When people of a עירוב חצירות ioin together in an עירוב חצירות they must not be מקפיד on each other with regards to the eating of the עירבו, as the whole point of the עירוב is to join together as one, thus turning the חצר into a joint private property. If one person who joined in the מקפיד is עירוב on others taking from the עירוב, then the עירוב ceases to be effective.

Food kept for storage may be used in an עירוב even though initially the food was stored not with intent to use it as an עירוב.

If a person dies inside a house with many entrances, while the entrances are closed, they are all טמא. As soon as one is opened with intent to remove the body through that entrance, only that entrance is שמא while the other ones become טמהר.

If one person, or one עירוב, did not join in the מבוי, this prevents the other members of the מבוי or מבוי from using their area, enabling the others to carry (though not from their property as that remains מתר (אסור). It is זו לאסור to first be מבטל the one area (either house or אמר), then after the other people in the חצר/מבוי whose area was מבטל what they needed, the person/אירוב their area. If it is only one person who forgot to join in the מבטל, this is not necessary, as this person then becomes like a guest and may also carry from the other residences to the חצר not joining in, or where there were only two houses in the

חצר, or any other case where there was more than a יחיד, who forgot, this procedure is needed in order to enable everyone to carry the things they need.

One who lives with a חצר in a חצר, the חצר must be בטל his and cannot join in the עירוב as he does not believe in it. The are no צדוקים writes that although there are no מחלל anymore, there are certainly still groups that deny the מחלל and are מחלל write in which case these people are considered as אינם (and only renting from them would be effective as their ביטול does not work).