

דף יומי • בכורות • דף ס'

Daf Yomi • The Full Daf • Elucidated Talmud • Navy & Gold Edition • with Rashi

THE SUGYA

In this sugya, the Gemara continues to clarify the precise mechanisms of maaser behemah, specifically exploring how animals are counted and what happens when a mistake occurs during the tithing process. The sugya contrasts our Mishnah with a braisa regarding a case of nineteen lambs, analyzing whether remaining animals combine for a future tithing period or become exempt completely depending on the setup of the pen's openings and the nature of the count. The Gemara discusses different modes of counting, such as counting pair by pair, counting backwards, or counting according to various verbal designations.

Additionally, the sugya delves into the classic Mishnah detailing the halachos when the owner misnames the animals around the tenth—calling the ninth "tenth," the tenth "ninth," and the eleventh "tenth." The Gemara presents the dispute between Rabbi Meir and Rabbi Yehuda regarding the exact status of the eleventh animal, whether it functions as a shelamim or a temurah, and derives the source from the pesukim for why specifically the animals adjacent to the tenth are sanctified through the owner's error.

All introductions, summaries, and contextual notes are the editor's commentary and are not part of the original text.

עמוד א' DAF 60A

משנה MISHNAH

MISHNAH

לא יאמר:

He may not say:

MISHNAH

אברור עשרה ואטול מהן אחד והשאר פטורים,

"I will select ten animals from the flock and take one of them as animal tithe and the remainder of the flock will be exempt" from tithes.

MISHNAH

אלא כונסן לדיר, ומוציא עשרה, ונוטל מהן אחד,

Rather, he must gather them into the pen, and remove ten of them through the opening, and take one of them as animal tithe,

MISHNAH

והשאר מצטרפין לגורן אחר.

and the rest combine with animals born later for another tithing period.

גְּמָרָא GEMARA

QUESTION

וְהִתְנַחֵא:

The Gemara asks: **But isn't it taught in a braisa:**

BRAISA

תִּשְׁעָה עֶשְׂרֵי טְלָאִים,

If a person has **nineteen lambs**,

BRAISA

לֹא יֹאמַר: אֲבָרוּר עֲשָׂרָה וְאֶטּוּל מֵהֶן אֶחָד, וְהִשְׁאָר פְּטוּרִין,

he may not say: “I will select ten and take one of them as maaser, and the rest are exempt,”

BRAISA

אֶלָּא כּוֹנֵסֵן לְדִיר, וּמוֹצִיא עֲשָׂרָה וְנוֹטֵל מֵהֶן אֶחָד,

rather he must gather them into the pen, and remove ten and take one of them,

QUESTION

וְהִשְׁאָר פְּטוּרִין.

and the remainder are exempt completely from tithing, and do not combine for another tithing season! Why then does our Mishnah say they combine?

ANSWER

תַּרְגֻּמָּה רַב הוּנָא בַּר סְחוּרָה קָמִיה דְּרַבָּא בְּרִיגָלָא:

Rav Huna bar Sehora explained this braisa before Rava at the time of the festival discourse:

EXPLANATION

בְּדִיר שֵׁישׁ לוֹ שְׁנֵי פִתְחִים עֶסְקִינֵן,

We are dealing with a pen that has two openings,

EXPLANATION

וַיֵּצְאוּ תִשְׁעָה בְּפֶתַח זֶה וְתִשְׁעָה בְּפֶתַח זֶה,

and nine lambs went out through this opening, and nine lambs went out through that opening,

EXPLANATION

דִּמְאִיהֶן מִדִּקְזִי לְהִכָּא וּלְהִכָּא.

so **that this last** nineteenth lamb remaining inside **is fit** to combine with the nine **here or** with the nine **there**. Since all eighteen animals were part of a count fit to reach ten, all nineteen become exempt.

OBJECTION

וְלִישְׁנֵי לֵיהּ: כְּגוֹן שֶׁמֶנֶה תִּשְׁעָה,

The Gemara asks: **And let him answer** instead that the braisa speaks of a case **where he counted nine** lambs,

OBJECTION

וְכִי מֵטָא עֲשָׂרָה קָרִי "חד" מְרִישָׁא!

and when he reached the tenth, he called it "one" and began counting **from the beginning!** So only the nineteenth became the tenth animal counted, exempting the rest.

RESOLUTION

קָסֶבֶר: עֲשִׂירִי מֵאֵלּוּ קָדוּשׁ.

The Gemara answers: Rav Huna bar Sehora **holds** that **the tenth animal is sanctified automatically**, regardless of what name the owner calls it.

OBJECTION

וְלִישְׁנֵי לֵיהּ בְּגוֹרָן, וּמִנְאָן זִוגוֹת זִוגוֹת!

The Gemara asks: **And let him answer** that it was at the designated time of **the tithing period**, but he counted them pair by **pair!** That way the nineteenth lamb became designated as the tenth pair, thereby exempting all.

RESOLUTION

קָסֶבֶר: עֲשִׂירִי לְמִנְיָן בְּהֻמּוֹת הוּא קָדוּשׁ.

The Gemara answers: He **holds** that **the tenth animal according to the actual count of animals is sanctified**, not according to his verbal designation.

STATEMENT

אָמַר רַב נַחֲמָן בַּר יִצְחָק:

Rav Nachman bar Yitzchak said:

STATEMENT

זְכָאִי אִימִיה דְּרַב הוּנָא בַּר סַחֲוָרָה, דְּשִׁנִּי לֵיהּ שְׂמֵעָתָא בְּרִיגָלָא כְּשִׂמְעָתֶיהּ.

Meritorious is the mother of Rav Huna bar Sehora, who explained the halachah before Rava during the festival discourse in accordance with Rava's own halachic opinion!

מִשְׁנָה MISHNAH

MISHNAH

מִתְנִי'

MISHNAH:

MISHNAH

יֵצְאוּ שְׁנַיִם כְּאַחַת —

If **two** animals **came out as one**,

MISHNAH

מוֹנֶה אוֹתָם שְׁנַיִם שְׁנַיִם,

he counts them as two by two.

MISHNAH

מִנָּאן אֶחָד —

If he counted them as one,

MISHNAH

תְּשִׁיעִי וְעֶשְׂרִי מְקוּלָקְלִין.

the ninth and the tenth are spoiled in their status.

MISHNAH

קָרָא לְתִשְׁעִי "עֶשְׂרִי", וְלָעֶשְׂרִי "תְּשִׁיעִי", וְלָאֶחָד עֶשֶׂר "עֶשְׂרִי" —

If he called the ninth "tenth", and the tenth "ninth", and the eleventh "tenth",

MISHNAH

שְׁלֹשָׁתָן מְקוּדָּשִׁין:

all three of them are sanctified:

MISHNAH

הַתְּשִׁיעִי נֹאכָל בְּמוֹמוֹ,

The ninth is eaten when it receives a blemish;

MISHNAH

וְהָעֶשְׂרִי מַעֲשֵׂר,

and the tenth is animal tithe;

MISHNAH

וְאֶחָד עֶשֶׂר קָרֵב שְׁלָמִים וְעוֹשָׂה תְּמוּרָה,

and the eleventh is sacrificed as a shelamim offering, and it creates a substitute if exchanged,

MISHNAH

דְּבָרֵי רַבִּי מֵאִיר.

these are the words of Rabbi Meir.

MISHNAH

אָמַר רַבִּי יְהוּדָה:

Rabbi Yehuda said:

MISHNAH

וְכִי יֵשׁ תְּמוּרָה עוֹשֶׂה תְּמוּרָה?

Is there a substitute that creates another substitute? Since the eleventh is only holy as a substitute for maaser, it cannot make another temurah!

MISHNAH

אָמְרוּ מִשּׁוֹם רַבִּי מֵאִיר:

They said in the name of Rabbi Meir:

MISHNAH

אֵילּוּ הָיָה תְּמוּרָה — לֹא הָיָה קָרֵב.

If it were merely a substitute, it would not be offered on the Mizbeach, for a temurah of maaser is not offered. Since it is brought as a shelamim, it creates a temurah.

MISHNAH

קָרָא לְתִשְׁעֵי "עֲשִׂירִי", וְלָעֶשְׂרִי "עֲשִׂירִי", וְלֶאֱחָד עֶשֶׂר "עֲשִׂירִי" —

If he called the ninth "tenth", and the tenth "tenth", and the eleventh "tenth",

MISHNAH

אֵין אֶחָד עֶשֶׂר מְקוּדָּשׁ.

the eleventh is not sanctified.

MISHNAH

זֶה הַכָּלָל:

This is the general rule:

MISHNAH

כָּל שֶׁלֹא נִעְקַר שֵׁם עֲשִׂירִי מִמֶּנּוּ,

Whenever the name "tenth" was not removed from the tenth animal,

MISHNAH

אֵין אֶחָד עֶשֶׂר מְקוּדָּשׁ.

the eleventh is not sanctified.

GEMARA

גמ'

GEMARA:

STATEMENT

אמר רבי יוחנן:

Rabbi Yochanan said:

STATEMENT

מנאן זוגות זוגות, קינטריין קינטריין —

If he counted them pair by pair, or hundred by hundred,

STATEMENT

עשירי למנינו הוא קדוש.

the tenth according to his count is sanctified.

QUESTION

”למנינו” מאי?

The Gemara asks: What does “according to his count” mean?

ANSWER

רב מארי אמר: למנין ש'ל' הוא קדוש,

Rav Mari said: It is sanctified according to his verbal count, meaning whichever pair he designates as “ten” becomes holy.

ANSWER

רב כהנא אמר: למנין בהמות הוא קדוש.

Rav Kahana said: It is sanctified according to the actual count of the animals, so the tenth single animal becomes holy.

OBJECTION

תנן:

The Gemara challenges: We learned in our Mishnah:

משנה MISHNAH

MISHNAH

ז'אין שנים כאחת — מונה אותן שנים שנים.

If two came out as one, he counts them two by two.

MISHNAH

מִנָּחַן אֶחָד — תְּשִׁיעִי וְעֶשְׂרִי מְקוּלָקְלִין.

If he counted them as one, the ninth and tenth are spoiled.

גְּמָרָא GEMARA

PROOF

בְּשָׁלְמָא לְמֵאן דְּאָמַר: לְמִנְיָן שְׁלוּ הוּא קְדוֹשׁ,

Granted, according to the one who says it is sanctified according to his verbal count,

PROOF

מִשּׁוּם הֵכִי הוּוּ תְּשִׁיעִי וְעֶשְׂרִי מְקוּלָקְלִין,

that is why the ninth and tenth are spoiled,

PROOF

וְלַעֲשִׂירִי קָא קָרִי לִיהּ "תְּשִׁיעִי", וְלֶאֱחָד עָשָׂר "עֶשְׂרִי".

for he called the tenth animal "ninth", and the eleventh animal "tenth".

OBJECTION

אֲלֵא לְמֵאן דְּאָמַר: לְמִנְיָן בְּהֻמּוֹת הוּא קְדוֹשׁ,

But according to the one who says it is sanctified according to the actual count of animals,

OBJECTION

לְתְּשִׁיעִי "תְּשִׁיעִי" קָא קָרִי לִיהּ, וְלַעֲשִׂירִי "עֶשְׂרִי" קָא קָרִי לִיהּ!

he called the ninth animal "ninth", and he called the tenth animal "tenth"! Why then should they be spoiled?

RESOLUTION

אָמַר לָהּ רַבִּי יוֹחָנָן:

The Gemara answers: Rabbi Yochanan could say to you:

EXPLANATION

כִּי אֲמִינָא אָנָּא — הֵיכִי דְּאִיכְוִין לְאַפּוֹקֵי זוגות זוגות,

When I stated my rule, it was where he intended to bring them out pair by pair,

EXPLANATION

הֵיכֵא דְּנִפְקָא מִמִּילָא — לָא.

but where they emerged on their own mistakenly, no, I did not say that.

PROOF

תא שמע:

Come and hear a proof from a braisa:

BRAISA

מנאז למפרע — עשירי שבמנין הוא קדוש.

If he counted them backwards, the tenth in the count is sanctified.

PROOF

בשלמא למאן דאמר למנין בהמות הוא קדוש — שפיר,

Granted, according to the one who says it is sanctified according to the actual count of animals, it works well,

OBJECTION

אלא למאן דאמר למנין שלו הוא קדוש, עשירי "חד" קרי ליה!

but according to the one who says it is sanctified according to his verbal count, he called the tenth animal "one"! How can it become holy?

RESOLUTION

אמר רבא: הואיל ואיתיה במנינא פרסא, דקרו לעשרה "חד".

Rava said: Since it exists in the Persian way of counting, where they call the number ten "one".

עמוד ב' DAF 60B

משנה MISHNAH

MISHNAH

קרא לתשיעי "עשירי", ולעשירי "תשיעי", ולאחד עשר "עשירי".

We learned in our Mishnah: If he called the ninth animal "tenth", and the tenth animal "ninth", and the eleventh animal "tenth", all three are sanctified.

גמרא GEMARA

BRAISA

תני רבנן:

The Rabbis taught in a Braisa:

QUESTION

מִנֵּי שָׂאֵם קָרָא לַתְּשִׁיעִי "עֲשִׂירִי", וְלַעֲשִׂירִי "תְּשִׁיעִי", וְלֹא־אֶחָד עֶשֶׂר "עֲשִׂירִי", שֶׁשְּׁלֹשָׁתָן מְקוֹדָשִׁין?

From where in the Torah do we know that if he called the ninth animal "tenth", and the tenth animal "ninth", and the eleventh animal "tenth", that all three of them are sanctified?

PROOF

תְּלִמּוּד לֹא־מֵרִיב: "וְכָל מַעֲשֶׂר בְּקָר וּבְצֹאן כָּל אֲשֶׁר יַעֲבֹר תַּחַת הַשֶּׁבֶט הָעֲשִׂירִי יִהְיֶה קֹדֶשׁ",

The verse states: "And all tithe of cattle or sheep, whatever passes under the rod, the tenth shall be holy to Hashem."

QUESTION

יָכוֹל שֶׁאֲנִי מְרַבֵּה אֶף שְׁמִינִי וּשְׁנַיִם עֶשֶׂר?

Now, I might have thought that I should include even the eighth animal or the twelfth animal if he mistakenly called them "tenth"?

ANSWER

אָמַרְתָּ: הוּאֵיל וְהוּא קֹדֶשׁ, וְטְעוּתוֹ מִתְקַדְּשֶׁת, מָה הוּא אִינוֹ מְקוֹדֵשׁ אֶלָּא בְּסֻמוֹ, אֶף טְעוּתוֹ אֵינָה מִתְקַדְּשֶׁת אֶלָּא בְּסֻמוֹ.

You say in answer: Since it, the tenth animal itself, is holy, and his mistake is also sanctified, just as it is not sanctified except when it is adjacent to the ninth and eleventh—meaning it is the actual tenth—so too, his mistake is not sanctified except when it is adjacent to the tenth, namely the ninth and the eleventh.

OBJECTION

וְהִתְנַאי: מָה הוּא מְיֻחָד, אֶף טְעוּתוֹ מְיֻחָדִית!

The Gemara asks: But isn't it taught in another Braisa: Just as it, the actual tenth, is unique as a single animal, so too, his mistake is unique—meaning only one mistaken animal becomes holy, but not both the ninth and eleventh together!

STATEMENT

תַּנְיָא תַּנָּא קַמִּיה דְּרַבִּי יוֹחָנָן:

A Tanna recited this Braisa before Rabbi Yochanan,

EXPLANATION

הָא מִנֵּי? רַבִּי אֶלְעָזָר בְּרַבִּי שְׁמַעוֹן הִיא,

and Rabbi Yochanan explained: Whose opinion is this? It is the view of Rabbi Elazar b'Rabbi Shimon,

BRAISA

דְּתַנָּיָא: רַבִּי אֶלְעָזָר בְּרַבִּי שְׁמַעוֹן אָמַר: לְעוֹלָם אֵין אֶחָד עֶשֶׂר קֹדֶשׁ עַד שִׁישְׁתּוֹק בְּתְשִׁיעִי, וְיִקְרָא לַעֲשִׂירִי "תְּשִׁיעִי", וְלֹא־אֶחָד עֶשֶׂר "עֲשִׂירִי".

as it is taught in a Braisa: Rabbi Elazar b'Rabbi Shimon says: The eleventh is never sanctified unless he remains silent at the ninth, and he calls the tenth "ninth", and the eleventh "tenth". But if he had already called the ninth "tenth", the eleventh

cannot become holy.

EXPLANATION

סֵבֵר לָהּ כְּרַבִּי יְהוּדָה, דָּאָמַר: טְעוּת מַעֲשֵׂר תְּמוּרָה הִיא,

The Gemara clarifies: **He holds like Rabbi Yehuda, who said: A mistake in tithes is considered a tmurah**—an exchange.

EXPLANATION

וְסֵבֵר לָהּ כְּאָבוֹהָ, דָּאָמַר: אֵין מִימַר חוּזֵר וּמִימַר.

And he holds like his father, Rabbi Shimon, who said: One who exchanges cannot turn around and exchange again the same animal. Thus, once the ninth animal became a tmurah by being called "tenth", no second animal can become a tmurah for it.

STATEMENT

אָמַר רַבָּא: יֵצְאוּ שְׁנַיִם בְּתַשְׁיַעִי, קִרְאָן "תַּשְׁיַעִי" — עֲשִׂירֵי וְחוּלִין מְעֻרְבִין זֶה בָּזָה,

Rava said: If two animals emerged as the ninth, and he called them both "ninth", then a tenth and non-sacred animal are mixed up with one another.

EXPLANATION

עֲשִׂירֵי מֵאֵלּוּ קָדוֹשׁ, לְתַשְׁיַעִי "תַּשְׁיַעִי" קָא קָרִי לִיהּ.

Why? **The tenth becomes holy on its own accord**—since one of these two is the actual tenth animal—and **to the ninth animal, he called it "ninth"**, so no mistake was made to sanctify it. But since we cannot tell which is which, they must both graze.

STATEMENT

קִרְאָן "עֲשִׂירֵי", עֲשִׂירֵי וְתַשְׁיַעִי מְעֻרְבִין זֶה בָּזָה.

If he called them both "tenth", a tenth and a ninth are mixed up with one another.

EXPLANATION

מַאי טַעְמָא? "עֲשִׂירֵי" קָא קָרִי לָהּ לְתַרְוּיָהּ.

What is the reason? He called both of them "tenth". The real tenth is sanctified automatically, and the ninth is sanctified because he called it "tenth".

STATEMENT

יֵצְאוּ שְׁנַיִם בְּעֲשִׂירֵי וּקִרְאָן "עֲשִׂירֵי", עֲשִׂירֵי וְאַחַד עָשָׂר מְעֻרְבִין זֶה בָּזָה.

If **two emerged as the tenth**, and he called them both "tenth", a tenth and an eleventh are mixed up with one another. The tenth is holy of itself, and the eleventh is holy because it was called "tenth".

STATEMENT

קִרְאָן "אַחַד עָשָׂר", עֲשִׂירֵי וְחוּלִין מְעֻרְבִין זֶה בָּזָה.

If he called them both "eleventh", a tenth and a non-sacred animal are mixed up with one another.

QUESTION

הָא תוּ לָמָּה לִי? הִינּוּ הֵךְ!

The Gemara asks: **Why do I need this extra** case where two emerged as the tenth? **It is identical to that** first case where two emerged as the ninth!

ANSWER

הָא קָא מְשַׁמַּע לֵן: דְּכָל בֵּית אַחַת תִּרְוִיחִיהוּ קָא קִדְּשִׁי, וְאַף עַל גַּב דְּלֹא נִעְקַר שֵׁם "עֲשִׂירִי" הֵימְנוּ.

The Gemara answers: **This comes to teach us: That whenever** two come out at once, both of them become sanctified, **even though the name "tenth" was not removed from it**, the real tenth animal.

STATEMENT

יְתִיב רַב כְּהֵנָּא וְקָאָמַר לִיהּ לָהּא שְׁמַעְתָּא,

Rav Kahana sat and recited this teaching.

OBJECTION

אָמַר לִיהּ רַב אָשִׁי לְרַב כְּהֵנָּא: וְהֵלֹא לֹא נִעְקַר שֵׁם "עֲשִׂירִי" הֵימְנוּ, וְתַנּוּן זֶה הִכָּלָל: כָּל זְמַן שֶׁלֹּא נִעְקַר שֵׁם "עֲשִׂירִי" הֵימְנוּ — אֵין אֶחָד עֶשֶׂר מְקוּדָּשׁ!

Rav Ashi said to Rav Kahana: But wasn't the name "tenth" not removed from it? And we learned in our Mishnah: This is the general rule: As long as the name "tenth" was not removed from it, the eleventh is not sanctified!

RESOLUTION

הֵינִי מֵיִלִּי בְּזֶה אַחֵר זֶה, אֲבָל בְּבֵית אַחַת — תִּרְוִיחִיהוּ קָא קִדְּשִׁי.

Rav Kahana replied: These words apply only when they come out one after another, but when they emerge at once, both of them become sanctified.

OBJECTION

זֶה אַחֵר זֶה — בְּהִדְּיָא קִתְּנִי לָהּ: קָרָא לְתַשְׁיַעֲי "עֲשִׂירִי", וְלַעֲשִׂירִי "עֲשִׂירִי", וְלֹא־אֶחָד עֶשֶׂר "עֲשִׂירִי" — אֵין אֶחָד עֶשֶׂר מְקוּדָּשׁ.

Rav Ashi objects: Regarding coming out one after another, the Mishnah explicitly teaches it: If he called the ninth "tenth", and the tenth "tenth", and the eleventh "tenth", the eleventh is not sanctified!

QUESTION

"זֶה הִכָּלָל" לְאִיתוּיִי מֵאִי? לָאוּ לְאִיתוּיִי בְּבֵית אַחַת?

If so, what does "This is the general rule" come to include? Does it not come to include even when they emerge at once, to teach that the eleventh is not holy?

RESOLUTION

לָא, לְאִיתוּיִי יֵצֵא עֲשִׂירִי וְלֹא דִבֵּר, דִּהָא לֹא נִעְקַר שֵׁם "עֲשִׂירִי" הֵימְנוּ.

Rav Kahana answers: No, it comes to include a case where the tenth came out and he did not speak at all, for the name "tenth" was not removed from it, so calling the eleventh "tenth" does nothing.

PROOF

דאי לא תימא הכי, הא דתנא: יצאו שנים בעשרי, ולא קדם אחד מהן את חברו, וקראן "עשרי"
— עשרי ואחד עשר מעורבין זה בזה,

For if you do not say so, that which is taught in a Braisa: If two emerged at the tenth, and neither one preceded its fellow, and he called them "tenth", a tenth and an eleventh are mixed up with one another—

QUESTION

והלא לא נעקר שם עשרי הימנו!

wasn't the name "tenth" not removed from it?

ANSWER

א לא לאו משום דאמרינן: כל בבת אחת תרנייהו קא קדשי.

Rather, is it not because we say: Whenever they emerge at once, both of them become sanctified!

REFUTATION

אי משום הא לא איריא, הכא במאי עסקינן? דקדים חד מינייהו ואפיק לרישיה, וקרייה "אחד עשר", וחדר איערוב ונפוק בהדי, וקרינהו "עשרי", דהא נעקר שם עשרי הימנו.

Rav Ashi rejects this proof: If because of that, there is no proof. What are we dealing with here? Where one of them preceded the other and stuck out its head, and he called it "eleventh", and then they got mixed up and came out together, and he called them "tenth", for the name "tenth" was indeed removed from it when he mistakenly called the real tenth "eleventh".

OBJECTION

והא "לא קדם" קתני!

The Gemara asks: But it teaches: "and neither preceded" its fellow!

RESOLUTION

מאי "לא קדם"? דהדר איערוב.

Rav Ashi answers: What does "neither preceded" mean? That they then mixed up again so they came out fully at the same time.

OBJECTION

ובמאן? דלא כרבי, דאי רבי — האמר: "אחד עשר" לא הוי עקירה!

The Gemara asks: And like whom is this explanation? Not like Rabbi, for if it were Rabbi, doesn't he say that calling it "eleventh" is not a removal of the name "tenth"?

RESOLUTION

אפילו תימא רבי, כי אמר רבי היכא דאית ליה בהמות טובא, דאמרינן: חד עישורא קאמר, הכא דלית ליה בהמות טפי.

The Gemara resolves: **You may even say it follows Rabbi. When Rabbi said** that calling it "eleventh" does not remove the name "tenth", that is **where he has many animals** left in the pen, **for we say: He was just naming another set of ten.** Here, however, it is a case **where he has no more animals** left.

QUESTION

מאי רבי?

The Gemara asks: **What is** this statement of **Rabbi**?

BRAISA

דְּתַנְיָא: קָרָא לְעֶשְׂרִי "אַחַד עָשָׂר", וְלֹא אֶחָד עָשָׂר "עֶשְׂרִי" — אֵין אֶחָד עָשָׂר קָדוֹשׁ, דְּבָרֵי רַבִּי.

As it is taught in a Braisa: If he called the tenth "eleventh", and the eleventh "tenth", the eleventh is not sanctified; these are the words of Rabbi.

BRAISA

רַבִּי יוֹסִי בְּרַבִּי יְהוּדָה אוֹמֵר: אֶחָד עָשָׂר קָדוֹשׁ.

Rabbi Yose b'Rabbi Yehuda says: The eleventh is sanctified.

BRAISA

כָּלֵל אָמַר רַבִּי: כָּל זֶמֶן שֶׁלֹּא נִעְקַר שֵׁם עֶשְׂרִי הֵימָּנוּ — אֵין אֶחָד עָשָׂר קָדוֹשׁ.

Rabbi stated a general rule: As long as the name "tenth" was not removed from it, the eleventh is not sanctified.

EXPLANATION

אָמַר רַבָּא: הֵכָא בְּמַאי עֲסָקִינָן? כְּגוֹן דְּאִית לֵיהּ בְּהֵמוֹת טוּבָא, דְּאִמְרִינָן: חַד עִשׂוּרָא קֶאָמַר.

Rava said: Where are we dealing here in Rabbi's view? For example, where he has many animals left in the pen, so we say: He was just naming another group of ten when he said "eleventh".

STATEMENT

יֵצְאוּ שְׁנַיִם בְּעֶשְׂרִי, תְּנִי חֲדָא: יָרְעוּ, וְתַנְיָא אֵידֶה: יִקְרִיבוּ, וְתַנְיָא אֵידֶה: יָמוּתוּ.

The Gemara notes: If **two** emerged as the tenth, **one** Braisa taught: They shall graze until getting a blemish. And another Braisa is taught: They shall be sacrificed. And another Braisa is taught: They shall die.

RESOLUTION

לֹא קִשְׁיָא, הָא דְּתַנְיָא יָרְעוּ — רַבְּנָן הִיא, דְּאִמְרִי: אֵין מְבִיאִין קֳדָשִׁים לְבֵית הַפֶּסוּל"

The Gemara resolves: **This is not difficult: That which is taught, "they shall graze", is according to the Rabbis, who say: We do not bring holy offerings to a place of disqualification** by offering an uncertain sacrifice.

SUMMARY

The Gemara resolves a contradiction between our Mishnah and a braisa concerning nineteen lambs by establishing Rav Huna bar Sehora's explanation of a pen with two exits, while analyzing various opinions on whether holiness depends on the actual animal count or the owner's verbal designation. It then addresses the halachos of counting pairs, counting backwards, and

animals exiting simultaneously. Finally, the sugya expounds the Tannaitic source deriving that when an owner mistakenly calls the ninth or eleventh animal "tenth," only those animals directly adjacent to the true tenth are sanctified alongside it.

למעשה WHAT TO TAKE HOME

The sugya deals with the unique mechanism of Maaser Behemah, where even when a person makes a mistake in his counting and calls the ninth animal "tenth," the Torah gives weight to his words and sanctifies that ninth beast. But the Gemara brings down a fundamental principle: if the true tenth animal came out and he properly called it "tenth," then the name of "tenth" was never uprooted from its rightful place. And whenever the true tenth holds its position, a mistake made on the eleventh animal cannot create kedushah.

Lichoira, this speaks right to our daily avodah. In life, we all make missteps and wrong calls. We misjudge situations, we call things by the wrong name, and we panic thinking we blew the whole setup. But the Tanna is telling us a deeply comforting sevara: so long as you do not uproot the real truth from its place, so long as the emes remains anchored, a stray error cannot distort your entire world. A mistake only takes over when the true foundation is completely displaced.

In our day-to-day Yiddishkeit, we have to keep the core solid. A Yid might mess up, have a weak moment, or make a poor calculation in his business or personal life. Mimeila, the yetzer hara comes and tries to convince him that everything is ruined. But if your ikkar stays firm, if your emunah, your davening, and your commitment to Hashem's emes remain untouched, the mistake stays a contained error, not a total ruin.

Today, if you slip up or make a mistake in your daily routine, do not let it throw off your entire day. Hold fast to your core truth, give Hashem a heartfelt Mincha, and carry on without letting the error uproot what is truly kadosh.