

OVERVIEW of the Daf

1) Clarifying the Mishnah

The Gemara notes that the Mishnah, which allows for the possibility that a stranger will end up as the sole registrant for a korban, is inconsistent with R' Yehudah who maintains that one of the original owners must remain with the korban.

R' Yochanan explains how the Mishnah may in fact be consistent with R' Yehudah.

R' Ashi demonstrates that the Mishnah must follow R' Yehudah's position.

**הזרן עלך מי שהייה טמא
וສיליקא לה פסח שני**

2) MISHNAH: The Mishnah discusses the latest time it is permitted to eat a meal on Erev Pesach and the necessity for each person to obtain four cups of wine for the seder.

3) Clarifying the Mishnah

The Gemara questions why the Mishnah specifies Erev Pesach when the restriction against eating a meal applies in general to Erev Shabbos and Erev Yom Tov.

Two resolutions are presented one from R' Huna and the second from R' Pappa.

The Gemara challenges R' Pappa's resolution and Mar Zutra begins to defend R' Pappa's explanation. ■

REVIEW and Remember

- What is the dispute between R' Yehudah and R' Yosi concerning people who wish to withdraw from one Korban Pesach to join a second group?
- How did R' Ashi prove that our Mishnah reflects R' Yehudah's position?
- How late in the day is it permitted to begin a meal on Erev Shabbos?
- Explain R' Yosi's position of **אוכל והולך עד שתתחשך**.

Distinctive INSIGHT

Four cups for everyone, or four cups for one?

ולא יפחתו לו מארבע כוסות של יין ואפילו מן התמחוי
 And they [the community representatives] shall not give him less than four cups of wine, even if it comes from the food pantry.

Tosafos (ד"ה לא יפחתו) write that the words of the Mishnah suggest that the supplies provided from the community chest are for "him", meaning the head of the household. Tosafos ponders whether this actually means that rations for four cups of wine were only given to the one person per family, and that the other members of his family, i.e. his wife and children, would fulfill their obligation to have four cups by listening attentively to his fulfillment of the mitzvah. This is a reasonable assumption, claims Tosafos, as we find that the head of the household says Kiddush for his family all year long, and he is **מווציא** his family to fulfill their obligation. Why, then, should he not be able to drink the four cups of wine at the proper moments as the seder progresses, and thereby be **מווציא** everyone in their mitzvah?

After bringing proofs from other Gemara citations which indicate that, indeed, four cups are only needed for one person per seder, as well as proofs to the contrary, that indicate that everyone had to have his or her own set of four cups, Tosafos concludes that it is appropriate to "be **מחמיר**" and to arrange that everyone have his or her own set of four cups of wine for the seder.

Maharal (Gevuros Hashem, Ch. 48) discusses this issue, and to him it is obvious that each and every person must have his own set of four cups. He notes that it is not possible for one person to be **מווציא** others in eating matzah and marror, and it is similarly impossible to consider the drinking of the cups by the father to be **מווציא** the members of his family. This is a mitzvah that is incumbent upon each person directly, and it cannot be delegated or fulfilled through representation.

The association Tosafos makes to Kiddush all year, says Maharal, is not valid. Kiddush is mainly just that, the declaration of Shabbos being holy. We do it while holding a cup in order to elevate its importance, but the drinking of the cup is merely ancillary to the Kiddush recitation. The four cups at the seder on Pesach, however, are a function of the cups themselves. Our sages who established these four cups also arranged precisely when and how they are to be consumed. But, they remain integrally an act of drinking, and this cannot be fulfilled by sitting at a table where someone

HALACHAH Highlight

What can a person eat on erev Pesach?

ערבי פסחים סמוך למנחה לא יאכל אדם עד שתחחשך. ופרש"י ז"ל לא יאכל. כדי שייאל מצה של מצוה לתיאבון משום הידור מצוה.

On erev Pesach near mincha time, one should not eat until nightfall. Rashi explains, “one should not eat in order that he will be able to eat the obligatory matzah with an appetite for this glorifies the Mitzvah.”

The Gemara¹ brings the opinion of R. Asi who says one would be allowed to eat “minei targima” (which don’t satiate entirely). The Rishonim argue what “minei targima” are. Some hold² that they are cooked food from the five grains, whose bracha would be mezonos. However, others³ hold that it is forbidden to eat foods of the five grains on erev Pesach (in the afternoon), for they satiate⁴ (and this is why chazal set up not to eat such foods, for they would diminish one’s appetite for the matzah). Rather, “minei targima” which are permitted are fruits and meats without bread. Indeed this is the halacha⁵. Based on this, the Mishna Berura⁶ says one should not eat kneidalach (balls made of matzah meal which was

cooked) after 9 hours on erev Pesach. However, this applies specifically to things like matzah balls which are cooked. This is in contrast to cakes⁷ baked with matzah meal, which Ashkenazim have a custom⁸ not to eat at all on erev Pesach, for Ashkenazim don’t eat “matzah ashira” on erev Pesach. (Indeed, there are even some Sefardim⁹ who have this custom as well.) ■

1. להלן ק"ז עמוד ב' ברא"ש שם. ווע"ע בעקב בסימן תע"א. וכ"כ בשו"ת הרא"ש כלל י"ד סימון ה' והובא בב"י סימון תע"א ס"א ברי"ף שם, וברבמ"ס בהלכות מצה פ"ז הי"ב ועוד ראשונים. וכן משמע ברשב"ם שם. ותוס' שם מסתפקים בזה. ווע"ת בtos' סוכה כ"ז א'. [ורש"י להלן ק"ז ב' בד"ה אבל פירש שתרגימה פ"י פירות. וצ"ע האם אסור בבשר]. טעם זה בב"י שם. ווע"צ ל"ח במי"ב תע"א ס"ק ג'. וכן משמע בשו"ע שם שפירש קרשב"ם ולא קרא"ש במי"ב שם ס"ק כ' כ"כ המ"א שם לחדיא בד"ק ח'. [ובס"ת שם ג' כ"כ בשם הגרא"ש וואנאר שליט"א, והגרוז"א צ"ל] וכן מדויק במ"ב ס"ק כ' הנ"ל שرك התיר בקנינידלעך מבושלים. עעפ"פ שהיה מצוי אצל קניידלעך אפויים, מבואר במ"ב בסימון קס"ח ס"ק נ"ט. [וגם מש"כ השעה צ תע"א ס"ק ת"ז שדוקא כישיש בו תואר לחם עדין, הרי בקס"ח ס"ק נ"ט חש בקנינידלעך אפויים לתואר לחם עי"ש] ברמ"א סימן תנ"ב ס"ד, ותמן"ד ס"א ומ"ב תע"א ס"ק י', וסס"ק כ"א. [ושו"ע תע"א ס"ב הקיל בתוס' ורא"ש כאן, שמצוות עשרה אסורה רק רקה משעה עשרית. והרמ"א הנ"ל חשש למחרי"ל שאסר מחר, וא"כ משעה החמשית. ולגר"א תמן"ד א' ומחר"ל, דינו כמצוות אסורה בכל הע"פ מוסום היכיר (כמ"ב תמן"ב ס"ק י"א) ואעפ"פ שפסול למצואה, ולכן אסור מעמוד החזר. (כמ"ב ס"ק י"ב שם בכל מצחה) ובשו"ת אג"מ ח"א ק"ה חשש למ"א ר"ל שטוב שכבר מיליל י"ד, שמילע] בכח"ח בס"ב ס"ק מ"א, ווע"ע ברב פעלים ח"ג סימון כ"ז ■

STORIES Off the Daf

Even the simplest Jew

אפילו עני שבישראל לא יאכל עד שיסב ולא יכחטו לו מארבע כוסות של יין

The Imrei Emes, zt”l, asked a pointed question on this Mishnah: How could we entertain the thought that a poor man is exempt from **חסיבה**? He’s a Jew, is he not? But since poverty here signifies poverty of the mind, and leaning during the meal represents mental freedom, the **הרחתת הדעת**, we can see why the Mishnah must clarify that even a “poor” Jewish man must recline while he eats. He must likewise drink all four cups of wine—for they parallel the four terms of redemption, and represent the four spiritual worlds of **בריאה, אצילות, יצירה, עשייה**. Even the most down-trodden Jewish soul reaches up and touches the

highest of all worlds.

Rav Levi Yitzchak of Berditchev, zt”l, once met a poor Jew, an apprentice, who had grown out his hair in imitation of the prevailing non-Jewish fashion.

“I’ll give you a gold piece if you’ll shave that chupchik off,” offered the tzaddik, but the man refused.

“I’ll give you five.”

“Sorry.”

“How about ten?” pushed the Rebbe.

“No thanks,” demurred the man.

“Twenty? Twenty-five gold pieces...” offered the Rebbe, but the man would not give in.

“If you cut your hair, I can promise you a place in the World-to-Come!” exclaimed Rav Levi Yitzchak. At that, the man immediately agreed, and went to have it done.

Rav Levi Yitzchak raised his eyes to heaven, and said: “Master of the universe! This poor man is just an apprentice who slaves for months to earn twenty-

ty-five rubles. And what he was unwilling to do for twenty-five rubles, he raced to do for the promise of Your reward that he’s never seen in his life! Are these Jews not worthy of the World-to-Come? ■

(Distinctive Insight...continued from page 1)
else drinks for you.

The Gri”z on Rambam (Chometz u’Matzah 7:9), in the name of R’ Chaim, explains Tosafos. As we find regarding Kiddush all year, the four cups on Pesach are also not mainly for drinking. The sages arranged to have a new cup in one’s hand as he recites Kiddush, Maggid, Birkas HaMazon and Hallel. It might be allowed, as Tosafos considers, for one person to drink. This is why Tosafos considered it an alternative that one person be provided with the four cups, and everyone else fulfill his obligation with listening to him. ■