Bekhorot 60

Daf Yomi · Tuesday, November 17, 2026 · ז׳ כסלו תשפ״ז · Covers 60a (Mishnah on two animals that went out at once) through 60b (two that went out tenth: graze, be offered, or die)

Summary

Bekhorot 60 presents the last Mishnah of the tractate. If two animals go out at once, they are counted as two; if counted as one, the ninth and tenth are spoiled. If one calls the ninth "tenth," the tenth "ninth," and the eleventh "tenth," all three are holy: the ninth is eaten once blemished, the tenth is tithe, and the eleventh is offered as a peace offering and makes a substitute, according to R. Meir. R. Yehuda objects that a substitute cannot make a substitute, and the Mishnah's general rule is that the eleventh is holy only if the name "tenth" was removed from the real tenth.

R. Yochanan rules that if one counts in pairs or hundreds, the tenth is holy by its count, and Rav Mari and Rav Kahana disagree whether that means the owner's count or the count of animals. A baraita derives that the ninth and eleventh become holy through mistaken naming, but only next to the tenth, and R. Elazar son of R. Shimon holds that only one mistake can take effect. Rava rules on two animals that went out together as ninth or as tenth, and Rav Ashi challenges Rav Kahana's report of it from the Mishnah's general rule. The Gemara then addresses Rabbi's view that calling the tenth "eleventh" is not a removal, and three baraitot that say two animals that went out tenth graze, are offered, or die.

Detailed Summary

1. Mishnah: mistakes in counting 60a

The preceding lines of 60a complete Rav Huna bar Sechora's explanation of the nineteen lambs (summary of Bekhorot 59).

MISHNAH (BEKHOROT 60a)

יצאו שנים כאחת, מונה אותם שנים שנים. מנאן אחד, תשיעי ועשירי מקולקלין. קרא לתשיעי עשירי ולעשירי תשיעי ולאחד עשר עשירי, שלשתן מקודשין: התשיעי נאכל במומו, והעשירי מעשר, ואחד עשר קרב שלמים ועושה תמורה, דברי ר' מאיר. א"ר יהודה: וכי יש תמורה עושה תמורה? אמרו משום ר"מ: אילו היה תמורה לא היה קרב. קרא לתשיעי עשירי ולעשירי עשירי ולאחד עשר עשירי, אין אחד עשר מקודש. זה הכלל: כל שלא נעקר שם עשירי ממנו, אין אחד עשר מקודש.

If two went out at once, he counts them two by two. If he counted them as one, the ninth and tenth are spoiled. If he called the ninth "tenth," the tenth "ninth," and the eleventh "tenth," all three are holy: the ninth is eaten in its blemish, the tenth is tithe, and the eleventh is offered as a peace offering and makes a substitute; these are the words of R. Meir. R. Yehuda said: can a substitute make a substitute (Rashi: the eleventh called "tenth" is a substitute for the tithe, and a substitute's substitute is not holy)? They said in the name of R. Meir: were it a substitute, it would not be offered (Rashi: the substitute of tithe is not offered; since it is offered as a peace offering, it is a first consecration). If he called the ninth "tenth," the tenth "tenth," and the eleventh "tenth," the eleventh is not holy. This is the rule: whenever the name "tenth" was not removed from the tenth itself, the eleventh is not holy.

Tosafot – ד"ה יצאו שנים כאחד מונה אותן שנים ואם מנאן אחד תשיעי ועשירי מקולקלין

CLARIFICATION. Rashi explains: two went out at once at six or seven, and he counted them as one, so he called the true tenth "ninth" and the eleventh "tenth." Although below one who calls the tenth "ninth" and the eleventh "tenth" makes the tenth tithe and the eleventh a peace offering, here they are spoiled because he counted two that went out together as one. It is uncertain whether counting them as one makes them one, so the one called ninth is possibly ninth and possibly tenth, and the one called tenth is possibly tenth and possibly holy for offering.

WHY THIS MATTERS. The doubt comes from the counting error, not from the naming.

2. Counting in pairs 60a

R. YOCHANAN. R. Yochanan said: if he counted them in pairs, or in hundreds (Rashi: eight hundreds at a time), the tenth by its count is holy. What is "by its count"? Rav Mari said: by his own count it is holy (Rashi: after he counted nine hundreds, the tenth hundred is holy). Rav Kahana said: by the count of animals it is holy (Rashi: once he counted five pairs, which are ten animals, one is immediately tithe).

FROM THE MISHNAH. We learned: "if two went out at once, he counts them two by two; if he counted them as one, the ninth and tenth are spoiled." Granted for the one who says it is holy by his own count, so the ninth and tenth are spoiled, since he called the tenth "ninth" and the eleventh "tenth." But for the one who says it is holy by the count of animals, he called the ninth "ninth" and the tenth "tenth"! R. Yochanan can tell you: I said so where he intended to bring them out in pairs; where they went out on their own, no.

COUNTING BACKWARD. Come and hear: if he counted them backward, the tenth in the count is holy (Rashi: the first that went out he called "ten," and so on down to "one," which is holy). Granted for the one who says the count of animals; but for the one who says his own count, he called the tenth "one"! Rava said: since it is in the Persian count, where they call ten "one."

3. The mistake is holy only next to the tenth 60b

THE SOURCE. "If he called the ninth 'tenth,' the tenth 'ninth,' and the eleventh 'tenth'..." The Sages taught: whence that all three are holy? The verse says "and all the tithe of the herd and flock, all that passes under the rod, the tenth shall be holy" (Vayikra 27:32; Rashi: both the one he called tenth and the one that was tenth by count). One might think I include even the eighth and the twelfth. You said: since it is holy and its mistake becomes holy, just as it is holy only next to itself, so its mistake becomes holy only next to it.

Rashi – ד"ה אף טעותו

THE ISSUE. Which mistaken names take effect?

RASHI'S EXPLANATION. A mistaken "tenth" is holy only if the error was on an animal next to the real tithe, such as the ninth and the eleventh, one before it and one after.

WHY IT MATTERS. The eighth or twelfth called "tenth" remains ordinary.

ONE MISTAKE ONLY. But it was taught: just as it is unique, so its mistake is unique (Rashi: if he erred with both the ninth and the eleventh, only one would be holy). A Tanna recited before R. Yochanan: this is R. Elazar son of R. Shimon, as it was taught: R. Elazar son of R. Shimon says, the eleventh is never holy unless he was silent at the ninth, called the tenth "ninth," and the eleventh "tenth." He holds like R. Yehuda that a mistaken tithe is a substitute, and like his father that one may not make a substitute again after a substitute.

Tosafot – ד"ה עד שישתוק בתשיעי (אלא שלא קראו עשירי לה)

CLARIFICATION. This can be understood in two ways. "Silent" may not be precise, meaning only that he did not call the ninth "tenth," since two mistakes do not both become holy. Alternatively, if he called the ninth "ninth," then calling the tenth "ninth" is no longer a mistake about the tenth; it is as though he called it "tenth," and the name was not removed. On this reading, "silent" is precise.

WHY THIS MATTERS. The second reading resolves a difficulty later in the sugya.

4. Two that went out together 60b

NINTH. Rava said: if two went out at the ninth and he called them "ninth" and "tenth," tithe and ordinary are mixed together. The tenth is holy by itself, and he called the ninth "ninth" (Rashi: they are eaten only once blemished, and one who shears or works one of them does not receive lashes, since it may be ordinary). If he called them both "tenth," tenth and ninth are mixed, since he called both of them "tenth."

TENTH. If two went out at the tenth and he called them both "tenth," the tenth and eleventh are mixed (Rashi: both are offered and eaten with the stricter rules of a peace offering). If he called them "eleventh" and "tenth," tithe and ordinary are mixed.

WHY REPEAT? Why is this needed? It is the same! It teaches that whenever they are at once, both become holy, even though the name "tenth" was not removed from the tenth.

Rashi – ד"ה בב"א

THE ISSUE. Why do both become holy at once?

RASHI'S EXPLANATION. He called the name "tenth" on the tenth and the eleventh at the same time. Although the name was not removed from the tenth, since he called it "tenth" too, both become holy.

WHY IT MATTERS. Simultaneous naming is an exception to the Mishnah's general rule.

5. Rav Ashi's challenge 60b

THE CHALLENGE. Rav Kahana sat and stated this teaching. Rav Ashi said to Rav Kahana: but the name "tenth" was not removed from it, and we learned: "this is the rule: whenever the name 'tenth' was not removed from it, the eleventh is not holy"! That applies one after the other; but at once, both become holy.

ONE AFTER THE OTHER. One after the other is taught explicitly: "if he called the ninth 'tenth,' the tenth 'tenth,' and the eleventh 'tenth,' the eleventh is not holy." What does "this is the rule" add? Is it not to add the case of "at once"? No; it adds where the tenth went out and he said nothing, since the name "tenth" was not removed from it (Rashi: silence is not a removal unless he explicitly called it "ninth").

A BARAITA. For if you do not say so, what of the baraita: if two went out at the tenth, neither preceded the other, and he called them both "tenth," the tenth and eleventh are mixed. But the name "tenth" was not removed from it! Is it not because we say that at once both become holy? That is no proof: here we deal with a case where one of them went ahead and put out its head, and he called it "eleventh," and then they mixed again and went out together and he called them "tenth," so the name was removed from it. But it says "neither preceded"! What is "neither preceded"? That they mixed again.

6. Rabbi's view 60b

NOT LIKE RABBI? According to whom is this? Not according to Rabbi, for Rabbi says "eleventh" is not a removal. You may even say it is Rabbi: Rabbi said so where the owner has many animals, since we say he means "the first tithing"; here he does not have more animals.

Rashi – ד"ה דאית ליה בהמות טובא

THE ISSUE. Why would "eleventh" not remove the name?

RASHI'S EXPLANATION. If he has many animals to tithe, when he counts the first ten and calls the tenth "eleventh," one can say he meant "one tithe," that is, this is the first tithing. But where he has only eleven to fifteen, people do not speak that way, so he meant "eleventh" literally and removed the name.

WHY IT MATTERS. The meaning of a word depends on the size of the flock.

THE BARAITA. What is Rabbi's view? As it was taught: if he called the tenth "eleventh" and the eleventh "tenth," the eleventh is not holy; these are the words of Rabbi. R. Yose son of R. Yehuda says the eleventh is holy. Rabbi stated a rule: whenever the name "tenth" was not removed from it, the eleventh is not holy. Rava said: here we deal with one who has many animals, where we say he means "one tithing."

7. Graze, offer or die 60b

THREE BARAITOT. If two went out at the tenth: one baraita teaches they graze, one teaches they are offered, and another teaches they die. It is not difficult: the one that teaches they graze is the Sages, who say one does not bring consecrated animals to a place of disqualification.

Rashi – ד"ה אין מביאין קדשים לבית הפסול

THE ISSUE. Why would offering them cause disqualification?

RASHI'S EXPLANATION. If they were offered, both would have to be eaten under the stricter rules, with the breast and thigh given to the kohanim. Since kohanim are few, there may not be enough to eat them in time, and they would become disqualified by being left over. That brings the tithe, which needs no breast and thigh for the kohanim, to a place of disqualification.

WHY IT MATTERS. The Sages prefer grazing to risking the loss of a valid offering.

The explanation of the other two baraitot, and the end of the tractate, are on 61a and are covered in the summary of Bekhorot 61.

The full picture in plain language

The tithe is the animal that is actually tenth, but a mistaken name can also confer holiness. If the owner calls the ninth or eleventh "tenth," that animal becomes holy too, with a lesser or different status: the ninth is eaten only once blemished, while the eleventh may even be offered as a peace offering. This works only for animals immediately next to the true tenth, and according to some views only one such mistake can take effect.

The rest of the daf deals with complications: animals counted in pairs or backward, two that come out at the same moment, and an owner who says "eleventh" when he may mean "the first tithing." Each case asks whether the true tenth kept its name or lost it, since the Mishnah's rule is that the eleventh becomes holy only once the name "tenth" was taken from the real tenth.

Glossary

Hebrew	Transliteration	Meaning in this sugya
מקולקלין	*mekulkalin*	Spoiled: their status is confused.
טעות מעשר	*ta'ut ma'aser*	An animal mistakenly called the tithe.
תמורה	*temurah*	A substitute for a consecrated animal.
זוגות זוגות	*zugot zugot*	Counting in pairs.
למפרע	*le-mafre'a*	Counting backward.
בית הפסול	*beit ha-pesul*	A situation that may disqualify an offering.

Sources: Gemara with relevant Rashi and Tosafot.