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

Bechoros Daf Nun Tes

- **Rava** said, if the 10th animal is left alone in the pen (it is the only one that has not yet emerged) it becomes kadosh.
    - **Q:** How does **Rava** know this? It can't be from the Braisa that says that the pasuk of "asiri yihiyeh kodesh" teaches that it becomes kodesh without it being called "the tenth" by the owner, because the Braisa may be talking about where it was called "kodesh" without being called "the tenth", and that is why it becomes kodesh (because it was called "kodesh" by the owner)!? It can't be from the Braisa that says that if he called the ninth one "the tenth" and the true tenth one then emerged and he did not say anything, the 9th one is eaten when it gets a mum and the true tenth one is maaser (to be offered as a korbon), because that Braisa is talking about where the tenth animal emerged from the pen as the tenth animal, even though it wasn't called as such. That may be why it becomes kodesh!? The Braisa also may be referring to where the owner pointed to the tenth animal, making a "silent calling" referring to it as the tenth. This cannot serve as the basis for **Rava's** case!? It also can't be from the Braisa that says, if he called the ninth one to emerge "the tenth" and the true tenth then died in the pen, the 9th one is eaten when it gets a mum and all the other animals counted are patur from maaser. It may be that the reason they are patur is not because the true tenth became kadosh, but rather because all the animals were part of a count that was fit to reach a tenth, which **Rava** has said makes the animals patur from maaser!? **A:** Rather, it is based on the Braisa that says, if he called the ninth one to emerge "the tenth" and the true tenth is left in the pen, the 9th one is eaten when it gets a mum and the true tenth is maaser.
        - **Q:** Another Braisa says that the 9th one to emerge in this case would be fully chullin!? **A:** A teacher of Braisos answered in front of **R' Sheishes** that the Tanna of this Brasia is **R' Shimon ben Yehuda** who says in a Braisa in the name of **R' Shimon** that the 9th that was called "the tenth" remains chullin unless the designation of "the tenth" was actually removed from the animal that is the true tenth.
    - **Q:** What is the basis for **Rava's** ruling (mentioned above) that animals that were part of a count that was fit to reach a tenth are patur from maaser, even if the count never did in fact reach a tenth? It can't be the Mishna that said that if one of the counted animals jumped back into the pen all the animals in the pen become patur, which must mean that the one that jumped back is itself patur – presumably due to it being part of a count that was fit to reach a tenth, because it may be that the one that jumped back was patur because it was already part of an actual count of ten from which maaser was *actually* separated!? **A:** Rather, **Rava** said, the pasuk says "yaavor" which teaches that an animal that has *already* "passed under the stick" is patur from maaser. Now, this can't be referring to an animal that already had maaser taken from it, because if so we would not need a pasuk to teach that it is patur! Rather, it must be teaching that an animal that was part of a count that was *fit* to reach a count of ten, even if it ultimately did not reach a count of ten, is patur. SHEMAH MINAH.
        - A Braisa supports **Rava**. The Braisa says, if one had 10 sheep and brought them into a pen for maaser, and 5 of them exited the pen and one of the remaining ones died, the ones that already exited are patur from maaser and the 4 remaining inside are to be joined with a later goren for maaser.
    - **Rava** also said, if one had 14 sheep and he brought them into a pen, and 6 exited through one door and 4 exited through another door and another 4 remained in the

pen, if the 4 remaining sheep ultimately exit through the door that the 6 had exited from, maaser should be taken from that last one to exit that door (which was the tenth to exit that door) and the 4 that exited the other door are combined with a later goren for maaser. If the 4 ultimately exited by the door that the other group of 4 had exited from, the group of 6 are patur from maaser, and the two groups of 4 must be combined with a later goren.

- If at first 4 exited from one door and then 6 exited from another door, if the final 4 then exited from the door of the 6, he takes the tenth as maaser and the original 4 are patur. If the last 4 exited through the door of the first 4, the first four and the group of 6 are patur, and the final four are combined with a later goren.
- If at first 4 exited from one door and then 4 exited from another door, if the final 6 then exited from a single door, he takes the tenth as maaser and the 4 that exited the other door are patur. If the 6 split so that some exited from each door, then the two groups of 4 are patur and this group of six are combined with a later goren.
- **Q:** All these cases are teaching that a count that was fit to reach ten is patur – which is the original teaching of **Rava**!? **A:** We would have thought that this ruling is only when the count was definitely fit to reach 10, but not when it is only possibly fit to reach 10.

- **Rava** also said, if he has 15 sheep he should not just pick 10 to use for maaser and then have the remaining five be patur. Rather, he puts them all into the pen, and the first 10 that exit are included in the maaser and the remaining 5 must be combined with a later goren. A Braisa says just like **Rava**.
  - **Q:** Another Braisa says that if there were 19 sheep he should not just choose 10 for maaser and have the other 9 be patur. Rather, he must put them all into the pen and the first 10 that exit are included for maaser and the remaining 9 are patur from maaser. This contradicts the previous Braisa!? **A: R' Huna bar Sechora** explained to **Rava** that this Braisa is talking about a case where 9 exited one door and 9 exited another door. The last one is fit to exit either door and therefore makes both groups patur.
    - **Q:** Why couldn't he have instead answered that the case is where the person counted 1-9, and instead of counting number 10 he began counting at 1-9 again and called the last one number 10? **A:** He holds that the 10^{th} becomes kadosh even without being called the tenth.
    - **Q:** Why couldn't he have answered that the case is where he counted pairs as one, so that his 9^{th} pair was numbers 17 and 18, making the 19^{th} animal to be called the tenth? **A:** He holds that the 10^{th} animal to exit becomes kadosh, even when he is counting pairs.