

Overview

Halacha Highlight

Searching for chometz on Pesach

Shulchan Aruch Siman 435 Seif 1

לא בדק כל יום אברעה עשר יבדק בתוך הפסח

If one did not search at all on the 14th he should search during Pesach

Shulchan Aruch writes that if for some reason one did not search for *chometz* before Pesach he is obligated to search for *chometz* on Pesach itself. Mishnah Berurah (סק"ג) records a dispute whether one should search for *chometz* even on Yom Tov. One opinion maintains that one is obligated to search for *chometz* even on Yom Tov. Although one is not permitted to burn *chometz* on Yom Tov, nevertheless, one is allowed to place a utensil on the *chometz* until after Yom Tov when one may then burn the *chometz*. The second opinion maintains that one should not search for *chometz* on Yom Tov since one will not be able to properly destroy it at that time.

Pri Chodosh struck a balance between these two opinions. In the event one nullified his *chometz* before Yom Tov he should wait until *Chol HaMoed* to search for *chometz* but if he did not nullify his *chometz* before Pesach it is possible that he should search for *chometz* even on Yom Tov. The basis of this uncertainty (עי' שעה"צ סק"ו) is a disagreement about the intent of the ruling that one who finds *chometz* on Pesach should take a utensil and cover it. According to one opinion that ruling applies when one properly nullified his *chometz* before Pesach. However, if one did not nullify his *chometz* and he is in violation of the prohibition against owning *chometz* he may take it by hand to destroy it. Accordingly, in our case one who did not search for *chometz* before Pesach nor did he nullify his *chometz*, he may search for *chometz* even on Yom Tov. However, according to the opinion who maintains that even if one did not nullify his *chometz* he may only take a utensil and cover the *chometz* that he finds, in our case as well it is possible that he should wait until *Chol HaMoed* to search for *chometz* when he will be able to properly destroy it. There are Poskim who write that nowadays that we clean our houses well before Pesach one should always wait until *Chol HaMoed* to search for *chometz*.

years. Nevertheless, this man felt it was worthwhile to pay this sum of money for a Shas that the Vilna Gaon had used.

Rav Shlomo Zalman did not agree. "Instead of wasting so much money, why not take my Shas? It is also old and we can drip candle wax on it too, if that will make you happy!"

Some time later Rav Shlomo Zalman called this man and told him about a widow who needed to marry off her children. "In order to pay all of her obligations she needs thirty thousand shekels..."

When it was clear that the wealthy man would not be forthcoming with the money, Rav Shlomo Zalman commented, "Know that one is either excited about a collector's item for which he is willing to pay thirty thousand shekels, or he is moved by the pain of a widow who requires thirty thousand to marry off her children. Apparently, one cannot be equally devoted to both!"

הכו ממתקים, ח"יב, ע"א

Siman 435 Seif 1:

If one did not search for *chometz* on the night of the 14th he must search during the day of the 14th when he remembers. If he did not search for *chometz* during the day of the 14th he should do the search on Pesach. If he did not search for *chometz* on Pesach he should search for *chometz* after Pesach so that he won't transgress the prohibition against deriving benefit from *chometz* that was in one's possession on Pesach. When searching for *chometz* after Pesach the *beracha* is not recited.

- ❖ If it is still before the 6th hour of the day one should nullify his *chometz* but if it is later he should search and destroy the *chometz* without nullifying it. (M.B. 1)
- ❖ One must search for *chometz* even if he nullified his *chometz*. (M.B. 2)
- ❖ There is a disagreement whether one may search for *chometz* on Yom Tov and Pri Chadash ruled that if one nullified his *chometz* he should not search on Yom Tov but if he did not nullify his *chometz* he should search even on Yom Tov. (M.B. 2)
- ❖ All of these searches must be done with a candle and include a search in the holes and crevices. (M.B. 4)
- ❖ The search during Pesach is done with a *beracha* even if he nullified his *chometz* before Pesach. (M.B. 5)

Stories to Share

"One Cannot Be Equally Devoted to Both!"

ש"ע ס' תל"ה, אי "לא בדק בליל י"ד יבדוק ביום י"ד באיזו שעה שיזכור מהיום..."

On today's amud we find that one who failed to check for *chometz* on the night of the fourteenth should check on Erev Pesach as soon as he realizes his error.

One year Rav Yisrael Salanter traveled to the port city of Memele and was slated to stay there for Pesach. It was only on Erev Pesach that he realized that there was a slight chance that he had brought *chometz* into his private room in Vilna. The moment he realized this he immediately rushed to send a telegram to his son-in-law in Vilna, reminding him to check his private rooms. His son-in-law searched the rooms on Erev Pesach.

Although the telegram was very costly, this was in keeping with Rav Yisrael Salanter's teaching that mitzvos should be at least as precious in one's eyes as money and he should relate to losing out on doing a mitzvah at least as much as a lost profit.

But how can one know how much importance he imparts to mitzvos? The following story may give insight in this.

Rav Shlomo Zalman Auerbach was once consulted by a man who claimed that he could purchase the very same Shas from which the Vilna Gaon himself had learned. "It even has the tallow marks from the Gaon's very own candle," the man said blissfully. "I can pick it up for a mere thirty thousand shekels. Does the Rav think I should do so?"

Thirty thousand shekels was a huge sum of money in those