



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.



## 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.