

From *Minchah* and onwards

מן המנחה ולמעלה -

Overview

The גמרא poses a question why does our משנה state that (only) on ע"פ one may not eat למנחה סמוך, when there is a ברייתא which states that no one should eat (even) on מנחה from ע"ש ועיו"ט onwards. תוספות explains why there is a question, when the answer is obvious that on ע"ש ועיו"ט one may not eat from מנחה onwards (but he may eat למנחה סמוך), while on ע"פ one may not eat even למנחה סמוך.¹

השתא סלקא דעתא דלאו דוקא אלא הוא הדין סמוך² למנחה³:

Now (at this point in the question) the **assumption was** that the term מן המנחה is **not precise, but the same rule** (prohibiting one to eat) **applies** even to למנחה סמוך.

Summary

סמוך למנחה was initially understood to mean from מן המנחה.

Thinking it over

What is תוספות teaching us; obviously at this point in the question [and also in the answer according to רב הונא]⁴ we do not distinguish between סמוך למנחה and מן המנחה, and both mean למנחה סמוך, otherwise there would be no question, so what do we learn from this תוספות?!⁵

¹ This, in fact, is the answer which רב פפא gives shortly in the גמרא. The issue is why is there even a question?!

² See ערבי ד"ה ערבי that סמוך למנחה means a half-hour before מנחה.

³ If this is the assumption, the question then is quite clear.

⁴ The conclusion of the גמרא (ק,א) is that רב הונא offered the correct answer.

⁵ See also מהרש"א (הארוך) that perhaps there is another way to understand the גמרא's question even if we assume that מן is precise, and nevertheless the question of מאי איריא is valid, and תוספות negates this other approach.