

A *ישראל* and a *גר* that were living together in a *חצר*, and the *גר* died before the onset of *שבת*, and another *ישראל* was *קונה* his obsessions (if the *גר* had no relatives, i.e., he did not marry after his conversion, or he married and his wife died before him and they were childless), even if the other *ישראל* was *זוכה* in the property right before night, he makes it *אסור* for everyone else in the *חצר* to carry until he is *מבטל* his *רשות*. If he is *זוכה* after it has become night, Friday night, then the original *עירוב* is *כשר* for *שבת*.

If a *בעל הבית* was partners with other members of the *מבוי* in wine, or even some with wine, and some with other foods, that is considered as a *שיטוף*, and they do not need to make a separate *עירוב*, provided the foods are in one *כלי*.

If a *טבול יום* (someone who has gone to the *מקוה*, but it is not yet night, thus he retains part of his *טומאה*) touched oil floating on top of wine, only the oil is *טמא*.

Bread is used for an *עירוב חצירות*. For *שיטופי מבויות*, wine or any other food may be used.

*חצירות* must join together to carry in the *מבוי*. Even when *חצירות* join together, to allow carrying in the *מבוי*, each *חצר* must make an *עירוב* comprised of the individual houses in that *חצר*. If the *עירוב* joining together the *חצירות* to enable them to carry in the *מבוי* was made with *פת* (though they may make the *עירוב* from

any food), then the individual חצירות need not make an עירוב of their individual houses (as the reason we require the individual חצירות to make this additional עירוב is that תורת עירוב should not be forgotten by children, but the children recognize פת).