

מצוות
עשה
#226

 We learn this mitzvah from Parshas Mishpatim: (שמות כא:כ)

נָקָם יִנָּקֵם

The *Beis Din* needs to follow the *halachos* of *Hereg* (one of the ways a *Beis Din* punishes).

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

מצוות
עשה
#227

 We learn this mitzvah from Parshas Mishpatim: (שמות כא:טז)

מוֹת יוֹמָת

The *Beis Din* needs to follow the *halachos* of *Chenek* (one of the ways a *Beis Din* punishes).

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

מצוות
עשה
#230

 We learn this mitzvah from Parshas Ki Seitzei: (דברים כא:כב)

וְתָלִיתָ אֹתוֹ עַל עֵץ

After being put to death, people who did certain *aveiros* need to be hung.

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

מצוות
עשה
#231

 We learn this mitzvah from Parshas Ki Seitzei: (דברים כא:בג)

כִּי קָבוּר תִּקְבְּרֶנּוּ בַּיּוֹם הַהוּא

A person who is put to death by *Beis Din* needs to be buried on the same day. Part of this *mitzvah* is also that a person who passes away should be buried on that day (unless it is more *kavod* for the *meis* to wait before burying him).

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

מצוות
לא תעשה
#66

 We learn this mitzvah from Parshas Ki Seitzei: (דברים כא:בג)

לֹא תִלִּין נִבְלָתוֹ עַל הָעֵץ

It is *asur* to leave a person hanging overnight. We learned in today's third *mitzvah* that the *Beis Din* needs to punish people for certain *aveiros* by hanging them. These *aveiros* are connected to *Avodah Zarah* or *Birchas Hashem*, the opposite of *bentching* Hashem. The reason we don't leave a person hanging overnight is so that Yidden won't be reminded about these *aveiros*.

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

Rambam: Hilchos Sanhedrin

PEREK ZAYIN

One thing we learn is about *Zabla* — if two people who are arguing (like about money) and each want to go to a different judge, they can each choose one judge, and then those judges pick out a third judge to make sure that the *halacha* will be *paskened* the way Hashem wants.

PEREK CHES AND TES

These *perakim* teach us the *halachos* about following the *Rov* (majority), what most judges say. We act differently when it is a case of *Dinei Nefashos*, when someone may be *Chayav Misa*.