

חמץ mixed in with food on פסח makes the food אסור, even if there is only a tiny amount of חמץ (while most forbidden foods are מבטל בשישים, the חכמים were מחמיר by חמץ, so while מן (חמץ by ביטול is מבטל בשישים, התורה, מדרבנן, there is no).

חמץ that was mixed in with food on פסח, during פסח, or חמץ בטול בשישים that was mixed in after פסח is שעבר עליו פסח.

Any type of pot used for חמץ during the year--even earthenware which absorbs tastes to such a degree that it cannot be kashered--should be cleaned out and put away, and may be used after פסח.

Regular bread may not be made by kneading the dough with milk, and if this was done, the bread must be thrown out, as bread must always be pareve (as it is eaten both with בשר and חלב, and we do not want a person to become confused). If the bread is made into a special shape, it may be made milchig.

Earthenware pots may not be kashered for פסח in any way (by fire, pouring hot water, or placing coals inside the pot).

One can kasher knives by doing הגעלה (first the utensil is thoroughly cleaned and not used for twenty four hours, then placed in a pot filled with boiling water [the water does not need to be on the fire, but it must be boiling i.e., bubbling]. The entire utensil must be immersed in the water, and if it cannot fit, it can be immersed different times at different angles until the whole

utensil has been immersed. After הגעלה, the utensil should be washed off if with cold water.

Even glazed earthenware pots may not be kashered for פסח (this includes china). The only way to kasher earthenware materials (pottery, china, porcelain) is to let them lie dormant for twelve months, and do הגעלה three times (אגרות משה).

כלים that were used during the year only for cold חמץ, may be used on פסח for מצה, with the exception of כלים used for foods that are חריף (vinegar, mustards, onions, things that ferment etc; due to improvement of financial conditions, this מנהג is no longer followed, and כלים used for any type of חמץ are not used on פסח).

Boards that were used for kneading dough, must have הגעלה. The רמ"א writes that the מנהג today is not to use those boards at all, even if הגעלה was performed on them.

If a גוי who lent a Jew money using חמץ as collateral before פסח, and the loan was due after פסח, and the חמץ was by the גוי and the Jew defaulted on the loan, למפרע the חמץ is considered to have belonged to the גוי even during פסח, and may be subsequently be used by a Jew. In the reverse case (a Jew lending 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, and he had no responsibility for the חמץ over פסח.