

Flour kneaded with fruit juice is called מצה עשירה and one cannot fulfill his חיוב to eat מצה with מצה עשירה, nor is one חייב כרת if the dough becomes leavened. The רמ"א writes that אשכנזיים do not eat flour kneaded with substances other than water on פסח (therefore, egg מצה should only be eaten by people who cannot eat other foods such as children or some זקנים).

מנחות that are baked are kneaded with warm water, and must be guarded that they do not turn into חמץ. The wheat kernels to be used in מנחות are not soaked to prevent them from becoming חמץ. The kernels used for the קרבן עומר are soaked, as there is more זהירות regarding the צבור.

All the work involving the מנחות may be done by a זר until the קמיצה (the scooping of the מנחה with the hand) and onwards which must be done by a כהן.

ביכורים cannot use מצה that is כהנים.

ירושלים that became טמא is still redeemed and eaten in מעשר שני.

אונן and מעשר שני are אסור to an ביכורים.

When bringing ביכורים, one only reads (קורא--reading from שמני עצרת through שבועות) (דברים כו ה-י).

Flour that has had any sort of חליטה is אסור (there is a מחלוקת as

to what חליטה means exactly, frying, or the water is boiled as hot as possible before cooking, or bread that is only cooked and not baked).

One should use fine flour, and not think that since it is לחם עוני, only bad flour should be used. Flour that is סובין--made from the shell of the wheat--is אסור.