

מִצְוֹת
לֹא תַעֲשֶׂה
#310

 We learn this mitzvah from Parshas Mishpatim: (שמות כ"ב:ז)

מִכְשָׁפָה לֹא תַחְיֶה

We can't let a witch live (a witch is someone who uses the *koach* of *tumah* to make magic).

מִצְוֹת
עֲשֶׂה
#224

 We learn this mitzvah from Parshas Ki Seitzei: (דברים כ"ב:ג)

וְהַפִּילוּ הַשִּׁפְט
וְהִכָּהוּ לִפְנֵיו

The *Beis Din* needs to follow the *halachos* of giving *malkos* (lashes) — one of the punishments a *Beis Din* gives for certain *aveiros*.

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

מִצְוֹת
לֹא תַעֲשֶׂה
#300

 We learn this mitzvah from Parshas Ki Seitzei: (דברים כ"ב:ג)

כִּדִּי רָשַׁעְתּוֹ בַּמַּסְפֵּר
אַרְבָּעִים יִכְנוּ לֹא יִסִּיף

The *Beis Din* can't hit someone during *Malkos* more than he's supposed to be hit.

Part of this *mitzvah* is never to hit another Yid, or even just pick up our hand as if we were going to hit him!

The Sanhedrin in Teveriah

Here's what the Rambam says about the *Sanhedrin* in the time of the *Geulah*:

When the *Beis Hamikdash* was built, the *Sanhedrin* would gather in the *Lishkas Hagazis*, a part of the *Beis Hamikdash*. (This room did not have the same level of *kedushah* as other parts of the *Beis Hamikdash*, so the *Sanhedrin* was allowed to sit down there.)

When the Yidden stopped behaving properly, the *Sanhedrin* went into *Golus*. They traveled from place to place, to 10 different parts of Eretz Yisroel. The last place they stopped was in Teveriah.

Since then, the *Sanhedrin* has never gotten together. The Rambam says that we have a *kabbalah* (tradition) that when *Moshiach* comes, the *Sanhedrin* will first gather in Teveriah, and go from there to the *Beis Hamikdash*.

See Rambam, *Hilchos Sanhedrin*, *perek Yud-Daled*, *halacha Yud-Beis*

Rambam: Hilchos Sanhedrin

PEREK YUD

In this *perek*, one of the things we learn is that every judge has to have his OWN opinion. Because of that, we don't ask the oldest or greatest judge to say his opinion first, because then the other judges might not want to say something different.

PEREK YUD-ALEF

Now the Rambam talks about the differences between judging cases about money (*Dinei Mamonos*), and judging cases where someone would be punished by being killed (*Dinei Nefashos*). We try NOT to have someone killed by *Beis Din*. One of the ways we see this is that even someone who is not a judge can give a reason why NOT to punish someone, but only the judges can give a reason to say why he is guilty!

PEREK YUD-BEIS

This *perek* explains how the *Sanhedrin* can *pasken* that someone deserves to be killed. The judges first need to make sure that there were witnesses who saw it happen, and that the person was warned first that he is not allowed to do the *aveira*.