

If the **יהודי** who lives in a **חצר/מבוי** with two or more **ישראלים** does not wish to rent out his space, he may rent the rights to the space from his wife, or one of his workers. Or, a Jew may befriend the **א"י** and obtain permission to use the location. If five **ישראלים** work for an **א"י**, they do not restrict each other from carrying if they all do not participate in the **עירוב**.

A **רב** may not give **פסק הלכה** if he has drunk wine or any other intoxicating beverage (the **ש"ך** quotes the **רמב"ם** who says it is referring to a **רביעית** of undiluted wine; if he drank diluted wine, or undiluted wine, but then walked or slept, he may give **פסק**, as walking a **מיל** or sleeping dissipates a **רביעית** of wine; if he drank more than a **רביעית**, then even if the wine is undiluted he must wait until he feels no effect from the wine before he can give **פסק הלכה**).

A person cannot be **מתפלל שמונה עשרה** if he has drunk a **רביעית** of wine (specifically if he drank it in one gulp says the **משנה ברורה**). He can be **מתפלל** once the wine wears off; this can be determined if he would go in front of a king in his present condition. If he would not, yet he davened anyway, his **תפילה** is considered a **תועבה** and must be repeated. The **רמ"א** adds that **קריאת שמע** has the same **הלכה**, but other **ברכות** may be said. The **משנה ברורה** notes that while drunk, a person may not be counted as part of a **מנין**, but **אפשר דשרי** for **זימון**.

One may not throw allow a **כזית** of bread to end up on the

ground. Crumbs less than a כזית may be left, but if they are left in such a way that they will end up being stepped on this can cause poverty.

It is חמצו של נכרי שעבר על פסח הנאה from מותר to have.

While being מתיר a נדר because of חרטה (which is a quick process, requiring the judges tell the applicant לך מותר [or מחול or לך or שרוי לך] three times), the judges may stand. While being מתיר a נדר because of a פתח (i.e., a situation that had the person making the נדר would have been aware of, he would not have made the נדר), the judges must sit, as finding a פתח can be a long process.

A person should not make a habit of making נדרים, and even when does make a נדר, although it may be necessary, he is considered a חוטא (as he is depriving himself of something that is intrinsically permitted, and he is putting himself in a position for punishment, as the punishment is severe for one who transgresses his נדרים).