

If a שרץ touches flour in a kneading bowl, if it is פסח, then it depends on the חמץ status of the bowl. If the bowl is חמץ, then the חמץ creates a חציצה (by virtue of the חמץ being an undesirable thing) and the bowl is not טמא. If the flour is מבטל to the bowl, then the bowl is טמא. If the שרץ touches the bowl during the year, if the owner of the bowl is מקפיד on the flour, then the bowl is not טמא. If he is מקפיד, then the bowl is טהור.

If there are two batches of dough that were kneaded at the same time, if one becomes חמץ, then even if the second one gives off no sign of becoming חמץ, it is still considered חמץ.

A person must go four מיל (around seventy two minutes travel time) to find טהור bowls to knead dough in. If there are טהור bowls, but more than four מיל away, heed not get them.

Animal skins worked into leather, cannot be מקבל טומאת אוכלין (as they are inedible).

A person who is travelling who does not have water--either to wash his hands before bread, or before תפילה--must travel up to four מיל further along in his trip to procure water, or one מיל backwards.

If someone kneads dough on פסח, they should not designate חלה until after it has been baked (לכתחילה, חלה should be designated on dough, but בדיעבד, it can be designated on dough that has

already been baked), as while usually dough that is departed as חלה is burned, we can only bake on יום טוב what could be eaten, and this חלה cannot be eaten. So the dough will be put aside, and we fear it will turn to חמץ before it can be baked after יום טוב.

Although it is אסור to cook from יום טוב to חול or for another day of יום טוב, one can make much more than is needed on יום טוב (הואיל ואי מקלעי ליה אורחים, since guests might come, i.e., it is מותר to cook more than is needed as perhaps the extra amount will be needed). The טור writes that even if the person cooking openly said the food will be used for the next day, it is מותר, as cooking a large amount improves the taste. The רוקח, however, writes that this would be אסור, as חז"ל only allowed adding extra food to a pot, is if the עיקר כונה is for that day (the only way improper כונה would hurt in this case is if the person cooking spoke it out, not if it was merely thought), while the שולחן explains the טור as saying that in this case, כונה does not matter (or, the טור could be learned as saying that הואיל ואי מקלעי ליה אורחים is a fact, irregardless of whether the guests come or not, or what the owner's intention was). The טור brings down בשם בעיטור, that if the person adds food after they have eaten, this is considered ערמה and is אסור (הערמה that is not obvious would be מותר according to the טור, for example, cooking more than is needed, however, open trickery is אסור).

מדאורייתא, it is מותר to cook on יום טוב for שבת, but the רבנן were concerned people would bake from יום טוב to חול, so they were היכר as a מתקן עירוב תבשילין.

If there is a בהמה in danger of dying, it may only be שחט on יום טוב if there is enough time in the day to eat a כזית from the animal.