

A נזיר gets מלקות for eating a כזית of any type of grapes, and a רביעית of liquid from grapes. Deferent types of grapes (wet and dry; fully grown and not fully grown etc.) join together to form a כזית. Similarly, different types of grape liquid (wine and vinegar) combine to form a רביעית.

If there is a כזית of flour in one place in the cracks of a kneading bowl, it must be destroyed. If there is less than a כזית, in one place, but altogether there is a כזית in the bowl, if the flour is being used to hold the cracks together, it does not need to be destroyed. If not, then it must be destroyed. If there is less than a כזית in total, then it does not need to be destroyed (but obviously cannot be used on פסח).

Plaster spread over חמץ is מבטל the חמץ.

If there are two half כזית of flour in a kneading bowl, with a string of flour attached to both, if when the string is pulled out, both halves of the כזית come with it, then it is considered a כזית in one place. If there are two half כזית of flour in a house, if they are on the same flour he must destroy them (as when he is cleaning up, the two halves might come together, for example, in the dustbin). If they are not on the same flour, he does not need to destroy the flour, but can be מבטל it.

חמץ that will not even be eaten by a dog, may be kept on פסח (but not eaten, as once it is eaten the non-food is elevated into

food by virtue of אהשבייה). Therefore, flour used in tanning does not need to be destroyed, as the taste of the flour is ruined (provided the leather was in trough as well; if not, only if the flour was put in three days before פסח).

Something that needs to be immersed in the מקוה, whether a person, object, clothing etc. may not have anything intervening on it, if the person is particular about it.