



Today's Daf In Review is being sent l'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

### Kiddushin Daf Yud Aleph

B'KESEF B"S OMRIM B'DINAR...

- **Q:** Why do **B"S** require a dinar? **A: R' Zeira** said, because a woman is particular and will not agree to become mekudeshes for less than a dinar.
  - **Q: Abaye** asked, if so, then girls like the daughters of **R' Yannai**, who are very particular and would not accept less than 3 kavs of golden dinars, if they were to accept a dinar would the kiddushin not take effect? **A: R' Zeira** said, if she clearly accepts less, all would agree that the kiddushin would be valid. **B"S** say their halacha when she received the money at night or when a shaliach accepted it for her (without her specifying how much she would accept). In those cases **B"S** say that we assume she would not accept less than a dinar, and therefore anything less will not create a kiddushin.
- **R' Yosef** said, the shitah of **B"S** is based on **R' Yehuda in the name of R' Assi**, who said that whenever the Torah mentions "kesef" it refers to the more valued "kesef Tzuri". When the **Rabanan** mention "kesef", they refer to the less valuable, local currency. Therefore, since kiddushin is mentioned in the Torah, it must take on the higher valued dinar.
  - **Q:** The Gemara just quoted the statement of **R' Yehuda in the name of R' Assi**. Is that true that whenever the Torah mentions kesef it refers to "kesef Tzuri"? The pasuk regarding making someone swear when he admits to part of the claim against him is learned from a pasuk that says "kesef", and yet a Mishna says that this term refers to 2 me'ah. Now, if **R' Assi** is correct, the Torah refers to a silver coin, not a particular currency, and as such there would be no basis to say that 2 me'ah coins are needed. Since the Mishna says that it must be two, it suggests that kesef in the pasuk refers to money in general, and the **Rabanan** are then to decide how much is meant!? **A:** The statement of **R' Assi** is correct. The reason that in that case 2 coins are needed is because the pasuk says "kesef oy keilim", and we learn that just as keilim refers to 2, so too kesef refers to two coins. We also learn that just as kesef refers to a significant item, so too keilim must refer to a significant item.
    - **Q:** Regarding maaser sheini the pasuk says "v'tzarta hakesef b'yadcha", and yet a Mishna suggests that even copper coins can be used!? **A:** The use of the letter "hey" in the word "hakesef" is an inclusionary term and teaches that in this case even copper coins may be used.
    - **Q:** Regarding hekdesch the pasuk says "v'nossan hakesef v'kam lo", and yet **Shmuel** says if one redeemed hekdesch with copper coins it is considered to be redeemed!? **A:** There is a gezeira shava on the word kesef to maaser sheini, which teaches that just as there copper coins may be used, by hekdesch they may be used as well.
    - **Q:** Regarding kiddushin the pasuk says "ki yikach", from which we have a gezeira shava to the purchase of a field where the word kesef is stated, and yet **B"H** say that a prutah is sufficient. Should we say that **R' Assi** only follows **B"S** who say that at least a dinar must be used? **A:** Rather we must say that **R' Yehuda in the name of R' Assi** said that whenever a pasuk mentions a set amount of kesef, it is referring to money of Tzuri, and when a set amount of kesef is mentioned by the **Rabanan**, they refer to the local currency.
      - **Q:** What would be the chiddush in saying this? We have already learned this in a Mishna which says that the 5 sela'im for pidyon haben, the 30 sela'im penalty for the owner of an ox that killed a slave, the 50 sela'im penalty for a rapist or seducer, and the 100 sela'im penalty for the

defamer, all must be paid in the maneh of Tzuri!? **A:** The chiddush is the second half of the statement, that when a set amount is given by the **Rabanan** it refers to the local currency. This concept is not stated in a Mishna.

- **Reish Lakish** said, that the shitah of **B”S** is based on **Chizkiya**, who says that the pasuk of “vihefda” written by an amah ivriya teaches that the amah ivriya must be allowed to redeem herself from slavery by paying the master for the amount of years left to her slavery (e.g. in a typical case we take the amount he paid and divide that over the 6 years until her automatic freedom, and we use that proportionate rate if she or anybody else wants to redeem her from slavery). Now, this halacha can make sense if the master originally paid a dinar, because then, when dividing for the remaining years, there will be at least a prutah remaining for each year. However, if the initial purchase price was a prutah, there is no smaller amount for her to give. Therefore, it must be that the initial purchase is at least a dinar, to allow for the diminishing. **B”S** learn kiddushin from amah ivriya, and just like there a prutah is not sufficient, so too for kiddushin a prutah will not be sufficient.
  - **Q:** Maybe only a half of a dinar, or only 2 prutos should be needed (because that too would allow for diminishing for redemption)!? **A:** Once we know that the amount can’t be a pruta, the **Rabanan** designated that the dinar is the minimum amount that must be used.
- **Rava** said, the shitah of **B”S** is based on the logic that Jewish girls should not be looked at as cheap, and that is why a prutah is not enough for kiddushin, and a minimum of a dinar must be used.