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

Bechoros Daf Samach

MISHNA

- If two animals exited the pen at the same time, they are counted as two. If they were counted as one, the ninth and tenth animals are now somewhat ruined (what he calls "the ninth" is actually the tenth, and what he calls "the tenth" is actually the eleventh).
- If he called the ninth animal to exit "the tenth" and he then called the tenth animal "the ninth" and then called the eleventh animal "the tenth", all three animals have some level of kedusha – the ninth animal is eaten by the owners after it gets a mum, the tenth animal is maaser, and the eleventh is offered as a Shelamim.
    - **R' Meir** says this eleventh animal can make a temurah (it can serve as the basis for temurah). **R' Yehuda** said, can something that is itself temurah create another temurah!? They responded in the name of **R' Meir**, if the eleventh was itself a temurah it would not be offered on the Mizbe'ach!
- If he called the ninth animal to exit "the tenth" and he then called the tenth animal "the tenth" and then called the eleventh animal "the tenth", the eleventh animal does not become kadosh. The rule is, if the designation of "the tenth" was not uprooted from the animal that is truly the tenth, the eleventh animal does not become kadosh.

GEMARA

- **R' Yochanan** said, if one counted pairs (each pair as one and the tenth pair as "the tenth") or he counted in hundreds (each group of 100 as one and the tenth group of 100 as "the tenth"), the tenth of the count is kadosh.
    - **Q:** Does this mean the tenth pair or group of his count or does this mean the tenth animal to exit? **A: R' Mari** says this means that every tenth pair or tenth group of 100 is kadosh, and **R' Kahana** says it means that every tenth animal to exit is kadosh.
        - **Q:** The Mishna said, if two animals exited the pen at the same time, they are counted as two. If they were counted as one, the ninth and tenth animals are now somewhat ruined. Now, according to **R' Mari** this makes sense, because he called the true tenth "the ninth" and the true eleventh "the tenth", and since we follow his count it is messed up. However, according to **R' Kahana**, since we base it on the animals as they actually exit there should be no problem with the animals – the ninth is "the ninth" and the tenth is "the tenth"!? **A: R' Yochanan** said, **R' Kahana** holds that we disregard his count and follow the actual exit of the animals only when he is counting in an improper way (e.g. he counts pairs or groups). However, when he intended to count properly and two exited at the same time and caused him to mess up his count we would not say that we disregard his count.
        - **Q:** A Braisa says, if he counted the animals backwards (he counted "10, 9, 8…"), the tenth one (the one he counted as "one") is kadosh. Now, according to **R' Mari** this doesn't make sense, because he called that animal "one"!? **A: Rava** said, since this is an acceptable way of counting in Persia – where they call the tenth as "one", it becomes kadosh.

KARA LATSHI'I ASIRI V'LA'ASIRI TSHI'I…

- A Braisa says, the basis for all 3 becoming kodesh is the pasuk that says "*v'chol* maaser", which comes to teach that anything that gets called "the tenth" becomes kadosh even if it is not the true tenth. We would think to say that even if the 8th or the 12th are called "the tenth" they should also become kadosh. However, we learn that just as the true tenth "is close to the

tenth", so too only the ones that are close to the tenth become kadosh (i.e. only the 9th and the 11th, but nothing more than that).

- **Q:** A Braisa says that only the 9th ***or*** the 11th can become kadosh, but not both!? **A:** A teacher of Braisos taught in front of **R' Yochanan** that this Braisa is the view of **R' Elazar the son of R' Shimon**, who says that the 11th only becomes kadosh when he was silent regarding the 9th, called the tenth "the ninth", and then called the 11th "the tenth". His reasoning is that he holds like **R' Yehuda** who says that a mistaken maaser count becomes kadosh as temurah, and he holds like his father **R' Shimon** who says that an animal can only serve as the basis for one temurah (and since it served as the basis for the 9th becoming kadosh as temurah it cannot then also serve as the basis for the 11th to become temurah.
- **Rava** said, if two animals exit together when he is up to counting the ninth, then if he called them "the ninth" they are considered to be a mixture of chullin and maaser, because the true tenth becomes kadosh automatically and the ninth was called "the ninth". If he called them "the tenth", it is considered to be the 9th (which will have kedusha) and the 10th mixed together, because he effectively called them both "the tenth". If two animals exit together when he is up to counting the tenth, then if he called them "the tenth" they are considered to be the 10th and 11th mixed together, because he effectively called them both "the tenth". If he called them "the eleventh" they are considered to be a mixture of chullin and maaser, because the true tenth becomes kadosh automatically and the eleventh was called "the eleventh".
    - **Q:** Why does he also need to teach the case of the tenth and eleventh after he already taught the case of the ninth and the tenth? They are essentially the same case!? **A:** He is teaching that whenever they are called "the tenth" simultaneously they both become kadosh even though the designation of "the tenth" was not uprooted from the true tenth animal.
    - **R' Kahana** was repeating the ruling regarding the 10th and the 11th that exited together, that when they were called "the tenth" they both become kadosh. **R' Ashi** asked, the designation of "the tenth" was not uprooted from the true tenth animal, and the Mishna said that the rule is, if the designation of "the tenth" was not uprooted from the animal that is truly the tenth, the eleventh animal does not become kadosh!? **R' Kahana** said, that is when they exit one after the other, but when they exit simultaneously they would both become kadosh. **R' Ashi** asked, how can you say that the rule in the Mishna refers to a case where they exited one after another – the Mishna specifically addresses that case when it says – if he called the ninth animal to exit "the tenth" and he then called the tenth animal "the tenth" and then called the eleventh animal "the tenth", the eleventh animal does not become kadosh!? The rule must be coming to add something, which presumably would be the case of where they exited together and were called "the tenth" together!? **R' Kahana** said, the case meant to be included with the general rule is where the 10th exited without the person saying anything, and the 11th then exited and was called "the tenth". The rule is teaching that the 11th does not become Kadosh, because the designation of "the tenth" was not uprooted from the animal that is truly the tenth. In fact, I can prove from a Braisa that when the tenth and eleventh are called "the tenth" simultaneously they both become kadosh. The Braisa says that if 2 animals exit at the same time when he is up to counting number 10 and he called them both "the tenth" it is considered to be maaser and a shelamim that are mixed together. Now, the designation of "the tenth" was not uprooted from the animal that is truly the tenth, so why does the 11th become kadosh? Rather, it must be that when they were designated simultaneously the 11th becomes kadosh as well! **R' Ashi** said, that is not a proof, because the Braisa may be discussing where one animal stuck out its head first and was called "the eleventh", thereby uprooting its designation as the tenth, and then pulled its head back into the pen and walked out together with another animal.
        - **R' Ashi's** explanation of the Braisa would not follow **Rebbi**, because **Rebbi** says that calling the tenth animal "the eleventh" is not considered to be an uprooting of the designation as the tenth.
            - We can even say that it can follow **Rebbi**. When **Rebbi** says "the eleventh" does not uproot the designation, he means that only where there are many more animals to be counted, because we can then say that "achad asar" means "chad isura" ("one maaser"). However, we are

discussing a case where there are no other animals and therefore we must say that he means “the eleventh” and it is therefore considered to be an uprooting of the designation.