

Two houses on opposite sides of רשות הרבים that were joined on שבת by a מחיצה built by an א"י, may not carry to and from each other's home on that שבת, and neither are permitted to be מבטל their רשות in order to enable the other to carry (as the עירוב or ביטול needs to be made before שבת, which in this case was not feasible, as the מחיצה was only constructed on שבת).

If two ישראלים live in a חצר with an א"י, and the two residents of the חצר made an עירוב before שבת, if the א"י is not there on שבת, they do not need to rent out his space. If he returns, their עירוב is בטל, therefore, in order to carry, they must rent out the space from the א"י, and one of the residents must be מבטל his space to the other, since their עירוב is not בטל (the משנה ברורה says that both residents can each be מבטל their רשות to each other, enabling them both to carry).

If an א"י lives in a חצר with ישראלים, but has his own entrance (even if it is only 4x4 טפחים), he does not אסר the others in the מבו (they do not need to rent from him), even if he regularly uses the main entrance, provided his opening leads to an area at least בית סאתיים.

An area of more than two בית סאה that was not enclosed for residing (i.e., it was enclosed for fielding or some other non-residential purpose) is forbidden to be carried in (it is considered like a כרמלית).

A rock in the sea that is more than ten טפחים tall, and four טפחים wide is considered a רשות היחיד and it is therefore אסור to carry from the rock (which is a רשות היחיד) to the sea (which is a כרמלית).

We may tell an א"י to perform a אסור מדרבנן (something שבות) for the purpose of a מצוה.