

A person who was מבטל his property, and subsequently carried from his house to the חצר, if he did it on purpose, then he forbids everyone else in the חצר from carrying (as he was מבטל his property in the first place, because he had not joined in the עירוב--the עירוב at first working because he was מבטל his property, and now not working, because by carrying, he was ביטול his previous מבטל).

A Jew who is מחלל שבת בפרהסיא is like an א"י and people in his חצר must rent from him, as his he cannot be מבטל his property.

A person who is מבטל his רשות beed only say, “רשותי מבטלת לך”.

It is אסור to accept a קרבן from a ישראל who is an עובד עבודה זרה, or a מחלל שבת בפרהסיא. However, a ישראל who is a מומר in any other עבירה, may bring a קרבן. The משנה ברורה writes that a person who will be מחלל שבת in front of many people, but not front of a רב, is not considered a בפרהסיא.

If one person forgot to join in the עירוב, it is אסור for him and everyone else to carry in the חצר unless he is מבטל his רשות to them (in which case the other people may carry in the חצר with the exception of his home, unless he specifically included his home in his ביטול). Or, all the residents of the חצר can be מבטל their רשות to the one person (who had forgotten to join the עירוב) thus enabling him to carry in the חצר (as due to everyone else's ביטול, the חצר becomes private property) while making it אסור

for everyone else.

ביטול may be done even after the onset of שבת.

A person who is מבטל his rights in a חצר is not מבטל his rights to his home unless he explicitly says so (if he says so, he thus enables other members of the חצר to carry to and from his house).