

סיד חי, אֶפְלוּ מִשֶּׁהוּ, וְנָלוּשׁ בְּתוֹכָהּ, כָּל הָעֵסָה אֲסוּרָה, מִשּׁוּם דְּמִתְחַמֶּמֶת שָׁם. וְאִם נִמְצָא בְּתוֹךְ הָעֵסָה גִרְעִין תְּבוּאָה, יִטּוֹל מִן הָעֵסָה כְּעֵבִי אֲצַבֵּעַ סְבִיב הַגִּרְעִין וַיִּשְׁלִיךְ, וְהִשְׁאֵר מִתֵּר.

(ח) יִזְהָרוּ שְׁלֹא לְהַנִּיחַ אֶת הָעֵסָה אֶפְלוּ רָגַע אֶחָד בְּלִי עֶסֶק. וּמִיֵּד כְּשֶׁנִּגְמְרָה הָעֵסָה, יִחְלְקָה כְּלָה לְמַגְלָגְלִים. וְעַל כֵּן יֵשׁ לְהִשְׁגִּיחַ שְׁלֹא לַעֲשׂוֹת עֵסָה גְדוֹלָה רַק כְּפִי עֵרֶךְ הַמַּגְלָגְלִים. וְאִם נִשְׁאֵר מִן הָעֵסָה בְּיַדִּי הַמְחַלֵּק, יִלוּשְׁנָה וַיַּעֲסוֹק בָּהּ, שְׁלֹא תִנוּחַ אֶפְלוּ רָגַע בְּלִי עֶסֶק.

(ט) הַמַּגְלָגְלִים יִגְלְלוּ בְזְרִיזוֹת, וְאֵל יִשְׁהוּ לַעֲשׂוֹת אֶת הַמִּצְוָה בְּדַמּוֹת אִיזוּ צוּרָה. וַיִּשְׁגִּיחוּ שְׁלֹא יִהְיוּ פְרוּרִין מִן הָעֵסָה עַל הַדָּף. וְגַם שְׁלֹא תִהְיֶה מְדַבְּקַת בְּיַדֵּיהֶם שׁוּם עֵסָה. וּמִיֵּד כְּשֶׁרוֹאִין שֶׁנִּדְבְּקָה בָּהֶן קִצַּת עֵסָה, יִרְחֲצוּ יְדֵיהֶם הֵיטֵב.

(י) מִיֵּד לְאַחַר שֶׁנִּגְמְרָה הַמִּצְוָה, יִנְקְבוּהָ בְזְרִיזוֹת. וְלֹא יַעֲשׂוּ אֵיזָה צִיּוּר בְּמָה שֶׁמִּנְקָבִים, אֲלֵא יִמְהָרוּ בְּכָל מָה דְאַפְשֵׁר, וּמִיֵּד יִתְנוּהָ לְתוֹךְ הַתְּנוּרָה. וַיִּזְהַר מְאֹד שְׁלֹא יִשְׁקָה אוֹתָהּ אֶפְלוּ מְעַט נֶגֶד פִּי הַתְּנוּרָה, כִּי שָׁם תִּמְהַר לְהַחֲמִיץ. וְעַל כֵּן צָרִיכִין לְהַדִּיר שְׁזָה שֶׁהוּא מוֹשִׁיט אֶת הַמִּצּוֹת לְאוֹפָה, יִהְיֶה בְּעַל תּוֹרָה וִירָא שְׁמַיִם, שֶׁיִּדְקַדֵּק בָּזָה.

(יא) הִירָא אֶת דְּבַר ה', יִזְהַר שֶׁקֹּדֶם אֶפִּית הַמִּצּוֹת שְׁלוֹ, יִסִּיקוּ הֵיטֵב מִחֲדָשׁ אֶת הַתְּנוּרָה וַיִּפְזְרוּ אֶת הַגְּחָלִים עַל פְּנֵי כָלוּ, כִּי מִי יוֹדֵעַ אִם זֶה אֲשֶׁר אָפָה קֹדֶם לוֹ הִיָּה נִזְהָר בְּכָל הַזְּהִירוֹת.

(יב) הָאוֹפָה יִזְהַר מְאֹד לְהִשְׁגִּיחַ שְׁלֹא תִתְכַּפֵּל אִיזוּ מִצְוָה, וְגַם שְׁלֹא תִגַּע אַחַת בַּחֲבֵרְתָהּ, כִּי בְמִקּוֹם הַנְּגִיעָה, וְכֵן בְּמִקּוֹם שֶׁמִּתְכַּפֵּלָת, אֵינָה נֹאפֵית מִהָר וּמִתְחַמֶּמֶת. וְאִם אֵרַע שֶׁנִּתְכַּפְּלָה אוֹ שֶׁנִּתְנַפְּחָה אִיזוּ מִצְוָה, צָרִיכִין לְשַׁבּוֹר [וְלִהְשִׁלִּיד] אֶת הַמִּקּוֹם הַהוּא וְהוּא חֲמֵץ, וְהִשְׁאֵר מִתֵּר. אֲבָל אִם נִגְעוּ זֶה בְּזוֹ בַתְּנוּרָה כְּשֶׁהֵן עֲדִין לְחוֹת, יֵשׁ לְהַתִּיר בְּדִיעֵבֵד מִצְוָה נִפְוָחָה, הֵינּוּ שֶׁנִּתְחַלְקָה הַמִּצְוָה בְּעֵבְיָהּ, וְהַחֲלֵל הוּא כְּמוֹ רַחֵב אֲגוּדָל.

כ"ז אדר (יג) צָרִיכִין לְזַהֵר שְׁלֹא לְהוֹצִיא מִצְוָה מִן הַתְּנוּרָה כָּל זְמַן שְׁלֹא נֹאפֵתָה קִצַּת עַד שְׁאִם הִיוּ פּוֹרְסִין אוֹתָהּ לֹא הִיוּ כְּעֵין חוּטִין נִמְשְׁכִין. כִּי קֹדֶם שֶׁעוֹר זֶה, הָרִי הִיא עֲדִין כְּמוֹ עֵסָה. וְכִשְׁהִיא חוּץ לַתְּנוּרָה, תִּמְהַר לְהַחֲמִיץ. וְגַם הַמְרָדָה שֶׁהוֹצִיאוּהָ עֲלֵיו, גַּם כֵּן אֲסוּר עוֹד לְמִצּוֹת. וְאִם

if the smallest quantity fresh lime and was kneaded into it, the use of the entire dough is forbidden, because it has become heated by it. If a grain of wheat is found in the dough, you should remove from it a quantity of dough as thick as your finger, all around that grain, and throw it away; and the rest of the dough may be used.

8) Care must be taken not to leave the dough, even for a moment without working it. As soon as the dough is completed, it should be divided into portions and handed to the rollers. Care should be taken, therefore, to make the dough only as large as can be handled by the rollers. If some of the dough is left with the person who hands out the portions, he should keep kneading it so that it should not lie idle even for a moment.

9) The rollers should do their work at full speed and not waste time on giving the matzos a specific shape. They should pay close attention that no particles of the dough are left on the board, and also that no dough clings to their hands. As soon as they notice any dough sticking to their hands, they must wash them thoroughly.⁴

10) As soon as the matzah is ready, it should be perforated quickly. They should not make any design with the perforations, but they should rush at top speed, and put it into the oven immediately. Great care should be taken not to hold it even for a moment in front of the opening of the oven, for it will become *chametz* quickly. It is necessary, therefore, to make sure that the person handing the matzos to the baker should be a Torah scholar, a God-fearing man, who will be meticulously vigilant.

11) A God-fearing person should take care, before baking his matzos, to have the oven well heated again, and the coals spread over the entire oven, for who knows if the person who baked matzos before him was scrupulously careful about it.

12) The baker should be very careful to see to it that none of the matzos are folded over, and that one matzah does not touch the other, for in the place where one matzah touches another or where it is folded over it does not bake quickly and it becomes *chametz*. In the event that a matzah is folded over or becomes blown up, it is necessary to break off and throw away that piece; that piece is *chametz*, but the rest may be eaten. However, if the matzos touched each other in the oven while still moist, they may be eaten, since it is already done. A blown up matzah is one in which it is evident that the matzah has separated in its thickness, and the bubble is as wide as a thumb.

April 713) Care should be taken not to take a matzah out of the oven before it is slightly baked; that is, if you would break it, there should be no threads of dough [between the pieces.] Before this stage it is still like dough, which when taken out of the oven will become *chametz* very quickly. The peel with which this matzah was taken out of the oven is forbidden to be used for baking matzos. If it is impossible

4. They should also wash their hands every eighteen minutes. (*Ibid.* 459:33)

אי אִפְשֵׁר לְדַע אִם הָיוּ חוּטִין נִמְשָׁכִין מִמֶּנָּה אוֹ לֹא, יֵשׁ לְהַחֲמִיר מִסַּפֵּק.
אִךְ אִם קָרְמוּ פְּנִיָּה, יֵשׁ לְהַקֵּל.

(ד) רָאוּי לְכָל יִרְא־שָׁמִים, שְׂיִהָא הוּא בְּעַצְמוֹ עוֹמֵד וּמְשַׁגִּיחַ בְּעִשְׂתֵּי
וְאַפִּית הַמִּצּוֹת שְׁלוֹ וְלִהְזַהֵרָם שְׂיַעֲשׂוּ בְזִרְיוֹת וּבִהְשָׁגָחָה. וְכֵן הָיוּ
עוֹשִׂים גְּדוּלֵי יִשְׂרָאֵל הָרֵאשׁוֹנִים זְכוֹרָנָם לְבִרְכָה, וְכֵן עוֹשִׂין גַּם בְּזִמְנָנוּ.
(ט) הַמִּצּוֹת שֶׁהֵן לְצֵאת בְּהֵן יְדֵי חוֹבֵת אֲכִילַת מִצָּה בְּשָׁנֵי לֵילוֹת
הָרֵאשׁוֹנִים, נִקְרְאוֹת מִצּוֹת מִצָּה. וְצָרִיכִין לַעֲשׂוֹתָן לְשֵׁם מִצָּה עַל יְדֵי
יִשְׂרָאֵל גְּדוּל בְּיָדְעֵת, שֶׁהוּא בֶן שְׁלֹש־עֶשְׂרֵה שָׁנָה וְיוֹם אֶחָד, וְאִשָּׁה בֵּת
שְׁתֵּי־עֶשְׂרֵה שָׁנָה וְיוֹם אֶחָד. וּבְכָל הָעֲשִׂיּוֹת יֹאמֵר הַעוֹשֶׂה, לְשֵׁם מִצַּת
מִצָּה, אֲפִלוּ בְּשֵׁאִיבַת הַמַּיִם. (כָּל הַדֵּינִים שֶׁכְּתַבְנוּ בְּעִנְיַן אִפִּית הַמִּצּוֹת,
זֶהוּ לְמַנְהִגְנוּ שְׂאוּפִין הַכָּל לְפָנֵי הַפֶּסַח. אֲבָל בְּמִקּוֹם הַדָּחַק שְׂאוּפִין גַּם
בְּפֶסַח, יֵשׁ בְּזֶה עוֹד חֲמֻרוֹת יִתְרוֹת עַל מֵה שֶׁכְּתַבְנוּ. וְכֵן הַנוֹהֲגִין לְאַפּוֹת
מִצּוֹת מִצָּה בְּעָרֵב פֶּסַח לְאַחַר חֲצוֹת הַיּוֹם, צָרִיכִין זְהִירוֹת יִתְרָה.)

סימן קיא

הלכות בדיקת חמץ ובטולו

(א) בְּלִילָה שְׁלֹפְנֵי עָרֵב פֶּסַח בּוֹדְקִין אֶת הַחֲמֵץ. וְחֲזִיבִין לְבַדּוֹק מִזֵּד
בַּתְּחִלַּת הַלִּילָה. וְאַסוּר לְהִתְחִיל לֶאֱכֹל אוֹ לַעֲשׂוֹת שׁוּם מְלֹאכָה חֲצִי
שְׁעָה קֹדֵם הַלִּילָה.

(ב) אִין בּוֹדְקִין אֶלֶּא בְּנֵר שֶׁל שַׁעוּה יַחֲדִי, וְלֹא קְלוּעַ, מִשׁוּם דִּהְיוּ
כְּאַבּוּקָה. וּבְשַׁעַת הַדָּחַק שְׂאִין לוֹ נֵר שֶׁל שַׁעוּה, יְבַדּוֹק בְּנֵר שֶׁל חֶלֶב.

(ג) בּוֹדֵק כָּל הַחֲדָרִים שְׂיֵישׁ לְחַשׁ שְׂמָא הַכְּנִיסוֹ בְּהֵם חֲמֵץ, אֲפִלוּ
הַמְרַתְּפִים וְהַעֲלִיּוֹת וְהַחֲנִיּוֹת וּבֵית־הָעֵצִים. כָּל שְׂיֵישׁ לְחַשׁ שְׂמָא הַכְּנִיסוֹ
שֵׁם חֲמֵץ, צָרִיכִין לְבַדְּקוֹ. וְכֵן צָרִיכִין לְבַדּוֹק כָּל הַפְּלִים שֶׁמִּחֲזִיקִים בְּהֵם
חֲמֵץ. וְקֹדֵם הַבְּדִיקָה, יִכְבְּדוּ הַיֵּטֵב כָּל הַמְקוֹמוֹת וַיִּנְקוּ אוֹתָם מִכָּל חֲמֵץ,
לְמַעַן יִהְיֶה נֶקֶל לוֹ אַחַר כֵּן לְבַדְּקֵם.

5. According to *Rambam*, all the precautions that must be taken for *matzos mitzvah* must be taken for all the *matzos* that are eaten on Pesach. *Magid Mishnah* maintains that *Rambam's* ruling was only said on an initial stringency, and only regarding violations of these precautions disqualifying the *matzos*. *Chayei Adam* writes that the *Vilna Gaon* insisted that all *matzos* eaten on Pesach be made with these precautions. (see *Biyyur Halachah* 460:1)

6. There is a dispute among the *Poskim* regarding grinding the wheat. Some maintain that the grinding, too, must be done by Jews, but the custom today is to be lenient and permit it

to determine whether or not this matzah, had threads of dough when taken out of the oven, because of the uncertainty, we are strict. But if the matzah has formed a crust, we may take a lenient view.

14) Every God-fearing man should personally supervise the preparation and baking of his own matzos, and urge the workers, to work with speed and care. This was how it was done by the early, great Sages of Yisrael of blessed memory, and this is what is done also at the present time.

15) The matzos with which we fulfill the mitzvah of eating matzah on the first two nights of Pesach are referred to as *matzos mitzvah*,⁵ and they must be prepared for the sake of the mitzvah by an adult, male Jew of intelligence,⁶ aged at least thirteen years and one day, or a female aged at least twelve years and one day. At each stage in the preparation the worker says, *leshem matzas mitzvah*, ["For the sake of the matzah of the mitzvah."] (This should be said) even when drawing the water. (All the foregoing laws regarding the baking of the matzos refer to our custom that all matzos are baked before Pesach. In an emergency, when matzos are baked on Pesach, there are other stringencies in addition to the ones mentioned above. Those who follow the custom of baking *matzos mitzvah* in the afternoon of *erev Pesach* must take special precautions).

Chapter 111

The Search and Nullification of the Chametz

1) On the evening before *erev Pesach* the search for *chametz* must be made. You must make the search immediately after nightfall.¹ It is forbidden to begin a meal² or do any work one half-hour before nightfall.³

2) The search should be made with only one wax candle, not with several candles intertwined, for that would be like a torch.⁴ In a predicament when you have no wax candle, you may use a tallow candle.

3) You must search all rooms in which you suspect that someone carried *chametz*, even cellars, attics, stores and woodsheds; any places in which you think that *chametz* may have been brought must be searched. You must also search all vessels in which you keep *chametz*. Before making the search, you should carefully sweep all these places and clean all *chametz* out of them, in order to make it easy for you to search the rooms afterwards.

even when done by a non-Jew, so long as a Jew is present to watch that it does not become *chametz*. Nevertheless, where possible, the grinding should be done by a Jew and it is considered a praiseworthy deed when done so. (*Ibid.* 460:1)

1. I.e. immediately after the appearance of the stars. (*Mishnah Berurah* 431:1)

2. A small snack is permitted. (*Ibid.* 431:6)

3. Even if you began the meal earlier than one half hour, you must interrupt the meal when the time for searching begins. (*Ibid.* 431:11, 12)

4. If you used a torch or even a candle with several wicks, the search is invalid and you must repeat it with a single candle. (*Ibid.* 433:10)

(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 שיתמצאם 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)