



OVERVIEW of the Daf

1) Liability of a moneychanger (cont.)

Another incident related to a moneychanger who made an error is presented.

In this incident it was mentioned that R' Meir adjudicates cases of garmi. The Gemara begins to search for the ruling of R' Meir that indicates that he adjudicates cases of garmi.

On the fourth try the Gemara succeeds at identifying the ruling that indicates that R' Meir adjudicates cases of garmi.

2) **MISHNAH:** The Mishnah discusses different cases of a dyer who made a mistake on his job and the degree of liability he bears for that error.

3) The meaning of the term **כאור**

R' Nachman in the name of Rabbah bar bar Chanah suggests a definition of the term **כאור**.

Rabbah bar Shmuel clarifies the meaning of that term. ■

REVIEW and Remember

1. What is the source that one should behave beyond the letter of the law?

2. What is the liability of a judge who issues an incorrect ruling?

3. What is the proof that R' Meir adjudicates cases involving garmi?

4. What is the point of dispute between R' Meir and R' Yehudah?

Distinctive INSIGHT

Informing an expert that we are relying upon his expertise

אמר ליה חזי דעלך קא סמיכנא

The Gemara earlier (99b) discussed the case where someone asks an expert to examine a coin to determine if it is authentic, and the coin was judged to be genuine. Later, however, it was found to be counterfeit. Rav Pappa resolved two conflicting rulings found in Baraisos, by explaining that an expert who errs is exempt from paying for his wrong advice if he is on the level of Danku and Issur, who were experts who did not need to consult with others to arrive at professional conclusions. The inspector does have to pay for his mistake if he is somewhat limited in his experience, and he relies upon input from others before issuing his opinions.

On our daf, the Gemara brings the story of Reish Lakish who brought a coin to R' Elazar to inspect. When R' Elazar declared that it was a good coin, Reish Lakish notified him, "I want you to know that I am relying upon you!" The Gemara explains that Reish Lakish intended to inform Rebbe Elazar that if there were to be a problem later and the coin found to be fraudulent, he was going to hold R' Elazar responsible.

Tosafos (ד"ה אחוה) explains that Rebbe Elazar was not a fully qualified coin expert like Danku and Issur. Otherwise, he would have been exempt in the case any trouble would arise due to any error he made. Whenever an inspector is a bona-fide expert, he is not held liable even if he was issued a warning, such as the one delivered by Reish Lakish. Tosafos brings a proof to this assertion from the story of R' Chiya (98b), who had inspected a coin and found it to be valid. When it turned out to be worthless, R' Chiya paid the owner of the coin for his having erroneously determined that the coin was valuable, but, as the Gemara reports, he was technically exempt, and he only paid **לפנים משורת הדין**, as a gesture of good faith.

In **מהיר"ח**, the opinion of **הגהות אשר"י** is cited which says that in our story, R' Elazar was fully competent, as is suggested by the fact that Reish Lakish voiced great confidence in him by informing him that he trusted him completely. And although an expert is generally exempt when he errs, here R' Elazar was liable specifically due to the warning of Reish Lakish that he planned to hold him

HALACHAH Highlight

Getting the answer to a riddle from a wise man

ר' מאיר הוא דדאין דינא דגרמי

It is R' Meir who adjudicates the law of garmi

There were once two friends who made a bet. Reuven told Shimon a riddle and the agreement was that if Shimon could not answer the riddle by the end of the day Shimon would pay Reuven a gold coin. In order for the agreement to be binding Shimon deposited a gold coin in the hands of a third party who was instructed to give the coin to Reuven in the event that Shimon does not answer the riddle but if Shimon does answer the riddle the coin should be returned to him. They decided that they would meet at the house of the third party at nightfall to determine who would take home the gold coin. As night approached Shimon realized that he could not answer the riddle so he asked a particularly wise man for the answer to the riddle so that Shimon would be able to keep his coin. The wise man answered the riddle for Shimon who immediately went to the home of the third party to recover his gold coin. The question was whether the wise man behaved correctly when he gave the answer to the riddle to Shimon. Perhaps he was the cause of a loss to Reuven.

The question was sent to the author of Ben Ish Chai¹ for a ruling. He responded by citing a Midrash that describes a similar incident. The Midrash tells of a stranger who visited a school and the students and the visitor made

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accountable. In the earlier story of R' Chiya, he was technically exempt because he was an expert and no special warning was issued.

Maharsha explains that Tosafos chose not to explain that the liability of an expert is a function of whether he is told that he is being relied upon, as the Gemara did not mention this distinction earlier when it contrasted two Baraisos (99b). ■

a bet that whoever could stump the other party would win the loser's garments. After a discussion who would ask the first question it was decided that the students would pose the first question. The visitor could not provide an answer and was forced to give the students his clothing. The visitor complained to R' Yochanan their teacher and R' Yochanan provided the visitor with the answer. The visitor went back to the school, armed with the answer to their inquiry and recovered his clothing despite the fact that the students realized that R' Yochanan had provided the visitor with the answer. The fact that the visitor could demand the return of his clothing despite the fact that the answer was provided by R' Yochanan indicates that for these types of agreements the source of the resolution to the riddle is not significant. Accordingly, in our case as well, the wise man did not do anything wrong by providing the answer to Shimon since the source for the answer to the riddle is not significant to the original bet. ■

1. שו"ת רב פעלים ח"ד חו"מ סי' ה' ■

STORIES Off the Daf

The way of kindness

את הדרך זו גמילת חסדים

On today's daf we find that the words, את הדרך in the verse in Shemos teaches that one should do kindnesses.

In this regard Rav Nissim Yagen, zt"l, would say that although people claim that they want to help their fellow Jew, but they simply do not have the means to do so; the truth is the opposite. They have the means but

they don't have enough interest. To prove his point, he told a very inspiring tale. A certain older man in the old yishuv loved to do kindness. Like many in the old yishuv, he was barely supporting himself comfortably and certainly had exceedingly limited means to help others since every penny was measured.

One day this man was approached by the gabba'ei tzeddakah for a donation to enable two orphans to get married. Although he didn't have a penny to donate he asked them to return the next day. "I will do all I can to find money for this worthy cause."

When the two returned, they found that a donation of two hundred and eighty eight lira, a fantastic sum in those years.

"But where did you procure this sum?" the gabbaim asked him.

"I realized that I am not absolutely obligated to make kiddush on wine on Shabbos. Since I can use bread for the kiddush at one of the meals, I donated the entire cost of the wine for the wedding."

Rav Yagen concluded, "The same is true for all of us. If we only try, we will find a way to help those in need!"¹ ■

1. נתיבי אור ע' רנ"ה-רנ"ו