

Vocab and Concepts

מנחה גדולה - Is 6.5 hrs into the day. It is the earliest time to daven mincha
 מנחה קטנה - Is 9.5 hrs into the day. It is the time of the קרבן תמיד in the afternoon
 הידור מצווה - I guess they never miss, huh? - Doing the mitzvah in the best way possible.
 Gabbai Tzedakah - The one in charge of collecting צדקה - Like Jed.

Pesachim 99b

ערב פסחים סמוך למנחה לא יאכל אדם עד שתחשך. אפילו עני שבישראל לא

(1) On Erev pesach [the perek is called ערבי פסחים because in some texts it is ערב and some it is ערבי. Arvei makes more sense because there are multiple ערבי פסחים in history. It also refers to שני פסחים], close to mincha time, you are not permitted to eat until the night. (2) Everyone, even the poor person must **יאכל עד שיסב. ולא יפחתו לו מארבע כוסות של יין. ואפילו מן התמחוי:**

Eat while leaning. (3) You shouldn't give them less than 4 cups of wine. Even [ones who take] from the charity plate.

Questions on the mishna:

- Why do we lean?
- What does it mean "close to mincha"?
- What does it mean "you can't give less than 4 cups"?

Rashbams on the Mishna

ערבי פסחים סמוך למנחה: It is referring to מנחה קטנה, which is 9.5 hours into the day, and the time of the קרבן תמיד. The "little bit before" is 0.5 hours before. So we do not eat from 9:00 and on.

לא יאכל אדם: So that you should eat מצה מצוה with an *"Bone app the teeth"* appetite, for הידור מצוה.

ואפילו עני שבישראל לא יאכל: We lean because that is the way of free people.

ולא יפחתו לו: This is referring to the Gabbai Tzedakah, who supports the poor people. If the Gabbai Tzedakah doesn't give them enough wine, then it is the poor person's responsibility to get them. But the mishnah was just speaking in terms of

what was normal at that time At that time, the Gabbai Tzedakah gave them their wine.

The order of the 4 cups will be explained soon.

We have 4 cups from the midrash bereshit rabbah. They are connected to the 4 expressions of גאולה. They are: “והוצאתי, וגאלתי, ולקחתי, והצלתי”

ואפילו: The people who go to the soup kitchen (charity plate) are the poorest of the poor. For someone who doesn't know where their next 2 meals are coming from. If the gabbai tzedakah can't give them the wine, they must try to find it. You can sell your clothes, or you can borrow money to pay for it, or get a job.

Tosafot on לא יאכל אדם

You are not supposed to eat before performing a מצוה. We learn this from Shabbat 9b. But what if you already davened mincha? Then you still can't eat because you should have an appetite for the מצוה. What can't you eat?

Maybe it is referring to מצוה. No, because it is already prohibited before then. The talmud yerushalmi says that you're not allowed to have relations with your fiancée, only once you're married. Same thing by מצוה. Control yourself. The gemara can't be talking about dipped foods either, because the gemara later says you can eat them.

What the gemara is referring to is מצוה עשירה (Matzah made with something other than wheat and water). Because מצוה עשירה can't be used to fulfill the מצוה. You can't eat real מצוה the whole day, but you cannot have מצוה עשירה from close to mincha and on.

By ערב פסח, it says “עד שתחשך”. By shabbos and yom tov, it does not. Why?

Tosafot on עד שתחשך

Why does the mishna need to say “עד שתחשך”? It is obvious [what the mishna would mean without it]. And why does it not say it by שבת and יום טוב?

The Ri from Korbil says that specifically regarding מצוה do we need עד שתחשך. The מצוה of מרור, פסח, only begin at night. The reason is because it says in the torah: eat the meat on this “night” (and מצוה and מרור are connected to

פסח). But on shabbos and yom tov, we can start it early. Because the gemara says that you can daven shabbos davening on ערב שבת.

Rabenu Yehuda answers, פסח and שבת are actually the same. עד שתחשך exists by both. It only says it by פסח because you slaughter and cook the פסח in the afternoon, you must wait until night to eat it. The talmud yerushalmi says that on erev shabbos from mincha and on, don't eat until night.

גמ': מאי איריא ערבי פסחים? אפי' ערבי שבתות וימים טובים נמי? דתניא: "לא

Gemara: Why does the mishna specify ערב פסח? Don't we do this by Shabbos and Yom Tov also? We see in a ברייתא, that "one does not

יאכל אדם בערבי שבתות וימים טובים, מן המנחה ולמעלה, כדי שיכנס לשבת

Eat on Erev Shabbos and Yom tov from mincha and on, so that we should enter shabbos

כשהוא תאווה. דברי רבי יהודה רבי יוסי אומר אוכל והולך עד שתחשך."

With an appetite. These are the words of Rabi Yehuda. Rabbi Yossi says you can eat until dark."

אמר רב הונא לא צריכא אלא לר' יוסי דאמר אוכל והולך עד שתחשך.

Rav Huna said that the mishna only needed to specify ערב פסח for the opinion of Rabi Yossi who says [on shabbos and yom tov] you can eat and continue to eat until dark. (Because according to Rabi Yossi, ערב פסח is different from שבת and יום טוב.)

הני מילי בערבי שבתות וימים טובים אבל בערב הפסח משום חיובא דמצה

These words of מצה, חיוב of פסח, but by יום טוב and ערב שבת

מודה. רב פפא אמר אפילו תימא רבי יהודה התם בערבי שבתות וימים טובים

He agrees. Rav Pappa says even Rabi Yehuda works on Erev Shabbos and yom Tov

מן המנחה ולמעלה הוא דאסיר סמוך למנחה שרי, אבל בערב הפסח אפילו

From mincha and on, it is forbidden. But close to mincha you can still eat, but on passover, even.

סמוך למנחה נמי אסור.

close to mincha you can't eat.