

One may speak about matters related to the search, but one should not speak about unrelated matters until the search is over. Upon completion of the search, the hametz is wrapped well and set aside to be burned the next morning and the following declaration is made. The declaration must be understood in order to take effect; one who does not understand Aramaic text may recite it in English or any other language. Any hametz that will be used for that evening's supper or the next day's breakfast or for any other purpose prior to the final removal of hametz the next morning is not included in this declaration.

Some have the custom to recite the blessing at this point on a new fruit or garment.

See *Mazor Ovadiyah*, p. 27.

Many communities recite this declaration three times, and include the word **הַסֵּךְ** only the third time. Others recite it once and do not include the word **הַסֵּךְ**.

**כָּל חֲמִירָא דָאָפָא בְּרִשׁוֹתִי, דְּלָא חֲזִיתִיה וְדָלָא
בְּעֶרֶתָה וְלֹהֲנִי [הַפְּקָר] בְּעִפְרָא דָאָרְעָא:**

בִּיעּוֹר חַמֵּץ

It is customary in some communities to start the fire for burning the hametz with the lulav from the previous Succot.

The following declaration, which includes all hametz without exception, is to be made after the burning of leftover hametz. It should be recited in a language which one understands. When Passover begins on Saturday night, the hametz is burned on Friday, and this declaration is made on Saturday morning. Any hametz remaining from the Saturday-morning meal is flushed down the drain before the declaration is made.

**כָּל חֲמִירָא דָאָפָא בְּרִשׁוֹתִי, דְּחַזְמָה וְדָלָא חֲזָמָה,
דְּבָעֶרֶתָה וְדָלָא בְּעֶרֶתָה, לִיבְטִיל וְלֹהֲנִי
בְּעִפְרָא דָאָרְעָא.**

After the search, the master of the house makes the declaration, nullifying any hametz

that might have been overlooked in the search. One who does not understand Aramaic should

person's *nephesh* — his soul — the Torah teaches us that "The candle of Hashem is the soul of man" (Proverbs 20:27). Elsewhere, we learn "The commandment is the candle, but the light is the Torah" (ibid. 6:23). In other words, only through the light of the Torah are we enabled to search for the hametz.

We can now understand that the Yetzer Hara's biggest battle is the one that is wages against our learning Torah, for as long as all the lights are off, we simply will be unable to find the hametz. And as long as the spiritual light of Torah has been extinguished, we will similarly be unable to seek out and destroy the Yetzer Hara. Therefore, since the Evil Inclination wants us to stop learning, it will effectively prevent us from discovering it — and uprooting it from our very souls.

Only through the light of the Torah will we be empowered to seek, conquer, and destroy the Yetzer Hara within us.

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