

It is אסור to offer any leaven on the מזבח. While any amount is אסור and makes the קרבן it is being מקריב with פסול, there is only מלקות if there is a כזית.

If a טבול יום touches part of a serving of food that is תרומה, whose garlic and oil are חולין, the whole dish is טמא. if the dish is חולין, but the oil is תרומה, and the טבול יום touches part of the dish, only the part that he touched is טמא.

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.

In order for a נזיר to be חייב he must ingest a כזית of the אסור, דבר אסור, and a דבר מותר is not מצטרף. Therefore, if he dips his bread into wine, he must eat a כזית of wine.

A spoiled flavor given over by a food that is אסור does not make a כלי not כשר (מותר is נותן טעם לפגם).