

מצוות
לא תעשה
#315

 We learn this mitzvah from Parshas Mishpatim: (שמות כב:כד)
אַלְקִים לֹא תִקְלֹל

We are not allowed to curse a judge.

Someone who does this *aveira* is punished with *malkos*.

מצוות
לא תעשה
#281

 We learn this mitzvah from Parshas Mishpatim: (שמות כג:א)
לֹא תִשָּׂא שִׁמְעַ שׁוֹא

A judge should not believe non-true things.

For example, he is not allowed to start hearing a court case until BOTH sides are there. If he listens to one side before the other side comes, he might believe what they are saying more, and that might not be true!

This *mitzvah* also includes something for a regular person: not to say *Lashon Hara*, not to listen to *Lashon Hara*, and not to say not true *eidus*.

The Danger of Lashon Hara

The Baal Shem Tov used to teach *Gemara*, with a lot of *meforshim*. He would *teitch* the *Gemara* into Yiddish.

In the *Gemara Erchin* it says about *Lashon Hara* that “*Lishna Tlisa'i Katla Tlisa'i*”, *Lashon Hara* kills three people.

Usually it is explained that those three people are the one who says the *Lashon*

Hara, the one who accepts the *Lashon Hara*, and the one who it's about.

The Baal Shem Tov explained it differently: He said that the three people are "The one who makes up the *Lashon Hara*, the one who says it, and the one who hears it." This is a *ruchniyus* kind of killing, which is worse than killing *b'Gashmius*!

Chassidus teaches us that it's not only wrong to SPEAK Loshon Hara, but that even to make it up, or just to think about it, can Chas Veshalom hurt our neshama. Even what we think has a strong koach to help or to hurt! (We learn about this in Igeres Hakodesh in Tanya, that when a not-good thought about someone comes into our mind, we should try not to think about it, and think about something else instead.)



 We learn this mitzvah from Parshas Mishpatim: (שמות כב:כז)

וְנָשִׂיא בְעֵמֶךָ לֹא תֹאָר

It is *asur* to curse a *Nasi* — a leader of the Yidden. This includes both a king and the leader of the *Sanhedrin*.

Rambam: Hilchos Sanhedrin

PEREK CHOF-BEIS

In this *perek* we learn how things are done in *Beis Din*. We learn that if someone knows a reason why the *psak* should be a certain way, he should say so, even if he is worried about what others will think — because the Torah says *Midvar Sheker Tirchak*! We need to stay away from letting something not true be said.

We learn that the best thing for a *Beis Din* to do is to try to get both sides to agree to compromise! This is the way of *shalom*.

PEREK CHOF-GIMMEL

Now we learn more about yesterday's *mitzvah* not to take a bribe. Bribes aren't just money — if someone is a friend of a judge, or did him a favor, it will be hard for the judge to listen to the other side, since he already likes one person.

PEREK CHOF-DALED

The Rambam teaches us what a judge should do if he is sure that someone is lying, but he can't prove it. He is not allowed to *pasken* if he doesn't feel that the *psak* is correct, so he should keep asking the witnesses questions until he feels sure, or else he should ask another judge to *pasken*.