

On the night of the fourteenth of ניסן, one must check his house for חמץ. The משנה ברורה notes that this should be done immediately after צאת הכוכבים so as not to forget. The סדר היום writes that although the house has probably already been thoroughly searched, this בדיקה must be approached as if the house has not yet been searched, and the whole house must be searched. רב אהרן קטלר would ask his wife before he began the בדיקה which rooms are ready for פסח, and would not search those rooms. The searching is a מצוה דרבנן and a ברכה is made (it is a מצוה דאורייתא to destroy חמץ). The רמ"א says we put down small pieces of bread, so that in case we do not find anything else, the ברכה will not have been לבטלה, although the ט"ז and others say that this is not necessary, as the ברכה is on the search itself, not on any results of the search.

One should not do מלאכה on ערב פסח after חצות. This refers to מלאכות that are not done for יום טוב (such as polishing shoes or cutting nails, though לכתחילה, these should be done before חצות). Also, one should not conduct business, unless there will be a loss. The משנה ברורה says that the same הלכות regarding מלאכה on חול המעוד are in effect for ערב יום טוב after חצות. Communities that accepted these הלכות from נץ, conduct themselves accordingly.

On a תענית צבור, one may not eat from עלות השחר. However, the fast is assumed to take effect as soon as one goes to sleep the night before, unless a person makes a specific condition that he

plans on waking up early and eating. The רמ"א says that if he made no such condition, yet wakes up early, he may drink but not eat.

A כהן doing the עבודה must wash his hands in the morning, even if he had washed them the day before and had been awake the whole night (even if he was involved in חלבים ואברים).