



Halacha Highlight

Working before the search for chometz

Rema Siman 433 Seif 11

והכיסים או בתי יד של בגדים שנותנים בהם לפעמים חמץ צריכין בדיקה

Pockets and sleeves into which *chometz* is sometimes place must be searched

Rema (סי' תל"ג סעי' י"א) writes that pockets and sleeves into which *chometz* is placed must be searched for *chometz*. Mishnah Berurah (סי"ק מ"י) writes that even if a person claims that he is certain that there is no *chometz* in his pockets, they must be searched since placing *chometz* in one's pockets is not something that people pay attention to that they could declare with certainty that they never put *chometz* there. Although in most circumstances the most that one would find in a garment is crumbs and crumbs that are soiled and need not be destroyed (עי' ספר בדיקת חמץ וביעורו פי"ג סעי' ד'), nevertheless, one should exercise greater caution with the clothes that one will wear on Pesach. The reason for this extra caution is out of concern that while eating one will place his hands in his pockets and if there are crumbs there he may inadvertently eat crumbs of *chometz*.

The manner in which one searches pockets is to turn the pockets inside out and look for *chometz* with the assistance of an electric light or moonlight. Teshuvot Shevet Halevi (ח"י ס"י קל"ו) writes that one does not search for pockets with a candle since it would be dangerous. One should also use their hand to feel around so that if any crumbs are discovered they could be removed (עי' ספר בדיקת חמץ וביעורו פי"ג סעי' כ"ב).

Poskim also suggest another way to assure that one does not have *chometz* in their clothing. If one washes the garment before Pesach the laundering process is effective to relieve one of the obligation to check the garment for *chometz*. Some Poskim write that before laundering the garment one must turn the pockets inside out. Their concern is that the detergent will not be capable of properly destroying the taste of the *chometz* unless the pockets are inside out (עי' ספר בדיקת חמץ וביעורו פי"ג סעי' כ"ג).

Stories to Share

"Until Your Pockets..."

מ"ב ס' תל"ג, ס"ק מ"ז: "והעולם נוהגין רק לנער בכיסים בשעת הביעור..."

In Slonim there was a certain wealthy miser who would not give a penny to charity no matter how worthy the cause. Rav Aizel Charif, the Rav of Slonim, was known to be very adept at finding creative and effective ways to reach such people.

Early on Erev Pesach, Slonim was very busy. People would check their pockets for *chometz* before going to burn their *chometz*, as per the custom mentioned on today's amud. Rav Aizel made sure to meet this miser while he was cleaning out his pockets from any possible crumbs of *chometz*. The rav acted surprised to see the miser fulfilling this halachah and said in a gentle tone with utmost sincerity. "You do know that you don't have to check your pockets for *chometz*."

"Why not?" asked the surprised miser. "Isn't it clear in Shulchan Aruch that one must check his pockets? All of my neighbors do it and have always done it. Why am I different?"

"In Shulchan Aruch 333:7 we find that if there is a space be-

Overview

Siman 433 Seif 10:

A Bais HaKnesses and a Bais HaMidrash must be searched for *chometz* since children bring *chometz* into them.

- ❖ The search is done on the night of the 14th. A *beracha* is recited on this search but the nullification is not recited. (M.B. 43)
- ❖ If one did not search the night of the 14th he may search during the day of the 14th. (M.B. 43)

Siman 433 Seif 11:

One who cleans his room on the 13th of Nissan and has in mind to search and destroy the *chometz* that he finds and is careful not to bring in more *chometz* to that room must, nevertheless, search for *chometz* again the night of the 14th. One must clean the rooms of his house before searching for *chometz*. The pockets and sleeves of garments into which *chometz* occasionally is brought must be searched.

- ❖ Cleaning is not the same as searching for *chometz* since there may be *chometz* left in a hole of the wall. Even if one cleaned with a candle in the holes and crevices he must search again the night of the 14th. (M.B. 45)
- ❖ A proper search cannot be done without cleaning the house first. The custom is to clean the house on the 13th so that a proper search can be done on the night of the 14th. (M.B. 46)
- ❖ The custom is to use a feather while searching for *chometz* to clean out cracks and crevices. (M.B. 46)
- ❖ The custom is to shake out pockets during the time that one is destroying *chometz*. It is appropriate to search one's pockets during the search but one should shake them out during the time that the *chometz* is being destroyed out of concern that someone may put *chometz* into his pocket after the search. (M.B. 47)
- ❖ The pockets of adults and children must be searched. (M.B. 48)

Siman 434 Seif 1:

After the search one should be careful and secure his *chometz* so that he should not have to search for *chometz* a second time. For example, if one sees a mouse take a piece of *chometz* or if he loses some bread, e.g. he put down ten pieces and found only nine. If, however, he does not know that some of his bread is missing he is not obligated to search a second time. If the *chometz* was covered with a utensil and one discovers that it is missing he is not required to search for *chometz* again since it is clear that it was taken by a person. Therefore, one should cover the *chometz* with a utensil, suspend it in the air or put it in a chest where a mouse will not be able to reach it.

- ❖ While searching for *chometz* one should also hide the food that one intends to eat. (M.B. 1)
- ❖ One must also put away the *chometz* one finds during the search so that it could be destroyed the next day. (M.B. 2)
- ❖ If one searches for the missing *chometz* and cannot find it he must nullify his *chometz* again since the *chometz* that was taken by the mouse was not included in the original nullification. This point, however, is academic since we nullify *chometz* the morning of the 14th. (M.B. 3)

tween the property of a Jew and a non-Jew it is not obligated in bedikas *chometz*. Since everyone knows that you are a Jew only until your pockets, clearly these don't need to be checked for *chometz*!"