

A tree that whose fruits have been set aside for use to make a fermented drink that is to be drunk on a holiday for עבודה זרה is אסור to be used.

Any עירוב that is made for the benefit of others, whether an עירוב חצירות, עירוב תחומין, עירוב תבשילין, or עירובי מבואות, someone besides the person making the עירוב must be מזכה the others who will be using the עירוב.

If a man will not join in the עירוב thus restricting the other members of the חצר or מבוי from carrying, the wife may give without her husband's permission, even if he objects to this. If it is a house that that is not part of the חצר (i.e., not joining the עירוב would not restrict movement), but the wife wishes to join in an עירוב with this house, she may join without her husband's permission provided he does not object when he finds out. The wife may not be מזכה others with her husband's food without his permission (of course, she may be מזכה whomever she wishes with her own food).

Members of a מבוי can force someone to join in the cost of building a קורה or לחי, even if the person does not want to. The ערוך השולחן asks if we can force a person today to join in the costs of a city עירוב, because most city עירובין rely on the רמ"א who says that in order for a city to be considered a רשות הרבים it must have 600,000 people traversing, and not like most שיטות who hold streets that are טז אמות cause a city to be a רשות הרבים.

The ערוך השולחן says that people may be compelled to join, even a person who is personally מחמיר. He brings a ראיה from the הלכה that people may be compelled to join in the building of a מקוה, even those who do not use the מקוה, and so to here, even those who do not use the עירוב must join in.

A לחי made may be with wood from an אשירה tree. Even though אשירה trees must be burnt, since the amount needed for a לחי is minimal (it must be ten חפחים tall, but there is no amount of thickness required) the חכמים were מיקל. A קורה, however, which is required to be a טפח wide, cannot be use wood from an אשירה tree.

If more people move into a חצר after the עירוב has been made, if the עירוב is in a house that is being for an עירוב for two different חצירות, the residents must be informed, as perhaps they do not wish to join with another חצר. Even if it is in the same חצר, food must be added. How much food is needed? If there are eighteen people or less, then it is a גרוגרת (a dried fig) per person. If it is more than eighteen people, then still only eighteen גרוגרת are required.

The required amount stated above only refers to when the עירוב is initially made, however, once it is in effect, the עירוב can dwindle down to even a little bit, which is good for subsequent שבתות that the עירוב is in effect.

If many חצירות join in a שיתופי מבואות, each individual חצר still must make an עירוב חצירות (even though they are actually

covered under the (שיתוף) in order that תורת עירוב not be forgotten amongst the children of כלל ישראל. The exception to this rule is if the עירוב is made with bread, as the children recognize the bread and for what it is being used.

If the עירוב is ruined, the person responsible for the עירוב may add without informing the other residents, provided he uses the same type of food, or it is his own food. If it is a different type of food than the previous food, and it belongs to the community, then he must inform them before he makes to the עירוב.

A piece of bread may not be used for an עירוב.