

חמץ may be destroyed by scattering it in the wind, or throwing it in the sea, or burning. Burning is ideal.

It is a מצוה for anyone who finds עבודה זרה to destroy it. How is this done? By grinding and throwing it into the sea. The ש"ך writes that if that sea is ים המלח, it need not be ground up as the saltwater will destroy it.

חמץ that was owned by a גוי on פסח is מותר באכילה ובהנאה. חמץ owned by a Jew is אסור בהנאה, even if it was retained by accident. חמץ may be sold or given to a non-Jew as a מתנה, but not as a מתנה על מנת להחזיר. One must be careful that if he sells his חמץ to a גוי, he does not sell his כלים as that might require him to immerse those כלים in the מקוה (being as how they were owned by a גוי).

It is important to note that the selling of the חמץ is a real sale, and not a legal fiction. There must be a קנין made by the גוי in order to effect the sale. The חמץ must be accessible over פסח, as no legitimate sale takes place without access to the product being sold. The חמץ may be kept in the house, but there should be a way for the גוי to get in the house (if a person is away for פסח, he should leave access to his key).

What should a person do first, sell his חמץ or burn it? A person should burn it, as the רמ"א brings down, the חמץ he is burning should belong to him (or he can sell it first with the stipulation that he is not selling the חמץ he intends on burning).

