The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
Shabbos, Mar 10, 2026 ■ כ"ה אדר, תשפ"ו
סימן תל"ו סעיף א'

Overview

Siman 436 Seif 1:

Someone who leaves for a journey by sea or with a caravan and does not leave someone behind to search for *chometz* – if he leaves within thirty days of Pesach he must search before he leaves but does not recite the *beracha* of על בעור חמץ **but if he leaves more than thirty days before Pesach he is not required to search** and when Pesach approaches he must nullify his *chometz.* **If he intends to return before Pesach he must search before he leaves because we are concerned that he will return during *bein hashemashos* on Erev Pesach and won't have time to destroy his *chometz*. Similarly, one who transforms his house into a storage facility within thirty days of Pesach must first search the room before bringing the items to be stored. If it is more than thirty days before Pesach - if he intends on emptying the room before Pesach he must search before bringing in the items to be stored but if he does not intend on emptying the room before Pesach he is not required to search.** Regarding storage of wheat, even if there are kernels that are *chometz* on the floor if he began using it for storage more than thirty days before Pesach he is not required to destroy the *chometz* and nullification is sufficient. However, when he clears out the storage room after Pesach he may not benefit from those kernels. If he does not know with certainty that *chometz* was there it is permitted to sell all the wheat at once.

- If one left within thirty days even if he does not intend to return before Pesach he must search for *chometz*. (M.B. 2)
- The search must be performed the night before one leaves with a candle and he must nullify his *chometz* after the search. If he did not search at night he must search during the day. (M.B. 3)
- There is a disagreement whether one must destroy *chometz* that he finds before he leaves. (M.B. 5)
- There is a disagreement regarding the exact conditions that require one to search for *chometz* when one goes away before Pesach with the intention to return before Pesach and each circumstance must be considered according to its particular circumstances. (M.B. 9)
- The requirement to search a storage room applies even if one does not know with certainty that *chometz* is there as long as *chometz* is brought into that room. (M.B. 11)
- If one did not search the room before making it into a storage room within thirty days of Pesach he must clear it out to search for *chometzi*. (M.B. 12)
- Before thirty days the obligation to search for *chometz* did not begin and by the time the obligation begins the possible *chometz* is already covered, therefore, nullification is sufficient. Magen Avrohom asserts that this leniency does not apply if is certain that *chometz* is there. (M.B. 13)
- If some of the wheat became *chometz* after making it into a storage room one is not required to search the room and a nullification before Pesach is sufficient. (M.B. 16)
- One may sell the storage room to a gentile before Pesach so that he should be able to benefit from it after Pesach. (M.B. 17)

Halacha Highlight

Travelling before Pesach

Shulchan Aruch Siman 436 Seif 1

ואם דעתו לחזר קדם פסח צריך לבדק ואחר כך יצא

If one intends on returning before Pesach he must search for *chometz* before he leaves

Shulchan Aruch discusses the case of a person who leaves his home to travel by sea or with a caravan and intends to return before Pesach. The halacha is that this person must search for *chometz* before he leaves on his journey. The reason is out of concern that he will return home Erev Pesach without enough time to destroy his *chometz*. Mishnah Berurah (סק"ח) explains that this halacha applies regardless of how far in advance one left town.

Mishnah Berurah (סק"ט) in the name of Magen Avrohom explains that Shulchan Aruch's ruling refers to one who travels by sea or with a caravan to a distant place. The concern is that he may be delayed in his return even though he intends on returning far in advance of the onset of Pesach. In contrast, one who travels only a short distance is not required to search for *chometz* before he leaves. However, if one's intention is to return right before Pesach then even if he travels nearby we are concerned that he will be delayed on his return and he must search for *chometz* the night before he leaves.

Taz (ע' מ"ב שם ושעה"צ ס"ק י"ג) adopts a more lenient perspective. He writes that a person who intends to return at least two or more days before Pesach is not required to search for *chometz* before he leaves even if he will travel to a distant location. It is only when he intends to return a day or less in advance that he is required to search for *chometz* before he leaves. On the other hand, if he will travel nearby he is not required to search for *chometz* even if he intends on returning immediately before Pesach. Mishnah Berurah's final ruling is that each circumstance must be evaluated according to the relative proximity of the intended trip.

Stories to Share

A Faithful Emissary

מ"ב ס' תל"ו, א' "ודשלוחו של אדם כמותו..."

On today's amud we find that one can designate a messenger to do bedikas chometz for him.

A certain man worked late, and even on the night of bedikas chometz he could not get away early. He understood that this mitzvah was supposed to be done immediately even through a messenger, yet he did not wish to lose out on doing the bedikah himself. Of course he could not make such a decision on his own so he consulted with Rav Moshe Sternbuch, shlit"a.

As is so often the case, Rav Sternbuch presented him with a brilliant halachic way to do the bedikah himself yet manage to do most of it on time. "The proper time to do the bedikah is in the beginning of the night, as we find in the Mishnah in the beginning of Pesachim and the Shulchan Aruch. This is not merely an extra level for those who are quick to dispatch their obligations, but is actually the main time to do the bedikah.

"Although we find in the Yerushalmi that it is better not to appoint a woman to check for the chometz, things have changed. We see today that women go way beyond the letter of the law to ensure that any possible remnant of chometz is removed and even the bedikah is almost pro forma since everything has already been cleaned. You can certainly trust your wife to check for you.

"Yet I see your great desire to merit to do this mitzvah yourself and not to let go. I therefore suggest that you appoint your wife your messenger to search the entire house of chometz except for one room which can wait for you to check after you come home from work.

"Although your wife must certainly make a brochah, I rule that you can even make a brochah before checking the room that remains. The reason why is since she knows that she is only checking the house besides the room left for you. Her brochah was never meant to cover this room and you make a brochah like someone checking a house which consists of one room!"

תשובות והנהגות, ח"ב, ס' רי"ד