

If there are several groups in one residence, their הלכה regarding an עירוב is as follows: if they are all in a row, but with no walls between them, only the first two groups need to make an עירוב. If there are מחיצות (even of curtains) built, each group must make an עירוב. This is only when there is no centralized עירוב placed in the residence. If there is, then the groups (whether divided by מחיצות or not) may rely on this עירוב. If this residence wants to join in an עירוב with other residents of the same חצר, one עירוב suffices.

If a father and his sons live in different houses in the same חצר, if they eat together at the father's home, they do not need to join in the עירוב as their father's עירוב suffices for them. If the brothers eat at home--even if their father pays for it--they must join in the עירוב. If the עירוב is placed in their or their father's home, they do not need to contribute.

Only a place where a person resides is אוסר others in a חצר. Therefore, one who lives on a porch (of a house where the owner contributed to the עירוב) or gatehouse is not אוסר others, but one who lives in a straw warehouse, or barn does אוסר others (until he joins the עירוב of course).