

It is מותר to singe two stalks of wheat together, as although the moisture of one might be absorbed by the other, it is only מי פירות, which is not מחמיץ.

Today (meaning as opposed to the time of ש"ס where it was permissible in certain cases), it is אסור to soak wheat or barley.

Wheat that is to be used for מצות מצה (i.e., by the סדר) should be watched from harvesting, or at least from when they are ground up (hence the name שמורה מצה; the באר היטב writes that ישראל are קדושים, and we are נוהג to watch all מצות from grinding). If no wheat can be found that was נשמר, flour can be bought from the שוק.

A בגד that had כלאים in it, but is unable to be removed, as the location of the כלאים is lost, may not be sold to an אינו יהודי as the כלאים is not identifiable and thus cannot be removed (a regular garment of כלאים may be sold to an אינו יהודי).

If a person has flour that has become wet (and is therefore חמץ), he may sell it to another Jew before פסח provided he informs him that it is חמץ. He may sell it to an א"י, but since we are worried the א"י might sell it to a Jew, he only sells it a little bit at a time to insure that it is finished before פסח.

Spices may not be placed on a כלי ראשון while it is still סולדת יד with the exception of salt, as salt takes a long time to cook (of

course the utensil must be off the fire before the food is salted). There are opinions who forbid putting salt on a כלי ראשון and even on a כלי שני as they hold salt is easily cooked. The משנה ברורה writes that the salt that we use today in any case, has already been cooked and is therefore permissible to be used (אין בישול אחר בישול). He does note that while it is permitted to salt a food that is a כלי ראשון--not on the fire--whoever is מחמיר then תבא עליו ברכה.

We may not add water to grain that has been cooked, as perhaps it is not dried, and will turn into חמץ.

The קרבן פסח must be roasted and not cooked or boiled. It is מותר to baste the קרבן with wine, oil or other liquids--with the exception of water--as it is being roasted.

If a dip got mixed with flour, the dip should be eaten immediately, so as not to allow the dip to become חמץ. The מחבר mentions mustard, to which the רמ"א notes that we (Jews of European descent) do not eat mustard today on פסח.