

## ארבע זמן סעודה לכל היא – The fourth hour is everyone's mealtime

### OVERVIEW

פפא explained that even though we are concerned that ערב פסח will be a cloudy day and people will not be able to ascertain when שעה שביעית is, nevertheless we permit them to eat בשעה רביעית. The reason is because שעה רביעית is when everyone eats, and people do not mistake any other time with this time. Therefore when they are permitted to eat בשעה רביעית there is no danger that it will be confused with a later time. Based on this assumption תוספות anticipates a difficulty. If people are aware when שעה רביעית is, then why did ר"י rule that וא' אומר בה' א' אומר בג' וא' אומר בג' their testimony is upheld; seemingly each one would know for certain if the event took place before שעה רביעית (שעה שלישית) or after שעה רביעית (שעה חמישית). How can we reconcile these two contradicting testimonies? תוספות resolves this question.



<sup>1</sup> תוספות responds to the anticipated question:

לא שייך האי טעמא אלא לענין אכילה<sup>2</sup> אבל לענין עדות לא:<sup>3</sup>

**This reasoning** (that people are aware of the fourth hour since היא זמן סעודה לכל היא) **is relevant only concerning matters of eating** (such as eating חמץ on פסח or ערב פסח); **however it is irrelevant concerning testimony.**

### SUMMARY

The concept of היא זמן סעודה לכל היא is relevant only concerning eating but not in other areas.

### THINKING IT OVER

What if one עד testified it happened בג' and then I ate (בשעה ד'), and the other testified it happened בה' after I ate (בשעה ד'); will their testimony be upheld?

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<sup>1</sup> See 'Overview'.

<sup>2</sup> When people sit down to eat they are aware whether it is שעה ארבע or not, for they sense whether now is the usual mealtime (and they may also be aware if others are eating).

<sup>3</sup> When they saw the incident they were not paying attention whether it happened before they ate or after they ate. See ח"ב מ"ת (and תוספות הרשב"א).