

מֵעֵשֶׂר רֵאשׁוֹן must be precisely ten percent and should be measured out. If more than ten percent is given, the לוי may not eat from it, as the extra produce is considered טבל and thereby invalidates the what was separated for מֵעֵשֶׂר (but the owner may eat from his produce as מֵעֵשֶׂר has already been removed, albeit too much).

If the at the time of the birth of the tenth animal (מֵעֵשֶׂר בַּהֲמָה) two animals came out of the mother together, whether the owner called them ninth or tenth, the animals are קודש but not offered up (they are redeemed with money). Similarly, if the tenth and eleventh come out together.

If while separating every tenth animal for מֵעֵשֶׂר בַּהֲמָה the owner accidentally declared the ninth or eleventh animal as מֵעֵשֶׂר, the animal becomes קודש (along with the actual tenth animal). If he is off by two (he declared the eighth or twelfth as מֵעֵשֶׂר), then his words have no effect (the הלכה רמב"ם writes that this was a הלכה that has been handed down קבלה).

A קרבן תודה is offered with forty loaves. If a person is מקריב a קרבן תודה with forty loaves, if he says “forty of these loaves are קודש”, then the קרבן is good and the remaining forty loaves must be redeemed with money. If he made no such declaration, then none of the loaves become קודש.

One who is walking before שבת comes in, and knows of a tree

and declares the tree to be his place, provided the tree can be reached before שבת while running, and the tree is within two thousand אמות of where he makes the declaration, the tree becomes his place and is where his תחום is measured from. If the tree is larger than eight אמות and he did not specify which part of the tree he is acquiring as his place, he is not קונה the area under the tree. If part of the tree is further than two thousand אמות, he must specify that he is acquiring the part of the tree that is within two thousand אמות.

Wherever a person is when שבת arrives, that is his place (excluding the abovementioned exception). If he is in a residential area (even if there are presently no residents present), the whole area is considered his אמות and the measurement of two thousand אמות starts from the edge of the area.

If two people are walking, one who knows of a fence or tree, and the other does not, the second can “give” his place to the first person, and acquire the known place along with the first.

If a person mistakenly made an עירוב in two opposite directions (either by thinking that he himself could make two עירובין for different parts of the day, or he told two people to make an עירוב for him, and each one made an עירוב in the opposite direction), he may only move in an area that is not restricted by both עירובין. For example, if one עירוב was made one thousand אמות to the east, and the second one thousand אמות to the west, he may only walk a distance of a thousand אמות out of the city to the east and a thousand אמות to the west.

