

21.4.3

45b (אימא אחתי מטבע הוא ואין מטבע נקנה בחליפין צריכא) → 46b (איתמר רב וליי)

7. וְזֹאת לְפָנֵינוּ בְּיִשְׂרָאֵל עַל הַגְּאוּלָּה וְעַל הַתְּמוּנָה לְקַיֵּם כֹּל דְּבַר שְׁלֹף אִישׁ וְנָתַן לְרַעְיוֹ וְזֹאת הַתְּעוּדָה בְּיִשְׂרָאֵל: רות מרק ד פסוק ז

I Dispute נעשה חליפין רב/לי

- a *Explanation*: if using the coin as barter, not as payment, whether it is treated as goods and generates liability once given
- i *Reason for position חליפין נעשה חליפין (ר"פ)*: trader focuses on the mint, which could later be voided by government
 - ii *Challenge*: our משנה, in which gold isn't נקנה, assuming even בחליפין
 - 1 *Defense*: our משנה is referring to use of זהב as coin, not חליפין (where it may work)
 - 2 *Challenge*: if so, the wording of the משנה should be "הזהב מחייב את הכסף" rather than הזהב קונה
 - (a) *Defense*: we have a version which reads הזהב מחייב את הכסף (etc.)
 - (b) *Support*: back half of clause – הכסף אינו קונה את הזהב – if it were חליפין, they should be קונה each other
 - (c) *Support*: בריתא gives example of הזהב את קונה את הזהב; if trading silver <->gold, no קנין until he takes gold
 - (d) *Block*: סיפא of בריתא – בריתא במקום – הזהב קונה את הכסף בכל מקום – presumably meaning "anywhere", i.e. חליפין
 - (e) *Rejection*: בריתא במקום means "as he defined it", but it must be present (for משיכה)
- b *ר"פ*: even those who maintain that a coin may not be the *vehicle* of חליפין agree that it may be the *object* of חליפין
- i *Just as*: פירות may be acquired via חליפין according to ר"נ (who requires a כלי as the vehicle for חליפין)
 - ii *Challenge*: someone at the גורן without coins in hand gifts fruit to his fellow then is מחלל on coins at home
 - 1 *Implication*: if he had coins in hand, he may gift the coins to his fellow, who then redeems (saving חומש)
 - 2 *But*: if ר"פ is correct, he may gift the coins (at home) to his fellow via חליפין
 - (a) *Defense*: in this case, he doesn't have a סודר for חליפין
 - (b) *Block*: let him gift it אגב קרקע
 - (c) *Defense*: in this case, he has no land (and is using another's גורן)
 - (d) *Block*: why would the תנא teach us a rule that applies to such an unlikely case
 - (e) *Rather*: we reject ר"פ and coins may also not be acquired via חליפין
 - (i) *Note*: ר"פ himself changed his mind, as evidenced by his actions with בר אחא
 - (ii) *So too*: ר"פ and ר' יוחנן maintain that a coin may not be acquired via חליפין
 - (f) *Challenge (עולא to ר' אבא)*: if someone needed to pay his workers, he may tell a moneychanger to give him a דינר on the spot and he will pay him a "good" דינר and טריסית (assumption – small coin) from home
 - (i) *Explanation*: if חליפין cannot be used to gift coins, this is a loan → רבית
 1. *Explanation*: if חליפין cannot be used to gift coins, this is a loan → רבית (עולא confirmed it)
 - a. *Proof*: the offer was to pay the money changer דינר יפה not דינר יפה
 2. *Alternative answer (ר' אשי)*: since he has the money at home, סאה בסאה is permissible
 - iii *Challenge*: א:ו: קידושין implies that a coin can be considered חליפין
 - 1 *Answer (ר' יהודה)*: means – anything that is appraised with a monetary value (מטלטלים)
 - (a) *Support*: examples given there are swapping an ox for a donkey
 - (b) *Note*: according to our original read, how are the examples (חמור->שור) explained?
 - (c) *Answer*: expansion that פירי can also be used as חליפין
 - (i) *Note*: this presents a challenge to ר"נ's position (*contra* ר' ששת) – that פירות cannot be used as חליפין
 - (ii) *Answer*: means "sometimes money operates similar to חליפין: read 'if value of שור is given for חמור...'"
 - (iii) *Q*: what is ר"נ's reason for invalidating פירי for חליפין?
 - (iv) *Answer*: he rules like ר' יוחנן, that מה"ת, money generates the קנין and רבנן prevented קנין from completing until the buyer takes possession to avoid problem of damaged goods –applied to common cases
 1. *However*: in our case (where item is valued and money is given) – the money is קונה completely
 - (v) *Note*: ר"ל (משיכה קונה מה"ת) must accept ר' ששת's position on חליפין
 - (vi) *Challenge*: our משנה states that all מטלטלים are קונה each other to which ר"ל added – even a pouch of money for a pouch of money
 1. *Interpretation*: must be invalid coins (invalidated by local government or by king)
 2. *Justification*: If we only learned local invalidity – since it can't be used anywhere locally,
 - a. *But*: נפסל by king, it is still used discreetly – א"ס it is coin and cannot be bought via חליפין
 - b. *And*: if we only learned פסלתו מלכות א"ס since it can't be used in any region
 - i. *But*: פסלתו מדינה, where it can be used in other parts of the realm, considered מטבע קמ"ל – מטבע