

If a person was sent out as a שליח for the people of his city to make an עירוב, that would enable them to travel to the next city, and on the way his friend convinced him to turn back (for example, because of the weather). The people of the city do not acquire an עירוב to enable them to travel to the next city, and they may only go two thousand אמות from their present location, while the שליח may travel to the next city as his עירוב was made on the road (assuming he was within two thousand אמות from the nearby city and able to reach it before the end of בין (השמשות), and although he turned back, being as how he is travelling, he can designate a place.

As long as a person left his home to acquire a space, even if he turned back immediately, if he had intent to acquire that place, that is considered sufficient to consider it as if an עירוב was placed there.

One who left his תחום שבת on purpose, even if it was only one אמה, he may not return. If, however, it was done accidentally, as long as he did not go four אמות, he may return to his previous תחום שבת.

If a person has one leg in the תחום and one leg outside the תחום, may come back into the תחום.

One who was even one אמה outside the תחום when שבת came in, does not have the same תחום as the people in the city, but has

two thousand אמות in each direction (meaning he may enter the city).

## **End of פרק מי שהוציאוהו**

How is the end of the תחום determined? Every house within seventy אמות is considered as part of the city, and the two thousand אמות is measured from there. This is true even if there are single houses extending the תחום for a great distance.