

SIYUM ON 10th CHAPTER OF MESECHES PESACHIM Page 1 of 2

This is one of the 63 books of the Talmud.

It is entitled "Pesachim".

It contains discussions among rabbis who lived between the years 0 and 500, in their own words, about what the laws of Pesach are.

I recently completed studying chapter 10 of this book.

This 10th chapter starts out discussing a requirement to fast in the afternoon before the seder.

The rabbis argue about

- what is the reason for this law
- how many hours must you fast
- what foods are prohibited
- how rigid is the fast: for example: if the fast starts when you in the middle of a meal, must you end the meal abruptly?

- Is there a requirement to fast during the afternoon before other yomtovim

This chapter discusses the rule that saying kidush on Shabos and YomTov is valid only if it said in the place where you will eat. The rabbis argue about:

- if you hear Kidush in one building, may you go and eat in another building
- if you hear Kidush in one room, may you go and eat in a different room in the same building

Regarding other brachos that should be said on food, like Hamotzi said before eating and benching said after eating? The rabbis argue about:

- how stringent the rule is for eating only where the bracha is said
- if you said Hamotzi and started eating in your home, may you leave your home briefly and return home to finish the meal, without having to bench before leaving home and without having to recite a new bracha before resuming eating upon returning home?

The rabbis argue about what the sequence of brachos for Havdala (which has many brachas: wine bracha, spice bracha, flame bracha, havdala bracha, sometimes also benching, sometimes also sometimes Kidush for yomtov and Shehechyanu bracha)

This 10th chapter discusses the custom of using a large candle (torch) for havdala instead of a simple candle.

The rabbis argue over what the text of Havdala should be. In fact, one rabbi says the entire Havdala is just 10 words: "Baruch Ata Hashem Elokainu melech ha'olam hamavdil bain kodesh l'chol".

If you are eating shaloshudas and Shabos ends, do you have to stop eating abruptly and make Havdala

If you forgot to make Kidush Friday night, you have the entire next day, until the end of Shabos, to say it

If you forgot to make havdala Saturday night, some rabbis believe you have 6 more days to say Havdala, others believe you have just 3 more days to say Havdala, and others believe you have another 24 hours to say Havdala.

There were different versions about the wording for kidush Shabos lunch.

Some rabbis states you may make kidush on wine or bread, whichever you enjoy more.

If you accidentally snack on something before saying kidush or before saying havdala, some rabbis believe that disqualifies you from reciting kidush or havdala for others.

There are different opinions about whether Kidush, Havdala and Benching can be made over beverages other than wine, such as cheap beer or high quality liquors, The chapter then goes off on a tangent on:

- how bad cheap beer used to be in those days, and
- how much wine must you drink for Kidush and Havdala.

The rabbis argue about which of the 4 cups of wine you must recline for

It states the purpose of reclining when eating matzah and drinking wine is to show how free you feel.

It discusses whether certain people have to recline if they do not feel free, such as a servant at a seder with his boss or a student at a seder with his teacher or father.

Regarding each of the 4 cups of wine, chapter 10 discusses what size and color the wine should be, and who should drink it (women?, children?).

This chapter mentions things to enhance childrens' interest, such as giving wine, candy, and grabbing matzah quickly,.

This chapter mentions the requirement for a husband to make his wife happy on Pesach, such as by buying her new clothes.

The Talmud questions the requirement for 4 cups, since 4 is an unlucky number.

The Talmud then goes on a tangent regarding which other numbers are unlucky, and under what circumstances.

This leads to a discussion about ghosts and witches. (Interestingly, it states that if you are not afraid of ghosts, they cannot hurt you.).

This leads to a list of things that are dangerous to do

for supernatural reasons (such as walking between 2 palm trees, or between a palm tree and a nearby wall, or drinking water from an unknown source, or walking through spilled water, or between 2 women that are whispering spells to each other, or killing a palm tree, or having crumbs in your home, or donning shoes on wet feet, or drinking water from a glass dish, or touching leeches or cutting hair without washing hands afterward, or eating food that was stored under your bed).

This leads to a list of things that are wise to avoid, and others that are wise to do, based on practical reasons.

This leads to advice on the importance of hard working and responsibility.

It mentions 3 types of people have no life: one who overly feels the pain of others, angry people, and the unintelligent.

It mentions 4 types of people who are intolerable: a poor person who is arrogant, a rich person who cheats, an old person who is foul mouthed, and a philanthropist who looks down on others.

It discusses the purpose of charoses, the recipe for charoses, and why we dip the maror in it.

It discusses why we dip vegetables in salt water -- is to arouse curiosity in kids.

It discusses the option to use maror for the vegetable dipped in saltwater, which leads to a discussion of whether mitzvos tzrichos kavanah.

It discusses whether rice is a grain that may become prohibited if it becomes chometz.

It discusses the Hillel sandwich.

It asks: Since we wash hands before eating the vegetable dipped in salt, why wash again before eating matzah.

It discusses whether matzah, maror and haroses should be before each guest, or only before the leader who later hands it out to the guests.

It discusses the text of the Ma Nishtana, which in those days was 1) why eat matza, 2) why eat maror, 3) why eat barbeque, 4) why dip twice.

It discusses whether maror now-a-days (without Temple) is only d'rabbanan.

It discusses whether whether matzah now-a-days is d'rabanen or d'oraisa.

It discusses the main things to recite at the Seder: story, prayers of praise, and Psalms.

This leads to a number issues about questions Psalms: who wrote certain chapters of Psalms, was it referring to the author himself or to all Jews, what does halelujah mean, when halelujah occurs between psalm

chapters does it belong with the preceding chapter or following chapter.

It discusses whether a blind person may lead the seder.

In the mishnah's phrase "no afikoman after the paschal lamb", what does afikoman mean? Some say it means dessert, and others say it means another Seder, and no one says it means a last piece of matzah).

If you doze off in the middle of eating paschal lamb, some say you cannot eat any more of it, since once the Seder ends you can't eat more of the paschal lamb.

Rabbi Eliezer ben Azariah and Rabbi Akiva argue when is the latest time of the night the Paschal lamb may be eaten, till midnight or till morning.

The last mishnah in Pesachim discusses the bracha to recite when sacrificing the Paschal lamb.

This leads to a tangent regarding who recites the Shehechianu bracha at a *pidyon haben*.