[1]

ומעשה ברבן שמעון בן גמליאל ור' יהודה ור' יוסי שהיו מסובין בעכו וקדש עליהם היום אמ' לו רבן שמעון בן גמליאל לר' יוסי רצונך שנפסיק וניחוש לדברי יהודה חבירנו אמ' לו כל ימיך אתה מחבב דברי לפני יהודה עכשיו אתה מחבב דברי יהודה בפני הגם לכבוש את המלכה עמי בבית לא נפסיק שמא יראו התלמידים ויקבעו הלכה לדורות אמרו לא זזו משם עד שקבעו הלכה כר' יוסי

I’ve copied from Columbia 294-295, a Yemenite manuscript at genizah.org. Other versions differ slightly.

# [2] This explanation is given by R. Shaul Lieberman in Tosefta Ki-fshutah Berakhot page 73. He quotes it from the author of Halachot Gedolot. Even according to R. Yehuda there was to need to say the Birkat Hamazon and start the meal anew. (The standard commentaries on the page understand that R. Yehuda requires one to recite Birkat Hamazon before making Kiddush.)

[3] The Venice Edition of the Talmud omits R. Yehuda’s name; his name is included (in square brackets) in all the modern editions. The Yerushalmi (Pesahim 10:1) also omits R. Yehuda’s name. The Tosefta includes his name (Berakot 5:2). Seven out of eight Bavli manuscripts available at bavli.genizah.org include his name as well. (The eighth one has Rabban Gamliel, R. Yehoshua and R. Yossi, which is obviously incorrect.)

[4] It was common to begin a meal early enough on Friday afternoon and continue the meal into the night. See a similar occurance in Pesahim 105a with the deciples of Rab. See also the Beraita on the bottom of page 102a in Pesahim בני חבורה שהיו מסובין וקדש עליהן היום.

[5] *Kidush v’Habhdala* printed in *Mahanayim* 85-86, Tishri-Heshwan 5724. Available here <http://www.daat.ac.il/daat/kitveyet/mahanaim/kidush-2.htm>

[6] תפלת ערבית רבן גמליאל אומר חובה ר' יהושע אומר רשות

Berakwt 27b. The Gemara records two opinions: the evening prayer is voluntary, the prayer is obligatory. The majority of Rishonim understand that the evening prayer is voluntary, although over time, Israel accepted the evening prayer as an obligation (Maimonides Tfilah 1:6, quoting Rabbi Yitshak al-Fasi.)

[7] “Even during the Second Temple period when the Hamonean dynasty was at its zenith, Akko remained outside the boundaries of the land of Israel and was in fact a Greek city.” - Rabbi Adin Even-Israel on Gittin 2a. A Tanna of that generation, namely R Yehuda b Igra Ish Kfar Akko, presumably lived there but he isn’t mentioned in this context.

[8] Menachot 104a, Yerushalmi Shabbat 8:1. Tosafot (and Rashi) understand that R. Yehuda was the posek for the house of R. Yehuda HaNasi (Rabban S himon b Gamliel’s son). In any case, if he was the halakhic authority in Usha in the time that Rabbi was in Usha, he must have held that position during the tenure of Rabbi’s father. The Talmud mentions that a communitie’s practice, followed the local authority: (Shabbat 130a) In R Eliezer's place they chopped trees to make charcoal to make an iron (circumcision knife) on the Sabbath (for a Sabbath circumcision). In R Yose Ha Galili's place they ate fowl with dairy.

[9] Daat Mikra Esther summary of the end of chapter 7, page 47.

[10] Something like the words of Vespasian to Rabban Yohanan ben ZakkaiYohanan b Zakai אי מלכא אנא עד האידנא אמאי לא אתית לגבאי if I am a king, why did you not come to me before now? – Gittin 56a, That apparently was a capital crime.

[11] I don’t know in what way R. Shimon b Gamliel always admired R. Yosse’s words or how R. Yosse knew that. Later sages considered R Yose a greater authority than R Yehuda. (Eruvin 46b) “the law follows ... R Yose (when he argues) with his colleagues...”

[12] אמר רב יהודה אמר שמואל אין הלכה לא כר' יהודה ולא כר' יוסי אלא פורס מפה ומקדש

Pesahim 100a

The rishonim aren’t sure if Shemuel is agreeing with R. Yosei as Rabban Shimon b Gamliel previously decided) but is being strict (Rasbam), or if he is presenting a third opinion which is closer to R. Yehuda’s (Tosafot). According to the Hikhot Gedolot, the difference between Shemuel and R. Yehuda is about the question must the table be removed or is it enough to cover the table with a cloth (see above footnote 2). The Shulhan Arukh rules like Shemuel.

[13]

כך היה מנהגו שלר' יהוד' בר' אלעאי ערב שבת מביאין לו עריבה מליאה מים חמין ורוחץ בהן פניו ידיו ורגליו ומתעטף ויושב בסדינין המצויינין ודומה למלאך יי צבאות

I’m copying a manuscript version (Friedberg manuscript from the Genizah 12th-13th century), which has “fine linen cloak” המצויינין, instead of the more common, “linen cloak with ritual fringes” המצוייצין. Sefer haSheeltot also has המצויינין.

The Shulhan Arukh legislates the custom—260:1

[14] Kibud and Oneg Shabbat in Shiurim l’zeher Aba Mori z”l, volume 1, page 62. The similarity of daily prayer and Shabbat might be alluded to in the Kuzari 3:5: the daily prayers are the climax of the day just as the Sabbath is the goal of the week (quoted in The World of Prayer Volume 1, page 5).