

עירובין לא

It is **אסור** to place an **עירוב** in a **בית הקברות** because it is considered getting **הנאה** from a **בית הקברות** which is **אסור**.

It is **מותר** to be **מערב** with **דמאי** and **מעשר ראשון** that has had it's **תרומה** separated.

After produce has been gathered, **תרומה** is removed (either 1/40, 1/50 or 1/60) and given to the **כהן**. Afterwards, a tenth is removed and given to the **לוי** (who subsequently gives a tenth of that to the **כהן** [תרומת מעשר]). In the first, second, fourth and fifth year of the **שמיטה** cycle, another tenth is removed and set aside for **מעשר שני** (which is eaten in **ירושלים**) and in the third and sixth years that tenth is given to an **עני**. If **מעשר** is removed before **תרומה**, if it was done while the grain was still in ears, then the **לוי** does not need to remove **תרומה** (although it is **אסור** to remove **מעשר** before **תרומה**). If the **מעשר** is taken before the **תרומה**, if the produce is out of the ears, then the **לוי** must remove **תרומה**. (Today, **תרומה** and **מעשר** are **דרבנן**, therefore when removing, only 1/100 need be removed for **תרומה** and the **מעשר** only need be verbally designated as such, but may be eaten. The **תרומה** is redeemed onto a coin, and should be wrapped before being discarded.)

An **עירוב תחומין** may be sent with a messenger but not a **חרש**, **קטן**, **שוטה**, or someone who does not believe in the **עירוב**. If it was sent with one of these and it was seen from afar that the **עירוב**

was subsequently handed over to a שליח, then the עירוב is good (the טור holds he must actually see the עירוב handed over to the שליח, while the רמב"ם and רש"י hold it is sufficient to see the first messenger reach the second).

A קטן may gather together the food for the עירוב חצירות.

When it comes to מצות דאורייתא, there is no חזקה that שלוחים carry out their mission (if it is unknown whether they have fulfilled their mission or not).