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## Moshe Raphael ben Yehoshua (Morris Stadtmauer) o”h Tzvi Gershon ben Yoel (Harvey Felsen) o”h

May the studying of the Daf Notes be a zechus for their neshamot and may their souls find peace in Gan Eden and be bound up in the Bond of life

### Mishna

The five *sela'im* for the redemption of the firstborn, the thirty *sela'im* fine for the owner of an ox who gored and killed a Canaanite slave, the fifty *sela'im* fine paid by a seducer or rapist of an unmarried *na'arah* and the one hundred *sela'im* fine for a new husband who claims falsely that his wife had been unfaithful (after the *kiddushin* and she was therefore not a virgin by the time of *nisuin*) are all calculated in the “Temple shekel,” in the Tyrian *maneh*. [A Temple shekel is the equivalent of four *dinars*.] All of these are redeemed with money or its worth with the exception of the (half-) *shekel* payments (to the Temple in the month of *Adar*). (49b)

### Tyrian Currency

The *Gemora* asks: What is (the equivalence today of) a Tyrian *maneh*?

- Rabbi Assi: The mintage of the Tyrian currency. [It was precisely the same as the *sela* mentioned in the *Mishna*. It equaled four *zuzim* or *dinarim*.]
- Rabbi Ammi: It is equal to an Arabian *dinar*. [The tyres of their days were larger than those mentioned in the *Mishna*.]
- Rabbi Chanina: An *istera sarsiya*, eight of which are sold for a gold *dinar* and five of which are the amount for the redemption of the firstborn.
- Rabbi Yochanan: Take a Hadrianic or Trajanic *dinar* which is rubbed off (they were Roman emperors who ruled several decades after the destruction of the Temple), which is sold for twenty-five *zuz* (of present day Tyrian currency), and deduct a *zuz* (which will then be twenty-four) and then a sixth (which will be twenty), and the remainder is the amount for the redemption of the firstborn, which

is twenty times the weight of a Tyrian *dinar*, and which makes twenty-eight and a half *zuz* and a half-sixth of another *zuz*.

Rava said: The Biblical *sela* contains three and a third Tyrian *dinars*, because the Torah says: A *shekel* is twenty *gerahs*, which the *Targum* renders ‘twenty *ma'os*, and it has been taught in a *braisa*: Six silver *ma'ah* silver make one *dinar*. [Therefore three *dinars* make eighteen *ma'ah* and a third of a *dinar* makes two *ma'ah*, as each *dinar* contains six *ma'ah*, a *shekel* thus amounting in all to twenty *ma'ah*.]

The *Gemora* asks from a *braisa*: Doesn't the holy *sela* contain forty-eight *pundyons* (one-twelfth of a *dinar*)? What is the purpose for the extra *pundyon* here? The *pundyon* is a premium for each year. [If a man consecrates his field in the year of *Yovel*, the Torah rules that he redeems it according to the standard of a *chomer* of barley seed for fifty *shekalim* of silver, and this is explained as meaning that he pays forty-nine *sela'im* and forty-nine *pundyons* for the forty-nine years of the *Yovel*. The question therefore arises: since a holy *sela* contains only forty-eight *pundyons*, and therefore it comes about that he redeems the field for fifty *shekalim* plus a *pundyon*!? The answer given is that an additional premium was added just in case the silver in the redeemer's coins are slightly deficient. At any rate, it is evident from this *braisa* that forty-eight *pundyons* equal a *sela*, and that equals four silver Tyrian *dinars*. This contradicts Rava, who said that a *sela* equals only three and a third Tyrian silver *dinars*!?

The *Gemora* answers: The *Braisa* refers to the period after the *sela* (*shekel*) had been increased in value (a sixth was added to the value of a biblical *sela* and it was made a Tyrian *sela* containing twenty-four *ma'ah*, which equal four *dinars*), for it was taught in a *braisa*: A *shekel* is twenty *gerahs*. We have thus

learned that a *shekel* contains twenty *gerahs*; from where do we derive that if they wished to increase its weight, they are at liberty to do so? It is written: *Twenty gerahs shall be the shekel*. You might perhaps think that they can decrease its weight as well; to guard against such an inference, it is written: *it is twenty gerah*.

The *Gemora* relates: Rav Ashi sent seventeen *zuz* to Rav Acha the son of Ravina (*who was a Kohen*) for the redemption of his firstborn. He sent along the following message: Let the master return to me the extra third of a *sela* from the redemption-money sent (*for each sela contains three and a third dinars; consequently, five selaim totals seventeen dinars minus a third; so, in sending him seventeen dinars, there was an addition of a third of a dinar*). He replied to him: Let the master send me another three *zuz* which were added to the Biblical *sela* (*since a sela has four dinars; consequently, five selaim totals twenty dinars, and he therefore owes him another three dinars to make up the twenty dinars*).

Rabbi Chanina said: Every '*keseף*' (*silver coinage*) mentioned in the Torah without any specification refers to a *sela*; in the Prophets, it refers to *litrin* (*which is one hundred zuz, or twenty-five selaim*); in the Writings, it refers to *kintarin* (*which is one hundred sela'im*), except the '*keseף*' mentioned in the transaction of Efron (*with Avraham, for the burial plot for Sarah*), for although it is mentioned in the Torah without specification, it nevertheless, means *kintarin*.

Rabbi Oshaya said: The Rabbis wished to conceal all the silver and gold in the world on account of the silver and gold plundered from the Sanctuary of Yerushalayim; and this was challenged: Is Yerushalayim the majority of the world? Abaye explained: The Rabbis wished to conceal every Hadrianic and Trajanic *dinar* which had become worn by use because it was coined from gold captured from Yerushalayim (*which was used in the Temple*) until they discovered a verse of the Torah which taught that it was permitted: *And lawless people entered the Sanctuary and profaned it*.

Rav Yehudah said in the name of Rav Assi: Any "money" stated in the Torah refers to Tyrian currency, while Rabbinic money refers to provincial currency (*which is an eighth of the Tyrian silver, for they were minted from a silver alloy*).

The *Gemora* asks: And is this a general rule? The case of partial admittance, where the Torah states that an oath must be taken, seems to be unlike this rule. The verse states: "*When a person will give to his friend kesef or vessels to watch*." And the *Mishna* states: In order for the judges to administer an oath, the amount of the claim (*either the amount claimed or the amount denied*) must be at least two *ma'ah* of silver (*a ma'ah is the Tyrian coin worth the least*), and the amount admitted must be at least one *perutah*! [*Being that the Torah states "kesef" and Chazal state it means two silver ma'ah, it is clear that "kesef" is not a set amount.*]

The *Gemora* answers: In this case we compare *keseף* to vessels. Just as there must be vessels, meaning at least two, so too, there must be two silver coins involved.

And similarly, just as *keseף* is an item of importance, so too, the vessels must be something of importance (*valued as at least two ma'ah*).

The *Gemora* asks: What about *ma'aser sheini*? The verse there states: "*And you will bind up the coins in your hand*." And the *Mishna* states: If someone exchanges his *perutos* (*copper coins used to redeem ma'aser sheini with*) for a *sela* (*large silver coin*) etc. [*This implies that perutos of copper may also be used to redeem ma'aser sheini so that the holiness of the ma'aser sheini goes off the fruit and onto the coin, even though the Torah uses the term "kesef."*]

The *Gemora* answers: There we have an extra letter of "*ha'kesef*" to teach that even copper coins may be used to redeem *ma'aser sheini*.

The *Gemora* asks: What about redemption of consecrated property? The verse states: "*And he will give the kesef and it will be established to him*." And Shmuel states: If someone redeems



consecrated property worth a *maneh* using a coin worth only a *perutah*, it is valid!?

The *Gemora* answers: We derive from *ma'aser*, being that by both, the word "*keseף*" is used, that a *perutah* may be used for redeeming *hekdesch* as well.

The *Gemora* asks: What about the *kiddushin* of a woman? The verse states: "*When a man will take a woman and cohabit with her.*" And we derive a *gezeirah shavah* from the sale of the field of Efron, using the similar terminology of "*kichah*," that this is referring to a monetary transaction (*and therefore it is as if "keseף" is written by kiddushin*). How can Beis Hillel say in our *Mishna* that even a *perutah* is valid? Can it be that Rav Assi's statement is only in accordance with Beis Shamai?

Rather, Rav Yehudah in the name of Rav Assi must be stating the following: Any set amount of *keseף* stated in the Torah is in Tyrian currency, and a set amount of Rabbinic money refers to provincial currency.

The *Gemora* asks: What is the novelty of this teaching? We have learned in our *Mishna*: The five *sela'im* for the redemption of the firstborn etc. (are all calculated in the "*Temple shekel*," in the Tyrian *maneh*). [*The Mishna is teaching us that when the Torah states "keseף," we evaluate it using the Tyrian currency; this is the same as Rav Assi!?*]

The *Gemora* answers: Rav Assi is teaching us regarding the Rabbinic money, as this is not stated in the *Mishna*.

For we learned in a *Mishna*: Someone who shouts into or hits his friend's ear must pay a *sela* (*for the humiliation*). The *braisa* did not specify what type of *sela* it is referring to. Rav Assi teaches us that one should not say that this refers to one that is worth four *zuz*, but rather it is referring to half of a *zuz* (*a provincial sela – half a dinar, which is one-eighth of a Tyrian sela – four dinars*). The term "*sela*" is used here in the *Mishna* as people would normally call a half *zuzan "isteira" (a sela)*.

The wicked Chanan hit a man's ear. He was brought before Rav Huna, who said to him: Give him half a *zuz* as compensation (*for the humiliation*). He possessed a worn-out *zuz* which could not be passed (*as currency*). [*He wanted to give him half a zuz from it, but the victim had no change.*] So he hit him again on the ear and handed to him the whole *zuz*. (49b – 51a)

#### DAILY MASHAL

The verse "...who makes the lips of the sleeping to talk" (Shir HaShirim 7:10) served Maharam Shiff (in *Derushim Nechmadim* at the end of his *chidushim* on Chulin, s.v. *Becheshbon*) as a means to remember the coins in practice in Chazal's era and which frequently appear in the *Gemora*:

A *sela'* is worth four (ד) *dinarim*.

A *dinar* is worth six (ו) *ma'os*.

A *ma'ah* is worth two (ב) *pundyonim*.

A *pundyon* is worth two (ב) *isarim*.

Thus **dovev** – "who makes to talk".

Maharam Shiff adds that the *perutah*, worth an eighth of an *isar*, is also hinted in the next words of the verse, "the lips of the **sleeping**". It is known that one should sleep eight hours a day, as we are told: "*Yashanti az* (the numerical equivalent of 8) *yanuach li*". We can thus well remember that a *perutah* is an eighth of an *isar*.

#### A Tale About an Old Woman

Once HaGaon Rav Chayim Shmuelevitz zt"l, the *Rosh Yeshivah* of Mir, needed to explain the topic of *havla'ah* (including the price of something in the price for something else) to a student and recounted the following: An old woman became ill and was on her deathbed. She vowed that if she would recover, she would give the worth of her horse to charity. When she recovered, she announced, "A horse and a chicken for sale!" A person came and asked how much she wanted for the horse and the chicken. The woman answered, "The horse for a rubel and the chicken for 99 rubels."

"Fine," he said, "I'll buy the horse."

"No, no," she protested, "I'm only selling them both together..."

"There you have it," concluded Rav Shmuelevitz, "That's *havla'ah*" (*Moach Velev*).