

It is אסור to eat from any of the newly harvested crop from the five grains until the קרבן עומר is brought on ניסן. Today, being that there is no בית המקדש and no קרבן חדש offered, חדש (the new grains) cannot be eaten until the 16th of ניסן is over (and outside of ארץ ישראל until the 17th of ניסן has passed). While most ראשונים hold that חדש is התורה מן אסור in לארץ, חוץ לארץ, the אור אור holds that it is only an איסור דרבנן, and the ב"ח holds that produce from a non-Jew is not subject to חדש (this ב"ח is the primary reason people are lenient outside of ארץ ישראל; most opinions say one should not eat חדש even if חוץ לארץ; the שולחן שולחן writes that a בעל נפש should be מחמיר, thus implying that מעיקור הדין, he agrees with the ב"ח).

A woman who is חייבת a קרבן for having given birth or for being a זיבה, may place money for that קרבן in a box by the בית המקדש, and this woman may eat קדשים in the evening as it is presumed that the כהנים ensure that all of the money placed in the box is spent on קרבנות (doves) that day.

An עם הארץ is presumed not to have removed תרומות ומעשרות and one who eats produce from him should treat the produce as דמאי (requiring תרומות ומעשרות to be removed without a ברכה), while a חבר (a knowledgeable Jew) is presumed to have separated תרומות ומעשרות.

It is אסור to place an עירוב in a רשות הרבים if the person for whom it is being placed will be in רשות היחיד or vice versa

because the עירוב must be accessible. It is מותר to place an עירוב in a כרמלית even if the person is spending שבת in a רשות היחיד or רשות הרבים, because being as how it is an איסור דרבנן (to move things from a כרמלית to a רשות הרבים/יחיד) and it is for a דבר מצוה, it can be moved during בין השמשות (an איסור דרבנן can be performed during בין השמשות provided it is for a מצוה), and בין השמשות is the time when the עירוב is acquired, and since it is accessible at that point, it is considered a valid עירוב.