

The סנהדרין would take care of public needs. These include: redeeming captives, making suspected women drink the מי סוטה, redeeming ערוכין (evaluating the person's worth), burning the פרה אדומה, performing the עגלה ערופה, marking off קברים that had been washed out by rain.

In a year when produce sprouted late, בית דין would inspect the fields for חול המעוד פסח on כלאים.

בית דין would be מפקיר the fields where כלאים was found (although this was not the case initially, it eventually was done as a preventive measure).

בית דין has the כח to be מפקיר money (הפקר בית דין הפקר).

בית דין does not make a leap year (מעברין את השנה) in a year of famine (so as not to extend the איסור of חדש), nor during שביעית.

The reason a leap year is made is to ensure that the Jewish calendar, which is lunar, fits with the seasonal calendar, which is solar. The reason for this is that since פסח is called חג האביב, it must fall out in the spring (and if an extra month is not added, פסח will fall out eleven days earlier every year as the lunar calendar is 354 days, as opposed to the solar which is 365 1/4 days).

If לקט (לקט is single pieces of produce that fell from bundles,

and is designated for עניים) was not picked up, and subsequently it went under a pile of produce, any part of the pile that touches the ground is also considered לקט.

On טו אדר, moneychangers would sit in each city in order to facilitate the giving of the חצי שקל.

נשים, מחצית השקל in חייב גרים, and ישראלים, לויים, כהנים, however, if they give, it is accepted. פטור, and עבדים, are קטנים, however, if they give, it is accepted. Once מחצית השקל has been given for a קטן, he must continue giving every year (or it should be given on his behalf; this is the הלכה today regarding מחצית השקל; although a קטן is פטור, once he has given, or it has been given on his behalf, he should give every year). If a כותי attempts to give, we do not accept from him.

כהנים (as opposed to לויים and ישראלים ) are not forced to give due to דרכי שלום.

A חטאת ציבור which was not able to be מקריב (for example, it was lost) is left to graze until it develops a מום, at which point it is sold.

The only עולה a נכרי can offer is an עולה (as an עולה is completely burnt; a שלמים which is eaten is not accepted from a נכרי, as a נכרי only has the concept of giving an offering completely to הקב"ה, he does not have the concept of eating something that is קדוש).