

If a person is aware that the parent of a friend of his has passed away, he is not חייב to inform them, as it says in מוציא דבה:משלי הוא כסיל. He is permitted to invite him to a שמחה that would be אסור for an אבל to attend, however, if the person asks him if he knows how his parent(s) are doing, he is not allowed to lie, מדבר שקר תרחק.

A person who hears about the death of someone for whom he must mourn, if it is within thirty days of the death, then he must sit שבעה like a regular אבל (שמועה קרובה). However, if he hears of the death after thirty days (שמועה רחוקה), he only needs to sit שבעה for an hour, and he must do an act of אבילות, for example, he must remove his shoes. However, if he is wearing תפילין, he need not remove them.

An אבל cannot wear shoes during שבעה. Shoes are considered either those made of leather, or made of another material, but covered with leather.

ברית מילה must be done during the day, and ideally, it should be done first thing in the morning (from נץ החמה; זריזים מקדימים; נץ החמה) although davening is first as davening is תדיר, and תדיר (למצות) although davening is first as davening is תדיר, ושאינו תדיר, תדיר קודם. If a ברית מילה takes place at night, there must be הטפת דם during the day. If there is are two בריתין to be done on the same day by the same מוהל, one בזמנו and one לא בזמנו, there is a מחלוקת as to who comes first. The ערוך השולחן and רב שלמה (רב שלמה) say we do the child who is בזמנו first.

איגר writes that a מצוה performed in its proper time is more valuable). The דבר אברהם writes the child who is לא בזמנו comes first as not performing a ברית is a חיוב כרת.

Once it is night fall on the night of the fourteenth of ניסן, a person should not eat or even sit down to learn, but should immediately perform the בדיקה.

A person who rents a house from a יהודי, the מצוה of putting up the מזוזה is on the renter. The רמ"א notes that if the renter assumed the house came with a מזוזה, it is not a מקח טעות. The renter (or an owner) must leave the מזוזה up when he leaves, if the house will be occupied by a יהודי. If it will not be, then the מזוזה should be taken down.

If a person rents a house, if he received the keys before the fourteenth, it is on the renter to do בדיקת חמץ. If he received the keys on the fourteenth, it is on the owner to do בדיקת חמץ.

If the renter entered the home on the fourteenth and is not sure if the house was searched, he should ask the owner. If the owner is not available, he should be מבטל any חמץ that is there, but he does not to do בדיקה (the משנה ברורה explains that he must be מבטל, because the owner might have had in mind that the renter acquires any food along with the property).

The חזון איש held that boys in ישיבה must do בדיקה in their dorm rooms as they are considered like renters. If they are there the night of the fourteenth, they do the בדיקה with a ברכה. If they leave before the fourteenth, they do the בדיקה without a ברכה.

A תלמיד חכם who dies and leaves produce behind, the produce is assumed to have had תרומות ומעשרות removed, even if he only received the produce on the day he died.

A house that is known not to have been searched by the owner, and an אשה, עבד, or קטן steps forward and says that they have checked it, they are believed (the child is believed provided he is old enough to have enough דעת to search). The reason they have נאמנות is that the בדיקה is only דבנן as in any case there is ביטול which מדאורייתא is sufficient.