

While a יהודי can be מבטל his residence in a חצר (thus even though this יהודי has not contributed to the חצר, he does not forbid others to carry inside the חצר) an אינו יהודי is not able to negate his property in the חצר (thus enabling the other members to carry) and must rent it out.

The rental of property from the אינו יהודי enables the יהודים in the חצר to carry. The rental agreement need not be written down, nor does it need to be worth a פרוטה (as an אינו יהודי is חייב even for less than a פרוטה).

If a person (or a family) who left his residence empty on שבת (the מגן אברהם says even if he left on שבת itself), did not participate in the עירוב חצירות, being as how his residence is empty, it is not considered a residence, and it is מותר to for everyone else to carry in the חצר. However, if the person stays and does not participate, then no one in the חצר may carry. Regarding an אינו יהודי, the מחבר brings an opinion that his vacancy does not negate his residence, and an opinion that his vacancy does negate his residence (for that שבת). The רמ"א says the second opinion is what we follow.

An אינו יהודי only makes it אסור to carry in the חצר (if his area has not been rented out) if there are two יהודים there.

A person may not give פסק הלכה in front of his teacher. If it is

his רבי מובהק, even if he has רשות, he may not give פסק within three פרסאות.