

A זב upon whom a טהור object is placed makes the object טמא (even without the זב holding the object).

A זב who sits upon a food or an object that is not made to be sat upon, the food or object does not become טמא provided the זב did not touch the food or object. If the זב, however, was sitting upon a person, the person becomes טמא.

The saddle of a horse, if sat upon by someone טמא, becomes טמא.

Any type of food may be used for עירב תחומין with the exception of inedible stalks of vegetables, mushrooms, spices, salt and water. He may use salt and water together, though some opinions require that he add oil to them (assuming there was not enough oil to use on its own) and some say he must add spices. The משנה ברורה says we hold like the first opinion, that water and salt together may be used as an עירב.

שני מעשר שני had to be eaten in ירושלים. If one was unable to go to ירושלים he was able to purchase the produce set aside for מעשר שני, use that produce, and use the money in the future in ירושלים to purchase produce to be eaten in ירושלים. Water, salt, truffles and mushrooms may not be purchased with this money. If the water and salt are mixed together with oil, then it may be purchased with מעשר שני money.

The money that has redeemed the מעשר שני may also be used to purchase animals to be used for קרבן שלמים. The animal skin is חולין even if the skin is more valuable than the animal. Similarly, barrels of wine purchased with money from מעשר, the wine is drunk in ירושלים, but the barrel itself is חולין.

תמד (water in which grape sediments are left to soak), may not be purchased with מעשר funds until the תמד has fermented, in which case it may be purchased with מעשר funds.

The מעשר שני funds may only be used to purchase produce from the ground (fruits and vegetables) or things which get their nourishment from the ground (cattle and sheep).