**Bechoros 50 – Good Morning Raboisai**

### 1️⃣ Five Sela'im of Pidyon HaBen – What Currency?

The Mishnah discusses the Torah's monetary amounts:

👉 Pidyon HaBen – five Sela'im
👉 An ox that kills an Eved – thirty Sela'im
👉 Ones and Mefateh – fifty Sela'im
👉 Motzi Shem Ra – one hundred Sela'im

These are all calculated using:

👉 Kesef Tzuri – high-quality silver currency.

The Mishnah describes this as:

👉 Shekel HaKodesh and Maneh Tzuri.

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### 2️⃣ Kesef or Shaveh Kesef

These Torah obligations do not necessarily have to be paid with actual coins.

Pidyon HaBen can be performed with:

👉 Kesef – money

or:

👉 Shaveh Kesef – an item worth the required amount.

Therefore, something valuable can be given to the Kohen instead of the actual silver coins.

An important exception is:

👉 Shekalim given to the Beis HaMikdash, which require actual coinage.

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**How Much Is the Torah's Money?**

### 3️⃣ What Is Maneh Tzuri?

The Gemara discusses how the ancient Torah monetary amounts translate into the currencies used in later generations.

Several Amoraim give different ways of identifying the appropriate coins.

Rav Asi maintains:

👉 We retain the value of the original Maneh of Tzur.

Other opinions identify contemporary or regional coins that represented the required equivalent value.

The point is not the particular name stamped on the coin:

👉 We need the correct underlying monetary value.

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### 4️⃣ The Basic Calculation

A Sela contains:

👉 Four Zuz.

Pidyon HaBen requires:

👉 Five Sela'im.

Therefore the basic calculation is:

👉 Twenty Zuz.

The Gemara then works through various historical coins to determine how their values correspond to these twenty Zuz.

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### 5️⃣ Hadriyani and Turyani Coins

The Gemara discusses coins associated with Hadrian and Trajan.

These coins could vary in value, particularly when they became:

👉 Shiyafa – worn down.

A particular coin could be worth twenty-five Zuz.

But Pidyon HaBen requires only twenty Zuz.

The Gemara therefore works through how much must be deducted from the twenty-five to arrive at the required Pidyon value.

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### 6️⃣ The Detailed Calculation

The Gemara expresses the calculation using fractions.

Starting with a value of twenty-five Zuz, the objective is:

👉 To reach exactly twenty Zuz.

The discussion involves removing a sixth and then adjusting the remaining amount until the precise required value is reached.

The arithmetic sounds complicated in the wording of the Gemara, but the objective throughout is straightforward:

👉 Determine the exact equivalent of the five Sela'im required for Pidyon HaBen.

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**How Many Ma'ah in a Sela?**

**7️⃣ Twenty-Four or Twenty?**

The standard calculation is:

👉 One Dinar = six Ma'ah
👉 One Sela = four Dinar

That would give:

👉 Twenty-four Ma'ah in a Sela.

Rava, however, discusses a calculation in which the relevant Sela is treated as:

👉 Twenty Ma'ah.

This reflects a reduction of:

👉 Three and one-third from the standard amount under discussion.

The Gemara challenges this calculation from other monetary laws.

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**Redeeming an Ancestral Field**

**8️⃣ Sedeh Achuzah**

The Gemara brings a proof from the laws of someone who was Makdish his inherited field and later wishes to redeem it.

The Torah establishes a redemption calculation connected to:

👉 Fifty Sela'im over the Yovel cycle.

For each remaining year, the calculation involves:

👉 A Sela and a Pundyon.

This raises a mathematical difficulty because the normal Sela contains:

👉 Forty-eight Pundyonim.

The Gemara asks how the numbers can fit the required calculation.

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### 9️⃣ Kalbon – The Additional Amount

The Gemara explains that monetary exchanges could involve an additional small payment:

👉 Kalbon.

This compensates for the exchange or difference involved in the coins.

The discussion demonstrates that Torah monetary calculations sometimes require understanding:

👉 The underlying value rather than simply counting the number of coins.

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**Rav Ashi's Pidyon HaBen**

### 🔟 Rav Ashi Sends Seventeen Zuz

The Daf gives a fascinating practical case.

Rav Ashi sent:

👉 Seventeen Zuz

to Rav Acha, who was a Kohen, for Pidyon HaBen.

Based on the calculation Rav Ashi was using, he understood that the actual obligation was:

👉 Sixteen and two-thirds Zuz.

So he expected:

👉 One-third of a Zuz back.

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### 1️⃣1️⃣ The Kohen Wants Twenty!

Rav Acha sent back a very different response.

In effect:

👉 “You want change from seventeen? Send me another three!”

He maintained that the obligation remained:

👉 Twenty Zuz.

This practical exchange brings the Gemara’s complicated monetary calculations into an actual Pidyon HaBen.

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**Kesef in Torah, Nevi’im and Kesuvim**

**1️⃣2️⃣ What Does “Kesef” Mean?**

The Gemara discusses how monetary terminology can change according to context.

It distinguishes references to money in:

👉 Torah
👉 Nevi’im
👉 Kesuvim

Different expressions can represent different monetary units.

The Gemara also discusses the enormous payment Avraham Avinu made to Efron:

👉 Four hundred Shekel Kesef, Oveir LaSocher.

The amount represented extremely valuable currency accepted by merchants.

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**Coins Taken from the Beis HaMikdash**

**1️⃣3️⃣ What Happened to Their Kedushah?**

The Gemara discusses coins and precious metals taken from Yerushalayim and the Beis HaMikdash by foreign rulers.

A concern arose:

👉 Perhaps these coins should be forbidden because they came from Hekdesh.

The Gemara derives that once the enemy seized and desecrated the holy property:

👉 The Kedushah was removed and it became Chullin.

Therefore:

👉 The money did not have to be removed from circulation merely because some coins originated from the Beis HaMikdash.

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**Kesef Tzuri vs Kesef Medina**

### 1️⃣4️⃣ Torah Money and Rabbinic Money

Rav Asi gives an important rule:

When the Torah specifies a monetary obligation:

👉 Kesef Tzuri is used.

But monetary amounts established by the Chachamim can use:

👉 Kesef Medina.

Kesef Medina is worth:

👉 One-eighth of Kesef Tzuri.

This distinction becomes important throughout monetary Halachah.

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### 1️⃣5️⃣ When Does Torah "Kesef" Require Tzuri?

The Gemara challenges the rule from several places where the Torah says "Kesef" but apparently does not require high-grade silver.

Examples include:

👉 Ma'aser Sheni
👉 Hekdesh
👉 Kiddushin

The Gemara therefore clarifies the principle.

When the Torah states:

👉 A specific monetary amount

such as the five Sela'im of Pidyon HaBen:

👉 The amount is calculated in Kesef Tzuri.

But merely finding the word "Kesef" does not automatically mean that only this particular silver currency can be used.

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**Ma'aser Sheni**

### 1️⃣6️⃣ Redeeming Ma’aser Sheni

If bringing Ma’aser Sheni produce to Yerushalayim is too difficult, its Kedushah can be transferred onto money.

Although the Torah uses the word:

👉 Kesef

the Gemara explains that a special Ribuy allows other forms of coinage.

Therefore:

👉 Ma’aser Sheni does not prove that every Torah reference to Kesef requires Kesef Tzuri.

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## Hekdesh

### 1️⃣7️⃣ Redeeming Hekdesh

The Gemara similarly discusses Hekdesh.

Although Kesef is mentioned:

👉 Other forms of valuable currency can be accepted.

Again, this does not contradict the rule regarding obligations where the Torah specifies a fixed amount.

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## Kiddushin

### 1️⃣8️⃣ Can Kiddushin Be Done With a Perutah?

Kiddushin is another challenge.

The Torah’s source for Kiddushin uses the concept of Kesef.

Yet Beis Hillel holds:

👉 Kiddushin can be performed with a Perutah or its value.

It does not require the expensive Kesef Tzuri standard.

The answer is again:

👉 Kiddushin does not have a fixed monetary amount explicitly stated in the Torah.

That distinguishes it from Pidyon HaBen and similar obligations.

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### 1️⃣9️⃣ The Key Rule

The Gemara's conclusion is therefore more precise:

Where the Torah gives:

👉 A specific monetary figure

the amount is measured according to:

👉 Kesef Tzuri.

But where the Torah merely refers to money without establishing a fixed amount:

👉 We do not automatically require Kesef Tzuri.

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**A Shofar Blown Into Someone's Ear**

### 2️⃣0️⃣ A Memorable Case of Kesef Medina

The Daf finishes with a memorable example illustrating Rabbinic monetary amounts.

Someone blows a Shofar directly into another person's ear and becomes liable to compensate him.

The amount is expressed as:

👉 A Sela.

But this is not the expensive Torah Sela of Kesef Tzuri.

Rather:

👉 It is Kesef Medina.

Therefore, its value is only a fraction of the Torah amount.

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### 2️⃣1️⃣ Chanan Bisha

The Gemara tells the story of:

👉 Chanan Bisha.

He blew into another person's ear.

Rav Huna ruled that he owed:

👉 Half a Zuz.

Chanan had a worn-out Zuz which nobody wanted to accept.

He wanted to use it to satisfy the judgment but needed change.

So what did he do?

👉 He blew into the man's other ear as well!

Now he owed the full Zuz and could simply hand over the entire worn coin.

A memorable ending to a Daf filled with monetary calculations.

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📌 **Key Chazarah**

- Pidyon HaBen requires five Sela'im calculated according to Kesef Tzuri.
- The Torah's other specified payments discussed in the Mishnah also use the Torah silver standard.
- Pidyon HaBen can generally be performed with Kesef or Shaveh Kesef of the required value.
- A Sela is normally four Zuz, making five Sela'im equal to twenty Zuz.
- The Gemara discusses various ancient currencies and how to calculate their equivalent Torah value.
- Worn coins can have a different value from their original denomination.
- Sedeh Achuzah provides another important example of Torah monetary calculations.
- Rav Ashi sent seventeen Zuz for Pidyon HaBen and expected change; Rav Acha responded that he still wanted the full twenty.
- Money taken from the Beis HaMikdash by foreign rulers could lose its Kedushah once desecrated.
- Kesef Medina is only one-eighth of Kesef Tzuri.
- The rule requiring Kesef Tzuri applies particularly where the Torah specifies an exact monetary amount.
- Ma'aser Sheni, Hekdesh and Kiddushin therefore do not contradict the rule.
- Kiddushin can be performed with a Perutah according to Beis Hillel.

- Rabbinic monetary amounts can be calculated using the much lower Kesef Medina standard.
- Chanan Bisha, ordered to pay half a Zuz for blowing into someone's ear, blew into the other ear as well so that he could pay with his entire worn-out Zuz.

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