

An animal that is a בכור, but part of it goes to the government as a tax, is פטור from the הלכות of בכורות (an animal owned in partnership with an אינו יהודי is פטור from the הלכות of בכורות).

If a ישראל and an אינו יהודי are partners in dough, if the percentage that belongs to the ישראל is enough to be חייב in חלה, then he is חייב.

If an אינו יהודי comes into a house on פסח with חמץ in his hand, he does not need to leave, however, it is אסור to sit and eat with him at the table, even if he has a separate placement/tablecloth.

The מחבר writes that it is אסור to rent a house to an אינו יהודי to live as he will bring in עבודה זרה, however, it is מותר to rent non-residential space to him. The רמ"א says that today we are accustomed to rent living space to an אינו יהודי as they generally do not bring עבודה זרה into their home.

If a person finds חמץ in his house on פסח, if it is יום טוב, he should cover it with a utensil. If it is חול המועד, he should burn it immediately. If an אינו יהודי placed the חמץ there, if it is before יום טוב he must build a מחיצה around it. If it is on יום טוב, he should cover it with a utensil.

Someone who is due to embark on a long trip not within thirty days of פסח, does not need to do בדיקה, but must be מבטל before פסח. If he plans on coming back before פסח--or on פסח

itself--he must do בדיקה before he leaves, as he might come back ערב פסח with insufficient time to do the בדיקה (if he knows he is coming back well before פסח, then he need not make a בדיקה before he leaves). If he leaves within thirty days, a בדיקה must be made (without a ברכה).

Thirty days before פסח, we start learning about the יום טוב to be prepared. The משנה ברורה says the שבת הגדול דרשה given on the שבת before פסח must contain הלכות of פסח.

After בדיקה one must be מבטל (nullify) the חמץ verbally. What is said is brought down in aramaic, but one must understand what he is saying, and if he does not understand the aramaic, the ביטול should be said in english (the ביטול is not a תפילה, which has effect even if the person does not understand Hebrew, but is a halachic nullification that requires understanding). The ביטול is said again in the morning at the time of burning.

Only produce that the owner is particular about are חייב in מעשר. If he does not care if people come and take the produce (in other words, it is הפקר), then the produce is not חייב in מעשר.