

מצות
לא תעשה
#288

 We learn this mitzvah from Parshas Shoftim: (דברים יט:טו)

לֹא יִקּוּם עַד אֶחָד בְּאִישׁ
לְכָל עֹון וְלְכָל חַטָּאת

Today's *mitzvah* is that ONE *eid* (witness) is not enough — the *Beis Din* needs to have TWO *eidim* in order to punish someone. (One *eid* is enough for the *Beis Din* to have someone make a *shevuah* (a strong and special kind of Torah promise), but is not enough of a proof for someone to be punished).

 The details of this mitzvah are explained in Mishnayos & Gemara: Places in Mesechta Yevamos, Kesubos, Sotah, Gitin, Kiddushin, and in many places in Seder Nezikin

Rambam: Hilchos Eidus

PEREK CHES

In today's Rambam, we learn that the witness can be more important than what is written in a *shtar*! An example for this is someone who has a signature on a *shtar* that says a person owes money to his friend. In *Beis Din*, he can't seem to remember anything about it. If nobody else can prove that it is true, then since the *Eid* doesn't remember, the *shtar* is worthless.

PEREK TES

Now we learn about who is not allowed to be an *eid*. There are ten kinds of people that can't be an *eid*! Some of them are: kids, women, servants, and people related to the one who had to come to *Beis Din*. A *rasha* is also not allowed to be an *eid*.

PEREK YUD

In this *perek* we start to learn the *halachos* of tomorrow's *mitzvah*, that the *Beis Din* can't accept the *eidus* of a *rasha*. What is a *rasha*? Someone who does an *aveira* that deserves to be given *malkos* for. A *rasha* is also a person who steals or wastes his life on games and gambling.