


מִצְוַת
לֹא תַעֲשֶׂה
#219

 We learn this mitzvah from Parshas Ki Seitzei: (דברים כה:ד)

לֹא תַחֲסֵם שׁוֹר בְּדִישׁוֹ

You can't stop an animal from eating while it's working.

Even though the *posuk* only talks about a cow which is plowing a field, the *mitzvah* is for any animal and for any kind of work.


 The details of this mitzvah are explained in Mishnayos & Gemara:
Mesechta Bava Metziah perek Zayin

מִצְוַת
עֲשֵׂה
#244

 We learn this mitzvah from Parshas Mishpatim: (שמות כב:ג)

וְכִי יִשְׁאַל אִישׁ מֵעַם רֵעֵהוּ

If someone borrows something, he needs to follow the *halachos* of a borrower, a *shoel*.

 The details of this mitzvah are explained in Mishnayos & Gemara:
Mesechta Bava Metziah perek Ches, and Mesechta Shevuos perek Ches

When you borrow something, is it considered like it is yours?

This can make a big difference in *halacha*!

According to the Alter Rebbe's *Shulchan Aruch*, a person is allowed to make a *bracha* in a borrowed *sukkah* (but not in a stolen *sukkah*).

But a person cannot make a *bracha* on a borrowed *lulav* on the first day of *Sukkos*, it has to actually belong to him. (That's why we give a *lulav* to a person as a "*Matana Al Menas Lehachazir*", a present that will be returned.)

Why is a *sukkah* different than a *lulav*?

The Rebbe explains that when a person lets someone else borrow a *mitzvah* object, he is doing it so that the person can do the *mitzvah*. Since part of the *mitzvah* of *sukkah* is for the person to feel like the *sukkah* is HIS home, when you let someone use your *sukkah*, you want them to feel like it is theirs.

(The same is true with borrowing *tzitzis*, that you say the *bracha* as if it belongs to you. That is part of the *mitzvah*, and of course they let you borrow the *tzitzis* in order to do the *mitzvah*!)

But the fact that the *Chachomim* say that the *lulav* has to belong to you is not an actual part of the *mitzvah* of *Lulav* and *Esrog*. Since it isn't part of the actual *mitzvah*, we can't assume that it belongs to us, we need to make a special condition when we borrow it, doing it in a way of *Matana Al Menas Lehachazir*.

See *Likutei Sichos chelek Yud-Tes*, p. 348

Rambam: Hilchos Sechirus, Hilchos She'eilah Upikadon

PEREK YUD-GIMMEL

In this *perek* we learn more about today's *mitzvos*: When an animal is working, we need to let it eat whatever it's working on. We can't cover its mouth, or scare it so it won't eat. But if it's working on something that will make the animal sick, we can cover the animal's mouth — because this *mitzvah* is there to make the animal feel good. Eating something that will make it sick WON'T make the animal feel good, so we are allowed to stop it from eating!

PEREK ALEF

The Rambam talks about your responsibilities if you borrow something. One *halacha* is that if you ask your friend, "Can I borrow your pencil to do my homework?" — then you can't use the pencil for anything else.

If the pencil breaks while you're doing your homework, you don't need to get him a new pencil, but if it breaks while you are carrying it home, you DO need to get him a new pencil.

PEREK BEIS

Now we learn that when the owner is working together with the person who borrowed something from him, it's not counted as borrowing according to *halacha*. So if you are working on a poster with your friend, and you borrow your friend's markers since you forgot to bring yours, you don't have to pay him back even if you stepped on one of the markers and broke it.

If a husband and wife borrow something from each other, it is ALWAYS counted like they are working together! So if your Mommy borrowed Tatty's hammer and broke it, she doesn't have to buy him a new one.