

What is he informing us

מאי קא משמע לך –

OVERVIEW

The גמרא cites a dispute between רבא and אביי regarding the משנה of לו נותנין לו. According to אביי (and רב חסדא) the ברייתא is (also) teaching us that מותר לבעול בשבת בתחלה (a complete בעילה) before שבת. However רבא maintains that he was already בעיל, what is the ברייתא teaching us. The גמרא asks, if he was בעיל, what is the ברייתא teaching us. תוספות qualifies the question of the גמרא.

When the גמרא asked מאי קמ"ל it did not mean what the ברייתא in general is teaching us,¹ but rather what is it teaching us -

במאי דנקט עד מוצאי שבת² דלענין רצופים ליכא למימר כדפרישית³:

With the fact that it mentioned 'עד מוצאי שבת'; why did the ברייתא find it necessary to mention this, for we cannot say that the ברייתא mentions שבת עד מוצאי שבת, regarding that the four nights must be consecutive, as I previously explained.

SUMMARY

The question of מאי קמ"ל is, why mention עד מוצ"ש.

THINKING IT OVER

Why does the גמרא ask this question (מאי קמ"ל) which according to תוספות means why does the ברייתא mention 'עד מוצ"ש', now. Seemingly this was the whole proof of ר"ה⁴ and for some reason רבא did not accept it,⁵ so why ask⁶ it?⁷

¹ The ברייתא in general is teaching us that we can attribute all the blood during the first four nights to דם בתולים; that she is טהורה.

² If it is only teaching us the היתר of דם בתולים (see footnote # 1), it should have merely stated לילות עד מוצ"ש, omitting עד.

³ See מאי ד"ה תוס' ו,א [TIE footnote # 4]. The ברייתא in נדה teaches that we do not require רצופים.

⁴ See תוס' ו,א ד"ה מאי.

⁵ Ibid. רבא maintains that עד מוצ"ש teaches us רצופין and he either did not know of the ברייתא or felt it was not אליבא דהלכתא, so what is the גמרא asking again?!

⁶ Or at least (if רבא did not know of the ברייתא [see footnote # 5]) mention the ברייתא in נדה.

⁷ See מהרש"א הארוך.