The formal search for leaven (בְּדִיקַת חָמֵץ) is conducted on the night before Pesah. This symbolizes the final removal of leaven from the home. Before the search, it is customary to deposit small pieces of bread (ten pieces, according to kabbalistic lore) in strategic places so that the inspection should have a purpose. It is traditionally carried out by the light of a candle, with a feather and a wooden spoon to collect the hameitz; all this is set aside until morning. If erev Pesah occurs on Shabbat, we search for hameitz on Thursday evening.

**Before the search, recite:**

כְּלָל חָמִירָא וַחֲמִיעָא דְּאִכָּא בִרְשׁוּתִי, דְּלָא חֲמִתֵּהּ וּדְלָא בִּעַרְתֵּהּ וּדְלָא יְדַעְנָא לֵהּ, לִבָּטֵל וְל הֱוֵי ה פְּקֵר כְּעַפְרָא דְאַרְעָא.

All hameitz in my possession which I have not seen or removed, or of which I am unaware, is hereby nullified and ownerless as the dust of the earth.

Recitation of this declaration, and a similar one the following day, prevents us from violating the prohibition against hameitz (Exodus 13:7). In the morning, after the last meal of hameitz, leftovers are added to the crumbs gathered the previous night. These are burned or thrown out. This concludes the ritual of banishing hameitz from our dwellings.

**In the morning, recite:**

כְּלָל חָמִירָא וַחֲמִיעָא דְּאִכָּא בִרְשׁוּתִי, דַּחֲזִיתֵהּ וּדְלָא חֲזִיתֵהּ, דַּחֲמִיתֵהּ וּדְלָא חֲמִיתֵהּ, דְּבִעַרְתֵּהּ וּדְלָא בִּעַרְתֵּהּ, לִבָּטֵל וְל הֱוֵי ה פְּקֵר כְּעַפְרָא דְאַרְעָא.

All hameitz in my possession, whether I have seen it or not, whether I have removed it or not, is hereby nullified and ownerless as the dust of the earth.