

Two חצירות, one that is behind the other, the outer one opens to the מבוי, and the inner one opens to the outer one, and the residents of the inner have the right to walk through the outer. If the inner חצר made an עירוב for itself (meaning its own members), but not with the outer חצר, or each חצר only made an עירוב for itself, and someone in the outer חצר forgot to join in the עירוב, the inner חצר is permitted to carry (in it's חצר), and the outer חצר is forbidden to carry. If only the outer חצר made an עירוב, and not the inner, or each חצר made an עירוב but someone in the inner חצר forgot to join in the עירוב, then both are אסור to carry, since the residents of the inner חצר have the right to walk through the outer חצר, they are considered as residents, and must be included in the עירוב. If both made a separate עירוב, each may carry in their own חצר.

If both the inner and outer חצר each have only one person living there, or the outer has two and the inner one, they do not need to join in an עירוב.

The foot of a person that is מותר in his own חצר, does not אסר others, but the foot of a person who is אסור in his own place is אסר others by virtue of his having lost his right of walking.

If there is an inner חצר and an outer חצר, and the inner חצר uses the outer חצר to reach the מבוי, if both חצירות made one עירוב, and the עירוב was placed in the outer חצר, and one person (in either חצר) forgot to join in the עירוב, he forbids the residents of

both חצירות from carrying, until the person who forgot to join in the עירוב is מבטל his רשות. If the עירוב was placed in the inner חצר, if the person who forgot to join in the עירוב lived in the inner חצר, then both חצירות are אסור. If the person who forgot lived in the outer חצר, then only the residents of the outer חצר are אסור.

If there is an inner חצר and an outer חצר, and the inner חצר has two residents, and the outer one resident, they can אסר the one person in the outer חצר if they do not make an עירוב.

If there is an inner חצר and an outer חצר, and there is an אינו יהודי living with a ישראל in the inner חצר and there is a ישראל in the outer חצר, or vice versa, or even an א"י in the inner and two ישראל in the outer, the א"י is אוסר them from carrying (unless, of course, they rent out space from him). The מחבר brings a יש who says even if there is one א"י in the inner and one ישראל in the outer, the א"י forbids the ישראל (although one or several א"י do not אסר one ישראל, here is different, because even though it is one א"י, he is in a חצר).

If there are ten houses in a row in a חצר, and only the outer one opens directly into the חצר, if these houses wish to join with other houses in the עירוב חצירות, only the two innermost houses need to contribute to the עירוב, as the other houses are considered as entranceways that do not need to contribute to the עירוב.

If there are three houses between two חצירות, with each חצר

opening to one house, and one house in the middle, if the members of each חצר walk through the house next to their respective חצר to make the עירוב and place it in the middle home, the עירוב is good, and none of the three houses need to join in the עירוב. The houses next to the חצר do not need to contribute as they are considered as entranceways, and the middle house does not need to contribute as that is where the עירוב is placed (thus exempting it from joining).