

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

Bava Metzia Daf Nun Beis

MISHNA

- How much can a selah coin be missing, and still have its use as a full selah not to be considered as fraudulent? R' Meir says 4 issurs per selah, which is an issur per dinar (which is equal to 1/24 of its value). R' Yehuda says 4 pundyons per selah, which is a pundyon per dinar (which is equal to 1/12 of its value). R' Shimon says 8 pundyons per selah, which is 2 pundyons per dinar (which is 1/6 of its value).
- Until when can the receiver of a bad coin make a claim for exchange of the coin? In big cities he may do so for as much time as it takes to show the coin to a moneychanger. In villages he has until Shabbos (when he goes shopping and tries to use the coin to buy food).
- If the person who gave the coin realized the coin was compromised, then he should take it back even after 12 months, and he has no legal remedy against him, only a reason to complain.
- This compromised coin can be used to redeem maaser sheini, because only stingy people don't accept such coins.

GEMARA

- **Q:** The Mishna seems to say that if the coin is eroded to exactly the allowable amount, it would not be considered fraudulent. A Braisa words it differently and seems to say that at that exact amount it *is* considered to be fraudulent!? **A: R' Pappa** said, both are saying that at exactly that amount the coin would be fraudulent. The Mishna is counting up (as it is missing more and more) and means to say that it remains valid until it hits that exact amount. The Braisa is counting down, and is saying that any erosion less than the given amount would be valid.
- **Q:** Why is it that when it comes to coins there are so many views as to what the amount of ona'ah would be, but when it came to other items virtually all agree that it is 1/6? **A: Rava** said, the earlier Mishna that says it is 1/6 actually only follows **R' Shimon** (who says 1/6 in our Mishna as well). **Abaye** said, when it comes to other items, people are mochel up the point of 1/6. With regard to a coin, since it is not readily acceptable, people are not mochel even when it is less than 1/6.
- The Braisa referenced above says, how much must be missing from a selah for it to be considered ona'ah? ? R' Meir says 4 issurs per selah, which is an issur per dinar (which is equal to 1/24 of its value). R' Yehuda says 4 pundyons per selah, which is a pundyon per dinar (which is equal to 1/12 of its value). R' Shimon says 8 pundyons per selah, which is 2 pundyons per dinar (which is 1/6 of its value). If the coin is more than this (it is not missing those amounts), it may be used at its full stated worth. How much can a coin erode and the owner can still keep it (at a certain point it becomes assur to keep, because it can be used to cheat people)? A selah may be kept until its value is like a shekel, a dinar may be kept until it is "a quarter". If it is worth an issur less, it may not be kept. The coin that has decreased beyond these levels may not be sold either (even for its true value), not to a merchant, not to a person who forces people's assets away, and not to a murderer, because these people are likely to deceive other people. Rather, the person should make a hole in the coin and give it to his son or daughter to wear as a necklace.
 - Q: Why is it that the selah is allowed to diminish until a shekel (which is equal to half its value), whereas as dinar is allowed to diminish until a quarter of its value? A: Abaye said, when the Braisa says a dinar can diminish until "a quarter", it means until a quarter of a shekel, which is half the value of a dinar.
 - Rava says the words of the Braisa suggest this as well.

- Q: Why does the Braisa refer to the diminishment of the dinar relative to a fraction of a shekel? A: It did so to teach that a shekel that lost half its value and is now worth a dinar, may be used as a dinar.
 - R' Ami says this as well.
- Q: What does the Braisa mean when it says "if it is worth an issur less, it may not be kept"? A: Abaye said, it is referring back to the allowable limits of erosion and is now saying, if it drops to an issur below that limit, it may not be used.
 - Q: Rava asked, if it is referring to the allowable limit, even a drop below the limit should be assur to keep, not only if it goes an issur beyond that limit!? A: Rava said, rather the Braisa means to say that if there was erosion of a selah in the amount of an issur per dinar, it may not be kept. That part of the Braisa is following R' Meir.
 - A Mishna said, if a coin becomes disqualified and a person therefore began using it as a weight for a scale, it is susceptible to becoming tamei. How much could the coin have eroded and it is still mutar to keep it? For a selah, up to two dinars. If it is worth less than that, he must destroy it.
 - **Q:** What if the eroded selah is worth more than 2 dinars? **A: R' Huna** said, whether it is worth more than 2 dinars or less than 2 dinars, it must be destroyed. **R' Ami** said, it only must be destroyed if it is worth less than 2 dinars.
 - Q: The Braisa above said "if the coin is more than this, it may be used at its full stated worth". Presumably this means that it is worth less than the allowable amount for ona'ah, and still it says that it may be kept, and this refutes R' Huna!? A: The Braisa means, if the coin has eroded, but not enough to make an ona'ah problem, it may be sold for its full face value.
 - Q: The Braisa said that a selah may be kept as long as it is still worth a shekel. Presumably, it slowly deteriorated from a selah to a shekel, which means that it may be kept when it is worth more than a shekel, which refutes R' Huna!? A: The case is that it fell into a fire and jumped from being worth a selah to being worth a shekel.
- Q: The Braisa said the bad coins should be made into necklaces. However, another
 Braisa says he must fully destroy it, and not use it as a necklace!? A: R' Elazar (or R'
 Huna in the name of R' Elazar) said, it may be used as a necklace if the hole is made in
 the middle. It may not be used if the hole is made on the side.

AHD MASAI MUTAR L'HACHZIR...

• Q: Why is it that for coins there are different time limits in the cities and the villages, but for other items the time limit is the same for both places? A: Abaye said, the Mishna that gives the time limit for the other items (for as long as it takes to show to a merchant or relative) is only discussing the big cities. Rava said, with other items many people are knowledgeable, and therefore even in the villages he can find someone to show it to. With regard to coins, there are few experts. Therefore, in the big cities, where there are moneychangers, he can go and show them. In the villages, we give him until Shabbos so that he can show it when goes shopping.

V'IHM HAYA MAKIRA AFILU L'ACHAR SHNEYM ASSAR CHODESH...

- Q: Where is this talking about? We have given time limits for the big cities and for the villages!?

 A: R' Chisda said, the Mishna here is teaching the way of someone who wants to go beyond the letter of the law.
 - Q: If so, what does the Mishna mean that "he" (presumably the one accepting the coin back) only has a complaint? If it is referring to a person who went beyond the letter of the law, and in truth he didn't want to accept it, then he simply should not have taken it back!? If the "he" is the person who is returning the coin, what complaint can he have after he was allowed to return the coin!? A: The Mishna means, that if someone tries to return a bad coin, but the person he tries to return it to is not looking to go beyond the letter of the law, and therefore doesn't accept it back, the person trying to make the return has a complaint against him, but no legal claim.

V'NOSNA L'MMASER SHEINI V'EINO CHOSHEISH...

- R' Pappa said, we see from the Mishna that someone who refuses to take slightly eroded coins is considered to be stingy. This is so, as long as the coins can be used in circulation, although with some difficulty.
- The Mishna supports **Chizkiya**, who said that even though when an eroded coin is given to someone to change for smaller coins, he only needs to give smaller coins based on the value as eroded, if someone uses an eroded coin for maaser sheini redemption, he may treat its value as the face value of the coin.
 - Q: We find that Chizkiya says that one must overestimate, and use money which is higher than the value of the maaser being redeemed, so how does he say here that he can use eroded coins at their face value!? A: Chizkiya meant that the eroded coin can be used to redeem only at the coins current value.