

If **ערב פסח** falls out on **שבת**, then **בדיקת חמץ** is done the night of the thirteenth (Thursday night), and all the **חמץ** disposed of before **שבת**, with the exception of food for two **שבת** meals.

If a Jew gave another Jew **חמץ** to hold onto, he may hold onto the **חמץ** until the beginning of the fifth hour, then he must attempt to sell it to an **אינו יהודי**. If he is unable to find one, he must burn the **חמץ**, even if he is not responsible for it.

A **גבאי צדקה** who has no one to distribute the **חמץ** to, should change the coins if necessary, but should not do it himself as to avoid suspicion. Similarly, if he needs to sell food he collected for **צדקה** (with the funds going to **צדקה**), he should not purchase it on his own.

If one is watching produce, wine or honey for a friend, and they start becoming spoiled, he should sell them in the presence of **בית דין**.

The **הר הרבית** was surrounded by two rows of benches, like bleachers (inside the **הר הבית**).

A **קרבן תודה** is not brought on **פסח**, nor **ערב פסח** because it contains **חמץ**. For this reason, we do not say **מזמר לתודה** during davening from **ערב פסח**, until after **פסח**.

A person who designates an animal and bread for a **קרבן תודה**, if

the bread is lost, he brings the קרבן and replaces the bread, as the bread is secondary (i.e., it is brought because of the קרבן).

However, if the קרבן is lost, he need not bring another תודה (if the obligation to bring the קרבן was accepted upon oneself, and no animal has been specifically designated, then he must bring another, even if the קרבן is lost).

The לחם brought with the כבשי עצרת do not become קודש until the שחיטה. Therefore, if there was a פסול, the לחם does not become פסול.