

(ד) רפת של בקר שנותנים שמה תבואה לבהמות לאכל, וכן לול של תרנגולים שנותנים להם שם תבואה. אינו צריכין בדיקה, כי שמה לא נתחמצה כלל התבואה. ואם תמצא לומר נתחמצה, שמה אכלו הכל ולא שירו כלום. אבל אם נתנו להם שמה תבואה חמוצה, שאין כאן אלא ספק אחד, שמה אכלו הכל, אין סומכין על זה, וצריכין בדיקה.

(ה) צריכין לבדוק בכל המקומות בחורין ובסדקין כל מה שאפשר. וגם הפיסים שבבגדים שלו ושל תינוקות, שלפעמים נותנים בהם חמץ, צריכין בדיקה. וינערם היטב למחר בשעת הבעור.

(ו) החדרים שמוכרים לגוי עם החמץ, פיון שאין מוכרו עד למחר, אם כן חל עליו בלילה חיוב בדיקה וחיוב לבדקם.

כח' אדר ז) קדם שמתחיל לבדק, יברך, ברוך אתה ה', אלקינו מלך העולם, אשר קדשנו במצותיו וצונו על בעור חמץ. ואף-על-פי שעתה עדין אינו מבערו, מפל מקום מברך על בעור, לפי שמיד לאחר הבדיקה יבטל את החמץ שאינו ידוע לו, והוא הבעור לחמץ שאינו ידוע לו. ולא יפסיק בין הברכה לתחלת הבדיקה. וטוב שלא יפסיק עד גמר כל הבדיקה אלא במה שהוא מענין הבדיקה. ויכול לבדוק כמה בתים בברכה אחת.

(ח) יש נוהגין שקדם הבדיקה מניחין פתיתי לחם במקומות שימצאם הבדוק, כי חוששין שמה לא ימצא כלום ותהא ברכה לבטלה. ופשיטא כי מי שאינו בודק בראוי, אלא שהוא מקבץ אלו הפתיתים, לא קיים מצות בדיקה, וברך ברכה לבטלה.

(ט) החמץ שהוא משיר לאכילה או למכירה, יניח קדם הבדיקה במקום משמר היטב. וכן החמץ שהוא מוצא בבדיקתו וצריך לשרפו

5. Even if you say you are certain that you did not put any *chametz* in your pockets, you are, nevertheless, required to search them, because often people place things in their pockets and forget they did so. (*Ibid.* 433:47)

6. This is also the opinion of *Mekor Chaim* and *Chayei Adam*. In their responsa, *Binyan Olam* and *Chasam Sofer* disagree and rule that you may be lenient so long as you searched the other rooms. This is also the opinion of *Aishel Avrohom*. (*Ibid.* 436:32, 433:23)

7. If you did interrupt with something unrelated to the search, you must repeat the berachah, since there was an interruption between the berachah and the mitzvah. (*Ibid.* 432:5)

4) A cowshed where the cattle are fed grain, and a chicken coop where the chickens are fed with grain do not require searching; [first of all,] because the grain may never have become *chametz*, and even if it did become *chametz*, it is possible that all of it was eaten and nothing was left. But if the grain you put there was *chametz*, you then have only one uncertainty, whether all of it was eaten; we do not rely on this possibility, and you are required to make a search.

5) You must search everywhere, every nook and cranny, as best as you can. You must also search the pockets of your garments and those of your children's garments; for since sometimes *chametz* gets into them,⁵ they have to be searched. You should shake them thoroughly the next morning when you burn the *chametz*.

6) [This is the law concerning] the rooms you sell to a non-Jew together with the *chametz* in them. Since the sale is not valid until the morning, you are obliged to search them in the evening⁶ and you must do so.

April 87) Before beginning the search you recite the berachah: *Baruch ata Hashem, Elokeinu melech haolam asher kideshanu bemitzvosav vetzivanu al biur chametz* "Blessed are you, Hashem, our God, King of the universe, Who has sanctified us with His commandments, and has commanded us concerning the removal of *chametz*." Even though you do not yet remove it, you still say the berachah "concerning the removal," since immediately after the search, you nullify the *chametz* that is unknown to you, and this, in effect, is the removal of such *chametz*. Do not make any interruption between the berachah and beginning the search.⁷ It is a good thing not to interrupt until the search is completed, except for things relating to the search.⁸ You may search many houses on the basis of the one berachah you recited.

8) Some people have the custom, before beginning the search, to deposit small pieces of bread in places where the searcher will find them. They are fearful, if he finds no *chametz*, the berachah will have been said in vain.⁹ Needless to say, however, anyone who does not search properly, but only gathers up these pieces of bread, has not fulfilled the mitzvah of searching, and his berachah was said in vain.

9) The *chametz* you leave for food or for sale, should be put away in a safe place, before making the search. The *chametz* you find in the search, which must be burned in the morning, should be put away in a safe place and tied so that it won't get lost.

8. If you did interrupt, you need not repeat the berachah since you began the search, and thus there was no interruption between the berachah and the mitzvah. (*Ibid.* 432:6)

9. It is, however, not a "blessing in vain" because the mitzvah is specifically to search for *chametz* and even if no *chametz* is found, the mitzvah is fulfilled. Nevertheless, it is not proper to negate a custom of the Jewish people. According to the *Arizal*, it is customary to place ten pieces of bread around the house. Special care must be taken that none of these pieces of *chametz* go lost. It is best to use the sort of bread that will not create crumbs. (*Ibid.* 432:12, 13)

למחר, יניח במקום משמר ומקשר, שלא יאבד ממנו, ויניחנו במקום שיראהו למחר ולא ישפח לשרפו.

(י) אחר הבדיקה מיד יבטלנו. ועקר הבטול הוא בלב, שיגמור בלבו שכל חמץ שברשותו, הרי הוא כאלו אינו, ואינו חשוב כלום, והרי הוא כמו עפר, וכדבר שאין בו צדף כלל. ותקנו חכמים שיוציא דברים אלו גם בפיו, ויאמר כל חמירא וכו'. ומי שאינו יודע פרושו, יאמר בלשון שהוא מבין, כל שאור וכל חמץ שברשותי, שלא ראיתיו ולא בערתיו, יהא בטל והפקר וחסוב כעפר הארץ.

(יא) אף-על-פי שבטל את החמץ בלילה לאחר הבדיקה, מכל מקום גם ביום לאחר ששרף אותו יחזור ויבטלנו, ויכלול כל החמץ ויאמר כל חמירא וכו', או בלשון שהוא מבין, כל שאור וכל חמץ שברשותי שראיתיו ושלא ראיתיו, שבערתיו ושלא בערתיו, יהא בטל והפקר וחסוב כעפר האדמה.

(יב) חדר שצריך בדיקת חמץ, ורוצה לעשותו אוצר, פרוש, שרוצה לאצור בתוכו פרות או עצים או שאר דברים, שמחמת זה לא יוכל לבדקו כשיגיע ליל ארבעה עשר, צריך לבדוק תחלה את החמץ שם בלילה, כמו שבדקין את החמץ ליל ארבעה עשר. ואפלו יש עוד זמן רב עד הפסח, ואפלו מיד לאחר פסח שעבר. ובדיעבד אם לא בדקו קדם שעשאו אוצר, אם דעתו לפנותו קדם שיגיע זמן בדיקת חמץ, אינו צריך לטרוח עתה לפנותו ולבדקו. אבל אם דעתו לפנותו בתוך ימי פסח, צריך לפנותו עתה ולבדקו, ואף-על-פי שיש טרח רב וחסרון כיס.

(יג) ואם עושה את האוצר על דעת שלא לפנותו עד לאחר הפסח, אזי יש חלוק בזמן. אם הוא קדם שלשים יום שלפני הפסח, אינו צריך לבדקו, (אלא שאם יש שם חמץ ידוע, יבערנו תחלה) ויועיל לו הבטול, שיבטל כל חמץ בזמנו. אבל אם הוא תוך שלשים יום שלפני

10. Someone who understands absolutely nothing of the text of this declaration and thinks he is merely reciting some sort of prayer, has not fulfilled his obligation. (*Ibid.* 434:9)

11. Regarding a person who embarks on a journey before the night of the fourteenth, who is required to search his home before leaving, *Mishnah Berurah* writes that he must also nullify the *chametz* that is not visible to him. (This may also apply in our case as well). (*Ibid.* 436:3)

It should be put it in a place where you will notice it in the morning, so that you will not forget to burn it.

10) Immediately after the search, you should nullify the *chametz*. The actual nullification takes place in your heart, when you decide in your heart that you consider all *chametz* in your possession as non-existent, as worthless, as compared to dust, as something utterly useless. Our sages ordained that you should express these thoughts verbally by declaring *kol chamira* (all *chametz*) etc. Anyone who does not understand it in the Aramaic, should say it in a language he understands.¹⁰ [The English translation of the Aramaic text is]: “Any leaven or *chametz* that is in my possession, that I have not seen and have not removed, should be nullified and become ownerless, like the dust of the earth.”

11) Even though you have already nullified the *chametz* at night after the search, nevertheless, in the morning after burning it, you must nullify it again. In this declaration you include all the *chametz*, and you say, *Kol chamira*—(all *chametz*) etc., or in a language you understand. [The English translation of the Aramaic text is:] Any leaven or *chametz* that is in my possession whether I have seen it or not, whether I have removed it or not, should be nullified and become ownerless like the dust of the earth.”

12) If you have a room that must be searched, that you want to use as a storage room; that is to say, you want to store, fruit, wood or other articles, which would make it impossible to search the room on the night of the fourteenth of Nisan, then you should search that room before¹¹ you convert it to a storeroom, making the search at night,¹² in the same manner as you search for *chametz* on the night of the fourteenth of Nisan.¹³ [This holds true] even if there is still plenty of time before *Pesach*, and even if this is immediately after the *Pesach* that has just passed. However, if you did not search the room before turning it into a storage room, if you intend to remove the stored articles, before the time of the search will come, you do not have to go to the trouble at this time to empty the room and search it. But if you intend to remove the articles during the week of *Pesach*, you must remove them now and make the search, even though it involves great trouble and loss of money.

13) If you fill up a storage room with the intention of not emptying it until after *Pesach*, then it depends on the time you fill it up. If you do it more than thirty days before *Pesach*, you need not search the room. However if there is any *chametz* you know of, you must first remove it. The declaration of nullification will then effectively nullify all your *chametz* at the proper time (*erev Pesach*). However, if it is within thirty days before *Pesach*, you are subject to the laws of searching for *chametz*

12. Regarding a person who embarks on a journey before the night of the fourteenth who is required to search his home before leaving, *Mishnah Berurah* writes that if he forgot to search at night, he should do so by day. (*Ibid.*)

13. However, the berachah is not recited when the search is made before the night of the fourteenth. (See *Mishnah Berurah* 436:4 and also *Biyur Halachah* who writes that there are opinions that a berachah is said when the search is made within thirty days of the fourteenth).

הַפֶּסַח, חַל עָלָיו חַיּוּב בְּדִיקָה, (כִּינּוּן שְׁשׂוֹאֲלִין וְדוֹרְשִׁין בְּהִלְכוֹת פֶּסַח קֹדֶם לַפֶּסַח שְׁלֹשִׁים יוֹם), וְצָרִיךְ לְבַדֵּקוֹ. וְאִפְלוּ בְּדִיעָבַד אִם שָׁכַח וְלֹא בְּדִקּוֹ, צָרִיךְ לַפְנוֹת אֶת הָאוֹצֵר וּלְבַדֵּקוֹ בְּלִילָה תְּכַף לְאַחַר שְׁנֵזֶפֶר.

כט' אדר (יד) וְאִם עוֹשֶׂה אוֹצֵר בְּבוֹר מַחֲטִים שְׂאִינָן מַחֲמֻצוֹת, וְאַחַר כֵּן מַחֲמַת לַחֹת הַבוֹר נִתְחַמְצוּ הַחֲטִים שֶׁבְּקִרְקַעִית הַבוֹר וְשֶׁבְּקִירוֹתָיו, אֶף-עַל-פִּי שְׂאֲצָרָן בְּתוֹךְ שְׁלֹשִׁים יוֹם, אִינוּ צָרִיךְ לַפְנוֹת אֶת הַבוֹר בְּלִיל אֲרַבְעָה עָשָׂר וּלְבַדֵּקוֹ, אֲלֵא דִי לוֹ בְּבִטּוֹל, כִּינּוּן שֶׁבְּשַׁעָה שְׂאֲצָר, אֲצָר בְּהֵתֵר. וְאִם יֵשׁ בִּינֵיהֶם חֲטִים מַחֲמֻצוֹת, יֵשׁ בְּזֶה כְּמָה חִלּוּקֵי דִינִים, וַיַּעֲשֶׂה שְׂאֵלַת חָכָם.

טו) לֹא יִשְׁלִיךְ גְּרַעֲיָנֵי תְּבוּאָה לְתֵרֶנְגוּלִים בְּמִקּוֹם לַח תּוֹךְ שְׁלֹשִׁים יוֹם, שְׂמָא יִשְׁכַּח מִלְּבַעְרָם.

טז) הַיּוֹצֵא לְדֶרֶךְ, קֹדֶם לְכַתּוֹ יִמְנֶה שְׁלִיחַ שְׂיִבְדוֹק וַיְבַטֵּל חֲמֻצוֹ, וַיֹּאמֶר לוֹ בְּפְרוּשׁ, שֶׁהוּא מְמַנֶּה אוֹתוֹ לְשִׁלִּיחַ עַל הַבְּדִיקָה וְגַם עַל הַבְּטוֹל. וְהַשְּׁלִיחַ יֹאמֶר בְּבִטּוֹל, חֲמֻצוֹ שֶׁל פְּלוּנֵי וְכוּ'. וּמִכָּל מְקוֹם גַּם הוּא בְּאֲשֶׁר הוּא שָׁם, בְּעָרַב פֶּסַח בְּבִקּוֹר יְבַטֵּל חֲמֻצוֹ שֶׁבְּרִשׁוֹתוֹ.

יז) מִצָּא חֲמֵץ בְּבֵיתוֹ בְּחֹל-הַמוֹעֵד, יוֹצִיאָנוּ וַיִּשְׂרְפָנוּ. וְאִם יֵשׁ בוֹ כְּזֵית, יִבְרַךְ מִתְחִלָּה עַל בַּעוֹר חֲמֵץ. אָבֵל עַל פְּחוֹת מִכְּזֵית, לֹא יִבְרַךְ. וְאִם מִצָּאוּ בְּיוֹם-טוֹב אוֹ בְּשַׁבַּת-חֹל-הַמוֹעֵד, וְכֵן בְּשַׁבַּת שְׁחַל בְּעָרַב פֶּסַח דְּאָסוֹר לְטַלְטְלוֹ מִשׁוּם דְּהוּי מְקַצָּה, יִכְפֶּה עָלָיו כְּלֵי עַד מוֹצָאֵי יוֹם-טוֹב אוֹ מוֹצָאֵי שַׁבַּת, וְאִזּוֹ יִשְׂרְפָנוּ. וְאִם מִצָּאוּ בַּיָּמִים הָאַחֲרוֹנִים, שְׂאִזּוֹ בְּמוֹצָאֵי יוֹם-טוֹב כָּבֵר עֲבַר הַפֶּסַח, אִינוּ מְבָרְךְ עָלָיו, אֲלֵא שׁוֹרְפוֹ בְּלֹא בְּרָכָה אִפְלוּ יֵשׁ בוֹ כְּזֵית.

14. According to *Mishnah Berurah* (436:9) this refers to one who is going on a long trip or a sea journey. Even though he plans to return in ample time before *Pesach*, we are concerned that he might be delayed. One who leaves on a short trip and plans to return before the night of the fourteenth, need not take these measures. If, however, he plans to return within a short time before the search must begin, we are concerned that he may be delayed and, therefore, he should take the steps outlined in this paragraph.

(because we ask questions and explain the laws of *Pesach* thirty days before *Pesach*), thus you must search the room. Even if, inadvertently, you forgot to make the search, you must empty the storeroom, and make the search in the night, immediately after you become aware of your oversight.

April 9 14) If you store wheat that has not become *chametz*, in a pit, but afterwards, because of the dampness of the pit, the wheat at the bottom of the pit and at the sides became *chametz*; then, even if it was stored there within thirty days, you need not empty the pit on the night of the fourteenth and search it, rather reciting the nullification is enough, since it was stored in a permissible manner. If some of the wheat was *chametz* (when stored); there are many differing opinions about this, and in such case you should consult a qualified *posek*.

15) You should not throw grain to the chickens in a moist place during the thirty days before *Pesach*, for you may forget to burn it.

16) Before starting on a trip,¹⁴ you should appoint an agent to search and nullify your *chametz*. You should tell him explicitly, that you appoint him as your agent to make the search and the nullification. When making the nullification the agent says, "The *chametz* of so-and-so etc." Nevertheless, wherever you happen to be on the morning of *erev Pesach*, you should nullify the *chametz* on your premises.

17) If you find *chametz* in your house on *Chol Hamoed*, you should take it out and burn it, and if it is the quantity of a *kazayis*,¹⁵ you should first say the berachah: *Al biur chametz*,¹⁶ but if it is less than a *kazayis*, you do not say a berachah. If you find the *chametz* on Yom Tov or on the Shabbos of *Chol Hamoed*, or on the Shabbos which occurs on *erev Pesach*,¹⁷ when it is forbidden to handle the *chametz* because it is *muktzeh*, you should cover it with a vessel until the conclusion of Yom Tov, or the conclusion of Shabbos, and then you should burn it. If you find *chametz* on the last two days of *Pesach*, in which case at the conclusion of Yom Tov, *Pesach* has already ended, you do not say the berachah when burning it. You should burn it without saying the berachah, even though its quantity is as much as a *kazayis*.

15. See glossary.

16. If, however, you searched your house properly and nullified all *chametz* before *Pesach*, and then found *chametz* on *Chol Hamoed*, according to some later *Poskim*, the original berachah you made before *Pesach* suffices even for the *chametz* you found on *Chol Hamoed*. Other *Poskim* maintain that a new berachah should be recited. Since there is a question, the rule of "doubtful *berachos*" applies and the berachah should not be recited. (*Ibid.* 435:5)

17. After the fifth hour of the day has passed.