

There is no requirement to interrupt

אין מפסיקין –

OVERVIEW

Our משנה rules that אין מפסיקין אם התחילו אין מפסיקין. Our תוספות explains that this is not a blanket permission to continue indefinitely without an interruption.

qualifies the ruling of אין מפסיקין אם התחילו אין מפסיקין that it applies -

ודוקא בדאיכא שהות ביום להתפלל –

Specifically only in a case **where there is sufficient time left in the day to daven** מנחה, then he is not obligated to interrupt his meal, but as soon as the time of מנחה is about to pass one must interrupt his meal and *daven* מנחה –

תוספות proves his point:

כדמשמע בגמרא דקאמר¹ במנחה לא שכיח שכרות –

As is indicated in the גמרא, which states that by מנחה time drunkenness is unusual -

משמע דאין לו להפסיד תפלת מנחה –

This indicates that he should not forfeit תפלת מנחה (because of his meal).

תוספות offers additional support for his view:

ובסוכה (גם זה שם) בהדיא מוקי מתניתין בדאיכא שהות –

And in סוכה the גמרא explicitly establishes our משנה that there is sufficient time remaining for תפלת מנחה -

דמשני אמה שהבאתי לעיל² הא דאיכא שהות והא דליכא שהות³:

For regarding the contradiction which I mentioned previously (between our משנה and the משנה of לולב), **answers, ‘here (in שבת) there is time remaining for מנחה, however here (in סוכה) there is no time remaining to be נוטל the לולב.’** It is therefore evident that when there is no שהות to be מנחה, one must interrupt the meal for תפלת מנחה.

¹ דף יא, א (on the very top). The גמרא is resolving the contradiction between our משנה which states (regarding מנחה) that אין מפסיקין מעריב and אביי who maintains (that if ערבית חובה) that אין מפסיקין. The גמרא explains that by night when שכרות is common therefore even if we are מפסיקין we are concerned for שכרות and he will not מעריב *daven*; however בזמן מנחה (in the afternoon) שכרות is uncommon therefore אין מפסיקין and after he finishes his meal he will *daven* מנחה.

² (footnote # 3) בד"ה ואם.

³ The meal is (scheduled to last) until the very end of the day (see ד"ה הא רש"י), and if he will not *bentch* now, he will miss the מצוה completely. See ‘Thinking it over’ # 1.

SUMMARY

מנחה *daven* אין מפסיקין is only if there is time remaining (after the meal) to *daven* מנחה.

THINKING IT OVER

1. What would the ruling be in a case where presently there is still sufficient time to continue eating and then *daven* מנחה, however the meal itself is scheduled to continue until the time of מנחה has passed,⁴ is he required to stop immediately, or may he continue until the time of מנחה is about to expire?⁵
2. מפסיקין then ליכא שהות rules that if תוספות. Does this ruling apply only if ⁷התחילו בהיתר or even if ⁶התחילו באיסור,
3. How can we even entertain such a thought that מפסיקין אין means even if אין שהות ביום להתפלל, so that he will miss מנחה entirely because of a meal?!!!

⁴ See footnote # 3.

⁵ See מנחת איש.

⁶ The proofs that תוספות brings (from שחרית and ליל) can be limited to cases of באיסור התחילו.

⁷ See שפ"א.