



Overview

Halacha Highlight

Siman 444 Seif 6:

Even if no *chometz* remains after the morning meal one must nullify his *chometz* as he does on all other years.

Siman 444 Seif 7:

Someone who is travelling on the 14th to do a mitzvah, e.g. to give his son a *bris* or eat a *seudas eirusin* by his father-in-law, and realizes that he has *chometz* in his home – if he can return home, destroy the *chometz* and then return to the *mitzvah* he should do so but if not he should nullify the *chometz* in his mind. If he was travelling to save someone from a river, a fire, a collapsed building or a violent person he should just nullify the *chometz* in his mind and should not return home even if there is time. If he was travelling out of his own interests he should return home immediately. He is required to return only if there is an egg's volume of *chometz* but if it less than that he may nullify it in his mind.

- ❖ Shulchan Aruch refers to where a person realizes during the 5th hour so that he can still nullify his *chometz* but if it is after that time he must destroy the *chometz* since it is no longer in his domain to nullify it. Even if returning to destroy the *chometz* will cause him to not be able to give his son a *milah* he is obligated to do so since every moment he retains the *chometz* is another transgression. (M.B. 29)
- ❖ Someone who is on his way to bury a *meis mitvah* and realizes that he has *chometz*, even if this occurs on Pesach and he has time to return home and still bury the deceased that day must nonetheless bury the deceased first and then return home to destroy his *chometz*. (M.B. 29)
- ❖ According to some authorities even one who is travelling to study Torah with his rebbi is categorized as one travelling for his own interest and must return home. (M.B. 31)
- ❖ If the 6th hour arrives and one can no longer nullify his *chometz* he is obligated to return home to destroy the *chometz* as long as the *chometz* is an olive's volume. If it is less than an olive's volume one is not required to return home and he may destroy it whenever he returns home. (M.B. 33)

Siman 444 Seif 8:

If one has dough in his house and is involved with an activity elsewhere and is thus concerned that the dough will become *chometz*, he should mentally nullify it before it becomes *chometz*. If it became *chometz* nullification will not accomplish anything if it is after the time that *chometz* became prohibited.

Destroying the final pieces of *chometz*

Shulchan Aruch Siman 444 Seif 8

אבל אם החמיצה אין הביטול מועיל אם הוא אחר זמן אסור

But if it became *chometz* nullification is not effective if it is after the time that *chometz* is prohibited

Shulchan Aruch (סעי' ח') mentions that once the time for the prohibition arrives one may not nullify remaining *chometz* and it must be destroyed. Earlier, Mishnah Berurah (סי"ק כ"יא) wrote that if the time for the prohibition arrives the *chometz* is *muktah* but one may ask a gentile to take the *chometz* and throw it into the river or a bathroom. Chazon Ish (סי' קט"ו סי"ק ט"ז) wrote that throwing *chometz* in an outhouse (which was the type of bathroom that existed in earlier generations) after *chometz* became prohibited is not an effective manner of destroying *chometz*, as it is possible to take the food out of the bathroom, clean it off and give it to an animal. This concern, however, is limited to bathrooms that were used in earlier generations. Nowadays, however, since everything is flushed out of the house and goes through pipes underground, all opinions would agree that flushing the remaining *chometz* away is an effective means to destroy *chometz* since it is similar to throwing it in the sea. This, in fact, is the common custom and whatever *chometz* that remains after the Shabbos seudah is cut into small pieces and flushed down the toilet.

It is common nowadays for people to use disposable dishes on this Shabbos which presents the challenge of how to dispose of these dishes that have *chometz* that remains on them. Many times it is not an option to simply throw away the plates since the garbage cans belong to the owner or he is at least a partner in them. Poskim offer two ways to properly dispose of these dishes. One method is to put the dishes into a bag and pour something on the plates that will render whatever food remains inedible for a dog. A second option for those who live in a community that has an *eruv* is to take the garbage and leave in a place that is ownerless (עי' פסקי תשובות אות י"ח).

tisch, eating all the *chometz* which remained well before the time *chometz* is prohibited. Shortly after this, the Imrei Yosef told the considerable tzipur to say כל חמירא together.

A certain young man in attendance wondered about this. What source was there to say the bitul b'tzipur? And if this really was the proper way, why weren't people careful to say כל חמירא with a minyan every year?

As the young man was pondering these questions the Imrei Yosef immediately headed his way and gave him quite a shock. "You are probably wondering why we said the bitul together, and if it is better to nullify the *chometz* with a minyan, why not say it that way every year?"

"The answer to why it is better to nullify with a minyan can be understood when we consider that *chometz* alludes to the yetzer hara. Every person alone has a very hard time nullifying the evil within him, but if he says this with a minyan this is much easier to achieve.

"On a regular year, due to the immense busyness of every Jew on erev Pesach it is very difficult to nullify with a minyan. But this year erev Pesach is on Shabbos, so why shouldn't we nullify in the most effective way?"

הגדה אמרי אבות, דף י"א

Stories to Share

The Power of the Group

מ"ב סי' תמ"ד, ס"ק ו': "צריך לבטל החמץ כדרך שהוא מבטל בשאר שנים..."

On today's amud we find that when erev Pesach falls out on Shabbos one must still nullify the *chometz* which may be in his possession just like he does during regular years.

One year when erev Pesach fell out on Shabbos, the Imrei Yosef of Spinka had his secretaries announce that there would be a tisch like every other year. The chassidim davened early and made the