

In the Bavli פסחים ב' ע"א the Mishna says:

אָר לְאַרְבָּעָה עָשָׂר בּוֹדְקִין אֶת הַחֶמֶץ

“We check for Chametz on the 14th of Nissan at night.”

Tosaphot asks why we check for Chametz, and gives the standard reason

so that it (Chametz) “should not be seen” in his house “or be present”. **בל יראה ובל ימצא**
Rabinu Yizhack has a problem with this.

כיון דצריך ביטול

He asks: Since we have to nullify the Chametz, as the Gemorra says פסחים ו' ע"ב

“The one checking needs to nullify” the Chametz, **הבודק צריך שיבטל**

and (also) the Torah says, only nullification is required, **ומדאורייתא בביטול עלמא סגי**
so why do our sages require us to check at all ?

Rabinu Yizhack believes that even though, by the Torah, just nullification is sufficient, our sages went beyond this, requesting both checking for Chametz and then burning it. Again he asks why and answers himself:

So that we don't come (during Pesach) and eat the Chametz.

Again he asks why we would think this could happen, and the answer given shows how much our sages understood how our minds work and what controls our actions.

They said, because Chametz can be eaten all the rest of the year, there is a high probability that on Pesach, one would forget and eat Chametz almost as a normal, automatic action.

We can learn from this insight of the sages an important lesson for our every day life.

The prohibitions on the big things, such as killing people, or robbing banks etc; for most of us, are easy to observe.

What is hard for us to keep are the small, everyday situations where we act without thinking, automatically, such as:

Lashon Harah – where we gossip about people practically every day without thinking twice. Should we really be repeating these stories ?

Similarly:

Derech Eretz – do we greet everyone with a smile and a cheerful Shalom when we see them, whoever they are, or are we sometimes too busy with our own matters to stop for that second. Do we always say please and thank you even to those we may think we don't need to, such as our children ?

There is an old story about the man who came to the Rav before Yom Kippur and asked which was better, having many small sins to get forgiveness for or one really bad, big sin. The Rav answered him with a Moshal (parable). There were two farmers, he said. Both had fields that had to be cleared of stones before they could be turned over and got ready for planting. One farmer's field had a big rock right in the middle but that was all. The other farmer's field had lots of little stone scattered all over it. Now, asked the Rav of the man, which farmer do you think had the easier job of clearing his field before he could plant ?

We, also, should be careful that we don't spend all our time and efforts on a few major commandments, while ignoring all the minor commandments we may be transgressing each day without thinking.

Pesach Kasher and Sameach.