

A man who is מקדש a woman with an object that is אסור בהנאה, whose source is not an איסור דאורייתא, for example, חולין that is נשחט in the עזרה (according to one שיטה), then the קידושין takes effect. If it's source is a דאורייתא, but it is an איסור דרבנן, for example, חמץ in the fifth hour, then it is a ספק if the קידושין takes effect. If it is an איסור דאורייתא, for example, חמץ on פסח, then it is the קידושין does not take effect.

If a person has dough at home after the sixth hour on ערב פסח, that has not yet turned into חמץ, and he fears it may, he may be מבטל the dough. However, once it turns into חמץ, he cannot be מבטל the חמץ, as once it is אסור to retain חמץ, it is as if it is no longer his, and ביטול can no longer be effected (the only way to be rid of the איסור of having חמץ is preferably to burn the חמץ or otherwise destroy).

Money found in front of animal sellers in ירושלים is considered to be מעשר. Money found in front of הר הבית is חולין.

If dough was found on פסח and it is unknown whether it is חמץ or מצה, it is מותר to be eaten (although we say דאורייתא ספק לחומר, since the house was searched כדין, assume there is no חמץ). If it spoiled so much that the spoilage must have started before פסח, then it is presumed to be חמץ and may not be eaten.

If money was found in a box that contained מעשר and non-מעשר money, and we are not sure what status the money has, if the

box is מעשר רוב, then the money is considered to be מעשר. If the box is חולין רוב, then the money is considered חולין. If it is half and half, then the money is considered חולין.

The ברכה made on the search for חמץ is על ביעור חמץ.

ברכות are made on מצות before their performance, for example, the ברכות are made before lighting the מנורה on חנוכה, and the ברכה on תפילין is made before tightening the תפילין. Two notable exceptions are washing hands and lighting שבת candles.

Regarding the washing hands, there is a concern that perhaps the hands are not yet clean (this relates to washing hands for bread; before washing hands upon waking up, the hands are certainly not clean). Furthermore, Tosofs brings down that drying hands is part of the מצוה and the ברכה is made before drying.

Regarding lighting candles, once the woman makes the ברכה she has already accepted שבת, making it אסור for her to light candles. Therefore she lights the candles, makes the ברכה, and covers her eyes, and after she uncovers them, it is like she is first seeing the candles after the ברכה. In a case where there is no woman present (either she is away, or there is no woman of the house), then a man must light, and should first make the ברכה, and then light the candles, as men do not accept שבת upon making the ברכה.

A גר does not make the ברכה until after he immerses in the מקוה (as before hand, the גר is not yet a Jew). A woman makes the ברכה on her טבילה ליל after she has immersed one time (although one immersion is sufficient, most people have accepted the מנהג

of the של"ה who says to immerse twice, once before the ברכה and once afterwards).

בדיקת חמץ should be made by the light of a candle, and not the light of the moon, nor the light of a torch (as the flame jumps). The light in the room should be turned on before the בדיקה, to enable better vision (as was the custom of פיינשטיין).