

He searched; he began with the eldest and finished with the youngest. And the goblet was found in Binyamin's pack. (44:12)

In the *Talmud Pesachim* 7b, *Chazal* state that *Bedikas Chametz*, searching for *chametz*, should be performed by the light of a candle. This is supported by the process of derivation whereby the *metziah*, finding of *chametz*, is derived from another instance of *metziah*, which is connected to the word *chipush*, searching, which is derived from another instance of *chipush*, which is – in turn – connected to *neiros*, candles. Thus, finding is achieved via searching, and searching is executed through the medium of candles. The *pasuk* used to derive *metziah*, finding, from *chipush*, searching, is the above *pasuk* that describes the search for – culminating in the finding of-- the silver goblet in Binyamin's bag. There is also an earlier *pasuk* in *Parashas Vayeitzei* (31:35), when Lavan searched for his *terafim*, *Va'yechapeish v'lo matza es ha'terafim*, "And he searched, but did not find the *terafim*." Why do *Chazal* not use this *pasuk* to prove that *chipush* and *metziah* are connected?

Horav Zev Weinberger, Shlita, quotes the *Tchebiner Rav*, *zl*, who cites the custom of placing ten crumbs of bread throughout the house prior to the *bedikah*. Many have questioned this custom, since the obligation is to "search" – not necessarily to "find." Thus, let the person search; if he discovers *chametz* in his house – fine; if he does not – also fine. The *Rav* cites the above statement of *Chazal* which supports the notion that the word *chipush*, search, applies even under such circumstances that the person is aware, not only that he will find, but also, where it is located. On the other hand, concerning Lavan, he had no clue if he would find the *terafim* or where. Since we derive from Yosef's search that *bedikah/chipush/metziah* apply even under such conditions in which the objective of the search is to go through the motions, since Yosef knew where the goblet was to be found, we may place the crumbs of bread, even though we know that we are not searching in the dark – we will locate the crumbs.

Rav Weinberger suggests a profound meaning to this Torah thought. Although we know we will find, and probably where – we search nonetheless. That is the Jewish way of life. We have a deep faith in Hashem's protection. *Netzach Yisrael lo yeshaker*, "The eternity of Yisrael will not lie." Yet, we pray for salvation. Mordechai knew that Hashem would not destroy the Jewish People in Shushan. Yet, he cried out bitterly and prayed with incredible fervor. As a result of his prayers, the *Purim* Festival is a reality. He catalyzed a transformation from fasting and mourning into joy and festivities. Why? Because he prayed. He did not sit back waiting for the fulfillment of *Netzach Yisrael lo yeshaker*. A similar response occurred with regard to the *neis*, miracle, of *Chanukah*. The *Chashmonaim* "found" a small flask of oil that still had the seal of the *Kohen Gadol* affixed to it. They could have easily kindled impure oil, since the entire congregation was involved, allowing for such a dispensation. Yet, they adamantly refused. They wanted to expunge the spiritual contamination brought about by the Greeks. Their unstinting, uncompromising devotion and commitment to *taharas ha'kodesh*, pure holiness, is a tribute to them and a mandate for us.