



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

Bava Basra Daf Pey Tes

MAKOM SHENAHAGU LAMUD B'GASA...

- A Braisa says, we learn that one may not give a level measure in a place where the custom is to give a heaping measure, and visa-versa, from the pasuk of "eifa shleima". The following word "vatzedek" in the pasuk teaches that in a place where they give heaping measures the seller may not say that he will give a level measure and charge the buyer less, or in a place where they give level measures, he may not say that he will give a heaping measure and charge the buyer more.
- A Braisa says, we learn that one may not balance the scale in a place where the custom is to tilt it for the buyer, and visa-versa, from the pasuk of "even shleima". The following word "vatzedek" in the pasuk teaches that in a place where they tilt the scale the seller may not say that he will give a balanced scale and charge the buyer less, or in a place where they balance, he may not say that he will give a tilting scale and charge the buyer more.
 - **R' Yehuda of Sura** darshened these pesukim to teach, that as punishment for having multiple measures, a person doesn't have money in his house, and as a punishment for having multiple weights, a person doesn't have money in his purse. However, if someone has honest weights and measures, he will have a lot of money.
- A Braisa says, the pasuk of "yihiyeh lach" teaches that we appoint people to oversee that weights and measures are proper, but we don't do so for prices.
 - The house of the Nasi appointed people to oversee weights and measures, and for pricing. **Shmuel** told **Karna**, go teach them the Braisa that says that we do not appoint people to oversee pricing. **Karna** went and taught the Braisa as if it said we *do* appoint people for pricing. **Shmuel** heard this and told him, "let a horn (karna) grow out of your eye". **Karna** taught this way, because he held like **Rami bar Chama in the name of R' Yitzchak**, who said that we do appoint people to oversee pricing, to keep the cheaters in check.
- A Braisa says, if a buyer asks for a litra, a litra should be measured for him. If he wants half a litra, half a litra should be measured for him. The same is true for a quarter litra.
 - The Braisa is teaching that a seller should have measures as small as a quarter litra, but need not have smaller than that.
- A Braisa says, if a buyer wants $\frac{3}{4}$ of a litra, he cannot tell the seller to measure out 3 separate $\frac{1}{4}$ litras, rather the seller may use a litra weight, and on the other side of the scale he can put a $\frac{1}{4}$ litra weight along with the meat being sold.
- A Braisa says, if a buyer wants 10 litras, he cannot tell the seller to measure out 10 separate 1 litra measurements and tilt the scale in his favor each time. Rather, the seller may weigh it all together and therefore only need to tilt the scale once.
- A Braisa says, the point of the balance scale on which the pans are balanced must be at least 3 tefachim from the ceiling (if the scale is the type that hangs from the ceiling), and must be at least 3 tefachim from the ground (if it is the type that rests on the ground). The beams and strings must be 12 tefachim long. If the scale is used by wool sellers or glass sellers, the point of the balance must be at least 2 tefachim from the ceiling or floor, and the beams and strings must be 9 tefachim. The point of the balance on the scale of a storekeeper or baal habayis must be one tefach from the ceiling or floor, and the beams and strings must be 6 tefachim. The point of the balance on the scale of a seller of precious metals must be 3 fingerbreadths from the ceiling or floor, and with regard to the beams and strings I do not know.
 - **Q:** What type of scale is the first one listed in the Braisa? **A: R' Pappa** said, it is the scale of iron and metal smelters.

- **R' Mani bar Patish** said, the same way that we say that a scale without these minimum measurements is assur to use, they also said that a scale that doesn't meet the relevant measurement would also not become tamei.
 - Although this was already discussed in a Mishna, that Mishna only discussed the length of the rope, not the length of the string and the beam. That is why he had to teach this to us.
- A Braisa says, one may not make weights out of "ba'atz", or lead, or mixed metals, or of any other types of metals (because they deteriorate), but he may make them of stone or glass.
- A Braisa says, the level (used to level the measure) may not be made of gourd, because it is too light (and doesn't take off enough, causing the seller to lose out), or of metal, because it is too heavy. Instead, it should be made of olive wood, walnut wood, sycamore wood, or boxwood.
- A Braisa says, one may not make a level that has one thick side and one thin side. One should not level in one motion, because doing so benefits the buyer. One should also not use many small motions, because doing so benefits the seller. About all dishonest measuring, **R' Yochanan ben Zakai** said, "Woe is to me if I say they are assur in my drasha, and woe is to me if I don't. If I describe them and say they are assur, the cheaters will learn new methods of cheating. If I don't do so, the cheaters will think that the talmidei chachomim are out of touch and are not familiar with the ways in which they cheat."
 - **Q:** Did **R' Yochanan ben Zakai** end up saying them in his drasha or not? **A:** **R' Shmuel bar R' Yitzchak** said, he did darshen it, based on a pasuk that says that the tzaddikim must act straight and the resha'im can stumble.
- A Braisa says, the pasuk regarding false measures says, one should not use false measures of "midah" – referring to measure of land, that division of land must be measured in the same season, so that the string used to measure is not more stretchable when measuring for one but not the other, "mishkol" – this refers to weights, that one may not bury his weights in salt, causing their weight to change, and "mesurah" – which refers to liquid measure, and teaches that one should not make bubbles on the liquid and then measure the bubbles as if they are liquid. This seems to be a kal v'chomer. If, regarding liquids the Torah was particular about the measure of a mesurah, which is equal to 1/36 of a log, how much more so must one be careful when measuring larger amounts.
- **R' Yehuda in the name of Rav** said, it is assur for a person to have an undersized or oversized weight in his house, even if it is being used as a bathroom.
 - **R' Pappa** said, this is only in a place where the government doesn't put a seal on approved measures. However, in a place where the government does, since there is no seal on those weights, a customer would not buy based on them. Also, even in a place where a seal is not put on true weights, if it is in a place where there are people who do spot checks on the weights, there would be no issur to keep the bad weights in one's house, because a person would not risk using them (and possibly be caught by a spot checker).
 - The Gemara says, even if spot checks are carried out, one may not keep bad weights in his house, because it may happen that someone needs to buy something as Shabbos is arriving, and he will use the bad weights then, because there is no fear of the spot checker coming at that point.
 - A Braisa says this as well. The Braisa says, it is assur for a person to have an undersized or oversized weight in his house, even if it is being used as a bathroom. But, one should make dry measures of a se'ah, a tarkav, a half tarkav, a kav, a half kav, a quarter kav, an eighth of a kav (half log), a quarter log, and an uchla. [The Gemara explains, that an uchla is one fifth of a quarter kav]. For wet measures one should make a hin, a half hin, a third of a hin, a quarter hin, a log, a half log, a quarter log, an eighth of a log, and an eighth of an eighth, which is known as a kortov.
 - **Q:** Why shouldn't a person also make a 2 kav measure? **A:** It is too close to the tarkav measure (the tarkav is only 1/3 larger), and would get mixed up with it.
 - **Q:** We see that people make mistakes when the difference is only 1/3. If so, one should not make a kav measurement, because it will get mixed up with the half tarkav measure!? **A:** Rather, the reason a 2 kav measure can't be made is because it will get mixed up with the half tarkav (which is only 1/4 smaller than it).

- **Q:** We see that people make mistakes when the difference is only $\frac{1}{4}$. If so, one should not make a half of an eighth of a kav measurement and an uchla measure, because there is less than $\frac{1}{4}$ difference of size between them!? **A: R' Pappa** said, people are familiar with small measures and don't get mixed up between them.
- **Q:** We see that people make mistakes when the difference is only $\frac{1}{4}$. If so, one should not make a third of a hin measure and a $\frac{1}{4}$ of a hin measure, because there is less than $\frac{1}{4}$ difference between them!? **A:** Since both these measures were used in the Beis Hamikdash, the **Rabanan** were not goizer regarding them.
 - **Q:** We should be goizer on these measures in the Beis Hamikdash, so that they not lead to confusion between them!? **A:** Kohanim are careful in their doing of the Avodah, and will not come to make a mistake.