

Witnesses Miscellaneous

- See index
- Financial, marriage and divorce, and capital cases need 2 witnesses, whereas *issurim*, e.g. *kashrut* need only 1
Sefer Shoftim, Hilchot Edut, 11:7
- 1 witness accepted regarding *issurim* (prohibited), but whenever there is a contradiction, 2 witnesses needed.
Sefer Shoftim, Hilchot Sanhedrin, 16:6
- Differences between witnesses understanding a document, and a judge verifying signatures. The judge does not need to understand the document because he is just verifying the signature. But regular witnesses do need to understand the document they are signing for.
Sefer Mishpatim, Hilchot Toen Venitan, 16:2
- Principle – with *pesulin* (unacceptable witness), one accepts the testimony of the majority (if there are others who protest)
Sefer Nezikin, Hilchot Rotzeach, 9:17
- 2 witnesses needed – *Asham Vaday*
Sefer Korbanot, Hilchot Shegagot, 9:4
- 1 and 2 witnesses testifying purity of a person
Sefer Taharah, Hilchot Shear Avot Hatuma, 15:11
- 1 and 2 witnesses in Oaths
Sefer Mishpatim, Hilchot Toen Venitan, Chapter 1 and 4:8, 9

DOMAINS IN RELATIONS TO IMPURITY.

Definitions of *reshut hayachid*, *reshut harabim* and *karmelit* in relation to impurity.

Comparison to *reshut harabim*, *reshut hayachid* and *karmelit* of *Shabbat*.

Reminder

Carrying of *Shabbat* Definition of 4 Domains. Ref: *Sefer Zemanim, Hilchot Shabbat, Chapter 14.*

Carrying of *Shabbat* – Fencing of Domains. Ref: *Sefer Zemanim, Hilchot Shabbat, Chapter 16.*

Pack of Land



Reshut harabim of *Shabbat* is regarded as *reshut harabim* for impurity.

- The 4 *amot* adjacent to *reshut harabim* are considered as *reshut harabim* in relation to impurity.
- There are places which although they are considered as *reshut hayachid* in relation to *Shabbat*, are considered as *reshut harabim* regarding impurity. E.g.
 - Paths leading to wells
 - Basilica of Kings (large building with many openings to public domain)

- Fenced in lanes leading to river or sea
- Bath houses
- *Azarah* (Temple Courtyard) etc
- Other *reshut hayachid* of *Shabbat* regarded as *reshut hayachid* of impurity
- Places that are not *reshut hayachid* for *Shabbat*, yet are regarded as *reshut hayachid* for Impurity. E.g.
 - Trees
 - Holes in the walls of *reshut harabim* even if they are not 4 x 4 *tefach*
- Some entities can be both *reshut hayachid* or *reshut harabim* depending on the circumstances. E.g.
 - A person carrying something (considered as *reshut hayachid*) in a *reshut harabim*.