

**EVERYTHING
YOU NEED
TO KNOW
ABOUT
SHEMITTAH
PART II-**

LOAN AMNESTY

Rabbi Dov Chastain

Sunday, Aug 30, 7:30pm

At the Portland Kollel





“Kosher at its best in the Pacific Northwest”

שמיטת כספים

Monetary *Shemittah*- Loan Amnesty

Source Sheet by Rabbi *Dov Chastain*

Section I. Biblical Sources for the *Mitzvah*

1. Deuteronomy 15:1-3

1. At the end of seven years you will make a release. א מקץ שבע שנים תעשה שְׁמִטָּה:
2. And this is the manner of the release; to release the hand of every creditor from what he lent his friend; he shall not exact from his friend or his brother, because time of the release for the Lord has arrived. ב וְזֶה דְבַר הַשְּׁמִטָּה שְׁמוֹט כָּל בֶּעַל מִשֵּׁה יָדוֹ אֲשֶׁר יִשֶׁה בְּרֵעֵהוּ לֹא יִגֹּשׁ אֶת רֵעֵהוּ וְאֶת אָחִיו כִּי קָרָא שְׁמִטָּה לַיהוָה:
3. From the foreigner you may exact; but what is yours with your brother, your hand shall release. ג אֶת הַנֹּכְרִי תִגֹּשׁ וְאֲשֶׁר יִהְיֶה לְךָ אֶת אָחִיךָ תִשְׁמַט יָדְךָ:

2. Deuteronomy 15: 9-10

9. Beware, lest there be in your heart an unfaithful thought, saying, "The seventh year, the year of release has approached," and you will begrudge your needy brother and not give him, and he will cry out to the Lord against you, and it will be a sin to you. ט הַשְּׁמֵר לְךָ פֶּן יִהְיֶה דְבַר עִם לִבְבְּךָ בְּלִיעַל לֵאמֹר קָרְבָה שְׁנַת הַשְּׁבַע שְׁנַת הַשְּׁמִטָּה וְרָעָה עֵינֶיךָ בְּאָחִיךָ הָאֲבִיּוֹן וְלֹא תִתֵּן לוֹ וְקָרָא עָלֶיךָ אֶל יְהוָה וְהָיָה בְּךָ חַטָּא:
10. You shall surely give him, and your heart shall not be grieved when you give to him; for because of this thing the Lord, your God, will bless you in all your work and in all your endeavors. י נָתַן תִּתֵּן לוֹ וְלֹא יֵרַע לִבְבְּךָ בְּתִתְּךָ לוֹ כִּי בְגָלַל | הַדָּבָר הַזֶּה יִבְרַכְךָ יְהוָה אֱלֹהֶיךָ בְּכֹל מַעֲשֶׂיךָ וּבְכֹל מְשַׁלַּח יָדְךָ:

3. The Three Torah-based *Mitzvos* of Monetary *Shemittah* (Based on *Sefer Dinei Shvi'is Ha'Shalem*)

- A. There is a positive *mitzvah* for a person to release loans that are owed to him/her.
- B. There is a prohibition against demanding the repayment of a loan after *Shemittah*.
- C. There is a prohibition to refrain from lending money to one's friend because the *Shemittah* year is approaching and one fears losing their money. One should be generous and lend.

Section II. Rationale for Monetary *Shemittah*

1. *Sefer Ha'Chinuch*, *Mitzvah* 477- Reasoning behind the law

<p>I wrote previously, in <i>Parshas Mishpatim</i>, about the Mitzvah of <i>Shemittah</i>, what I knew of a root reason for the precept. Monetary <i>Shemittah</i> follows that same reasoning- to inculcate within ourselves lofty character traits, generosity and magnanimity, and that we should implant in our hearts a great trust in Hashem, blessed be He. Then our spirit will become worthy and ready to receive goodness from the Master of All, embodying blessing and compassion. Through this we will also build a strong fence and a wall of iron to keep well away from the sin of theft and coveting our neighbor's possessions, for we will apply a <i>kal ve'chomer</i> about ourselves saying: "Even had I lent him money and the <i>Shemittah</i> year arrived, the Torah commands me to leave the loan in his hands; to refrain from theft and coveting all the more so is fitting for me to do to the utmost degree."</p>	<p>וכבר כתבתי במשפטים במצות שמיטת קרקעות מה שידעתי בשרש המצוה, ושמיטת כספים גם כן אחר אותו הטעם נמשך, ללמד נפשינו במדות מעולות מדת הנדיבות ועין טובה, ולקבע בלבבנו הבטחון הגדול בה' ברוך הוא, ואז תכשר נפשנו לקבל טוב מאת אדון הכל כלול בברכה והרחמים. וגם נמצא מזה גדר חזק ומחיצה של ברזל להתרחק מאד מן הגזל ומן החמדה בכל אשר לרענו, כי נשא קו"ח בנפשותנו לאמר אפי' הלויתי ממוני והגיע שנת השמיטה אמרה תורה להשמיט ביד המלוה, שלא לגזול ושלא לחמוד משלו לא כל שכן שראוי לי להתרחק עד הקצה האחרון!;</p>
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Section III. *Shemittah* Nowadays

1. *Talmud Bavli* (Babylonian Talmud) *Gittin* 36a-b – Is Modern *Shemittah* Torah based or Rabbinic?

<p>We learn in a <i>Braisa: Rebbe</i> said- (Deuteronomy 15:2) "This is the matter of the release, release." The verse discusses two types of <i>Shemittah</i> releases- <i>Shemittah</i> of the land and of money. At a time when we can observe <i>Shemittah</i> of the land (<i>Yovel</i>- according to many <i>mefarshim</i>, <i>Tosefos</i> included), we can observe monetary <i>Shemittah</i>; (However), if we cannot fulfil <i>Shemittah</i> of the land, we cannot fulfil monetary <i>Shemittah</i> (on a Torah-based level). The Rabbis established (today's) <i>Shemittah</i> to commemorate the laws of <i>Shemittah</i>.</p>	<p>דתניא רבי אומר { דברים טו-ב } וזה דבר השמיטה שמוט, בשתי שמיטות הכתוב מדבר אחת שמיטת קרקע ואחת שמיטת כספים. בזמן שאתה משמט קרקע אתה משמט כספים, בזמן שאי אתה משמט קרקע אי אתה משמט כספים, תקינו רבנן דתשמט זכר לשביעית.</p>
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2. *Talmud Bavli* (Babylonian Talmud) *Erchin* 32b- Why Doesn't *Yovel* Apply?

<p>We learn in a <i>Braisa</i>: Once the tribes of <i>Reuven</i>, <i>Gad</i>, and half of <i>Menashe</i> were exiled, <i>Yovel</i> ceased, as it says (Leviticus 25:10) "And you should proclaim freedom in the land <u>for all of its inhabitants.</u>" (This only applies) When all of its inhabitants are present, not when some are exiled...</p>	<p>דתניא משגלו שבט ראובן ושבט גד וחצי שבט המנשה בטלו יובלות שנאמר { ויקרא כה-י } וקראתם דרור בארץ לכל יושביה, בזמן שכל יושביה עליה ולא בזמן שגלו מקצתן...</p>
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3. *Shulchan Aruch- Choshen Mishpat*, 67:1- *Shemittah* in our Times

<p>Monetary <i>Shemittah</i> only applies on a Torah level at a time when we can observe <i>Yovel</i>. On a Rabbinic</p>	<p>אין שמיטת כספים נוהגת מן התורה אלא בזמן שהיובל נוהג, ומדברי סופרים שתהא שמיטת</p>
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level, monetary <i>Shemittah</i> applies today in all places (Israel and <i>Chutz La'aretz</i>).	כספים נוהגת בזמן הזה בכל מקום :
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Section IV. When Are Loans Canceled?

1. *Talmud Bavli* (Babylonian Talmud) *Erchin* 28b- Canceled at the Conclusion

“At the end of seven years you make a release,” this teaches that <i>Shemittah</i> only releases (loans) at the end (of the <i>Shemittah</i> year).	מקץ שבע שנים תעשה שמטה, מלמד שאין השביעית משמטת אלא בסופה.
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2. *Rambam, Mishnah Torah- Shemittah and Yovel, 9:4- Lending During the Shemittah Year, and the Time of the Release*

If one lends his friend money during <i>Shemittah</i> , he can collect throughout the entire year; however, when the sun sets on the night of <i>Rosh Hashanah</i> of the 8 th year, he loses what was owed to him.	הלוה את חברו בשביעית עצמה גובה חובו כל השנה, וכשתשקע חמה בלילי ראש השנה של מוצאי שביעית אבד החוב :
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3. *Shulchan Aruch- Choshen Mishpat, 67:30- Halacha Le'ma'aseh*

<i>Shemittah</i> only releases loans at the end (of the <i>Shemittah</i> year). Therefore, If one lends his friend money during <i>Shemittah</i> , he can collect throughout the entire year in court; however, when the sun sets on the night of <i>Rosh Hashanah</i> of the 8 th year, he loses what was owed to him.	אין שביעית משמטת כספים אלא בסופה, לפיכך הלוה את חברו בשביעית עצמה גובה חובו כל השנה בב"ד, וכשתשקע חמה בליל ר"ה של מוצאי שביעית אבד החוב
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Section V. One Who Wants to Repay

1. *Mishnah- Shvi'is, 10:8-9- Please Take My Money!*

If one attempts to return a loan (after) <i>Shemittah</i> , (the lender) should tell him “I release.” (your loan). If he (the borrower) replies “Even So” (I still want to return the money), he can accept it, as it says (Deuteronomy 15) “And this is the matter of the release.”... Someone who returns his loan (after) <i>Shemittah</i> brings happiness to the <i>Chachamim</i> .	המחזיר חוב בשביעית, יאמר לו משמט אני. אָמַר לוֹ, אָף עַל פִּי כֹן, יִקַּבֵּל מִמֶּנּוּ, שֶׁנֶּאֱמַר (דְּבָרִים טו) וְזֶה דְבַר הַשְּׂמִטָּה... מְחַזֵּיר חוֹב בְּשִׁבְעִית, רוּחַ חֲכָמִים נוֹחָה הֵימָנוּ.
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2. *Talmud Bavli* (Babylonian Talmud) *Gittin* 37b – It's a Gift!

When he (the borrower) returns the money, he should not say to him (the lender) “I am returning the money I owe,” rather he should say to him “This is my money and I give it as a gift to you.”	כשהוא נותן לו- אל יאמר לו בחובי אני נותן לך, אלא יאמר לו שלי הן ובמתנה אני נותן לך.
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Section VI. Which Loans and Financial Agreements Are Affected by *Shemittah*?

1. *Talmud Bavli* (Babylonian Talmud) *Gittin 37a* – The Basics

We have learnt elsewhere: The seventh year brings release from a loan, whether contracted with a document or without a document. Both *Rav* and *Shmuel* explain that 'with a document' here means that the debtor has given a lien on his property [for the debt] and 'without a document' means that he has given no lien. All the more so does the seventh year release from a loan contracted verbally... We have learnt elsewhere: If a man lends another money on a collateral or if he hands his debts to the *beis din*, the debts are not cancelled [by the seventh year]. That this should be so in the latter case we understand, because it is the *beis din* which seizes the debtor's property. But why should it be so in the case of a loan given on a collateral? — *Raba* replied: Because [the lender] is already in possession of it.

תנן התם השביעית משמטת את המלוה
בין בשטר בין שלא בשטר רב ושמואל
דאמרי תרוייהו בשטר שטר שיש בו
אחריות נכסים שלא בשטר שאין בו
אחריות נכסים כל שכן מלוה על פה... תנן
התם המלוה את חבירו מעות על המשכון
והמוסר שטרותיו לבית דין אין משמטין,
בשלמא מוסר שטרותיו לבי"ד דתפסי להו
בי דינא אלא מלוה על המשכון מאי טעמא
אמר רבא משום דתפס ליה.

Types of Debts Affected by *Shemittah*

A. The laws of *Shemittas Kesafim* apply not only to monetary loans, but include any borrowing of consumables e.g.: household items such as paper and food items such as flour and eggs, where the item itself will not be returned, but will be replaced by another similar one¹. Therefore, if one borrows food from a neighbor shortly before the end of *Shemittah*, he is not required to return it after *Shemittah* (unless the lender made a *Pruzbul*). Nevertheless, it is praiseworthy to return such items. If the same item that is borrowed is returned, this law does not apply, e.g. a book or tool.

B. With regard to credit offered for purchases or services rendered (e.g. at a supermarket or bakery)- if the storekeeper or company fixed a date by which the debt must be paid, and that date is during the *Shemittah* year, the money would be considered like a loan and canceled by *Shemittah*. If the owner charges his customers' accounts, it is not affected by the passing of the *Shemittah* year².

C. Unlike a store, an individual who sells on credit usually expects to be paid immediately. Therefore, if the individual grants credit it is considered a loan, which is canceled by *Shemittah*³.

D. *Shemittah* does not affect a loan that becomes due only after *Shemittah*. This is based on the verse⁴ 'He shall not demand it of his friend,' which implies that the creditor could otherwise have demanded payment⁵. Similarly, payments for accounts are not due until billed. Only once a considerable amount has accumulated, or on a monthly basis, does the creditor total the amount owing, and then the obligation is formally established as a debt⁶.

¹ *Melech Shlomo Sheviis* 10:2, *Chaim Shaal* 2:38:13, *Ben Ish Chai Ki Savo* 1:26.

² *Sheviis* 10:1.

³ *Sm" a* SS. 26 on *Shulchan Aruch*, C.M. 67:4. *Kitzur Shulchan Aruch* 180:10.

⁴ *Dev.* 15:2.

⁵ See *Makkos* 3a-b concerning someone extending a ten-year loan, where the debt may be collected at the end of the ten years.

With regard to the following *Shemittah* (after the ten years have passed) see *Shemittas Kesafim Kehilchoso* p24.

⁶ There is a disagreement among the *Poskim*, if the debtor must be notified via a bill or the like to be classified as a loan, or even merely totaling the sum owed can turn the debt into a loan. See C.M. 67:14. Another opinion considers it a loan when a payment date is assigned to the debt (*Rosh Gittin* 4:18, *Rema* *ibid.*).

E. *Shemittah* does not affect business partnerships. Even if one partner is holding all the funds, it is not considered as if one partner is lending the other⁷.

F. *Shemittah* has the power to cancel the obligation of a borrower to reimburse a guarantor who paid back a loan on his behalf⁸.

G. The prohibition to collect debts does not apply until the last moment of the *Shemitta* year has passed and *Rosh Hashanah* of the following year begun. Any loan that was repaid before *Rosh Hashanah* is evidently not cancelled by *Shemittah*. However, if payment was made by *cheque* (and funds have not yet cleared to the account of the creditor before *Rosh Hashanah*), it is possible that the loan may not be considered paid, even when there are sufficient funds in the debtor's account. Consequently, the loan will be cancelled at the last moment of the *Shemittah* year. This may vary from country to country⁹.

H. Loans owed to a person who made a *Pruzbul* are not canceled by *Shemittah*. We will now explore the laws of *Pruzbul*.

Section VII. *Pruzbul*: The Enactment of Hillel

1. *Talmud Bavli* (Babylonian Talmud) *Gittin* 37b – What is a *Pruzbul*?

We have learnt elsewhere: A *Pruzbul* prevents the cancelation of debts [in the Sabbatical year]. This is one of the regulations made by *Hillel* the Elder. For he saw that people were unwilling to lend money to one another and disregarded the precept of the Torah, “Beware that there not a base thought in your heart saying, etc.” He therefore decided to institute the *Pruzbul*. The text of the *Pruzbul* is as follows: 'I hand over to you, So-and-so, the judges in such-and-such a place, [my debts], so that I may be able to recover any money owed to me from So-and-so at any time I shall desire', and the *Pruzbul* was to be signed by the judges or witnesses.

But is it possible that where according to the Torah the seventh year releases *Hillel* should ordain that it should not release? — *Abaye* said: He was dealing with the Sabbatical year in our time (Which is Rabbinic in nature).

תנן התם פרוסבול אינו משמט, זה אחד מן הדברים שהתקין הלל הזקן, שראה את העם שנמנעו מלהלוות זה את זה ועברו על מה שכתוב בתורה {דברים טו-ט} השמר לך פן יהיה דבר עם לבבך בליעל וגוי, עמד והתקין פרוסבול. וזה הוא גופו של פרוסבול- מוסרני לכם פלוני דיינין שבמקום פלוני שכל חוב שיש לי אצל פלוני שאגבנו כל זמן שארצה, והדיינים חותמים למטה או העדים. ומי איכא מידי דמדאורייתא משמטא שביעית והתקין הלל דלא משמטא? אמר אביי בשביעית בזמן הזה (שהוא מדרבנן).

⁷ *Shulchan Aruch*, C.M. 67:4.

⁸ *Shulchan Aruch*, C.M. 67:5.

⁹ This depends on intrinsic details concerning banking regulations with regard to cheques. In the U.S.A. a cheque contains merely instructions to the bank to release funds to the person nominated in the cheque. It does not represent a transfer of funds. Israeli law, based on British law (where it is a crime to stop payment on a cheque) may be viewed differently. This discussion is also relevant to *hilchos ribbis* (collecting interest), if cashing cheques at a discount would be a violation of *ribbis*. This issue is elaborated on in *The Laws of Ribbis* chapter 12, paragraph 32, and appendix 3.

With regard to Australia, we would first have to ascertain the legalities in cheque payment before any conclusion concerning *Shemittah* can be drawn, which is beyond the scope of this article. It has been suggested that receiving a cheque should be exempt from the *Shemittah* cancellation, since there is no need for the creditor to collect anything from the debtor, and would be classified similarly to one who lends upon collateral.

Evidently, when writing a *pruzbul*, the above discussion is not relevant and the loans are not affected in any way.

2. *Sefer Dinei Shvi'is Ha'Shalem* Explaining the *Talmud Bavli* (Babylonian Talmud) *Gittin* 37b – Source of the Word *Pruzbul*

<p><i>Pruzbul</i> is an abbreviation of the word <i>Pruzbulibuti</i>, which is made of three words: <i>pruz-</i> a fix, <i>buli-</i> for the rich, <i>buti-</i> and the poor. Meaning a <i>Pruzbul</i> helps the poor so they will find someone to lend to them, and the rich as they will not lose their money through <i>Shemittah</i> canceling their loans.</p>	<p>פרוזבול היא מלה מקוצרת מ"פרוזבוליבוטי", ומרכבת מג' תבות: "פרוז" - תקנה, "בולי" - עשירים, "בוטי" - עניים. כלומר, שהתקנה היתה לטובת העניים, שימצאו מי שילווה להם, ותקנה לעשירים שלא יפסידו את ממונם ע"י השמטת ההלוואה בשביעית.</p>
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3. *Sefer Dinei Shvi'is Ha'Shalem*, Ch. 30 (Supplemented With My Own Notes)- Essential Laws of *Pruzbul*

<p>A. The essence of <i>Hillel's</i> enactment is that the Sages extended the law of handing one's loans over to <i>beis din</i>. 1. That making <i>beis din</i> aware of monies owed (and asking for permission to personally collect) is tantamount to giving them to <i>beis din</i> to collect. 2. The Sages also added with this enactment that a <i>Pruzbul</i> helps even on verbal loans, which cannot generally be transferred to <i>beis din</i>.</p> <p>B. A lender who does not want his loans to be canceled by <i>Shemittah</i> should make a <i>Pruzbul</i> as long as it is still permitted to collect the loan, i.e. until <i>Rosh Hashanah</i> of the eight year. (The <i>minhag</i> is to make a <i>Pruzbul</i> during <i>Ellul</i> of the <i>Shemittah</i> year). It is best for everyone to make a <i>Pruzbul</i> even if they cannot remember any outstanding loans, if they don't want their loans canceled.</p> <p>C. The <i>Pruzbul</i> hands over ones loans to <i>beis din</i>, and according to the <i>Beis Yosef</i>, the <i>beis din</i> has to be well versed in these laws. The <i>Rema</i> holds any <i>beis din</i> of three will do, as long as they are <i>kasher</i> and <i>B'nei Torah</i>.</p> <p>D. Even those who require a well versed <i>beis din</i> are lenient to not require the <i>Pruzbul</i> be written in their presence. Rather one says before the witnesses that they transfer the loan to the <i>beis din</i>, and the witnesses sign to that effect. The judges do not need to know of the transference.</p> <p>E. A <i>Pruzbul</i> can only be written if the borrower is a landowner, for then the loan can be looked at as collected, and when the loan is transferred to <i>beis din</i>, it is as if they have taken ownership of that property. Some say this is needed because the Sages only made enactments for normal circumstances, and it would be abnormal to lend to a person who did not own land. If the borrower has no land, the lender may offer him of his own, and it can be written into the <i>Pruzbul</i> that the lender gives the borrower four <i>amos</i> of his property. There are those who do not require this, as everyone has at least four</p>	<p>א. מהות תקנת הלל שחכמים הרחיבו את הדין של מוסר שטרותיו לב"ד: 1. שמסירת הודעה לב"ד על חובותיו נחשב כאלו מסר את שטרי החוב לב"ד. 2. עוד הוסיפו חכמים בתקנה זו שפרוזבול מועיל אף על חובות שבע"פ, אשר מעיקר הדין לא שייך למסרם לב"ד.</p> <p>ב. מלוח שרוצה שלא ישמטו חובותיו יעשה שטר פרוזבול כל זמן שמותר לגבות חובו, שהוא עד ר"ה של שנה ח'. (והמנהג לעשותו באלול של שנה הז'). וטוב לכל בני אדם לעשות כן אפ"י לא נזכר אם יש לו הלוואות אם רוצה שלא ישמטו חובותיו.</p> <p>ג. הפרוזבול מוסר חובותיו לב"ד, ולדעת הב"י צריך ב"ד בקיאים בדינים אלו, ולרמ"א די בכל ב"ד של ג', ובלבד שהם כשרים ובני תורה.</p> <p>ד. גם המקפידים על ב"ד חשוב נהגו להקל שסידור הפרוזבול לא יהיה בפני ב"ד, אלא אומר בפני העדים שמוסר החוב, ובי עדים חותמים שהמלוה מסר חובותיו לב"ד חשוב והדיינים אינם צריכים לדעת ממסירת חוב זה.</p> <p>ה. אין כותבין פרוזבול אא"כ יש ללוה קרקע, וטעם שאז נחשב כגבוי, וכשמוסר החוב לב"ד הרי הקרקע בחזקת ב"ד. וי"א שאין החכמים עושים תקנות על מה שלא שכיח, ולא שכיח שמלוה ילוה כסף ללוה שאין לו קרקע. ואם אין קרקע ללוה, המלוה יכול לזכות לו משלו, וגם יכולין לכתוב בשטר הפרוזבול שהמלוה</p>
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<p>amos of borrowed or rented property, even a Yeshiva student, and that suffices.</p> <p>F. There are those who are careful (the <i>Shulchan Aruch Ha'Rav</i> among them) to make an additional <i>Pruzbul</i> before <i>Rosh Hashanah</i> of the seventh year as some <i>Rishonim</i> (the <i>Rosh</i> among them) prohibit collecting loans after <i>Shemittah</i> begins.</p> <p>G. If one forgot to write a <i>Pruzbul</i>, and remembers <i>Erev Rosh Hashanah</i> at a time when he cannot write, if he is familiar with making a <i>Pruzbul</i>, he may make a verbal declaration before three judges (or two witnesses).</p> <p>H. There are those who write a <i>Pruzbul</i>, and then subsequently lend out a small sum of money before <i>Rosh Hashanah</i> in order to have <i>Shemittah</i> cancel the loan so they can fulfil the <i>mitzvah</i> of "Every creditor should release what is owed to him."</p>	<p>מקנה ד' אמות מקרקעותיו ללוה. ויש שלא נהגו כן שיש לכל אדם לפחות ד' אמות בקרקע המשאלת או משכרת לו, אפי' בחור בישיבה, ובקרקע זו סגי.</p> <p>ו. יש מחמירים (השו"ע הרב עמהם) לכתב פרוזבול גם בערב ר"ה של שביעית, הואיל ולדעת חלק מן הראשונים (הרא"ש וסייעתו) אסור לגבות חובות בשמיטה עצמה.</p> <p>ז. שכח לכתוב פרוזבול, ונזכר בערב ר"ה בשעה שאינו יכול לכתוב, אם הוא יודע מענין פרוזבול- יכול למסור בע"פ בפני ג' (או ב').</p> <p>ח. יש אנשים שכותבים פרוזבול, ואז עושים הלואה קטנה לפני ר"ה כדי שישמטנו שביעית לקיים המצוה "שמוט כל בעל משה ידו."</p>
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4. Wording of the *Pruzbul*- Taken, With Permission, from *Guidelines to Shemittah* P. 131-134

Pruzbul Type One

Before three men acting as a *beis din*

The lender should say before the three men:

"מוסרני לכם הדיינים שכל חוב שיש לי בשטר ובע"פ שאגבנו כל זמן שארצה."

Written Text of *Pruzbul*:

במותב תלתא כחדא הוינא ואתא קדמנא (שם) ואמר לנו : מוסרני לכם הדיינים שכל חוב שיש לי בשטר ובע"פ שאגבנו כל זמן שארצה. והואיל ו-..... (שם) מסר מילי דפרוזבולא כדאמור רבנן כתבנו וחתמנו ביום (תאריך) האי שטר פרוזבולא כדנהגא מיומי דהלל הזקן וכתקון חז"ל.
 נאום..... (שם דייך)
 נאום..... (שם דייך)
 נאום..... (שם דייך)

English Text

The lender should say before the three men:

"I transfer to you, the judges, all debts owed to me, both written and oral, so that I can collect them whenever I wish."

Written Text of *Pruzbul*:

We three were sitting together and (name) came before us and said "I transfer to you, the judges, all debts owed to me, both written and oral, so that I can collect them whenever I wish." And since..... (name) made the declaration of *Pruzbul* as stated by the Sages, we have written and signed on this day..... (date) this document of *Pruzbul* as practiced from the time of *Hillel* the Elder and instituted by the Sages.
 Signed..... (name of judge)
 Signed..... (name of judge)
 Signed..... (name of judge)

Pruzbul Type Two

Before two men acting as witnesses

The lender should say before the two men:

"הריני מוסר לב"ד בעיר..... (שם העיר) הלוא המה (שם ג' דיינים) שכל חוב שיש לי בשטר ובע"פ שאגבנו כל זמן שארצה."

Written Text of *Pruzbul*:

אנחנו החתומים מטה מאשירים בזה כי אתא לקדמנא (שם) ואמר לנו : הריני מוסר לב"ד בעיר..... (שם העיר) הלוא המה (שם ג' דיינים) שכל חוב שיש לי

בשטר ובע"פ שאגבנו כל זמן שארצה. והואיל ו-.....(שם) מסר לב"ד הנ"ל מילי דפרוזבולא כדאמור רבנן
כתבנו וחתמנו ביום(תאריך) האי שטר פרוזבולא כדנהגא מיומי דהלל הזקן וכתקון חז"ל.
נאום.....(שם עד)
נאום.....(שם עד)

English Text

The lender should say before the two men:

"I transfer to the *beis din* in the city of (name of city), whose names are
..... (names of three judges), all debts owed to me, both written and oral, so that
I can collect them whenever I wish."

Written Text of *Pruzbul*:

We, the undersigned, certify that(name) came before us and said "I transfer to the *beis din* in the
city of (name of city), whose names are (names of
three judges), all debts owed to me, both written and oral, so that I can collect them whenever I wish."
And since..... (name) made the declaration of *Pruzbul* as stated by the Sages, we have written and
signed on this day..... (date) this document of *Pruzbul* as practiced from the time of *Hillel* the Elder
and instituted by the Sages.

Signed..... (name of witness)

Signed..... (name of witness)