

מִצְוֹת
לֹא תַעֲשֶׂה
#286

 We learn this mitzvah from Parshas Mishpatim: (שמות כגא)

אַל תִּשָּׂא יָדְךָ עִם רָשָׁע
לְהִיט עַד חֹמֶס

Today's *mitzvah* is that a judge isn't allowed to listen to an *eid* (witness) who is a *rasha*, like someone who is known to be a robber.

 The details of this mitzvah are explained in Mishnayos & Gemara: Mesechta Sanhedrin perek Gimmel

Rambam: Hilchos Eidus

PEREK YUD-ALEF

In today's Rambam we are learning more about people who can't be *eidim*:

We learn that a person who isn't a *mentsch* — like if he doesn't learn Torah at all, and doesn't have normal friends, is considered a *rasha* and we can't use him as an *eid*. If he has no *aidelkeit* and will take off his clothes in front of other people while he is working so he can be more comfortable, he might not be embarrassed to lie in front of *Beis Din* either!

PEREK YUD-BEIS

Now we answer a very important question: There are many ways a person can be considered a *rasha*, but how do we know if he did *teshuvah* and isn't counted as a *rasha* anymore?

The Rambam tells us some ways how we can know, depending on the kind of *aveira* a person did. For example, if someone lent money with *ribbis* (interest) like we learned about before, we know he did *teshuvah* if he apologizes, rips up any contract that had *ribbis*, and stops lending with *ribbis* even to *goyim*, when he is allowed to! Or a person who sold non-kosher food to make more money, if he moved to a place where people don't know him, and lost a lot of money because of *kashrus*, we know he did *teshuvah*.

PEREK YUD-GIMMEL

In this *perek* we start to learn about tomorrow's *mitzvah* — that relatives can't be witnesses together.