

מִצְוֹת
לֹא תַעֲשֶׂה
#237

 We learn this mitzvah from Parshas Mishpatim: (שמות כ"ב:ד)

לֹא תִשְׁיָמוֹן עָלָיו נֶשֶׁךְ

In today's *Sefer Hamitzvos*, we learn ANOTHER *mitzvah* about *ribbis*: It's not only *asur* to LEND, or to BORROW with *Ribbis*, you can't do ANYTHING to help a loan with *ribbis*! You can't:

- 1) guarantee the loan (say that you'll pay it back if the other person doesn't)
- 2) be an *eid* for the loan (be a witness — watch them making the loan so it will be a real loan)
- 3) write down the loan (record it to show that it really happened).

If someone does lend with *ribbis*, he is doing SIX *aveiros*.

Rambam: Hilchos Malveh VeLoveh

PEREK CHOF-BEIS

In today's Rambam, we learn about how the *Beis Din* collects money from someone who didn't pay on time. We sometimes give the person more time to pay, but if he still doesn't, the *Beis Din* writes an "*adrachta*." With an *adrachta*, the person who lent the money is allowed to take away property from the person who borrowed the money, in order to pay back the loan.

PEREK CHOF-GIMMEL

This *perek* has *halachos* about when we say that a *shtar* doesn't count. If it is ripped or smudged, it is fine as long as we can still read it. We learn that the *Beis Din* tears a *shtar* in a certain way — ripping it into 4 pieces. If a *shtar* is ripped that way, the *shtar* doesn't mean anything anymore!

PEREK CHOF-DALED

Now we learn about the names on the *shtar*. It has to be clear who the people written on the *shtar* are, or else the *Beis Din* can't take away the money from them.

If there are a few people with the same name in one city, we need to make sure it is clear which one the *shtar* is talking about! They need to write their grandparents' names, so we can tell them apart. And if their grandparents' names are the same too, then they need to say their GREAT-grandparents' names on the *shtar*!