

If a small piece of the loaf of bread was removed ($1/48$ or less) for the purpose of חלה (although לכתחילה the חלה is removed from the dough, it may be removed from the baked bread), it is still considered a loaf regarding an עירוב.

One is חייב to remove $1/24$ of the dough used in baking (2.6 pounds of flour must be used in order for there to be a חייב of חלה, and five pounds in order for there to be a ברכה) when the baking is done by anyone besides a baker. A baker removes $1/48$ of the dough for חלה.

If a loaf of bread fell apart and can be reattached by use of pins, the loaf may be used for an עירוב, provided the pins are not noticeable.

An עירוב may be made with rice or lentil bread, but not millet bread.

If a person approaches a baker or storeowner, gives him money, and says “that if people of the city buy a loaf of bread to be used as an עירוב, I am giving this money as a part of the purchase”, it is not a good עירוב, because, as the טור explains, the baker/storeowner only intended to be מזכה him because of the money he gave, and money is not קונה. However, if he says to the baker/storeowner ערב לי, then his request does include him in the עירוב, as the baker can be מזכה him, as it is not the money making the קנין (but the request of the baker).

We cannot make an עירוב תחומין for a person, unless he agrees (unlike other עירובין where it is assumed anyone would want to join in an עירוב, and there is a דין of מזכין אדם שלא בפניו, an עירוב תחומין, while adding to a person's movements in one direction, restricts a person's movements in the other direction, therefore we need a person's acquiescence before including him in such an עירוב).

There are four times a year that if a person wishes to purchase even a small amount of meat, the שוחט must שחט an animal for him, even if the rest of the animal is not sold (ערב שמיני עצרת, ערב פסח, ערב ראש השנה, and ערב שבועות). Therefore, if the animal is a טריפה, while normally the person would get whatever money he had given to the שוחט refunded to him, in this case the שוחט may keep the money.

If a person gave the baker or storeowner a כלי to be used to purchase his share in the עירוב, or money he gave to someone else to buy bread for him was used to acquire a share for him in the עירוב, the עירוב is good.

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.