

A place where birds or other animals that eat חמץ are commonly found, such as a חצר, do not need בדיקה as it is assumed the חמץ has been eaten.

A covered porch that has at least one side that does not have a wall, may be searched by the light of the moon, if there is a sunroof.

Holes in the wall or ledges that are not so high that they cannot be reached, nor within three טפחים of the ground, must be searched for חמץ.

A warehouse of wine (nor of oil) does not need to be searched for חמץ, unless it is used during meals to replenish.

A hole in wall between two residences--each belonging to a Jew--must be searched on each side as far as the hand reaches, and ביטול is done for anything deeper. If the hole in the wall is between the residence of a ישראל and an אינו יהודי, he should not search the hole at night in order not to arouse the suspicions of the א"י, but should wait until the morning of יד ניסן, and then search in the hole as far as his hand extends.

If a wall or cabinet fell down that contained חמץ, if the חמץ is buried three טפחים deep, it does not need to be removed, ביטול is sufficient.

The גמרא says that one who promised money to צדקה with a

condition, i.e., that his son should be healed, or that he should gain entry into עולם הבא is a צדיק גמור (meaning even though he attached a condition to his מצוה, he still gets full credit for the מצוה). פרקי אבות in משנה asks, what about the משנה (משנה ג פרק א) that states be like a servant who serves his master not on condition to receive a reward, so why is he considered a צדיק גמור if he is performing the מצוה with a condition? תוספות answers, that he is considered a צדיק גמור only if he will not regret his מצוה even if the condition is not fulfilled (for example, חס ושלום his son is not healed).