

If ראוּבן sold שמעון a field on credit and guaranteed it (meaning if it is taken by creditors for a debt of ראוּבן, ראוּבן will pay שמעון the value of the field) and then ראוּבן died, שמעון has a right to say to any creditors of ראוּבן that he will give them cash instead of the field (as שמעון had not yet paid for it). However, any יתומים left behind have a right to be paid by שמעון for the field as well, because movable objects (excluding land, but including cash, and here there is cash owed by שמעון) are never taken from orphans if money had been owed by their father.

Inheritors are obligated to pay back debts of their father from land. It is a מצוה to pay back debts even from movable objects, but בית דין does not force them. The גאונים made a תקנה that debts are repaid even from movable objects, so today, they are חייב to pay back their father's debt, even from movable objects he had left them.

If ראוּבן owes שמעון a hundred dollars, and שמעון owes לוי a hundred dollars, we may take the money from ראוּבן and give it directly to לוי.

Collateral in the hands of the lender makes the lender a שומר שכר (who would be חייב if it was stolen). The רמ"א (who quotes the רא"ש) however, learns that he is considered a שומר חנם.

If a Jew lends a גוי money with חמץ as collateral, the חמץ is אסור, unless when he received the collateral the words "from now"

(regarding the acquisition of the collateral) were never used (meaning even if the גוי defaulted on the loan, the Jew acquires the collateral from when he defaulted, not from when the collateral was initially given over), and he had no responsibility for the חמץ over פסח.

חמץ in a store owned by a Jew that was there over פסח is אסור, even if the workers are גוים. Conversely, חמץ in the store of a גוי that was there over פסח is מותר, even if the workers are Jews.

If a wall or cabinet fell down that contained חמץ, if the חמץ is buried three טפחים deep, it does not need to be removed, ביטול is sufficient. If there is only a ספק חמץ, even if the חמץ is not buried three טפחים deep, ביטול is sufficient. Therefore, one does not have to search in a place that חמץ cannot be reached on פסח (and ביטול is enough).

If a person is a שומר for money, if it is a place where גנבים are common, he should either hide the money a טפה deep in the ground, or at the bottom or top of a wall (inside the wall). If there are not גנבים around, he may put the money he is watching with his own money.

A זר who eats or drinks תרומה בשוגג (even if he knew the food was תרומה, but was unaware that it was forbidden, or even if he knew it was forbidden, but was not sure if he would be חייב מיתה or not) pays back the principle and a fifth.

