

OVERVIEW of the Daf

1) Exchanging gold and silver (cont.)

The Gemara continues its attempt to demonstrate that R' Yochanan is the one who holds that ma'aser sheni produce may not be deconsecrated onto gold.

This proof is rejected and additional proof is cited that supports the Gemara's rejection of this assertion.

The position that maintains that according to Beis Shamai ma'aser sheni may not be deconsecrated onto gold is unsuccessfully challenged.

A second version of the dispute between R' Yochanan and Reish Lakish regarding Beis Shamai's position is presented.

The Amora who maintains that the dispute relates to whether it is permitted to deconsecrate silver coins onto gold coins is unsuccessfully challenged.

Two additional unsuccessful challenges to this position are presented.

The Gemara successfully challenges the first version of the dispute between R' Yochanan and Reish Lakish.

2) Using money for chalipin

Rav and Levi disagree whether money could be used to affect a chalipin transfer.

R' Pappa elaborates on the point of dispute.

The position that coins may not be used to affect

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REVIEW and Remember

1. What is the rationale for the position that prohibits lending one gold dinar for another?

2. What gives Yerushalayim a unique status regarding the deconsecration of ma'aser sheni coins?

3. What is the point of dispute between Rav and Levi?

4. What novel ruling does R' Pappa introduce concerning חליפין?

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Distinctive INSIGHT

Can gold coins be used to redeem ma'aser coins?

תא שמע הפורט סלע ממעות מעשר שני...השתא לבית שמאי לגבי פריטי מחללין לגבי דהבא מיבעיא? שאני פריטי באתרא דסגין חריפי

R' Yochanan and Reish Lakish presented opposing views how to understand the opinion of Beis Shamai cited earlier in the Mishnah in Ma'aser Sheni (2:7). One of the views was that Beis Shamai considers gold to be a commodity not only vis-à-vis silver, but in regard to fruits of ma'aser sheni themselves, and that gold cannot be used to redeem fruits. The Gemara now brings the next Mishnah in Ma'aser Sheni (2:8) to show that gold apparently could be used to redeem ma'aser fruits. In this Mishnah, Beis Hillel and Beis Shamai argue how to exchange copper coins which were used to redeem ma'aser fruits and transfer them into larger, silver coins. Beis Shamai allows the entire amount to be converted to larger, silver coins, while Beis Hillel allows only half the amount of copper coins to be exchanged. The Gemara assumes that gold is either a better form of currency than copper, or, as Ritva understands, that gold is a better metal than copper to use for redemption of fruit as it is more valuable and lighter. If we see that copper coins may be used to redeem fruits, this suggests that gold coins could certainly be used. This proves that the opinion that held that Beis Shamai does not allow fruits to be redeemed with gold coins is incorrect.

The Gemara answers that copper coins are able to be defined as currency because they are readily acceptable for exchange in places that accept them. Gold, however, is a commodity, and it is not easily accepted as a currency.

Rambam (Commentary to Mishnah, and Hilchos Ma'aser Sheni 5:14) learns this Mishnah differently than do Rashi and the other commentators. He explains that the case is where a person has a silver coin which was used to redeem ma'aser fruit. He wishes to transfer it and exchange it for copper coins to spend in Yerushalayim. The problem with this is that according to this explanation, the Mishnah does not seem relevant to the question against the opinion which says that Beis Shamai does not allow redeeming ma'aser fruit for gold coins. Even if silver could be exchanged for copper, it would not necessarily be allowed to be exchanged for gold.

Chazon Ish (Demai 3:12) comments that the discussion in our Gemara seems to indicate that the understanding of Rambam to this Mishnah is difficult. ■

HALACHAH Highlight

Is one required to be miserly with ma'aser money?

ובית הלל אומרים בשקל כסף בשקל מעות

And Beis Hillel says that half of the copper coins should be exchanged for silver coins and the other half should not be exchanged.

Rav Nosson Gestetner, author of Teshuvos Lehoros Nosson¹, was asked whether someone who uses ma'aser funds to visit his rebbi is obligated to behave miserly and limit, to the degree possible, the money he spends or is he permitted to spend as he would if it was his own money. The questioner suggested that our Gemara is proof that one is obligated to be frugal with ma'aser funds. In our Gemara Beis Hillel rule that one who has many copper coins of ma'aser sheni is only permitted to exchange half of those coins for silver coins that would be easier to transport. The reason he may not exchange all of the copper coins is out of concern that if everyone would come to Yerushalayim with silver coins the value of copper coins would increase since people would be in need of the smaller value copper coins for purchasing food. This would negatively impact the buying power of the ma'aser sheni coins. This establishes a principle that steps should be taken to avoid unnecessary spending of ma'aser funds.

Lehoros Nosson rejected the parallel. In the case of the Gemara if everyone had silver coins and needed to exchange them for copper coins money that should be spent on food would go into the pocket of the money changers and this represents an actual loss. In contrast, when one spends money

chalipin is unsuccessfully challenged.

Two proofs are presented to demonstrate that the Mishnah does not refer to a chalipin transfer.

One of these proofs is unsuccessfully challenged.

R' Pappa asserts that all opinions agree that money could be acquired with a chalipin transfer.

The Gemara begins to formulate a challenge to R' Pappa's assertion. ■

(Overview...continued from page 1)

on a trip to visit his rebbi whatever money he spends goes towards the mitzvah. Although it is possible to be miserly and one could figure out a way to spend less money on travel expenses, nevertheless there is no precedent that there is an obligation to do so as long as the money is spent on the performance of a mitzvah.

Teshuvos B'Tzeil Hachachmah² was asked a similar question. Someone was planning to use ma'aser money to travel to a wedding. There was a bus that was taking people to the wedding but the questioner did not want to waste all that time travelling by bus and preferred to fly but obviously that would cost more money. (B'Tzeil Hachachmah questions the use of ma'aser money to attend a wedding but that is beyond our scope) B'Tzeil Hachachmah ruled that if travelling by bus would lead the questioner to skip the wedding it is permitted to spend the additional funds to fly in order to save the additional travel time. ■

1. שו"ת להורות נתן ח"א סי' מ"ה.

2. שו"ת בצל החכמה ח"ד סי' קס"א. ■

STORIES Off the Daf

Exchanging the change

"הפורט סלע ממעות מעשר שני..."

Today's daf discusses transferring kedushah between various monetary denominations.

Shemita can present great challenges for people in many areas of Israel who need to obtain produce that satisfies stringent standards. During ordinary years when we know that the fruit being sold is not shemita produce, a person in need can purchase fruits and vegetables anywhere. He merely needs to tithe them himself. In addition, regarding tree fruit he must ascertain whether

there is any possibility that it could be orlah. But from the beginning of the seventh year things get much more complex, especially for a person who is unwilling to rely on the heter mechirah, which many Torah greats denounced. However, many items are known to be the produce of the sixth year and presumably could be purchased even from a non-religious merchant who also carries heter mechirah produce in his store.

Once, a certain person living in a small city learned the halachah that the holiness of shemita produce which was (unlawfully) sold is transferred to the money used to purchase it. The next time he went to purchase what was clearly produce from the sixth year he was in a quandary. His bill was forty shekels

but he only had a fifty. The storekeeper gave him change from money which was quite possibly used to purchase shemita produce. Perhaps the ten shekels of change had acquired kedushas shevi'is?

Rav Shlomo Zalman Auerbach, zt"l, responded, "He should explain to his salesman that his rav does not hold of the heter mechirah and he is therefore transferring the kedushas shevi'is of the change back onto the extra ten contained in his fifty-shekel bill. Even if it is clear to us that the heter mechirah is not halachically acceptable, there is still no problem of לפני עור since some rabanim hold that the heter mechirah is valid!"¹

1. מנחת שלמה קמא, סי' מ"ה (ע"ש ובסי' מ"ד) ■