


מִצְוֹת  
לֹא תַעֲשֶׂה  
#235

 We learn this mitzvah from Parshas Behar: (ויקרא כה:לו)

אֶת כֶּסֶףךָ לֹא תִתֵּן לּוֹ בְּנִשְׁךָ  
וּבִמְרֵבִית לֹא תִתֵּן אֶכְלָךְ

Today's *mitzvah* is not to lend a Yid anything with interest. "Interest" means that he has to pay back more than what you lent him. For example, you can't give your brother a cookie and tell him he needs to give you back TWO cookies at the next Shabbos party.

 The details of this mitzvah are explained in Mishnayos & Gemara: Mesechta Bava Metziyah perek Hey

## Rambam: Hilchos Malveh VeLoveh

### PEREK TES-ZAYIN

When you pay back a loan, it is important to know that until the person GETS the money, it's YOUR job to make sure nothing happens to it. For example, if Reuven borrows a pencil from Shimon, and then puts it back on Shimon's desk when he's done, it's Reuven's job to watch over the pencil until Shimon gets back to his desk. If it rolls off the desk and disappears, Reuven needs to pay him back for the pencil.

BUT, if Shimon said "Just put it on my desk when you're finished," then even if it disappears, it's not Reuven's fault.

### PEREK YUD-ZAYIN

The Ramam teaches us *halachos* about what happens if someone passes away, and his children find a note saying that someone owed him money. If the other person says he paid already, he has to take a *shevuah* (a very strong Torah promise) that he is telling the truth.

One interesting *halacha* is that if someone has a *shtar* written in Australia, and he brings the *shtar* to get paid back in America, he needs to pay back Australian dollars and not American dollars. But if it doesn't say where it is written, and the person says it is for Australian dollars, he needs to make a *shevuah* that the *shtar* was really written there.

### PEREK YUD-CHES

This *perek* teaches us about when a person can't pay back the loan, and there was no *mashkon*: We can take away his property to pay back the loan, even property that he sold already.