

1. Tractate Pesachim 99b: Raw Version

MISHNA: The eve of Passover adjacent to *mincha* a person not eat until dark even the poorest of Jews not eat until he reclines and they should not give him less than four cups of wine and even from the charity plate.

Commentary of Rashi

“the eve of Passover close to mincha” – a little before mincha.

“not eat” – so that he will eat matza of mitzvah with appetite because of beautifying the mitzvah.

“even the poorest of Jews” – on the eves of Passover, until he reclines like free men, in remembrance of the freedom, on a mat and at the table.

“four cups” – to parallel the four languages of redemption that are stated in the redemption of Egypt: “and I will take you out,” “and I will save you,” “and I will redeem you,” “and I will take you” in the Torah portion of Va’era.

“and even” – one who is supported from the charity box, which are the poorest of the poor.

GEMARA: Why discuss particularly eves of Passover even eves of Shabbat and Festivals is also as it was taught a person not eat on the eves of Shabbat and Festivals from *mincha* onward so that he will enter Shabbat when he has a desire the statement of Rabbi Yehuda Rabbi Yosei says one continues eating until dark Rav Huna said was necessary only according to Rabbi Yosei who said one continue eating until dark this applies on the eves of Shabbat and Festivals but on the eve of Passover due to the obligation of *matza* he concedes Rav Pappa said even if you say Rabbi Yehuda there on the eves of Shabbat and Festivals from *mincha* onward that it is prohibited adjacent to *mincha* it is permitted however on the eve of Passover even adjacent to *mincha* it is also prohibited

2. Tractate Pesachim 99b: Elucidated Version

MISHNA: On the eve of Passover, adjacent to *mincha* time, a person does not eat until dark, so that he will be able to eat *matza* that night with a hearty appetite. Even the poorest of Jews should not eat the meal on Passover night until he reclines on his left side, as free and wealthy people recline when they eat. And the distributors of charity should not give a poor person less than four cups of wine for the Festival meal of Passover night. And this *halakha* applies even if the poor person is one of the poorest members of society and receives his food from the charity plate.

GEMARA: Why discuss this *halakha* particularly with regard to the eves of Passover? Even on the eves of Shabbat and other Festivals it is also prohibited to eat in the late afternoon, as it was taught in a *baraita*: A person should not eat on the eves of Shabbat and Festivals from *mincha* time onward, so that he will enter Shabbat when he has a desire to eat and he will enjoy the Shabbat meal; this is the statement of Rabbi Yehuda. Rabbi Yosei says: One continues eating until dark.

Rav Huna said: The mishna was necessary only according to the opinion of Rabbi Yosei, who said that one may continue eating until dark. According to his opinion, the mishna is necessary to emphasize that this applies only on the eves of Shabbat and Festivals. But on the eve of Passover, due to the obligation to eat *matza*, Rabbi Yosei concedes that one must refrain from eating in the afternoon, so that he will eat *matza* with a good appetite.

Rav Pappa said: Even if you say that the mishna is in accordance with the opinion of Rabbi Yehuda, there is still a difference between the eves of Shabbat and other Festivals, as compared with the eve of Passover. There, on the eves of Shabbat and other Festivals, it is only from *mincha* time onward that it is prohibited to eat, but adjacent to *mincha* time it is permitted. However, on the eve of Passover, even adjacent to *mincha* time, it is also prohibited to eat. For this reason, the mishna is referring specifically to the eve of Passover.

3. Rif: Commentary on Tractate Pesachim

R. Isaac Alfasi, 1013-1103, Algeria/Morocco

“It was taught in a *baraita*: A person should not eat on the eves of Shabbat and Festivals from *mincha* time onward, so that he will enter Shabbat when he has a desire to eat; this is the statement of Rabbi Yehuda. Rabbi Yosei says: One continues eating until dark.” And the law follows R. Yosei because we have established [the principle] that the law is like R. Yosei over others. And our mishnah of *Arvei Pesachim* is according to all opinions since R. Yosei agrees [with R. Yehuda] on Passover eve due to the obligation of eating matzah.

4. Rambam (Maimonides): Mishneh Torah, Laws of Shabbat 30:4

R. Moshe ben Maimon, 1138-1204, Spain/Egypt

It is forbidden to arrange for a feast to take place on Shabbat eve because of *kavod haShabbat* [honoring the Sabbath]. And it is permissible to eat and drink until nightfall. Nevertheless, because of *kavod haShabbat*, one should refrain from arranging a feast after minchah so that he desires to eat.

5. Maggid Mishneh

R. Vidal of Tolosa, c.1310-1360, Spain

“And it is forbidden to arrange, etc.” [It is written] in Tractate Gittin 38b: “There were two families in Jerusalem, one that set its meal on Shabbat and one that set its meal on the eve of Shabbat, and both of them were uprooted.” And the commentators wrote: even though it is permissible to eat until it gets dark - and even to start [a meal], these words only apply for a necessity, but do not apply to doing this on a regular basis since it would appear that one is disrespectful of *kavod Shabbat*...

And it seems from the words of our rabbi [Rambam] that a feast and drink that are not practiced during the week are prohibited on Shabbat eve... but to eat and drink without arranging a feast is allowed all day... and to arrange a feast that is practiced during the week, there is a mitzvah to refrain from nine hours and on because even though we follow R. Yosei who says that one can continue eating until it gets dark, that is specifically without an arrangement of a feast.

6. Shulchan Aruch, Orach Chayyim

R. Yosef Karo, 1488-1575, Spain/Israel

249:2 It is forbidden to establish a meal with drink on Shabbat eve that is not typical during the week, even if it is a wedding, for the sake of honoring Shabbat so that one can enter Shabbat with appetite to eat. And all day there is a prohibition. *Comment by Rema: a feast for a circumcision or redeeming of the firstborn son is allowed, and this is the practice.* And one is allowed to eat and drink without a formal feast during the entire day, even if it is a meal that is typical during the week. One can start at any point during the day according to the strict law, but it is a mitzvah to refrain from establishing a feast that is typical during the week from nine hours and on.

471:1: [on the eve of Passover] it is forbidden to eat from the tenth hour and onwards so that one eats matza with appetite, although one can eat some fruits or vegetables, but should not fill up until full.

472:1: The table should be set the day before so that one can eat right when it gets dark... he should not say Kiddush until it gets dark.

472:2: One should set his table nicely with fancy dishes, as much as he is capable of, and prepare a place that he can sit and lean – in the way of freedom.

472:13: Even a poor person who is sustained through charity must sell his clothing or sell or rent himself in order to buy wine for the four cups.