

1. Devarim 25:13-16

לֹא־יִהְיֶה לְךָ בִּכְסֶּיף אֶבֶן וְאֶבֶן גְּדוֹלָה וְקֹטָנָה

You shall not have in your pouch alternate weights, larger and smaller.

לֹא־יִהְיֶה לְךָ בְּבֵיתְךָ אֵיפָה וְאֵיפָה גְדוֹלָה וְקֹטָנָה:

You shall not have in your house alternate measures, a larger and a smaller.

אֶבֶן שְׁלֵמָה וְצֶדֶק יִהְיֶה־לְךָ אֵיפָה שְׁלֵמָה וְצֶדֶק יִהְיֶה־לְךָ לְמַעַן יֵאָרִיכוּ יְמֶיךָ עַל הָאֲדָמָה אֲשֶׁר־יְהוָה אֱלֹהֶיךָ נָתַן לְךָ:

You must have completely honest weights and completely honest measures, if you are to endure long on the soil that the LORD your God is giving you.

כִּי תוֹעֲבָת יְהוָה אֱלֹהֶיךָ כָּל־עֲשֵׂה אֵלֶּה כָּל עֲשֵׂה עוֹל:

For everyone who does those things, everyone who deals dishonestly, is abhorrent to the LORD your God.

2. Vayikra 19: 35-37

לֹא־תַעֲשֶׂנוּ עוֹל בַּמִּשְׁפָּט בַּמִּדָּה בַּמִּשְׁקָל וּבַמְּשׁוּרָה:

You shall not falsify measures of length, weight, or capacity.

מִאֲזֵנֵי צֶדֶק אֲבִי־צֶדֶק אֵיפֹת צֶדֶק וְתֵיץ צֶדֶק יִהְיֶה לָכֶם אֲנִי יְהוָה אֱלֹהֵיכֶם אֲשֶׁר־הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם:

You shall have an honest balance, honest weights, an honest ephah, and an honest hin. I the LORD am your God who freed you from the land of Egypt.

וְשָׁמַרְתֶּם אֶת־כָּל־חֻקֹּתַי וְאֶת־כָּל־מִשְׁפָּטַי וַעֲשִׂיתֶם אֹתָם אֲנִי יְהוָה:

You shall faithfully observe all My laws and all My rules: I am the LORD.

3. Bava Metziah 61b

ת"ר (ויקרא יט, לה) לא תעשו עול במשפט במדה במשקל ובמשורה במדה זו מדידת קרקע שלא ימדוד לאחד בימות החמה ולאחד בימות הגשמים במשקל שלא יטמין משקלותיו במלח ובמשורה שלא ירתיח

The Sages taught: The verse states: "You shall do no unrighteousness in judgment, in measure, in weight, or in volume [uvamesura]" (Leviticus 19:35). "In measure"; this is referring to the measurement of land, e.g., one may not measure the land to be given to one during the summer and measure the land to be given to the other during the rainy season, because the length of the measuring cord is affected by the weather conditions.

“In weight”; this is referring to the fact that he may not bury his measuring weights in salt. And “in volume”; this teaches that one may not froth the liquid one is selling, creating the impression that there is more liquid in the vessel than there actually is.

4. Bava Basra 88a

חנווני מקנח מדותיו פעמים בשבת וממחה משקלותיו פעם אחת בשבת ומקנח מאזנים על כל משקל ומשקל

A storekeeper, who constantly sells merchandise in small quantities, cleans his measuring vessels twice a week and cleans his weights once a week; and he cleans the pans of his scales after each and every weighing, to ensure that no merchandise has adhered to the pans, thereby increasing their weight.

5. Ruth Rabba 1:2

Woe to the generation whose measures are false! As Rabbi Banaya in the name of Rabbi Huna: "If I saw a generation whose measures were false, the kingdom comes and battles against that generation. Upon what is this based? "False scales are an abomination to Hashem (Proverbs 11:1)", and it is written "When arrogance appears, disgrace follows (Proverbs 11:2)". ...Rabbi Levi: "Yet Moses allegorically spoke of this to them, to Israel, in the Torah: "You shall not have in your pouch alternate weights, larger and smaller. You shall not have in your house alternate measures, a larger and a smaller (Deuteronomy 25:13-14)", and if one does this, then finally a kingdom comes and battles against him, as it is written: "For everyone who does those things, everyone who deals dishonestly, is abhorrent to Hashem your God (Deuteronomy 25:16)" and it is written: "Remember what Amalek did to you on your journey, after you left Egypt (Deuteronomy 25:17)"

6. Bava Basra 88b

א"ר לוי קשה עונשן של מדות יותר מעונשן של עריות שזה נאמר בהן (ויקרא יח, כד) אל וזה נאמר בהן (דברים כה, טז) אלה

§ Rabbi Levi says: The punishment for using false measures is more severe than the punishment for transgressing the prohibition of forbidden sexual relations. As in that case, forbidden relations, it is stated with regard to them a shortened term for the word “these”: “El,” in the verse: “For all these [el] abominations” (Leviticus 18:27). And in this case, false measures, it is stated an expanded term for the word “these”: “Elleh,” in the verse: “For all that do these [elleh] things, even all that do unrighteously, are an abomination unto the Lord your God” (Deuteronomy 25:16).

ואלא מאי עודפייהו דהתם אפשר בתשובה והכא לא אפשר בתשובה

The Gemara asks: **But** if the punishment is in fact less severe, **what is the advantage**, i.e., the greater severity, in the case of false measures? The Gemara answers **that there**, in the case of one who engages in forbidden relations, **he has the possibility of repentance. But here**, in the case of one who uses false measures, **there is no possibility of repentance** because he has no way of knowing whom he cheated, and is therefore unable to return the stolen money.

7. Ibn Ezra Devarim 25:15

so that your days will be long It is well known that every righteous society will endure; for righteousness is like a building, whereas deceit is like a destructive force, which can topple a wall in an instant.

8. Ba'al Haturim Vayikra 19:36

והינן צדק יהיה לכם וסמך ליה ושמרתם את חקותי. לומר שהמעוות המדות כאלו עובר על המצות כולם

9. Bava Metzia 61b

א"ל רב יימר לרב אשי לאו דכתב רחמנא במשקלות למה לי א"ל לטומן משקלותיו במלח היינו גזל מעליא הוא לעבור עליו משעת עשייה

Rav Yeimar said to Rav Ashi: Why do I need the prohibition that the Merciful One wrote with regard to weights: "You shall do no unrighteousness in judgment, in measure, in weight, or in volume" (Leviticus 19:35)? It is merely another form of robbery. Rav Ashi said to him: It is referring to a seller who buries his weights in salt, in order to lighten them. Rav Yeimar said: That is the same as full-fledged robbery;. Rav Ashi answered: It is written to establish that he violates the prohibition from the moment of the act of burying them. He violates the prohibition even before he actually deceives a buyer with the buried weights.

10. Sefer HaChinuch 258

ולמדנו מכאן, כי התורה הקפידה על המדות בכל שהוא כלומר, שאף על פי שבשאר גזלות לא תקפיד התורה אלא בפרוטה, בענין המדות הקפידה בכל שהוא.

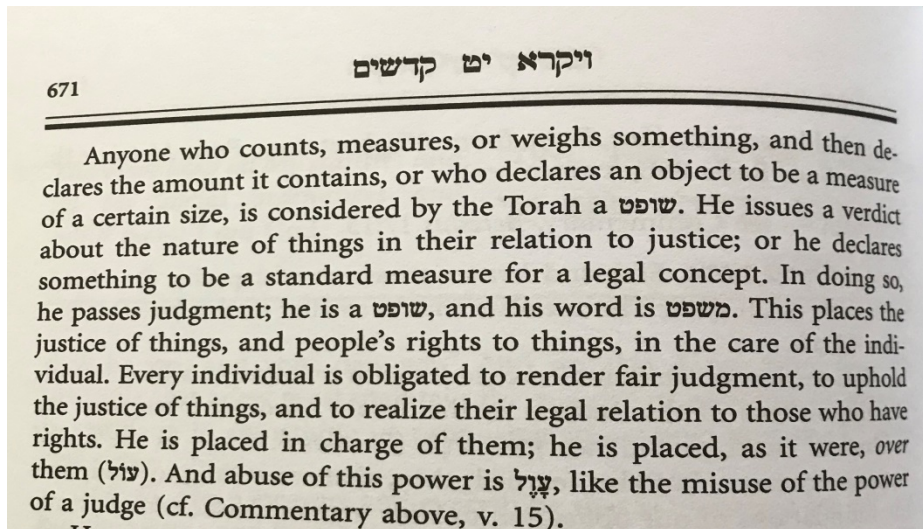
And we learn from this that the Torah is concerned about the smallest amount with measures; meaning to say that even though the Torah was only concerned about [the value of] a small coin with other thefts, regarding measures, it was concerned about the smallest amount.

11. Sifra Vayikra 8:5

"לא תעשו עול במשפט". אם לדין, כבר הדין אמור! אם כן למה נאמר "לא תעשו עול במשפט"? – במדה [ובמשורה. מלמד שהמודד נקרא דיין, שאם שיקר במידה קרוי עוול שנאוי ומשוקץ חרם ותועבה. וגורם לחמשה דברים: מטמא את הארץ ומחלל את השם ומסלק השכינה ומפיל ישראל בחרב ומגלה אותם מארצם.

(Vayikra 19:35) ("You shall not do wrong in judgment: in meteyard, in weight, or in measure.") "You shall not do wrong in judgment": To whom is this directed? If to a judge, it is already written, (viz. Vayikra 19:15). It is to teach us, rather, that a measurer is called a judge, and if he falsifies in measurement, he is called: "wrong," "hated," "revolting," "rejected," "abominable," and he brings about five things: He defiles the sanctuary, he desecrates the Name, he drives out the Shechinah, he causes Israel to fall by the sword, and he exiles them from their land.

12. Rav Hirsch



13. Seforno Devarim 25:14

לא יהיה לך בביתך איפה ואיפה, after having mentioned the ways in which the benevolent presence of the Shechinah can be assured for the Jewish people, the Torah reminds you that if G'd hates corrupt justice this is not an isolated instance of what G'd hates in interpersonal relations, something we call "civics," He even hates it when someone owns and keeps instruments which are designed to be used in a corrupt, deceptive, manner, so that even without putting these instruments to use the owner/keeper has become guilty of violating a negative commandment. G'd's presence, Shechinah, cannot tolerate neighbors who even think of using such means to deceive others.

14. Bava Metzia 49a

רב כהנא יהבו ליה זוזי אכיתנא לסוף אייקר אתא לקמיה דרב אמר ליה במאי דנקיטת זוזי הב להו ואידך דברים נינהו ודברים אין בהן משום מחוסרי אמנה

§ The Gemara relates: Buyers gave money to Rav Kahana to purchase linen. Ultimately, the price of linen increased. Rav Kahana came before Rav to ask his opinion. Rav said to him: Give them a quantity of linen equivalent in value to the money that you received, and concerning the rest, your verbal commitment is merely a statement, and reneging on a verbal commitment that was unaccompanied by an act of acquisition does not constitute an act of bad faith.

דאיתמר דברים רב אמר אין בהן משום מחוסרי אמנה ורבי יוחנן אמר יש בהם משום מחוסרי אמנה

The Gemara comments: This is as it was stated: There is an amoraic dispute with regard to reneging on a verbal commitment that was unaccompanied by an act of acquisition. Rav says: It

does not constitute an act of bad faith. And Rabbi Yohanan says: It constitutes an act of bad faith.

מִיִּתְּבִי רַבִּי יוֹסִי בְּרַבִּי יְהוּדָה אוֹמֵר מֵהַ תְּלִמּוּד לֹמַר (וַיִּקְרָא יֵט, לו) הֵן צֶדֶק וְהֵלֵא הֵן בְּכֻלָּל אִיפֹה הִיא אֵלֶּא לֹמַר לֶךְ שִׁיחָא הֵן שֶׁלֶךְ צֶדֶק וְלֹא שֶׁלֶךְ צֶדֶק אָמַר אֲבִי הֵהוּא שֶׁלֵּא יִדְבֵּר אֶחָד בְּפֹה וְאֶחָד בְּלֵב

The Gemara raises an objection: Rabbi Yosei, son of Rabbi Yehuda, says: What is the meaning when the verse states: "A just ephah, and a just hin, shall you have" (Leviticus 19:36)? But wasn't a hin included in an ephah? Why is it necessary to state both? Rather, this is an allusion that serves to say to you that your yes [hen] should be just, and your no should be just. Apparently, it is a mitzva for one to fulfill his promises. Abaye says: That verse means that one should not say one matter with his mouth and think one other matter in his heart. It is prohibited for one to make a commitment that he has no intention of fulfilling. Rav Kahana made his commitment in good faith and reneged due to changed circumstances. That is not prohibited.

15. Choshen Mishpat 204:7

הַנוֹשֵׂא וְנוֹתֵן בְּדִבְרִים בְּלִבָּד ה"ז רָאוּי לוֹ לַעֲמֹד בְּדִבּוּרוֹ אַע"פ שֶׁלֵּא לִקַּח מִהֶדְמִים כְּלוּם וְלֹא רֶשֶׁם וְלֹא הֵנִיחַ מִשְׁכּוֹן וְכָל הַחוֹזֵר בּוֹ בֵּין לִקְחָהּ בֵּין מוֹכְרָהּ אַע"פ שֶׁאֵינוֹ חַיִּיב לִקְבֹּל מִי שֶׁפָּרַע ה"ז מִמְּחוֹסְרֵי אֲמִנָּה וְאֵין רוּחַ חֲכָמִים נוֹחָה הַיָּמָנוּ

16. Alshich Vayikra 19:35

כִּי הֵנָּה יָדַעְנוּ כִּי בְיוֹם ר"ה יַעֲמִיד הוּא יִתְבַּרֵּךְ בְּמִשְׁפָּט כָּל יִצְרֵי עוֹלָם וְאִזּוֹ יִקְצִיב לְכָל אִישׁ וְאִישׁ פְּרִנְסַת שְׁנָתוֹ כְּמֵאמַר ז"ל (בְּבֵרָא בְּתֵרָא דָּף י"א) מִזְוֹנֹתָיו שֶׁל אָדָם קְצוּבִים לוֹ מִר"ה לִר"ה וְהוּא לִפִּי מֵהַ שִׁיעֵלָה מִשְׁפָּטוֹ וְדִינוֹ בְיוֹם הַהוּא לִפִּי מַעֲשָׂיו וְלִכְּן אִם מִדְּמֵי קִצְבָתוֹ אֲשֶׁר נִשְׁפָּט בְּשִׁמִּים יִקְנֶה מִקַּח קִרְקַע אוֹ מִטְּלָלִין וְיִטְעוּ אוֹתוֹ בְּמִדָּה שֶׁהוּא מַדַּת קִרְקָעוֹת אוֹ בְּמִשְׁקָל אוֹ בְּמִשְׁוֹרָה מִטְּלָלִין וְיִתְּנוּ לוֹ לִפִּי הַטְעוֹת שׁוֹה מֵאָה וְחֲמִשִּׁים בְּמֵאִתִּים. הֵלֵא נִמְצְאוּ עוֹשִׂים עוֹל בְּמִשְׁפָּט הַיָּדוּעַ. הוּא הַמִּשְׁפָּט לְאַלְהִים בְּר"ה שֶׁמְחַסְרִין מִקְצֶבֶת דְּמֵי הַקּוֹנֶה וּמוֹסִיפִין בְּקִצְבַת הַמוֹכֵר

17. Shabbos 31a

אָמַר רַבָּא: בְּשָׁעָה שֶׁמִּכְנִיסִין אָדָם לְדִין, אוֹמְרִים לוֹ: נִשְׁאֵת וְנִתְּתָ בְּאַמּוֹנָה? קִבַּעְתָּ עֵתִים לְתוֹרָה? עָסַקְתָּ בְּפִרְיָהּ וּבְרִבְיָהּ? צָפִיתָ לְיִשׁוּעָה? פִּלְפַּלְתָּ בְּחֻכְמָהּ? הִבַּנְתָּ דְּבַר מִתּוֹךְ דְּבַר

With regard to the same verse, Rava said: After departing from this world, when a person is brought to judgment for the life he lived in this world, they say to him in the order of that verse: Did you conduct business faithfully? Did you designate times for Torah study? Did you engage in procreation? Did you await salvation? Did you engage in the dialectics of wisdom or understand one matter from another?

18. Rabbi Yitzhak Breitowitz, a professor at the University of Maryland:

“How we conduct ourselves in business is not only a test of our love for God and our moral character; it is “the acid test of whether religion is simply relegated to an isolated sphere of human activity,” “It is business ethics, one could posit, above all, that shows God coexists in the world, rather than God and godliness being separate and apart.”

19. Rambam Hilchos Teshuva 3:4

לְפִיכָךְ צָרִיךְ כָּל אָדָם שְׂיִרְאָה עֲצֻמוֹ כָּל הַשָּׁנָה כְּלָה כְּאִלּוּ חָצִיו זָכָאי וְחָצִיו תְּיָב. וְכֵן כָּל הָעוֹלָם חָצִיו זָכָאי וְחָצִיו תְּיָב. חָטָא חָטָא אֶחָד הָרִי הִכְרִיעַ אֶת עֲצֻמוֹ וְאֶת כָּל הָעוֹלָם כָּלּוּ לְכַף חֹבָה וְגֵרָם לוֹ הַשְׁחָתָה. עָשָׂה מִצְוָה אַחַת הָרִי הִכְרִיעַ אֶת עֲצֻמוֹ וְאֶת כָּל הָעוֹלָם כָּלּוּ לְכַף זְכוּת וְגֵרָם לוֹ וְלָהֶם תְּשׁוּעָה וְהַצָּלָה

It is, therefore, necessary for every man to behold himself throughout the whole year in a light of being evenly balanced between innocence and guilt, and look upon the entire world as if evenly balanced between innocence and guilt; thus, if he commit one sin, he will overbalance himself and the whole world to the side of guilt, and be a cause of its destruction; but if he perform one duty, behold, he will overbalance himself and the whole world to the side of virtue, and bring about his own and their salvation and escape