

If a person owns homes in a חצר that he allowed others to either borrow or rent (the משנה ברורה notes that this residence is for a considerable period of time, as if it is for only a short time, in any case they may carry from the house to the חצר and vice versa), if the owner has things in the houses that belong to him, but are מוקצה even גופו ומקומו (if the items left behind would not be מוקצה even מקומן, perhaps the owner will come and remove the item on שבת), the people residing in the homes do not אסר other residents of the חצר if they do not join in an עירוב, as the owner still has rights (the משנה ברורה explains he must actually have things in the houses, not merely the right to place them there). Therefore the people staying in those houses may carry from their house to the חצר even if they did not join in the עירוב, as they are considered guests.

If a resident of the חצר leaves for שבת without having joined the עירוב (if he is a ישראל) or if others did not rent his space from him (if he is an א"י), he forbids others from carrying in the חצר. If he left without planning to return on שבת, if he is a ישראל, he does not אסר the others. If the resident is an א"י, then if he is a full days travel away from the חצר, then even if they did not rent from him, he does not אסר. The מחבר brings a יש אומרים who says the א"י is like a ישראל that if he goes away, as long as his intention is to return after שבת, he does not אסר the other members of the חצר, irregardless of how far away he is.

If there is a stream that starts outside a חצר and flows through, or

a בור between two חצירות, there must be a מחיצה made that is ten טפחים tall, in order to draw water from these sources. One טפח of the מחיצה should be in the water, and minimally one טפח must protrude from the water.

A סוכה may have walls that are a little over seven טפחים and within three טפחים of the ground (there must be at least ten טפחים from the top of the wall until the ground).