

## פסחים קיג

It is better for a person to work at a disgusting job in order to provide for himself than to rely on צדקה.

A person who witnessed something is חייב to give עדות provided he can help his friend by doing so. The רמ"א explains that this applies to a דבר ממון because, even though he is only one עד, with this עדות he can force the person he is being מעיד on to make a שבועה (of denial) and there is thus a תועלת. Another example would be if his testimony would stop the person from committing an עבירה (for example, one עד states a person's שור had relations with a human, although the animal does not get סקילה--as סקילה would require two עדים--it is אסור for הקרבה). However, if there will be no תועלת, it is אסור to be say anything as it is רע שם. A person who can give עדות but does not is פטור מדיני אדם וחייב מדיני שמים.

A person who sees a fellow ישראל whose חמור is collapsing under it's burden, it is a מצוה to help him unload the animal. If it is a person who is a שונא, you still must help him (who is a person whom you should hate? one who has done an עבירה with no intent for תשובה), as the תורה is תורה על נפשות ישראל, whether they are צדיקים or רשעים (there is a well known חזון איש that states that there are rarely people found today who come under the category of רשע; most people who transgress the תורה do so out of ignorance and are in the category of a שנשבה).

The רמ"א writes that whoever has the opportunity to join in a

and does not is considered מן השמים--provided סעודת מצוה that the people are upstanding people. The example the רמ"א uses is a סעודה by a ברית מילה. He also writes that a שלום זכר is considered a סעודת מצוה.

It is תמים תהיה עם ה' אלוּקִיד--to consult with astrologers אסור.