



Today's Daf In Review is being sent l'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

### Eiruv Daf Nun

- **Rabbah** said, anything that cannot take effect if done consecutively, will also not take effect if done simultaneously.
  - **Q: Abaye** asked, a Braisa says, if one separates more than a tenth of his produce as ma'aser, the leftover produce may be eaten but the full amount that he separated as ma'aser may not be eaten (because any amount over 10% that is separated does not have a din of ma'aser, and at the same time is not considered to be part of the leftover produce for which ma'aser was given, therefore it remains "tevel" and is forbidden to eat). Why is this the halacha? If a person separates 10% and then tries to separate additional produce as ma'aser, the additional amount will not receive the ma'aser designation. If so, according to **Rabbah**, since it cannot be done consecutively, it should not be able to be done simultaneously and the entire designation should be invalidated!? **A:** The case of ma'aser is different because one may designate parts of individual fruits as ma'aser without designating the entire fruit. Therefore, when he designates more than 10%, we assume he meant that only parts of each fruit should become ma'aser, equaling to a total of 10% of the produce. For designation of a Shabbos residence, one cannot designate half of a 4 amah area. Therefore, designating 8 amos will not work.
  - **Q:** When one gives ma'aser from his animals he may not designate part of an animal, and yet **Rabbah** says that if 2 animals exit the pen at the same time (these 2 being the 10<sup>th</sup> and 11<sup>th</sup> of his count), and he calls them both "number 10", they both get kedusha. The 11<sup>th</sup> would not get kedusha simply by calling it "number 10" if it walked out after the 10<sup>th</sup> animal, so why does it get kedusha when it walks out together with the 10<sup>th</sup> animal?! **A:** Animal ma'aser is different, because there are times when number 11 does get kedusha (in a case when he mistakenly calls number 10 as 9, and then calls number 11 as 10). Therefore, when done simultaneously it will get kedusha as well.
  - **Q:** If one brings a korbon todah which requires 40 challos to be brought, and he is "makdish" 80 challos, if it is done mistakenly, they do not become kadosh, and if it is done intentionally, but consecutively (first 40 then another 40) it is also not kadosh. Yet, if all 80 are done at once, **Chizkiya** says that 40 out of the 80 do become kadosh!? **A:** Even **Chizkiya** says that if he clearly states "I want all 80 to be kadosh", none of them will become kadosh. That case is discussing where he brings the 80 without saying anything. **Chizkiya** feel that we assume he is bringing 80 only so that he has 40 as a backup in case something happens to the first 40. That is why the kedusha is effective on 40 out of the 80.
- **Abaye** said, when **Rav** said on the Mishna that the person who designates "under the tree" as his residence, does not get any residence or techum and must remain in his 4 amos, that is only if the area under the tree is at least 12 amos. If, however, the area is less than 12 amos, his statement is effective and his residence is under the tree. The reason for this is because by choosing the middle 4 amos under the tree, at least part of the remaining areas on both sides of that middle will be overlapped by the middle 4 amos. Therefore, by choosing the middle 4 amos he has inevitably singled out at least part of the entire area under the tree.
  - **Q: R' Huna the son of R' Yehoshua** asked, why do we say he meant the middle 4 amos under the tree? Maybe he meant 4 amos to one side, in which case it does not overlap any other 4 amah area under the tree!? **A:** He therefore says, **Rav** only said his din when the area under the tree is 8 amos or more. However, if it is less than 8 amos, then no matter which 4 amah area he meant, it overlaps any other 4 amah area.

- A Braisa says like **Rav**, that the reason his saying “under the tree” won’t be effective is because he has not singled out a single, 4 amah area. **Shmuel** would learn this Braisa as discussing a case where the 2,000 amos from where he is currently standing only gets him to within 4 amos of the tree. Therefore, the only residence designation that can work is on the side of the tree facing his current position. Being that he did not designate any area, he may have meant the area on the other side of the tree, which is beyond the 2,000 amos from where he is now, and therefore cannot be his residence. That is why the Braisa says the area under the tree does not become his residence.
- A Braisa says like **Shmuel**, that when one makes 2 eirubin, he is bound by the stricter limitations of each. **Rav**, who is considered to be a Tanna, must argue on this Braisa.