

מצוות
לא תעשה
#236

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

לא תשיך לאחיק
נשך כסף נשך אכל

In today's *Sefer Hamitzvos*, we learn that not only is it not allowed for someone to lend with *Ribbis* (interest), it's not even allowed for someone to BORROW from a Yid with *Ribbis*! So even if the person we're borrowing from doesn't know about the *mitzvah*, we're not allowed to borrow from him and pay interest.

Rambam: Hilchos Malveh VeLoveh

PEREK YUD-TES

One of the things we learn in today's Rambam is that when the *Beis Din* needs to take away someone's field to pay back a loan, they shouldn't take the best field, and they shouldn't take the worst field — they should take the middle kind, the "*beinonis*." (Really, Torah says that the nicest way to do it is to take the worst field away, but the *Chachomim* were afraid nobody would want to make any more loans if they did that. That's why they made the *halacha* that we should take from the *beinonis*.)

PEREK CHOF

We learn about what the *Beis Din* should do if someone doesn't have a lot of money or property, and TWO people come to the *Beis Din* because their loans weren't paid back. Who gets paid back first? The *halacha* is that whomever's loan was made first gets paid back first. If both were at the same time, whoever went to the *Beis Din* first gets paid back first!

PEREK CHOF-ALEF

This *perek* has *halachos* about taking a field that used to belong to the person who borrowed money, but now he sold it to someone else. If it is worth more money, who gets the extra money?