

מִצְוֹת
לֹא תַעֲשֶׂה
#285

 We learn this mitzvah from Parshas Yisro: (שמות כ"ג)
לֹא תֵעָנֶה בִּרְעֵף עַד שָׁקֶר

Today's *mitzvah* is that it is *asur* to lie when a person is being a witness (*eid*). This is one of the *Aseres Hadibros*! A person who does this gets *malkos*.

This *mitzvah* is also a warning to *Eidim Zomemim*, witnesses who weren't even there to see the *aveira* they are being a witness about. *Beis Din* punishes them the same way they wanted the other person to get punished, as we will learn about in tomorrow's *mitzvah*.

 The details of this mitzvah are explained in Mishnayos & Gemara:
Beginning of Mesechta Makos

Rambam: Hilchos Eidus

PEREK YUD-ZAYIN

In today's Rambam we learn the *halachos* of today's *mitzvah*, that you can't say a not true *eidus*. What is a not true *eidus*?

Even if you KNOW that someone is telling the truth, you can't be a witness unless you really saw or heard what happened.

So if a teacher says to one of his *talmidim*, "You know I would never lie! Someone owes

me money, but I only have one witness. Please be the second witness for me!" The *talmid* can't be an *eid* — that would be a not true witness, since the *talmid* didn't really see what happened!

The *Beis Din* would give a little *mussar* about someone who says a false *eidus*, to try to prevent people from doing it.

PEREK YUD-CHES AND PEREK YUD-TES

In the last two *perakim* of today (and in tomorrow's whole Rambam) we learn *halachos* about *Eidim Zomemim*.

Eidim Zomemim are when there are witnesses that come to prove that other witnesses are lying!