

A communal fast can not be called on ראש חדש, חנוכה, פורים, or חול המועד.

One who accepted upon himself a תענית for Friday must fast until צאת הכוכבים.

פרק בכל מערבין

One who was forcibly removed from his residence on שבת and taken outside of the תחום may only go four אמות in each direction.

If he is forcibly returned, his תחום returns to what it was before he was forcibly removed. If he returns on his own, he only has four אמות.

One who is forcibly removed from his residence into an area surrounded by מחיצות may walk around the entire enclosed area. However, if he left his תחום on purpose, even if he enters into an enclosed area, he only has four אמות.

One who is on a boat that went outside the תחום may walk around the entire boat.

One who left his תחום on purpose and was forcibly returned (by עכו"ם), if it was to an area that is enclosed by מחיצות, he may walk around the enclosed area (but he does not have the usual

four אמות outside the city).

One who goes out of the תחום שבת by accident has only four אמות. If he needs the bathroom, he may leave the four אמות until he finds a private place. The שלחן ערוך quotes two opinions, one that this refers to both urination and defecation, and one opinion that this refers only to defecation (the משנה ברורה says we should be מחמיר like the second opinion). According to the אור זרוע (and seemingly, רש"י), the reason we allow one to transgress שבת for כבוד הבריות is that תחומין are דרבנן (and the לאו being transgressed is not one of שבת, but the לאו of לא תסור). כבוד הבריות is not דאורייתא a דוחה (ברכות יט).

Fruit that left the תחום שבת--even במזיד--and was subsequently brought back into the תחום, may be eaten on שבת. While the fruit is out of the תחום, if it was taken out בשוגג, then it may be eaten. If it was taken out במזיד, it may not be eaten, although some say this only refers to the person that brought them out.