

Animals that have מומין which פסל them from being offered as קרבנות, may have their monetary value offered to the upkeep of the בית המקדש (בדק הבית; the animal is given, and then redeemed with the money going to the בית המקדש). Animals that are תמימים (they do not have blemishes and can be offered as קרבנות), cannot be offered to בדק בית, only as קרבנות.

Water that was used to knead חמץ may not be used on פסח.

מצה may only be made with מים שלנו--water drawn from a pit or body of water that was allowed to cool overnight, as we are concerned that the natural warmth of the water will cause the flour to become חמץ. The חתם סופר writes that even when the water is cold (such as south of the equator where ניסן is usually winter), we still hold the water overnight to keep the תקנה of חז"ל.

The dough used for מצות should not be kneaded outside, or by a window, due to heat from the sun (which will cause the dough to rapidly become חמץ).

From the time the flour and water are mixed together, the mixer should not remove their hand from the dough. If the dough is left for eighteen minutes without being moved around (the משנה ברורה explains this as being kneaded, or mixed with a stick), it is חמץ.

If the mixer bastes the dough with water, there should have two bowls of water, one for basting, and one for cooling down the hands.

If the dough for מצה was kneaded facing the sun (or next to a hot oven), it may still be used for מצה provided the dough did not get heated up.

פרק כל שעה End of

One is עובר the לאוין of ימצא ובל יראה even for mixtures containing חמץ (תוספות learns that although it is אסור to eat, one who possess such חמץ is not עובר on יראה or בל ימצא). One who eats such a mixture, however, is not חייב כרת like one who eats straight חמץ, but gets מלקות (if it is less than a כזית he gets מכות מרדות).

What about mixtures in things such as cosmetics or medicine? Regarding medicines that taste good, if they contain חמץ, they are certainly אסור. Medicines that have no taste are different. There are issues of whether אחשביה (that by eating something, this shows a חשיבות for the item and thus upgrades it [for example, it is still אסור for a person to eat חמץ that is not ראוי ללב because of אחשביה, though there is no חייב כרת, and it is not אסור to poses such חמץ on פסח]) applies if the דבר אסור is mixed with permissible things (most opinions say it does not, רב אהרן קטלר says it does). There is also the question if swallowing food is דרך אכילתו (מנחת שלמה). The חזון איש was מתיר medicines that contain חמץ as are most פוסקים.

People are generally more מחמיר on cosmetics that use חמץ

alcohol, as the alcohol can be distilled and drunk (and cosmetics are not a צורך like medicine).