



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

Bava Basra Daf Kuf Gimmel

GEMARA

- A Mishna regarding hekdesch says, that if one gives a field to hekdesch and wants to redeem it, he gives a certain amount of money for each kor of plantable land. The Mishna says, if the land had in it an area that was 10 tefachim deep, or rocks that were 10 tefachim high, they are not measured along with the rest of the field. If they are not that deep or high, they are measured along with the field.
 - **Q:** The Gemara asks, those areas should at least become hekdesch on their own and should therefore also have to be redeemed!? You can't say that any piece of land smaller than a kor is not redeemed in this way based on this calculation of money, because a Braisa says that it is!? **A: Mar Ukva bar Chama** said, the Mishna is discussing these deep areas that are filled with water and are therefore not fit for planting, and therefore must be redeemed at their regular market value, and not based on the set amount per kor like the rest of the field.
 - **Q:** If so, then even if they are less than 10 tefachim deep they should be redeemed in this way (because they are still not fit for planting)!? **A:** An area less than 10 tefachim deep that is filled with water is viewed as a puddle of the field, and not a separate area. Similarly, a rock less than 10 tefachim tall is considered a bump in the field, and not a separate area.
 - **Q:** In our Mishna, is the Mishna only referring to deep areas that are filled with water or even to ones that are not filled with water? **A: R' Pappa** said, our Mishna even speaks of where they are not filled with water. He explains, because when a person buys land he wants it to be one big piece of land, and not have it look like a few separate pieces of land (which is what these deep areas and high rocks tend to do).
 - **Q: Ravina** asked, the Mishna equates the deep places with rocks, presumably to teach that just as rocks are not suitable for planting, so too the deep spaces are not suitable for planting, which would be because they are filled with water!? **A:** The Mishna means to make that comparison only in regard to deep spots that are less than 10 tefachim. It is only at this depth that even though they are filled with water, are still measured along with the field.
 - **R' Yitzchak** said, when the **Rabanan** say that a buyer must accept rocky areas in the field, it is only if the rocky areas are no more than an area of 4 kav.
 - **R' Ukva bar Chama** said, even this amount must only be accepted if it is spread out over an area of 5 kav. **R' Chiya bar Abba in the name of R' Yochanan** said, they must only be accepted if they are spread out over the majority of the field.
 - **Q: R' Chiya bar Abba** asked, what is the halacha if most of the rocks are spread out over a minority of the field, and a minority of the rocky area is spread out over a majority of the field? **TEIKU.**
 - **Q: R' Yirmiya** asked, what if the rocks were arranged like a bracelet (so although they are over the majority, it is very difficult to plow the field)? What if they are in a straight line across the field? What if they are across the field in the shape of a bull's horns? What if they are zigzagged across the field (each question is a case of being successively more difficult to plow)? **TEIKU.**
 - A Braisa says, if there was a rock standing along the border of the field, but outside the field, it cannot be measured along with the field even if it is a tiny rock. Also, even if the rock was within the boundary of the field, but was right

near the border, no matter how small the rock is, it is not measured along with the field.

- **Q: R' Pappa** asked, what if there is a small bit of earth (less than 3 tefachim) between the rock and the boundary? **TEIKU**.
- **Q: R' Ashi** asked, what if there is earth underneath the rock, but on ground level there is a rock that touches the border, or visa-versa? **TEIKU**.

MISHNA

- If a seller says, "I am selling you a beis kor of land as measured by a rope", then if the seller gave even a tiny bit less than a beis kor, he must make a purchase price adjustment. If the seller gave even a tiny bit more than a beis kor, the buyer must return the extra amount. If the seller said he is selling a beis kor "more or less", then even if he gave a quarter kav per se'ah less than a beis kor, or gave that amount extra, the sale stands and there is no adjustment made. If more than this amount was added, the buyer must calculate and pay the seller. What does the buyer have to give? He has to give money as compensation. If the seller wants, he can make the buyer return the extra land to him. Why did the **Rabanan** say that the buyer must give money? This was said to put the seller in a better position (so that he can get money instead of being stuck with a small, useless piece of land). For if the seller gave an extra 9 kav of land, or in the case of a garden he gave an extra half kav, or according to **R' Akiva** he gave an extra quarter kav, the buyer would be able to give back the land instead of paying for it (because these sized lands are not useless). Also, when the buyer must return the overage, he doesn't only return the overage that is more than the allowable quarter kav per se'ah. Rather, once he must return, he must return all the extra land (all amounts over the beis kor).