefore the texts should not be altered.**

## SUMMARY

The גמרא states לילי ממש on account of ממש נגהי.

## THINKING IT OVER

<sup>1</sup> בד"ה ה"ג.

<sup>2</sup> רש"י [seemingly] maintains that נגהי could mean day, and could mean night. However לילי can only mean night (לילי ממש). How could we therefore think anything else (and say קס"ד לילי ממש?!).

<sup>3</sup> תוספות may be rejecting רש"י's view that קס"ד is used to indicate there are two possible interpretations of נגהי (see footnote # 2). Rather the term קס"ד is used to indicate that we will retract this view eventually and show that there is no מחלוקת between נגהי and לילי. See 'Thinking it over'.

It seems that תוספות disagrees with רש"י concerning the meaning of קס"ד<sup>4</sup>. If תוספות would agree with רש"י, could he not still have maintained that לילי ממש was mentioned אגב אורחא?

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<sup>4</sup> See footnotes #'s 2 & 3.