



	Candles	Mincha	DafYomi	Shiur	פרשת: בא	שזק"ש	Shachris
Friday	4:22	4:32				7:00	9:41
Shabbos		1:45/4:22	3:45			9:00	9:41
Sunday		4:32	4:45			8:00	9:42

**IMPORTANCE OF ...**

The Gemara (Pesachim 40a) quotes Rava as saying that there is a mitzvah to wash grain before beginning the process of preparing and baking it for matzoh. He derives this from שמרתם את המצות - the Torah's requirement to guard the matzos from leavening. Rava determines that since we can tell by certain signs that bread has leavened (i.e. cracks, paleness), the purpose of the Torah in stating that we must "guard" the matzoh is not simply to prevent leavening, since we would not eat such bread, nor keep it in our possession, in any case. The Torah must have wanted the guarding of the מצה של מצוה intended to be used on Pesach to begin at an earlier stage, before it reached the point where it would have been necessary simply to prevent leavening, and so the שמירה must extend to the harvesting and washing. The Brisker Rav comments that the examination of each stalk is itself a mitzvah on its own, and any additional care taken during the kneading and baking are a קיום of the mitzvah of שמירה. Therefore, if someone damaged matzos that had been prepared under very exacting conditions with unusually strict שמירה, he must make restitution with matzos that had been prepared under similar conditions, rather than just paying for simple שמורה מצוה. This is to be distinguished from a ruling by the Chacham Tzvi (120) where someone borrowed a very expensive Esrog and lost it. The Chacham Tzvi allowed him to fulfill his obligation to pay for the loss with a plain Esrog that was kosher, even though not Hadar. This was because Hadar is a beautifying aspect of the mitzvah of Esrog, whereas שמירה of matzoh is an additional mitzvah, and its loss must also be restituted. The Chacham Tzvi distinguished between a situation where someone stole an expensive Esrog from a dealer, versus stealing it from a private person. He reasons that to a dealer, the Esrog is simply a commodity, and the more it is worth monetarily, the more a thief must pay. To a private person, the value of the Esrog is measured only by its use for the mitzvah, and as such, any kosher Esrog is worth the same.

**DID YOU KNOW THAT ...**

The Gemara (Pesachim 4a) derives from: וישכם אברהם בנקר - the general rule that: זריזין מקדימין למצות - those who are eager [to do mitzvos] perform mitzvos early. The Mechilta (9 בא) derives from שמרתם את המצות that one should not delay in performing a mitzvah, so as to prevent the mitzvah from becoming "Chometz" - מצוה בא לידך אל תחמיצנה. Why would two such similar statements be necessary? The Bircas Avrohom (Pesachim 105b) notes that the Gemara introduces yet another rule: חביבה מצוה בשעתה (a mitzvah is dear when done at its proper time) to explain why mitzvos should be done at the first opportunity, rather than waiting for a more convenient time. As an example, the Gemara (Yevamos 39a) states that if a widow becomes subject to Yibum or Chalitzah, and the oldest brother, upon whom the mitzvah falls, is not immediately available, then we instruct a younger brother to perform the mitzvah, because once the mitzvah becomes active, we don't allow a delay. Obviously, this is not a מקדימין למצות זריזין situation, as the younger brother is not initially obligated. It is rather a feature of the mitzvah itself, that it insists on no delay. The Bircas Avraham cites a theory which suggests that the rule of זריזין מקדימין למצות only applies to mitzvos which have a specific time in which they must be performed. For example, Milah can be performed all day on the 8th day, but זריזין מקדימין למצות urges one to do it as early in the day as possible. A mitzvah that is not tied to a specific time is instead subject to: שהייה לא משהיין - do not delay the mitzvah, but do it right away. As such, one could distinguish between the two rules in Brisker parlance: the rule of זריזין מקדימין למצות is a גברא rule - a personal obligation, while שהייה לא משהיין is a חפצה rule - applicable to the mitzvah entity. Therefore Chazal can enforce the no-delay by legislating the terms of the mitzvah, and require a younger brother to perform Yibum or Chalitzah immediately. But where it is personal, Chazal can only urge one to be זריז, but cannot force it.

**QUESTION OF THE WEEK:**

When is it Halachically safer to have money in the bank, rather than cash in hand ?

**ANSWER TO LAST WEEK:**

(When would one say ענו at the end of Shemona Esrei?)  
The Shulchan Aruch (אור"ח 288:6) rules that when one fasts on Shabbos, one says ענו at the end of Shemona Esrei, before saying פי יהי' לרצון אמרי פי שמע קולנו in which to add it.

**DIN'S CORNER:**

After drinking from a cup, one should not offer the cup to another, who might accept it out of embarrassment and injure himself, either through germs or disgust. One should not accept such a cup from a stranger. If the cup has water, one may spill some out to wash the drinking spot before partaking, or simply wipe it. (MB 170:37)

**A Lesson Can Be Learned From:**

A man confided to the Chasam Sofer that, although he was considered to be rich, in truth, he had lost his wealth and was on the verge of poverty. He needed a brocho from the Tzadik in order to turn his fortune around. The Chasam Sofer asked if it was true that he had a very poor brother whom he had never helped. "But I have just explained to the Rov how my situation has so deteriorated!" exclaimed the 'wealthy' man. The Chasam Sofer replied: "When the Jews were enslaved in Egypt, the Posuk says: וגם אני שמעתי - and I [Hashem] also heard. What is the meaning of the word וגם? The answer is that while each Jew was crying bitterly to Hashem over his own plight, he also showed concern and took the time to listen to the painful cries of his brothers and neighbors. Because of this empathy, Hashem said He would also share in this unity and redeem them quickly. Even if you are financially incapable of helping your brother today, you must feel his suffering and make sure to alleviate it when your situation improves. Only then will Hashem deem you worthy of a גאולה (redemption).

**P.S.** Sholosh Seudos sponsored by the Stauber family.

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לע"נ אבי מורי הרב אהרן זאב ב"ר שמואל ז"ל

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