



The Timing of Bedika

The phrase 'or la'arbah asar' from the opening *mishna* of *masechet pesachim* is interpreted by the *Gemara* as referring to the night of *Erev Pesach*. Even though the *Halacha* states that one is allowed to leave the *chametz* over until *chatzot* of *Erev Pesach*, the *Chachamim* instituted that the *Bedikah* should take place at night. The two reasons given by the *Gemara* for this timing is either because in general after nightfall is a time when people are found at home and are able to do *bedikah*, or because the light of a candle is needed, which works most effectively after dark.

The *Talmud Yerushalmi* learns the appropriate timing of the *Mitzvah* from a *pasuk*. In *Shemot* (12:17) it states in relation to *Pesach* "u'shmartem et hayom hazeh l'doreteichem" (you should guard this day for your generations"). The *Yerushalmi* homiletically learns that one must ensure that the day (i.e. being both night and day) of the 14th is 'guarded' from *chametz*. Interestingly, this *limud* forms the basis for the opinion cited in the *Bach* and *Magen Avraham* that one should begin the search for *chametz* prior to *tzeit kochavim* on the 13th of *Nisan* in order to have the full day of the 14th guarded from *chametz*. However, the accepted *Halacha* is that the *bedikah* is done on the 14th of *Nissan* – however it should be done at the beginning of the night, as soon as possible after *tzeit kochavim*. This also conforms to another dictum in *mitzvah* performance which is to perform a *mitzvah* as soon as it is possible (*zerizin makdimim l'mitzvot*).

The *Gemara* (*Pesachim* 4a) poses the question that if one is zealous in performing the *mitzvah* of *bedikah*, then ideally it should be done first thing in the morning on the 14th. This assumption is based on the example of *brit millah*, where the whole day is available to do the *mitzvah*, however one should strive to do it first thing in the morning. Another example is demonstrated by *Avraham* when commanded to do the *akeidah* - "Vayashkem Avraham Baboker". *Rashi* states here that the fact that *millah* and the *akeidah* are brought as the examples demonstrating the concept of zealousness, show that when one has the whole day to perform a *mitzvah* the concept of

zerizin is not to be done at nightfall, but rather first thing in the morning.

Rav Soleveitchik in *Harerei Kedem* asks why the incident of the *akeidah* was also brought as a proof to demonstrate *bedikah* should be done in the morning. After all, *Yitzchak* was to be offered as a *korban olah*, which are only permitted to be sacrificed during the day (see *Megillah* 20b). Likewise, the *mitzvah* of *milah* cannot be performed any earlier than the morning; unlike checking for *chametz*.¹

Based on this difficulty, the Rav defines the concept of *zerizut* as a function of the *mitzvah* itself, as opposed to expressing a desire to fulfil *mitzvot* in general. Therefore performing the *mitzvah* in its earliest time is part of the *kiyum* of the *mitzvah*. It is for this reason that the *mitzvot* of *milah* and the *akeidah* are brought to teach the concept of *zerizin*. For these two examples, the timing of the *mitzvah* is to be done during the day. Within this time, the optimum *kiyum* of this *mitzvah* is to perform it with zeal, i.e. first thing in the morning. Citing the *Ramban*, he explains that the *ikar* time of the *mitzvah* of *tashbitu* (removing *chametz*) is the day (like *millah*) of the fourteenth. The concept of *zerizim* is therefore in that time period, even though one could check for *chametz* earlier. For that reason the *Gemara* had to answer that it is either because in general after nightfall is a time when people are found at home and are able to do *bedikah*, or because the light of a candle is needed, which works most effectively after dark.

We are now at the time of year where it is imperative for us to scrutinise our actions and behaviours in preparation for the *Yom haDin*. Throughout the year it is difficult to keep ourselves fresh and enthusiastic about performing *mitzvot*. However, it is especially significant now to remember this concept of 'zerizin' and undertake an extra effort to fulfil any *mitzvot* that come our way with zeal and enthusiasm. With this we will add *zechuyos* to be remembered when we are judged before *HaKadosh Baruch Hu*.

Ketiva veChatima Tova

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¹ The *Pnei Yehoshua* states that it is difficult to learn from *milah* considering the *mitzvah* can only be performed during the day – and in fact *milah* that is performed at night is deemed *pasul*. Rather the proof is

learned from the fact that one does not even have to make the preparations for the *milah* on the previous night (i.e. the earliest time possible).

Revision Questions

עירובין י' ח' – ט"ו

- When would the area under a tree be defined as a private domain? (י' ח')
- When is one prohibited from sitting on the roots of a tree and why? (י' ח')
- What concern is cited in the *Mishnah* regarding unlocking doors and what is the remedy presented? (י' ט')
- Explain the debate regarding whether one can use a latch with a weighted ball at the end to bolt a door shut. (י' י')
- Where does *R' Yehuda* permit the use of a latch (*neger*) that is attached (but not hanging) to the door by a chain? (י' י"א)
- Which door hinge does the *Tana Kama* permit to be fixed in the *Beit Ha'Mikdash* and why? (י' י"ב)
- Which door hinge does *R' Yehuda* permit to be fixed outside the *Beit Ha'Mikdash* and why? (י' י"ב)
- Are the *levi'im* allowed to fix the strings on their musical instruments in the *Beit Ha'Mikdash* on *Shabbat*? (י' י"ג)
- What other two cases appear in the same *Mishnah* that share the same laws as in the previous question? (י' י"ג)
- On what condition can a *kohen* working in the *Beit Ha'Mikdash* on *Shabbat* place a bandage on his finger? (י' י"ד)
- What did they place on the ramp (*kevesh*) to prevent the *kohanim* from slipping? (י' י"ד)
- Explain the debate regarding the preferable means of removing a dead *sheretz* found in the *Beit Ha'Mikdash* on *Shabbat*. (י' ט"ו)
- List the two opinions regarding where in the *Beit Ha'Mikdash* it was appropriate to apply the solutions described in the previous question? (י' ט"ו)

פסחים א' א' – ו'

- When does one search for *chametz*? (א' א')
- What does one use to aid in his search? (א' א')
- Explain the opinions of *Beit Shammai* and *Beit Hillel* regarding the extent that one must search a storeroom full of barrels. (א' א')
- Why does the *Mishnah* state that “one need not be concerned that a weasel came and dragged away the *chametz*”? (א' ב')
- Till when should one search for *chametz*? (Include both opinions) (א' ג')
- Detail the schedule for *erev Pesach* (including cut off times) according to *R' Meir* and according to *R' Yehuda*. (א' ד')
- According to *R' Yehuda* what was the sign in the *Beit Ha'Mikdash* that indicated the time on *erev Pesach* that one could eat *chametz*? (א' ה')
- What does *Rabban Gamliel* permit to be eaten during the fifth hour? (א' ו')
- According to *R' Channinah* which two objects were burnt together even though it effectively increased the level of *tum'ah* in one of the objects? (א' ו')
- What case does *R' Akiva* add similar to the previous question? (א' ו')

Local Shiurim

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Sunday -Thursday

After *Ma'ariv*

Mizrachi Shul

Melbourne, Australia

Friday & Shabbat

10 minutes before *Mincha*

Beit Ha'Roeh

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Rabbi Mordechai Scharf

9:00am

Kollel Magen Avraham

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ONLINE SHIURIM

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www.shemayisrael.com/mishna/

Rav Meir Pogrow
613.org/mishnah.html

Rabbi E. Kornfeld
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http://www.dafyomi.co.il/calendars/myomi/myomi-thisweek.htm

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Next Week's Mishnayot...

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	שבת קודש
25 th September כ"ו אלול	26 th September כ"ז אלול	27 th September כ"ח אלול	28 th September כ"ט אלול	29 th September א' תשרי	30 th September ב' תשרי	31 st September ג' תשרי
Pesachim 1:7-2:1	Pesachim 2:2-3	Pesachim 2:4-5	Pesachim 2:6-7	Pesachim 2:7-3:1	Pesachim 3:2-3	Pesachim 3:4-5

