

A person should not eat

לא יאכל אדם -

Overview

The משנה teaches that one should not eat **למנחה** on **ערב פסח**. Seemingly one may not eat before davening **מנחה** every day of the year; תוספות addresses this and other issues.

פירוש אפילו התפלל ומשום מצה כדאמרינן בגמרא¹ -

The explanation of this prohibition of eating on **ערב פסח** is that it applies even if he davened **מנחה** already, and the reason for this prohibition is because of the requirement to eat **מצה** that night as the גמרא states later -

דבלא התפלל תפלת מנחה אפילו בשאר ימות השנה אסור כדתנן בפרק קמא דשבת² (דף ט,ב) -

For if he did not daven the **מנחה** prayer, it is forbidden to eat (until he davens **מנחה**) even on the other days of the year as the משנה teaches in the first פרק of **פרק שבת**; therefore it must mean here that he is not permitted to eat on **למנחה**, even if he already davened **מנחה** -

תוספות asks:

ואם תאמר ומה לא יאכל אי מצה³ אפילו קודם נמי אסור -

And if you will say; and what is it that he should not eat, if it means that he should not eat **מצה**, but that cannot be, since he is prohibited from eating **מצה** even before **למנחה** -

כדאמרינן בירושלמי⁴ כל האוכל מצה בערב הפסח⁵ כאילו בועל ארוסתו בבית⁶ חמיו⁷ -

As it states in the תלמוד ירושלמי whoever eats **מצה** on **ערב פסח** it is as if he was intimate with his betrothed in his father-in-law's house

ואי במיני תרגימא⁸ הא אמר בגמרא (דף קז,ב) אבל מטבל הוא במיני תרגימא -

¹ See later ב,קז. See ד"ה משום רש"י who writes, שיכנס לה כשהוא תאווה.

² The משנה there states לאכול וכו' ולא להתפלל וכו'.

³ One is forbidden to eat חמץ (even) before noon מדרבנן (from the העמידות שעה or about 10am standard time), and it is forbidden from noon, so our משנה cannot be discussing eating חמץ.

⁴ In our פרק ה"א.

⁵ The simple understanding of this statement is that it is forbidden to eat מצה the entire day of **ערב הפסח**.

⁶ In those days after the קידושין the ארוסה would remain in her parents house until the נישואין, which took place sometime later (similar [but not the same] as an engaged woman nowadays remains with her family until the marriage).

⁷ The analogy is just like his ארוסה will be permitted to him later when she becomes a נשואה, but as of now she is forbidden to him, similarly here by the מצה, it will be permitted and even required of him to eat the מצה later after nightfall, but not now on **ערב פסח**.

⁸ See תוס' there (דף קז,ב) as to the meaning of תרגימא. In any event it is not bread or מצה, but rather something like fruits, etc.

And if the משנה means other types of food, but the גמרא states that ר' יוסי ruled, 'however he may dip in the various types of תרגימא'; so what food is prohibited סמוך למנחה –

answers: תוספות

ויש לומר דאיירי במצה עשירה⁹ -

And one can say that the משנה is referring to 'rich' מצה -

דלא אסר בירושלמי אלא במצה הראויה לצאת בה חובתו¹⁰ ואוכלה קודם זמנה -

For the ירושלמי only forbade eating מצה which is eligible to fulfill one's obligation, however he eats it before the proper time -

אבל מצה עשירה שריא וכן היה נוהג¹¹ רבינו תם:

But מצה עשירה is permitted to be eaten on פסח (before למנחה), and so was the custom of the ר"ת.

Summary

The prohibition of not eating on למנחה סמוך ער"פ applies to מצה עשירה; even if one davened מנחה already

Thinking it over

writes that the prohibition of eating מצה on פסח ערב is limited only to מצה which is ראויה לצאת בה חובתו¹². What would be the ruling regarding (for instance) מצה which was not made לשמה (with which one is not חובתו), may one eat it on פסח ערב?¹³

⁹ מצה עשירה is made from a dough that was not kneaded with water, but rather with either oil, eggs, or fruit juices exclusively. This מצה may not be used for the מצוה of מצה אכילת מצה on the סדר night. See פסחים לו,א that the תורה writes (דברים [ראה] טז,ג), to exclude מצה עשירה, לחם עוני [עני] (poor bread).

¹⁰ See 'Thinking it over'.

¹¹ See תוספות הרא"ש who writes, 'במצה עשירה ג' עושה סעודה ג' במצה עשירה' (presumably it was before מנחה).

¹² See footnote # 10.

¹³ See מהרש"א [הארוך].