

## They should not give him less

## לא יפחתו לו -

### Overview

The משנה states that they should not give him less than four cups of wine. Our תוספות discusses on whom is there this obligation to provide the wine.

פירש רשב"ם<sup>1</sup> גבאי צדקה<sup>2</sup> וגרס<sup>3</sup> לא יפחתו וכן נראה מדלא קתני לא יפחות לשון יחיד -  
The רשב"ם explained that this refers to the charity administrators, and the text reads לא יפחתו (without a וי"ו). And it appears to be so that לא יפחתו is referring to the גבאי צדקה, but not to the עני, since the משנה does not state לא יפחות (he should not take less), in the singular but rather לא יפחתו in the plural, referring to the גבאי צדקה –

תוספות rejects an alternate explanation:

וליכא למימר דיפחתו אד' כוסות קאי דאם כן הוה ליה למיתני ארבע כוסות בלא מ"ם -  
And we cannot say that the plural form of יפחתו refers to the four cups; for in that case the משנה should have stated ארבע כוסות without the מ"ם, but in the משנה it states -<sup>5</sup> (with a מ"ם) מארבע כוסות

משנה continues to explain the תוספות:

והא דקאמר מן התמחוי<sup>6</sup> לא ימנע מלקבל<sup>7</sup> כדי לקיים ארבע כוסות.  
And regarding this which the משנה states מן התמחוי, it means he should not hold back from receiving from the תמחוי in order to fulfill the מצוה of ד' כוסות –

תוספות concludes:

וארבע כוסות פירש רשב"ם כנגד ארבעה לשוני גאולה וכן יש בירושלמי:

<sup>1</sup> בד"ה ולא. See following footnote # 2.

<sup>2</sup> The גבאי צדקה need to see to it that every person is supplied with the four cups of wine.

<sup>3</sup> In our גירסא the רשב"ם is. ולא. Perhaps תוספות means that the גירסא should be לא (without a וי"ו), since, as the הגהות writes, that until now we were discussing the person who is obligated, and now we are discussing the גבאי צדקה, so therefore it is like a new beginning and we omit the המחבר וי"ו.

<sup>4</sup> The meaning of לא יפחתו would then be that there should be no less than four כוסות for each person. The לא יפחתו means that the ד' כוסות should not be diminished.

<sup>5</sup> The מ"ם indicates that the verb יפחתו cannot be referring to the ד' כוסות, for in that case there should be no מ"ם, rather כוסות. לא יפחתו לו מארבע כוסות means that they should not provide him with less than four כוסות.

<sup>6</sup> The תמחוי is the equivalent of a modern day soup kitchen, where food was ladled out to anyone who did not have sufficient food for two meals.

<sup>7</sup> Even if this עני has שתי סעודות (where normally he cannot take from the תמחוי [see footnote # 6]), nevertheless he may take from the תמחוי in order to have ד' כוסות. This is in disagreement with the רשב"ם בד"ה ואפילו who explains it to mean that even though he is very poor, for he is sustained by the תמחוי (meaning he does not even have מזון ב' סעודות), nevertheless he must do whatever he can in order to have the ד' כוסות. See מהרש"א. See 'Thinking it over'.

And the רשב"ם explained<sup>8</sup> that the כוסות ד' were instituted to correspond to the four expressions of redemption, and it also appears<sup>9</sup> in the תלמוד ירושלמי.

### **Summary**

The גבאי צדקה are required to see that every person has wine for the כוסות ד', and no one (who is needy) should be hesitant to take (even) from the תמחוי.

### **Thinking it over**

What are the relative advantages of פ' רשב"ם and פ"י התוס'<sup>10</sup> in 'ואפילו מן התמחוי' in פי' התוס'<sup>11</sup>?

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<sup>8</sup> בד"ה ולא יפחתו לו.

<sup>9</sup> פ"י ה"א.

<sup>10</sup> See footnote # 7.

<sup>11</sup> See also in 'הרא"ש הוצאת מכון אופק' and in 'מהרש"א הארוך קע"י אות ג' in footnote # 56, where this מחלוקת is discussed at great length.