In the Temple Mount it is always secular

בהר הבית לעולם חולין –

OVERVIEW

The משנה teaches that any monies found on the הר הבית are חולין; we are not concerned that it may be מעשר שני money. The reason is that we follow the majority. The majority of monies at large are חולין money and not מעשר שני money.

♦

asks: תוספות

– מקשה רבינו יצחק היאך נמצאו שם

The ר"י has a difficulty! How were monies found on the הר הבית? -

הא אמר בפרק הרואה (ברכות $\sigma_{c,c}$) לא יכנס בהר הבית במעות הצרורות בסדינו הא אמר בפרק הרואה (ברכות $\sigma_{c,c}$) לא יכנס בהר הבית in ברייתא teaches, 'one should not enter the with monies that are tied in his cloak'. Since it is forbidden to enter the presumably none should be found there. $\sigma_{c,c}$

מוספות answers:

ואומר רבינו יצחק דאינו אסור אלא היכא דנושאן בפרהסיא בסדינו –

And the ר"י answers; that it is not forbidden (to enter the אהר הבית with money) unless if he carries it publicly in his cloak –

דגנאי הוא דנראה כהולך שם לסחורה אבל בצינעא לא:

For it is shameful to do so in the הר הבית for it appears as if he is going to the הר to conduct business (that it is why it is forbidden to publicly display money) however if the monies are hidden, there is no prohibition. It is now understood that monies can be brought (and lost and found) in the הבית, when they are hidden from sight.

SUMMARY

Monies may not be displayed in the הר הבית, but may be brought there discreetly.

THINKING IT OVER

According to the הו"א (and [even] the מסקנא, how did the בנ"י bring their בנ"י מסקנא, how did the בנ"י ביהמ"ק which was in the ביהמ"ק? 2

¹ Even though there is a possibility that someone (inadvertently) entered the הר הבית with money (which was lost and later found). However from the expression of the משנה which states 'בהר בית לעולם, it seems it was a common occurrence. Seemingly this cannot be, since it is אסור. [See (however).]

 $^{^{2}}$ See תוספות ב"מ כו,א ד"ה בהר אחל תוספות הרשב"א here as well as תוספות הרא"ש.