

The residences of עכו"ם are טמא once the עכו"ם has lived there for more than forty days. If the residence is easily reached by weasels or pigs, it is not טמא (as the weasels and pigs are assumed to have eaten any fetuses the עכו"ם has left).

Produce is חייב in מעשר only when it sees the house, and its harvesting is finished. Produce brought into the house with its chaff still on can be fed to the animals, and it can be winnowed a little bit at a time, and is פטור from מעשר.

A pit that contains a fetus which has an אוהל is מטמא even though a weasel might have taken it, as אין ספק מוציא מידי ודאי (the טומאה of the fetus is a certainty, while the weasel eating the fetus is only a possibility).

If ten pieces of חמץ were put out during בדיקת חמץ and only nine were found he must search for the missing piece. If nine were put out and ten were found, he must search, as we assume that since he found more than he put out, the ten that he found do not necessarily contain the nine he put out, and perhaps a weasel dragged the pieces within the house (we are not concerned a weasel might drag חמץ from a house to another house, but within the same house, we are concerned).

If there are nine piles of מצה and one of חמץ and a rodent came and took from one of the piles, and brought it into a searched house, but it is not known which pile he took from, the house must be searched. Why do we not follow the majority? If there

are ten stores, one selling treif, and nine selling כשר, and a person buys from a store, but he forgot from which store he purchased, he may not eat the meat, as anything that is קבוע--set (in this case the location of the stores), we say: שכל קבוע כמחצה: על מחצה דמי--there is considered to be a fifty-fifty chance of where the item (in this case a piece of meat) came from (irregardless of the actual amount). However, if a piece of meat is found in front of ten stores, one treif, and nine כשר, the meat may be eaten, as there is a כלל: כל דפריש מרובו פריש:--anything that has separated from the group, has separated from the majority(i.e., the meat came from one of the כשר stores). Similarly, if the rodent took a piece of חמץ not from the piles, but from somewhere in the area--even though it is known that the food came from the piles--since it is פריש (separate) and not קבוע, the house does not need to be searched.

תוספות writes that in the case of the nine piles of חמץ and one of מצה, and we don't know which pile the rodent took from, the house only needs to be searched if ביטול has not yet been done. However, if ביטול has already been done, thus making the בדיקה a דרבנן, even though the fact that the חמץ is קבוע, since it is a ספק דרבנן לקולא, it does not need בדיקה as ספק דרבנן.

If there are two piles, one חמץ and one not. And there are two homes, one searched and one not. And two rodents come and each takes from one pile, and we are not sure what was brought into which house, or if there were two houses, both searched, and a rodent ran into one with חמץ, but it is not known which, or it is known which house it went into, and there was a search, whether a piece of חמץ was found or not, the רמב"ם holds one

searching is enough, and then ביטול is performed.

If there are two containers, one containing something permissible and one containing something forbidden, and there are two pieces of food, one permissible and one forbidden, and the two pieces of food fell into both boxes, but we do not know which box which piece fell into, the contents of the permissible box are still מותר, and the contents of the forbidden box are still אסור. This is true when the forbidden items are איסורי דרבנן, but if they are איסורי דאורייתא, then they would be אסור. Thus, if there is doubt if חמץ fell into מצה on פסח it is אסור as that is an איסור דאורייתא. However, if it is תרומה, which most שיטות say is today an איסור דרבנן (it is a מחלוקת between the רמב"ם and the ראב"ד, the רמב"ם holding it is only a חיוב דרבנן today) it would be מותר to eat.