

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 *קקקק* blessing at this point on a new fruit or garment. See *Haaron Ovadia*, p. 27.

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

**כָּל חֻמֵּיךָ דְּאִכָּא בְּרִשּׁוּתִי, דְּלֹא חֻזְתִּיהּ וּדְלֹא
בַּעֲרָתָהּ וְלִהְיוּ [הַפְקָר] בְּעַפְרָא דְּאַרְעָא:**

ביעור חמץ

It is customary in some communities to start the fire for burning the *hametz* with the *fulur* 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 חֻמֵּיךָ דְּאִכָּא בְּרִשּׁוּתִי, דְּחֻזְתָּהּ וּדְלֹא חֻזְתָּהּ,
דְּבַעֲרָתָהּ וּדְלֹא בַּעֲרָתָהּ, לִיבְטִיל וְלִהְיוּ
בְּעַפְרָא דְּאַרְעָא.**

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

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

person's *קקק* — 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 it 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.

The Heritage Haggadah

A Gutmann



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