



1 In the previous דף we learned two opinions about the authorship of our משנה which said that it is אסור to eat on ערב פסח from סמוך למנחה until dark.  
 רב הונא said it must be like ר' יוסי who allows eating on a typical ערב שבת and ערב יום טוב until dark, but would not allow it on ערב פסח.  
 רב פפא held that even ר' יהודה who forbids eating late in the day of every ערב שבת and ערב יום טוב, can be the author of our משנה, because on ערב פסח he extends the איסור a half-hour earlier.

1 THE AUTHORSHIP OF

It's אסור to eat on ערב פסח from סמוך למנחה until DARK

— רב פפא — IT MUST BE <b>ר' יהודה</b> Who FORBIDS eating ערב שבת & ערב יום טוב late in the day	— רב הונא — IT MUST BE <b>ר' יוסי</b> Who ALLOWS eating ערב שבת & ערב יום טוב until dark
ערב פסח extends the איסור a half-hour earlier	Would NOT allow ערב פסח

2 The Gemara concluded like רב הונא that according to רבי יהודה there is no difference - eating is forbidden in the late afternoon of every ערב שבת or ערב יום טוב, and of course ערב פסח.  
 Our Mishnah must therefore, hold like ר' יוסי who disagrees and allows eating on a typical ערב שבת and ערב יום טוב, but agrees and does not allow it on ערב פסח

2 The Gemara concluded like רב הונא

ACCORDING TO <b>ר' יהודה</b> Eating is forbidden late afternoon of ערב שבת ערב יום טוב and ערב פסח	OUR MISHNA MUST BE <b>ר' יוסי</b> Who ALLOWS eating ערב שבת & ערב יום טוב until dark
	Would NOT allow ערב פסח

3 However the Gemara now asks;  
 ולרב הונא מי ניהא -  
 It seems that ר' יוסי disagrees and permits eating all day even on ערב פסח - contradicting רב הונא - from the fact that רב יוחנן found it necessary to decide the Halachah as follows;  
 - הלכה כר' יהודה בערב פסח והלכה כרבי יוסי בערב שבת

3

ולרב הונא מי ניהא  
 It seems that ר' יוסי disagrees and permits eating all day even on ערב פסח

רב יוחנן  
 הלכה כר' יהודה בערב פסח והלכה כרבי יוסי בערב שבת



4 The Gemara answers;  
- לא, הלכה מכלל דפליגי בהפסקה

This statement is referring to a different Machlokes of רבי יהודה ורבי יוסי regarding הפסקה -  
In a case where a person started his meal in the early afternoon of ערב פסח or ערב שבת, when it was permitted according to all opinions, and it continued all the way until the evening -

4

**לא**  
**הלכה מכלל דפליגי בהפסקה**  
*This statement is referring to a different Machlokes...*  
**הפסקה**  
*A person started his meal in the early afternoon of ערב פסח or ערב שבת when it was permitted and it continued all the way until the evening*

5 - דתניא מפסיקין לשבתות דברי רבי יהודה -  
He must interrupt the meal, remove the table, Bentsh, and then make קידוש and a new meal for שבת סעודת שבת.  
- רבי יוסי אומר אין מפסיקין  
He does not need to interrupt the meal. Rather, he can continue his meal, and after ברכת המזון he will make קידוש.

In this case, רבי יוסי disagrees in both ערב פסח and ערב שבת that he may continue, because he started the meal בהיתר, but regarding starting to eat למנחה, R' Yosi holds that only אסור it is ערב שבת, but agrees that on ערב פסח it is אסור.

5

**רבי יוסי** **רבי יהודה**  
**אין מפסיקין** **לשבתות**  
*Both ערב שבת & ערב פסח*  
*Because he started the meal בהיתר*  
*But regarding למנחה*  
*מותר is ערב שבת*  
*but agrees on ערב פסח it's אסור*

6 The Gemara relates an incident where רשב"ג, ר' יהודה, ורבי יוסי were eating together Friday afternoon, and Shabbos arrived. קדש עליהם היום -  
R' Yosi refused רשב"ג's suggestion to stop the meal out of respect for רבי יהודה, because הגם לכבוש את המלכה עמי בבית -  
How can רשב"ג who normally Paskens like רבי יוסי vs. ר' יהודה, now go against ר' יוסי's own opinion in front of him!

Then, once ר' יוסי objected, רשב"ג agreed that they should not stop the meal -  
שמה יראו התלמידים ויקבעו הלכה לדורות -  
Lest the תלמידים get the mistaken impression that the הלכה is like ר' יהודה -  
- לא זזו משם עד שקבעו הלכה כרבי יוסי -  
They established then and there that the Halachah is like רבי יוסי.

6

*רשב"ג, ר' יהודה, ורבי יוסי were eating together Friday afternoon and קדש עליהם היום - Shabbos arrived*  
*רבי יוסי refused רשב"ג's suggestion to stop the meal*  
*הגם לכבוש את המלכה עמי בבית*  
*How can רשב"ג go against ר' יוסי's own opinion in front of him!*  
*רשב"ג agreed they should NOT stop the meal*  
*שמה יראו התלמידים ויקבעו הלכה לדורות*  
*לא זזו משם עד שקבעו הלכה כרבי יוסי*



7 However;  
 אמר רב יהודה אמר שמואל  
 אין הלכה לא כרבי יהודה ולא כרבי יוסי  
 - אלא פורס מפה ומקדש  
 We pasken neither like רבי יוסי - to continue the meal without  
 saying קידוש first, nor like רבי יהודה - to stop the meal and  
 Bentch, but rather  
 - פורס מפה ומקדש  
 We spread a cloth over the food on the table and say קידוש,  
 and then continue the meal.

7

*However...*

אמר רב יהודה אמר שמואל  
 אין הלכה לא כרבי יהודה  
 ולא כרבי יוסי  
 אלא פורס מפה ומקדש

*We spread a cloth over the food  
 and say קידוש  
 and then continue the meal*

8 The Gemara relates an incident which illustrates another  
 situation where we would utilize פורס מפה ומקדש.  
 רבה בר רב הונא איקלע לבי ריש גלותא  
 - רבה בר רב הונא visited the  
 ריש גלותא, they brought a table with bread on it before he had  
 made קידוש. He was פורס מפה ומקדש - even though he had not  
 actually started the meal. He held that it was necessary to cover  
 the table with a cloth and say קידוש.

The Gemara points out that ideally we would not bring out the table  
 until after קידוש. This story illustrates that if בדיעבד - the table  
 was brought out before קידוש - we don't have to take it back, but  
 can cover it with a cloth instead.

8

רבה בר רב הונא  
 איקלע לבי ריש גלותא

They brought a table with bread on it  
 BEFORE he had made קידוש  
 He was פורס מפה ומקדש  
 even though he had not started the meal

*The Gemara points out...*  
 Ideally we would not bring out the table  
 until AFTER קידוש

*This story illustrates...*  
 If בדיעבד  
 the table was brought out BEFORE קידוש  
 We don't have to take it back  
 but can cover it with a cloth instead

9 Rashi and Tosfos explain the reason of פורס מפה ומקדש by  
 quoting שאילתות דרב אחאי גאון;  
 - כי היכי דתיתי סעודה ליקרי דשבתא  
 So that the meal be brought in the honor of Shabbos.  
 Tosfos adds, that in our times, we have large tables which are  
 not brought in and out, and that's why we are פורס מפה ומקדש  
 - we cover the Challah during Kiddush.

Tosfos adds another reason, that like the מן, which was  
 enveloped in טל - dew, over, and under it, so too, the Challah,  
 which symbolizes the מן, is placed between a cloth over, and  
 under it.

9

*Rashi and Tosfos explain  
 the reason of פורס מפה ומקדש*  
 שאילתות דרב אחאי גאון:  
 כי היכי דתיתי סעודה  
 ליקרי דשבתא

*Tosfos adds another reason....*  
 Like the מן:  
 Dew, OVER, and UNDER it,  
 So too, the Challah: Symbolizes the מן  
 A cloth OVER, and UNDER it



10 The Gemara quotes two seemingly conflicting *ברייתות*, and explains them:  
 תני חדא שוין שאין מתחילין ותניא אידך שוין שמתחילין -  
 One that says; All - R' Yosi and R' Yehuda agree that we may not begin a meal - which must be talking about *ערב פסח*, and another that says that they both agree that we may begin a meal, which seems difficult, since *ר' יהודה* always holds we may not begin a meal?

לא קשיא כאן קודם תשעה כאן לאחר תשעה -  
 The *ברייתא* that says that even *ר' יהודה* allows beginning a meal is talking about before nine hours into the day, and the *מחלוקת* is only after nine hours into the day.

10

<p>ותניא אידך שוין שמתחילין <i>All agree</i> We MAY begin a meal ערב פסח</p>	<p>← ? →</p>	<p>תני חדא שוין שאין מתחילין <i>All agree</i> May NOT begin a meal ערב פסח</p>
<p>↓</p> <p>כאן קודם תשעה</p>	<p>↓</p> <p>לא קשיא</p>	<p>↓</p> <p>כאן לאחר תשעה</p>