


מִצְוַת
עֲשֵׂה
#198

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

לְנֹכְרֵי תִשְׁיךְ

Today's *mitzvah* is that we SHOULD charge interest to a *goy* who doesn't keep the *Sheva Mitzvos Bnei Noach* — a *goy* who doesn't believe in Hashem. (The *Chachomim* made certain rules about this *mitzvah*.)

 The details of this mitzvah are explained in Mishnayot & Gemara: **Mesechta Bava Metziah**

Rambam: Hilchos Malveh VeLoveh

PEREK CHOF-HEY

This *perek* talks about a guarantor. A guarantor is someone who promises to pay back the money if the borrower can't pay it back on time. One *halacha* is that if a person says he will be a guarantor AFTER the loan was already given (like if the lender is screaming at the borrower, and a person who hears says to stop screaming because he is ready to be a guarantor), he doesn't really become a guarantor — he would first need to make a *kinyan*. (If he says he will guarantee the loan BEFORE the loan was given, he doesn't need to make a *kinyan*.)

PEREK CHOF-VOV

This *perek* has more *halachos* about a guarantor. We learn about when the guarantor has to pay the money, and about times when the borrower has to pay back the guarantor!

PEREK CHOF-ZAYIN

The last *perek* of this set of *halachos* talks about a *shtar*, a paper that is written to show that money was borrowed.

One *halacha* is that we need to be careful in a *shtar*, to make sure that we don't write things in a way that someone else could change them. So for example, we can't write the word "*shalosh*" (three) at the end of a line — because someone could add the letters *yud* and *shlos mem*, making it say "*shloshim*" (thirty) instead!