

So too do we interrupt for *Havdohloh*

כך מפסיקין להבדלה -

Overview

The גמרא cited a statement by שמואל, just as we interrupt a meal for קידוש,¹ similarly we interrupt a meal for הבדלה.² Our תוספות cites an opposing view.

רב אית ליה לקמן³ דלהבדלה אינה קובעת⁴ ואם התחילו אין מפסיקין להבדלה⁵ -

רב maintains later that by הבדלה it does not set a deadline, so if they began eating on שבת, we do not interrupt the meal (at all) in order to make הבדלה -

בהבדלה פליג אשמואל:

Regarding הבדלה we need to say that רב argues with שמואל, even though they agree regarding קידוש.

Summary

רב argues with שמואל regarding הבדלה even though they agree regarding קידוש that מפסיקין.

Thinking it over

What is bothering תוספות that he finds it necessary to explain that רב agrees by קידוש but not by הבדלה;⁶ why should we assume that because רב agrees with שמואל regarding קידוש, he should also agree with him regarding הבדלה?

¹ If one is eating a meal on Friday afternoon and שבת arrives, we interrupt the meal and do not eat until we make קידוש.

² If one is eating a meal on שבת afternoon and night falls, we interrupt the meal and eat no more until we make הבדלה.

³ קה"א.

⁴ This means that the obligation of making הבדלה is not that 'set' that one may not continue eating when the time of הבדלה approaches (as opposed to קידוש which is 'set').

⁵ Previously on the 'עמוד א' ד"ה אלא we find that תוספות writes (see TIE by footnote # 12) that כשמואל רב נמי סבר לקמן (regarding מפסיקין), however here שמואל states that להבדלה כך מפסיקין, but רב maintains that אין מפסיקין for הבדלה! See 'Thinking it over'.

⁶ See footnote # 5.