

חמץ may not be eaten from חצות and onwards, i.e., the time when the קרבן פסח is able to be brought.

It is אסור to own חמץ on פסח, even if it is in the residence of a גוי. It is מותר to have חמץ that belongs to a גוי or to הקדש may be in the possession of a ישראל as it is not his (he must build a מחיצה to ensure that he does not come to eat the חמץ). If the person who has the חמץ of the גוי in his possession is responsible for the חמץ (i.e., he would have to pay the גוי if the חמץ was lost or destroyed), he must destroy the חמץ. The משנה ברורה brings down that it is a מחלוקת אחרונים whether ביטול and/or מכירה would help (as it does with his own חמץ) and destroying the חמץ would not be necessary, or since it is not really his (he is just responsible for the חמץ), he may not do ביטול and/or מכירה. The מגן אברהם says he should place the חמץ by another גוי.