

If a field that has מחיצות and is used as living space, and is larger than two סאה בית, if the majority of the space is used for trees, even if the trees are not planted in rows, they do not negate the space used for residency. If produce was planted in a majority of the space, the space becomes אסור to carry in as it becomes a field of produce that is larger than two סאה בית which is אסור to carry in.

If a house opens into a field, that field may be carried in, even if it is a field that is for produce and bigger than two סאה בית, provided that the house was standing before the field was enclosed. If the field was enclosed, and then the house was built, he may make a hole in the wall that surrounds the field of ten אמות or more, thus invalidating the wall, and the house is therefore considered as preceding the field. The רמ"א adds that if it is too difficult to make a hole the size of ten אמות, he may go to an area of the wall, and add dirt along the wall the length of four אמות and enough dirt to lower the height of the wall from ten טפחים.

A utensil belonging to a בעל הבית loses its status as טומאה if it contracts a hole the size of a pomegranate.

A sandal that is טמא whose strap breaks and is subsequently fixed does not lose its טומאה. If, however, two straps break, it does lose its status.

If the area behind a house is more than two סאה בית, unless the

area is enclosed, it is only מותר to carry four אמות.

If water flooded into a קרפף more than two סאה which was enclosed for residence, if the water was suitable for drinking, then there is no problem. If the water is not suitable for drinking, if the water covers an area larger than two סאה and is a height of ten טפחים, it renders the area אסור to carry in.