

If there were two paths, one טהור and one טמא--and we are unsure as to which is טהור and which is טמא--and someone walked on one of the paths, with טהור food, and later someone walked on the other path with טהור food, if they did not ask at the same time, then both are טהור, as a ספק regarding טומאה in רשות הרבים we say it is טהור. However, if they both asked at the same time, or, if one asked for both of them, then they are both טמא as since to say they are both טהור at the same time would not be possible, therefore, we say both are לחומרא.

If there are several pathways to a field and one of them is טמא, if it is during the rainy season (when unlike the summer, fields are not permitted to be used as shortcuts, thus making the fields a רשות היחיד), he is טמא (as we say a ספק of טומאה in a רשות היחיד is טמא).

If one saw a mouse go into a house with חמץ, or even into one of two houses but it is not known which, and a search is done, if and when חמץ is found, there does not need to be any more searching.

If nine pieces of חמץ were put out during the בדיקה and ten were found, he must search, as we assume that since he found more than he put out, the ten that he found do not necessarily contain the nine he put out, and perhaps a weasel dragged the pieces within the house (we are not concerned a weasel might drag חמץ from a house to another house, but within the same house, we

are concerned).

If a person thought he put a מנה of מעשר שני money away and found מאתים, all of it is חולין as people are careful about מעשר שני, and we assume he took away the מנה and forgot.

Someone who put חמץ in one corner of the house, and later found חמץ in a different corner, he must research the house, as we assume the חמץ found in the different corner is not the חמץ he put out, and maybe a child or weasel put that other piece of חמץ somewhere else.

If a person sees a rodent enter a searched house with חמץ in it's mouth and once inside he finds crumbs, he must research the house, as rodents generally do not leave crumbs (and his finding of crumbs means there is more חמץ in the house). However, if he saw a child bringing חמץ into the house, and then found crumbs, he only need find that piece of חמץ as children generally do tend to leave crumbs.

If a rodent enters a house with חמץ in it's mouth, and leaves with חמץ in it's mouth, we assume it is the same חמץ and he does not need to search. If a black rodent entered and a white one came out, we assume they are different rodents, and a search must be done. If a rodent enters with חמץ in its mouth, and a weasel is seen leaving with the rodent in its mouth and in the rodents mouth is חמץ, the house does not need to be researched.

A piece of חמץ on a high beam must be removed as perhaps it

will fall down. However, a piece of חמץ in a בור does not need to be removed, and being מבטל is sufficient (if the בור is used, for example, to store things, he must remove the חמץ).

If a snake is seen with חמץ in its mouth (obviously on his property), one does not need to hire a charmer to remove the חמץ.

If one forgot to search the night of יד ניסן, he should search the next morning. If he forgot that morning, he should search on פסח. If he forgot on פסח, he should search after פסח, so he should not come to eat חמץ שעבר על פסח (he does not make a ברכה if the search is done after פסח).

After the search for חמץ on the night of the fourteenth, any חמץ left over to be eaten or burned the next morning should be put away carefully, so that he will not need to do another בדיקה.