

If two people--or more--were רשות מבטל to one person, those two are unable to carry at all in the חצר (if one person was מבטל his property, he can carry in the חצר with the exception of to and from his home as he becomes like a guest; two or more people cannot be considered as guests, and thus if they are מבטל their property, cannot carry in the חצר).

The מחבר brings down two opinions with regards to ביטול. One opinion says he must be מבטל his רשות to each and every person in the חצר saying רשותי מבוטלת לך, while the other opinion says he may say to all of them as one: רשותי מבוטלת לכולכם (even according to the second opinion, he must say it to everyone).

A person who inherits a property on שבת may be מבטל his רשות on that שבת.

Someone in the חצר that dies and someone else outside the חצר inherits him, if there was an עירוב made before שבת, then it still is כשר. If no עירוב was made by a person in the חצר who then dies, as long as the inheritor does not move in the חצר, he does not אסר on others.

If a person who does not dwell in the חצר--yet has a residence there--dies and leaves his property over to someone in the חצר, if he died before שבת, and the person he left it over made an עירוב before שבת, this new property is included in the עירוב. If, however, he the person died and the inheritance took place after

the onset of שבת, the עירוב the inheritor made on his other property does not cover this property, and he is אוסר everyone in the חצר.