

A חצר that enters into the well area (the entranceway extends between two of the L shaped posts in the corners), it is מותר to carry from the חצר into the well and vice versa. If two courtyards extend into the well area it is אסור to carry from them to the well and vice versa, unless the two courtyards have made an עירוב, in which case it would be מותר to carry. If the water dried up, then it is forbidden to carry in the well area. If the water comes back, even on שבת, it is מותר to carry there.

A מחיצה made on שבת inadvertently (he either forgot it was שבת, or did not know it was forbidden to make a מחיצה on שבת) is a valid מחיצה. If it was made on purpose, then while it is forbidden to carry inside the מחיצה, it is also forbidden to throw an object from רשות הרבים into the area of the מחיצה and vice versa.

One who throws from a well area enclosed by four L shaped boards into רשות הרבים, or vice versa is חייב. Even if the public uses the well area as a thoroughfare, it is still considered a רשות היחיד.

If one picked up an object in רשות היחיד with intent to place it down somewhere else in רשות היחיד, and he then decided to place the object in רשות הרבים, which he subsequently did, he is פטור (although it is אסור to do so) because his עקירה was not done באיסור, i.e, with forbidden intent.

An animal may be fed if only its head and majority of the it's body are within the well area.

The well areas are only permissible for animals of those who were עולה רגל, to make it easier for the עולי רגל to find and utilize feeding places for their animals.

There is a מחלוקת if the רבים using a breach nullifies the מחיצה (אתו רבים ומבטלי מחיצה). There is no clear מכריע amongst the ראשונים, thus the משנה ברורה writes to be מחמיר. The בית אפרים and the חזון איש are both מיקל and say that even if the רבים use a breach in a מחיצה, the מחיצה is not בטל.