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## Currency Conversions

The *Mishnah* in *Ma'aser Sheni* (2:8) brings an argument between *Beit Hillel* and *Beit Shammai* regarding how to convert money to sums that are tradeable in Jerusalem when it is time to make that pilgrimage and eat the *ma'aser sheni* produce there. *Beit Shammai* says that one may convert as many copper coins to the less cumbersome silver *sela* denominations as he wants, whereas *Beit Hillel* contends one may trade a maximum of half of one's bronze to silver *selas*.

*R' Kehati* explains that *Beit Hillel* is concerned that the rush of people changing silver in Jerusalem for produce or smaller sums of money will inflate the exchange rate so that silver will be worth less than the amount originally converted. This would consequently diminish the value of *ma'aser sheni* because a person could not afford to purchase the same quality or quantity of produce as he originally redeemed

This debate is unusual because *Beit Hillel* are usually more lenient than *Beit Shammai* and here they appear to be ruling more stringently. Thus this explanation is problematic because in *messechet Eduyot* the *Gemara* goes through the rare examples where *Beit Shammai* are more lenient than *Beit Hillel* and this *Mishnah* is not mentioned amongst them.

This question prompts various commentators to offer other interpretations of the *Mishnah*. *R' Kehati* brings the following two alternatives.

There is a law that outside of Jerusalem only certain conversions of *ma'aser sheni* money may be performed. *Ma'aser Sheni* copper coins may be exchanged for silver coins but silver coins may not be exchanged for copper coins – silver coins may not even be exchanged for other denominations of silver. The *Shnot Eliyahu* therefore explains that really *Beit Shammai* are more stringent because they hold a person can only exchange copper to silver if he has the exact denomination whereas *Beit Hillel* permit changing half denominations i.e. Half a *sela* of copper and half a *sela* of silver may be exchanged for a whole silver *sela*.

Alternatively *Tosfot* in *Bava Metzia* (45a) and the *Rash* explain that there was a concern that the copper coins would go mouldy or deteriorate. In this sense *Beit Shammai* are more stringent in that they require as many copper coins to be exchanged for the more durable silver coins as possible, whereas, *Beit Hillel* are less concerned and thus permits even a smaller amount to be exchanged.

*Yoni Fisher*

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**Revision Questions**

מעשר שני ב' ד' – ג' ז'

- With respect to which law are we stricter with *carshnei ma'aser sheni* then *carshnei trumah*? (ב' ד')
- With respect to which law is *carsheni ma'aser sheni* treated differently to other *ma'aser sheni* produce? (ב' ד')
- Explain the four different opinions regarding the treatment of *carshinei trumah*? (ב' ד')
- What is the law regarding *ma'aser sheni* and regular coins that fell and mixed when: (ב' ה')
  - The money is picked up one by one?
  - The money is picked up all at once?
- How does one remedy a situation where a *ma'aser sheni* silver coin and a regular silver coin got mixed together? (ב' ו')
- There is a debate between *Hillel* and *Shammai* regarding redeeming *ma'aser sheni* money with a particular coin – what type of coin do they argue about? (ב' ז')
- Can someone exchange his *ma'aser sheni* copper coins for silver coins? (Include the opinions of *Beit Shammai* and *Beit Hillel*) (ב' ח')
- Can one exchange a combination of *ma'aser sheni* money and fruit for *ma'aser sheni* money? (ב' ט')
- Is there any restriction on the money exchange once one reaches *Yerushalaim*? (Explain all 6 opinions) (ב' ט')
- If one reaches *Yerushalaim* and one son is *tameh* while the other is *tahor*, is there a way they can all eat together? (ב' י')
- Can one ask someone to take their *ma'aser sheni* to *Yerushalaim* on condition that the messenger will eat a share of it? (ג' א')
- Can one by *trumah* produce with *ma'aser sheni* money? (ג' ב')
- If one person has *chulin* fruit in *Yerushalaim* and another has *ma'aser sheni* money and needs the money – can the *kedushah* be transferred to the fruit? (ג' ג')
- If someone has fruit in *Yerushalaim* and *ma'aser sheni* money outside *Yerushalaim* can he transfer the *kedushah* from one to the other? What if the money was in *Yerushalaim* and the fruit was outside *Yerushalaim*? (ג' ד')
- Which of the following can be taken in and out of *Yerushalaim*: (ג' ה')
  - *Ma'aser sheni* money?
  - *Ma'aser sheni* fruit?
- In what case is the ruling that when *ma'aser sheni* fruit has passed through *Yerushalaim* it must be return and cannot be redeemed? (Include all opinions) (ג' ו')
- When is a tree that is planted on the border of *Yerushalaim* considered to be inside the city? (Include both opinions) (ג' ז')

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Between mincha and ma'ariv  
Mizrachi Shul  
David Bankier

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Ben-zion Hain

9:45pm  
Beit Midrash:  
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**Next Week's Mishnahyot...**

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	שבת קודש
19 <sup>th</sup> June י"ב סיון	20 <sup>th</sup> June י"ג סיון	21 <sup>st</sup> June י"ד סיון	22 <sup>nd</sup> June ט"ו סיון	23 <sup>rd</sup> June ט"ז סיון	24 <sup>th</sup> June י"ז סיון	25 <sup>th</sup> June י"ח סיון
Ma'aser Sheni 3: 8-9	Ma'aser Sheni 3: 10-11	Ma'aser Sheni 3: 12-13	Ma'aser Sheni 4: 1-2	Ma'aser Sheni 4: 3-4	Ma'aser Sheni 4: 5-6	Ma'aser Sheni 4: 7-8

