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

Bechoros Daf Nun

MISHNA

- The 5 sela'im for pidyon haben must be paid in the maneh of Tzuri. The 30 sela'im penalty for the owner of an ox that killed a slave, the 50 penalty for a rapist or seducer, the 100 penalty for the defamer, all must be paid with shekels of kodesh in the maneh of Tzuri. They may all be redeemed with money or money equivalents, except for the machtzis hashekel that is given to the Beis Hamikdash.

GEMARA

- **Q:** What is the maneh of Tzuri? **A: R' Assi** said, it is the maneh of Tzuri (even in his day). **R' Ami** said, it is the same as the Arabian dinar. **R' Chanina** said, it is the "istira sarsiya" (an old selah that was used), that are sold 8 for a dinar, and 5 of which are given to a Kohen for pidyon haben. **R' Yochanan** said, it is the dinar minted by Hadriyana and Tirayana that have been rubbed out, which sell for 25 zuz, which if you take away a sixth, the remaining would be fit for pidyon haben.
    - **Q:** The amount remaining would be 20 and 5/6 zuz, but pidyon haben can be done with 20 zuz!? **A: R' Yochanan** must have said to subtract a sixth and a zuz and the remainder is the amount needed for pidyon haben.
        - **Q:** This would leave 19 and 5/6 zuz, and a full 20 zuz is needed for pidyon haben!? **A:** Subtracting one zuz from the Hadriyana and Tirayana dinar leaves 24 Tzuri dinars, and then taking away 1/6 from that leaves the 20 Tzuri dinars that are needed for pidyon haben.
    - **Rava** said, the Biblical sela'im are each worth 3 and 1/3 Tzuri dinars. We see this from the pasuk of "esrim geira hashekel" which is translated in the Targum as "20 maos", and a Braisa says that there are 6 silver ma'ah to the dinar.
        - **Q:** A Braisa says that the sela of kodesh had 4 Tzuri dinars!? **A:** That Braisa is discussing after they enlarged and added onto the shekalim.
        - **R' Ashi** sent 17 zuz to **R' Acha the son of Rava** (who was a Kohen) for the pidyon haben of his bechor. He asked that **R' Acha** send him back the extra 1/3 of a zuz of overpayment (he held like **Rava** and therefore 5 shekalim equaled 16 and 2/3 zuz). **R' Acha** said, the **Rabanan** have added onto the size of the shekalim and 5 shekalim are now worth 20 zuz, so you need to send me another 3 zuz!
    - **R' Chanina** said, when the Torah uses the word "kesef" without specifying the type, it refers to the selah. When "kesef" is used in the Nevi'im it refers to "litrin". In the Kesuvim it refers to "kintarin". The exception is the "kesef" referred to in the story of Efron, which although is unspecified, refers to "kintarin", which is learned from the pasuk referring to it as "oiver lasocheir", and there are some places that refer to a kintara as a shekel.
    - **R' Oshaya** said, the **Rabanan** wanted to hide all the silver and gold in the world out of concern that it may be from the gold and silver of the Beis Hamikdash that was stolen by the Romans. They then found the pasuk of "uba'u bah paritzim v'chililuha" which they said taught that the gold and silver that was stolen lost its kedusha and there was therefore no concern.
        - **Q:** The gold and silver of the Beis Hamikdash was not the majority of gold and silver in the world, so why would they make all the gold and silver assur on account of it? **A:** Rather, **Abaye** said, he meant that the **Rabanan** wanted to hide all the golden dinars minted by Hadriyana and Tirayana that have been rubbed

out, because they were made using the gold of the Beis Hamikdash, but they then allowed them based on the pasuk

- **R' Yehuda in the name of R' Assi** said, 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.
  - **Q:** 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!? **A:** 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 pasuk's use of the word "kesef" multiple times is inclusionary and teaches that in this case even copper coins may be used.
  - **Q:** Regarding hekdesh the pasuk says "v'nossan hakesef v'kam lo", and yet **Shmuel** says that if one redeemed hekdesh 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 copper coins may be used for maaser sheini, by hekdesh they may be used as well.
  - **Q:** Regarding kiddushin the pasuk says "v'yatza chinam ein kasef", 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 our 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 penalty for a rapist or seducer, the 100 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. So, for example, when a Mishna says that if someone hits someone else in the ear he must pay him a selah for embarrassing him, this selah refers to a selah worth ½ of the Tzuri zuz, not a selah of 4 zuz.
      - **Chanan** the bad person once hit near someone's ear and was therefore chayuv to pay the half zuz. He only had a full zuz and couldn't get change for it. He therefore went and hit by the person's ear again, and then gave him the full zuz for the two occurrences.

SHLOSHIM SHEL EVED CHAMISHIM SHEL ONEIS V'SHEL MIFATEH…

- **Q:** Why does the Mishna repeat at the end – "all must be paid with shekels of kodesh in the maneh of Tzuri"? This was already said in the beginning!? **A:** It is needed for the cases of oneis and motzi shem rah. The pasuk regarding those never mentions shekalim and we would think that they can be paid in zuz. The Mishna therefore teaches that the fines in the Mishna are learned from each other and therefore all must be paid in shekels.

CHUTZ MIN HASHEKALIM

- A Braisa says, except for the machtzis hashekel, maaser sheini, and the korbon re'iya.
  - We see this regarding the machtzis hashekel in a Mishna, which says they may be combined to larger golden coins for ease of transporting them, but it must be minted coins. We learn this regarding maaser sheini from the pasuk of "v'tzarta hakesef", which teaches that only minted coins may be used. A Braisa teaches that the same is true for the korbon re'iya.