

פסחים צט

A person should not allow himself to become full **ערב פסח** after nine and a half hours of the day have passed, in order that he have a big appetite for the **סדר**. It is **אסור** at this time to eat **מצה** or even **מצה עשירה** (also, to ensure his appetite for the **מצה** during the **סדר**).

The **סדר** should be started as soon as possible after nightfall, as we do not want the children to fall asleep, but it cannot be started even during **בין השמשות**. Therefore, the table should be set during the day (obviously, on the second night the table cannot be set until nightfall, as it is **אסור** to make preparations for the second **סדר** until the second day).

The table should be set as beautifully as one is able, and the **סדר** should be conducted while leaning (to the left) on pillows or on a bed (if possible). Even an **עני** leans.

An **עני** must sell some of his possession to buy enough wine for **ארבע כוסות** (if he did not receive from the city's **צדקה** fund).

A person should not sit down to a meal that he does not normally sit down to on **ערב טוב** or **ערב שבת**, in order that he should keep his appetite for **טוב/יום טוב**. The **רמ"א** notes that if it is for a **סעודת מצוה בזמנו**, such as **ברית מילה** or **פדיון הבן** (even if the **ברית** was not the eighth day, or the **פדיון הבן** was not on the thirtieth day, the **סעודה** can be made, as there is a **חייב** to perform these **מצות** every moment from their prescribed time), it may be

eaten טוב שבת/יום טוב, but we do not make a סעודת ארוסין.
Ideally a ברית מילה or a פדיון הבן should be done earlier in the
day as זריזין מקדימין למצות.