

מצוות
לא תעשה
#280

 We learn this mitzvah from Parshas Ki Seitzei: (דברים כד:יז)

לֹא תִטֶּה מִשְׁפַּט גֵּר יְתוֹם

A judge can't judge unfairly against a widow or orphan. (Of course, it is *asur* to judge ANYONE unfairly, but it is an extra *aveira* if it is against a widow or orphan.)

מצוות
עשה
#177

 We learn this mitzvah from Parshas Kedoshim: (ויקרא יט:טו)

בְּצֶדֶק תִּשְׁפֹּט עַמִּיתָךְ

A judge needs to treat both sides of a case equally. He needs to give each one a chance to explain their side, and not rush one of them.

This *mitzvah* includes other things also. One of them is that if two people who are arguing agree to come to a *Talmid Chochom* and not a *Beis Din*, he has a *mitzvah* to judge them fairly.

Another one is that if someone does something which could be understood in different ways, we should try to understand it as something good — *Dan Lekaf Zechus*.

 The details of this mitzvah are explained in Mishnayos & Gemara:
In places throughout the Talmud

מצוות
לא תעשה
#276

 We learn this mitzvah from Parshas Devarim: (דברים א:יז)

לֹא תִגְוְרוּ מִפְּנֵי אִישׁ

A judge isn't allowed to be afraid of a wild person, and not give the correct *psak*.

He isn't allowed to be scared and think, "If I *pasken* against him, he will take revenge and ruin my field!"

He needs to give the correct judgment and not worry about what the person might do to him.

מצוות
 לא תַּעֲשֶׂה
 #274

 We learn this mitzvah from Parshas Mishpatim: (שמות כג:ח)
 וְשֹׁחַד לֹא תִקַּח

A judge isn't allowed to take a bribe or even a present from anyone who is part of a case in *Beis Din*, even if he thinks he will *pasken* the same way anyhow.

 The details of this mitzvah are explained in Mishnayos & Gemara:
 Many places in Mesechta Sanhedrin

Rambam: Hilchos Sanhedrin

PEREK YUD-TES

We learn a long list of *aveiros* that a *Beis Din* gives *Malkos* (lashes) for. There are 207 *aveiros* where a *Beis Din* would need to give *Malkos*!

PEREK CHOF

We learn about judging fairly. If no witnesses SAW the person doing the *aveira*, even if it's obvious that he did it, we can't punish him. And if someone was forced to do an *aveira*, he can't get punished by the *Beis Din* either. But we shouldn't have *rachmonus* on someone and not punish him if he deserves it!

PEREK CHOF-ALEF

This *perek* has more *halachos* about being fair when we judge. One *halacha* is about what to do if two people come to *Beis Din* because they are arguing about something, and one of them is dressed in fancy clothes, and one is dressed in not nice ones. The *Beis Din* tells the people they need to either both wear not nice clothes, or both wear fancy clothes, because it's hard to treat both people equally otherwise!