

גליון לידיעת מצוות השבוע

והערב

ב"ה ובס"ד י"ט-כ"ה אב (חולין צ"ד-ק') תשפ"ו לפ"ק

פרשת ראה

ב"ה ובס"ד

המצוה																							מקור בתנ"ך			בה"ג	רס"ג	ר' אליהו הזקן	ר' יצחק ברגליו	ר' שלמה גבירול	יראים	רמב"ם		סמ"ג	רא"ם	רמב"ן	מאמר השכל	החינוך	סמ"ק	זוהר הרקיע	חפץ חיים	רבנן	נוהג	זכר	נקבה
פרשה	פרק	פסוק	הלכות																																										
Reeh	12	2	110	17	39	142	49	428	185	Idolatry and Paganism		14	194	180	104	436	38	37								World	✓	✓	To destroy idols and their accessories																
Reeh	12	2						102																		World	✓	✓	Not to benefit from instruments etc and/or people used for idol worship																
Reeh	12	3																37								World	✓	✓	To eradicate the names of idols or places of idol worship																
Reeh	12	4	172		188		156	367	65	Fundamentals of Torah		3		66	167	437	161	178	157							World	✓	✓	Not to destroy objects associated with His Name																
Reeh	12	4												329												World	✓	✓	Not to erase things that Hashem's name is named after																
Reeh	12	4												327												Bais Hamikdosh	✓	✓	Not to shatter etc a stone from the Beis Hamikdosh																
Reeh	12	5	164	105	199		138		83	Sacrificial Procedure		187	124	85	179	438		78								Bais Hamikdosh	✓	□	To bring all avowed and freewill offerings to the Temple on the first subsequent festival																
Reeh	12	6	112	122			74	95								573										Bais Hamikdosh	✓	✓	To eat Kodashum, Bikurim, Bechoros and Maaser of animals in Yerishulayim																
Reeh	12	8	174		6			367																		World	✓	✓	Not to sacrifice a Korban on anything besides the Holy Alter																
Reeh	12	13		207			120		89	Sacrificial Procedure		332	345	92	283	439		133								World	✓	✓	Not to offer any sacrifices outside the courtyard																
Reeh	12	14						440	84	Sacrifical Procedure		188	125	86	279	440		79								World	✓	✓	To offer all sacrifices in the Temple																
Reeh	12	15							86	Restrictions Concerning Sacrifices		177	126	87	305	441		197								Bais Hamikdosh	✓	✓	To redeem dedicated animals which have become disqualified																
Reeh	12	17	152	217	187	218	105	82	141	Second Tithe and Fourth Year Produce		259	378	146	595	442		117								Bais Hamikdosh	✓	✓	Not to eat Ma'aser Sheni grains outside Jerusalem																
Reeh	12	17		218					142	Second Tithe and Fourth Year Produce		260	379		596	443										Bais Hamikdosh	✓	✓	Not to eat Ma'aser Sheni wine products outside Jerusalem																
Reeh	12	17					107		143	Second Tithe and Fourth Year Produce		261	380		597	444										Bais Hamikdosh	✓	✓	Not to eat Ma'aser Sheni oil outside Jerusalem																
Reeh	12	17	152					83	144	First Born Animals		342	381	147	286	445										Eretz Yisroel	✓	✓	The Kohanim must not eat unblemished firstborn animals outside Jerusalem																
Reeh	12	17							145	Sacrificial Procedure		325	384	148	281	446										World	✓	✓	Jews (even Kohanim) must not eat the meat (kodesh kudushim)outside the Temple courtyard																
Reeh	12	17						110	146	Sacrificial Procedure		321	385	149	285	447										World	✓	✓	Not to eat meat from Korban Olah																
Reeh	12	17							147	Sacrificial Procedure		324	387	150	284	448										World	✓	✓	Not to eat the meat of minor sacrifices before sprinkling the blood																
Reeh	12	17							149	First Fruits and other Kohanic Gifts		265	391	152	287	449										Bais Hamikdosh	✓	✓	The Kohanim must not eat the first fruits before bringing them to the Bais Hamikdosh																
Reeh	12	17																								Bais Hamikdosh	✓	✓	Not to eat a Korban Todah or Shelumim outside Yerishulaim																
Reeh	12	17							84																	Bais Hamikdosh	✓	✓	The Kohanim must not eat the first fruits outside Jerusalem																

המצוה																								מקור בתנ"ך														
		נוהג	רבנן	חפץ חיים	זוהר הרקיע	סמ"ק	החינוך	מאמרו השכל	רמב"ן	רא"ם	סמ"ג	רמב"ם		יראים	ר' שלמה גבירול	ר' יצחק ברגליוני	ר' אליהו הזקן	רס"ג	בה"ג	פרשה			פרק	פסוק														
נקבה	זכר											הלכות																										
✓	✓	World												104							17	12	Reeh	Not to benefit from Hekdesh														
✓	✓	Eretz Yisroel									262			89							17	12	Reeh	Not to eat Maaser Sheni that is impure or if the person is impure														
✓	✓	Eretz Yisroel			227		450	586	220	55	361	Pilgrim Offerings	229		204		77				19	12	Reeh	Not to refrain from rejoicing with, and giving gifts to, the Levites														
✓	✓	World															189	95			20	12	Reeh	To eat meat only when wealthy														
✓	✓	World		48		205	451	19	143	172	63	Slaughtering	146	456	117	190	106	93	189		21	12	Reeh	To ritually slaughter an animal before eating it														
✓	✓	Bais Hamikdosh			240																21	12	Reeh	Not to slaughter a non Holy animal in the Beis Hamikdosh														
✓	✓	World		90	70	208	452	21	181	424	136	Forbidden Foods	182	81	58	178	129	62	173		23	12	Reeh	Not to eat a limb torn off a living creature														
✓	✓	Bais Hamikdosh					453	280		127	189	Sacrificial Procedure	85								26	12	Reeh	To bring all sacrifices from outside Israel to the Temple														
✓	✓	World				64															30	12	Reeh	Not to worship idols even it is in a degrading way														
✓	✓	World		159	304	178	454	272	314	19	364	Insurgents	313	371	279	236	277		154		1	13	Reeh	Not to add to the Torah commandments or their oral explanations														
✓	✓	World		160	306	179	455	273	315	20	365	Insurgents	314	372	282	135	276		155		1	13	Reeh	Not to diminish from the Torah any commandments,or their oral explanations, in whole or in part														
✓	✓	World														54	57		47		2	13	Reeh	Laws of a false prophet														
✓	✓	World		22		27	456	93		290	33	Idolatry and Paganism	28	368	42	162	24	129	175		4	13	Reeh	Not to listen to a false prophet														
✓	✓	World								26											4	13	Reeh	Not to listen to a prophet to change anything in the Torah														
	✓	Bais Hamikdosh			141				225												6	13	Reeh	Beis Din should carry out capital punishments														
✓	✓	World		24	52	16	457	99		279	27	Idolatry and Paganism	17			126	222				9	13	Reeh	Not to love the missionary														
✓	✓	World		25	53	26	458	100		280	28	Idolatry and Paganism	18			127	221				9	13	Reeh	Not to cease hating the missionary														
✓	✓	World		26	54	80	459	101	17	281	29	Idolatry and Paganism	19			142					9	13	Reeh	Not to save the missionary														
✓	✓	World			55	118	460	102	18	282	30	Idolatry and Paganism	20				216				9	13	Reeh	Not to say anything in his defense														
✓	✓	World			56	119	461	103	19	283	31	Idolatry and Paganism	21			217	217				9	13	Reeh	Not to refrain from incriminating him														
✓	✓	World													242	59					10	13	Reeh	To kill in self defense a Seducer to idol worship														
✓	✓	World													235	58					10	13	Reeh	To kill in self defense a Instigator to idol worship														
✓	✓	World													236	57					10	13	Reeh	To kill in self defense a false Prophet														
✓	✓	World												238	302	14	9	25	16		11	13	Reeh	Death Penalty(G)(Stoning)- to Seducers of idol worship														
✓	✓	World												237	297	13	8	24	15		11	13	Reeh	Death Penalty(G)(Stoning)- to Instigators of idol worship														
✓	✓	World		23	51	117	462	98	16	278	26	Idolatry and Paganism	16								12	13	Reeh	Not to missionize an individual to idol worship														
	✓	Eretz Yisroel								196					230	53	56		46		13	13	Reeh	Laws of a city that has turned to idol worship														
	✓	World			138		463	367	173	104	109	Evidence	179		146			97			15	13	Reeh	Carefully interrogate the witness														
	✓	Eretz Yisroel								195				276	307	30	30	71	30		16	13	Reeh	Death Penalty(G)(Sword)-to a city of people that has turned to idol worship														
	✓	Eretz Yisroel			228		464	95	181		15	Idolatry and Paganism	186								17	13	Reeh	Death penalty-and to burn a city that has turned to idol worship														
✓	✓	Eretz Yisroel			219		465	96	21	285	25	Idolatry and Paganism	23	374	195	179	206	270	168		17	13	Reeh	Not to rebuild it as a city														
✓	✓	World			220	69	466	97	22	286	24	Idolatry and Paganism	24	100	196		265	139	169		18	13	Reeh	Not to derive benefit from it														

מצוה																							מקור בתנ"ך			רמב"ם				יראים		שלמה גבירול	יצחק ברגליוני	אליהו הזקן	רס"ג	בה"ג	פרשה			פרק	פסוק
נקבה	זכר	נוהג	רבנן	חפץ חיים	זוהר הרקיע	סמ"ק	החינוך	מאמר השכל	רמב"ן	רא"ם	סמ"ג	הלכות																													
✓	✓	World		28		76	467	120	43			Idolatry and Paganism	45	369							1	14	Reeh	Not to tear the skin in mourning																	
✓	✓	World		164	146	74	468	121	173		63	Idolatry and Paganism	171	370	129	166	102	26	157	1	14	Reeh	Not to make a bald spot (hair from head) in mourning																		
✓	✓	World														165	127		156	1	14	Reeh	Not to congregate for idol worship																		
✓	✓	World			77		469		145	377		Disqualified Offerings	140	86	63	252			158	3	14	Reeh	Not to eat sacrifices which have become unfit or blemished																		
✓	✓	World			242		470	29			60	Forbidden Foods	150							11	14	Reeh	To examine the signs of fowl to distinguish between kosher and non-kosher																		
✓	✓	World							188					114						12	14	Reeh	Not to benefit from the slaughtered Metozra bird																		
✓	✓	World		96	190	217	471	129	177	416	130	Forbidden Foods	175	69		81	269	75	73	19	14	Reeh	Not to eat non-kosher flying insects																		
✓	✓	World		86	74	210	472	34	179	422	133	Forbidden Foods	180	65	60	136	101	64		21	14	Reeh	Not to eat the meat of an animal that died without ritual slaughter																		
✓	✓	World			199			25						107			263			21	14	Reeh	Not to benefit from meat and milk cooked together																		
✓	✓	World													233				21	14	Reeh	To sell meat from a dead animal to non-Jews																			
✓	✓	World				248								172	232		43	83	129	21	14	Reeh	To give meat from a dead animal for the Ger Toshev																		
✓	✓	Eretz Yisroel		14	53		473	594	122		136	Second Tithe and Fourth Year Produce	128		67	30		89	13	22	14	Reeh	To set aside the second tithe (Ma'aser Sheni)																		
✓	✓	Eretz Yisroel							120							29				22	14	Reeh	To set aside Maaser Rishon to the Levi																		
✓	✓	Eretz Yisroel			56												140	87	12	22	14	Reeh	To set aside and give Maaser Rishon to the Levi																		
✓	✓	Eretz Yisroel							123	47				96	75		170		113	23	14	Reeh	To eat Maaser Sheni and 1st born animals in Yerishulaim																		
✓	✓	Eretz Yisroel														65				25	14	Reeh	To redeem Maaser Sheni fruit to currency																		
✓	✓	Eretz Yisroel														66				25	14	Reeh	To redeem Maaser Sheni to good currency																		
✓	✓	Eretz Yisroel													155					25	14	Reeh	To bring to Yerishulaim Maaser Sheni from Maaser from animals																		
✓	✓	Eretz Yisroel														67				26	14	Reeh	To buy "food" to eat from Maaser Sheni																		
✓	✓	Bais Hamikdosh														161		79	153	27	14	Reeh	Do not forsake the Levi from giving them gifts for Yom Tov and to make them happy																		
✓	✓	Eretz Yisroel		15	52		474	494			161	Gifts to the Poor	130		66	31	79	88	14	28	14	Reeh	To separate the tithe for the poor																		
✓	✓	Eretz Yisroel																	151	28	14	Reeh	To take out from house in the 3rd year of Shmitah, Maaser Rishon Vsheni																		
✓	✓	Eretz Yisroel							125											28	14	Reeh	To set aside 10% of your crop to poor people																		
✓	✓	World		57	83	267	475	497	221	468	270	Sabbatical and Jubilee Years	230		71	160	128	148	159	2	15	Reeh	Not to pressure or claim from the borrower (after shmita)																		
✓	✓	World		64	69	249	477	256	139		149	Sabbatical and Jubilee Years	141	164	79	74	160		62	2	15	Reeh	To release all loans during the seventh year																		
✓	✓	World					476			469		Creditor and Debtor	142							3	15	Reeh	Press the idolater for payment																		
✓	✓	World		62	109	20	478	483	223	475	289	Gifts to the Poor	232	202	97	112	258	86	160	7	15	Reeh	Not to withhold charity from the poor																		
✓	✓	World				265									179	113	81		161	7	15	Reeh	Not to refrain from kindness and charity to your fellow Jew																		
✓	✓	World		38	29		479	482	192		162	Gifts to the Poor	195	167	45	79	138		66	8	15	Reeh	To give/do charity with happiness & good heart																		
✓	✓	World			19	257								156	88	81	51	25	68	8	15	Reeh	To lend to a rich person gone bankrupt as a gift																		
✓	✓	World		56	204	266	480	496	222	467	271	Sabbatical and Jubilee Years	231			38	47	147		9	15	Reeh	Not to refrain from lending immediately before the release of the loans for fear of monetary loss																		

המצוה																								מקור בתנ"ך			רמב"ם											
		נוהג	זכר	נקבה	רבנן	חפץ חיים	זוהר הרקיע	סמ"ק	החינוך	מאמר השכל	רמב"ן	רא"ם	סמ"ג	הלכות		יראים	ר' שלמה גבירול	ר' יצחק ברגלוני	ר' אליהו הזקן	רס"ג	בה"ג	פסוק	פרק	פרשה														
✓	✓	World					256									167	46	80	197		67	10	15	Reeh	To give charity again and again													
✓	✓	World					205	21			224						181	39	46		162	10	15	Reeh	Not to give charity with ill will													
✓	✓	World															41	60				11	15	Reeh	To feel merciful on the poor													
✓	✓	World					202		481	454	225	472	178	Slaves	233	139	177	239	40		163	13	15	Reeh	Not to send him (eved ivri) away empty-handed													
✓	✓	World					76		482	453	196	181	84	Slaves	196	163	87	76	144	27	64	14	15	Reeh	Give a Jewish male/female slave from your assets when he goes free													
✓	✓	World														162			145			14	15	Reeh	Give a Jewish male slave from whatever Hashem blessed you when he goes free													
✓	✓	World										182										17	15	Reeh	Give a Jewish female slave from your assets when she goes free													
✓	✓	World					152				226						135		82		144	18	15	Reeh	Not to free a Jewish slave with a heavy heart													
✓	✓	World					131	263	483	74	116	375	340	Misusing Sanctified Property	113	373	119	171	156	256	165	19	15	Reeh	Not to work consecrated animals													
✓	✓	World					134	264	484	75	117	374	341	Misusing Sanctified Property	114	373	121	170	155	257	166	19	15	Reeh	Not to shear the fleece of consecrated animals													
✓	✓	Eretz Yisroel					150				119											22	15	Reeh	A Kohen should eat holy Truma													
✓	✓	Eretz Yisroel					149									99						22	15	Reeh	A Kohen to eat should not eat desecrated Truma													
		Eretz Yisroel					104		247	147	241						153	92				1	16	Reeh	Calculate the seasons of the year and know when to intercalate years													
✓	✓	World					104		485			437		Chometz and Matzah	199							3	16	Reeh	Not to eat chametz on the afternoon of the 14th day of Nissan													
✓	✓	World														103						3	16	Reeh	Not to benefit from Chumetz in Pesach													
✓	✓	Bais Hamikdosh					115		486	225	121		349	Pascal Sacrifice	118	297		9			9	4	16	Reeh	Not to leave the meat of the holiday offering of the 14th until the 16th													
✓	✓	Bais Hamikdosh						487									89	156	30	174	167	5	16	Reeh	Not to scrfice the Korbam Pesach on a private alter													
✓	✓	World														227	65		191			11	16	Reeh	To make happy the Levi, Convert, Orphan, and Widow on the Festivals													
✓	✓	World																			118	11	16	Reeh	To make happy the Orphan on the Festivals													
✓	✓	World																			117	11	16	Reeh	To make happy the Convert on the Festivals													
																					116	11	16	Reeh	To make happy the Levi on the Festivals													
✓	✓	World																			119	11	16	Reeh	To make happy the Widow on the Festivals													
✓	✓	World														257	14		184		45	12	16	Reeh	To do ALL the mitzvos, even if not clearly stated in the Torah													
✓	✓	World					21	39	96	488	67	57	112	229	Pilgrim Offerings	54	427	141		105	58	109	14	16	Reeh	To rejoice on these three Festivals (bring a peace offering)												
		Bais Hamikdosh						489						Pilgrim Offerings				72	194	46	60	16	16	Reeh	To be seen at the Temple on Passover, Shavuot, and Sukkot													
	✓	Bais Hamikdosh						490						Pilgrim Offerings								16	16	Reeh	Not to appear at the Temple without offerings													

זכר	נקבה
51	46
34	29
52	48
49	45
54	49
47	46
52	48

כל העולם	ארץ ישראל	בית המקדש
32	7	8
20	4	7
38	5	5
32	8	6
35	9	8
34	5	6
38	6	9

פרשה	עונש	עשה	לא תעשה	סך הכל	שיטות	
2	3	22	25	52	בה"ג	(757-) 4517-
0	3	14	17	34	רס"ג	(882- 942) 4642-4702
2	3	18	29	52	ר' אליהו הזקן	(939-) 4699-
2	3	19	26	50	ר' יצחק ברגלוני	(1013-) 4773-
0	3	24	27	54	ר' שלמה גבירול	(1040-) 4800-
0	3	15	29	47	יראים	(1115-1198) 4875-4958
		16	36	52	רמב"ם	(1134-1204) 4894-4964

זכר	נקבה
49	45
51	46
32	32
55	49
48	44
51	47
48	43
23	22
0	0
53	51

כל העולם	ארץ ישראל	בית המקדש
34	7	9
36	10	7
32	1	0
38	6	12
34	6	9
36	7	10
34	8	7
21	2	0
0	0	0
50	2	1

שיטות	פרשה	עונש	עשה	לא תעשה	סך הכל
4960-5020 (1200-1260)	סמ"ג		15	34	49
4954-5030 (1194-1270)	רמב"ן		18	34	52
4954-5030 (1194-1270)	סמ"ק		9	24	33
4975-5053 (1215-1293)	חינוך		17	38	55
5000- (1240-)	רב' עזרא מגרוניא		14	34	49
5000- (1240-)	מאמר השכל		17	35	52
5121-5204 (1361-1444)	זוהר הרקיע		17	31	48
5598-5694 (1838-1933)	חפץ חיים		6	17	23
	רבנן		0	0	0
מצות בזמן הזה לפי כל השיטות	מכון והערב נא	0	23	31	54

To destroy idols and their accessories

Destroying Idols
Positive Commandment 185

The 185th mitzvah is that we are commanded to demolish all idols and their places of worship with all kinds of demolition and destruction — breaking, burning, dismantling, and cutting down. Each method is to be used where most effective, i.e. where it will achieve the most complete and speedy destruction. The goal [of this commandment] is that there should not remain any remnant of [idolatry].

The source of this commandment is G-d's statement (exalted be He),¹ "You must certainly destroy all the places [where the nations ... worship their gods]." Scripture also states,² "What you must do to them is tear down their altars [break their monuments, cut down their idolatrous trees, and burn their statues]." Scripture also states,³ "You must tear down their altars, break their monuments [burn their idolatrous trees, and break their idolatrous statues]."

In Tractate Sanhedrin,⁴ our Sages mention parenthetically a positive commandment relating to idolatry. They then seek to clarify the point by asking, "What positive commandment⁵ relating to idolatry is there? Rav Chisda explains, The commandment, 'You must tear down [their altars].'"

In the words of the Sifri, "What is the source for the law that if you cut down a tree which was worshipped as an idol, and it regrew [after you have cut it down even] ten times, that you are still required to cut it down? The Torah therefore says, 'a'beid t'ab'dun'."⁶ Our Sages also said there, "The verse,⁷ '[You must tear down their altars, break their monuments, burn their idolatrous trees, and break their idolatrous statues,] and you shall obliterate their names from that place,' teaches that only in Eretz Yisrael are you command to chase after them, but you are not commanded to chase after them outside Eretz Yisrael."

FOOTNOTES

1. Deut. 12: 2.
2. Deut. 7: 5.
3. Deut. 12: 3.
4. 90a.
5. This expression shows that it counts as one of the 613 commandments.
6. The double expression of destruction teaches that you must repeat the action until the purpose is accomplished. See Bava Metzia 31b.
7. Deut. 12: 3

Not to destroy objects associated with His Name

Destroying a Place of Worship
Negative Commandment 65

The 65th prohibition is that we are forbidden from destroying¹ any houses of worship of G-d (exalted be He) or books of the Prophets, erasing one of the Holy Names of G-d, or any similar act.

The source of this commandment is G-d's statement,² "You may not do so to G-d your Lord," i.e. after first giving the command to destroy idolatry, to wipe out its name, and to completely demolish its altars, the verse warns, "You may not do so to G-d your Lord."

One who performs one of these acts, such as destroying part of the heichal [the Holy Temple], the altar, etc. or who erases one of G-d's Names is punished by lashes.

In the end of Makkos,³ the Gemara explains that one who burns wood which was designated for use in the Holy Temple is punished by lashes: "And the prohibition is derived from this verse,⁴ 'Burn their Asherah trees...You may not do so to G-d your Lord.'" It is also explained there that one who erases G-d's Name is punished by lashes: "And the prohibition is derived from this verse,⁵ 'Wipe out their names...You may not do so to G-d your Lord.'"

The details of this mitzvah have been explained in the 4th chapter of tractate Shavuot.⁶

FOOTNOTES

1. See Hilchos Yesodei HaTorah 6: 7, Hilchos Bais Habechirah 1: 17, that one may not destroy even one stone.
2. Deut. 12: 4.
3. 22a.
4. Deut. 12: 3-4.
5. Ibid.
6. 35a.

To bring all avowed and freewill offerings to the Temple on the first subsequent festival

Fulfilling Sacrificial Obligations
Positive Commandment 83

And the 83rd mitzvah is that we are commanded to fulfill all our responsibilities¹ on the next of the three festivals.² In this way not a single festival will pass by without our having offered every sacrifice which was promised.

The source of this commandment is G-d's statement³ (exalted be He), "You shall seek His presence and you shall go there, and there you must bring your burnt-offerings..."

The idea conveyed by this commandment is that at the time that you go to the Temple — i.e. each of the three festivals — you must bring every offering in which you are obligated. In the words of the Sifri: "Why was the phrase 'you shall go there...you must bring...' written? To make it obligatory to bring [your offering] on the next festival." It also says there, "One transgresses the prohibition 'do not be late'⁴ only when all the year's festivals have passed." This means that if all three festivals have passed and one still did not bring the offering, one has transgressed a prohibition; but if only one festival has passed, one violates only the positive commandment.

To bring all avowed and freewill offerings to the Temple on the first subsequent festival

In tractate Rosh Hashanah,⁵ "Rava said, 'Once one festival has passed, one violates the positive commandment.' " The Talmud⁶ also says: "What is the source for the opinion of Rabbi Meir [who says that there is also a prohibition, even if only one festival has passed]? It is the phrase, 'you shall go there; and there you must bring' — when you come, you must bring [and if you do not, you transgress the prohibition]. But the Sages say that this phrase is only for the positive commandment."⁷ It is therefore clearly explained that the phrase "there you must bring" constitutes a positive commandment.

This commandment dictates that one must fulfill all one's obligations on each festival, and includes everything the person donates to G-d. All sacrifices, damim,⁸ erachin,⁹ charamim,¹⁰ objects donated to the Temple fund, leket, shikchah, and pe'ah¹¹ are identical as far as this law is concerned. It is a positive commandment to bring all of them on the very next festival, as explained in tractate Rosh Hashanah.

FOOTNOTES

1. I.e. promises to bring sacrifices, agricultural gifts, etc. See Kapach 5731, note 71.

2. I.e. Pesach, Shavuot, and Sukkot.

3. Deut. 12: 5-6.

4. See N155 below.

5. 6a.

6. Ibid., 4b.

7. Therefore, according to the Sages, once one festival has passed, the positive commandment is violated. Once the third festival has passed, the prohibition is also violated.

8. Such as saying, "I will give the value (damim) of this."

9. See P114-117.

10. See P145.

11. See P120-122.

Not to offer any sacrifices outside the courtyard

Offering Sacrifices outside the Holy Temple
Negative Commandment 89

And the 89th prohibition is that we are forbidden from offering any sacrifice outside, i.e. outside the courtyard of the Temple. This prohibited action is called, ma'aleh bachutz.

The source of this commandment is G-d's statement¹ (exalted be He), "Be careful not to offer your burnt-offerings in just any place that you may see fit."

In the words of the Sifri,² "This verse only speaks of burnt-offerings. What is the source to apply this law to all sacrifices? It is the verse,³ 'Only there shall you prepare all [the offerings] I have commanded you.' But one could still think that for a burnt-offering there is both a positive commandment and a prohibition, whereas for other sacrifices only a positive commandment! The Torah therefore says,⁴ 'Only there shall you sacrifice burnt-offerings.' Burnt-offerings were already included; why, then, were they singled out? This was done to make a hekesh⁵: just as burnt-offerings are specifically mentioned as coming under both the positive commandment and the prohibition, so too all sacrifices which come under the positive commandment come under the prohibition."

Although the explanation of this verse is simple, I will explain it to you in order to clarify the subject:

The burnt-offering has a verse which prohibits its being sacrificed outside, i.e. G-d's statement,⁶ "[Be careful] not to offer your burnt-offerings [in just any place that you may see fit]." Another verse commands that the burnt-offering must be sacrificed inside, i.e. His statement,⁷ "Only there shall you sacrifice burnt-offerings," which is a positive commandment to sacrifice the burnt-offering "in the place G-d shall choose"⁸ (i.e. the Temple).

Other sacrifices, however, are only mentioned as having the positive commandment to be sacrificed inside, from His statement,⁹ "Only there shall you sacrifice all [the offerings] I have commanded you." The statement, "only there shall you sacrifice," does imply a prohibition against sacrificing outside; but we have a principle that a prohibition which is derived from a positive commandment is itself considered a positive commandment. This is the meaning of their statement [in Sifri], "But one could still think that ... for other sacrifices there is only a positive commandment!" i.e. that one who offers another kind of sacrifice outside would transgress only a prohibition which is derived from a positive commandment [rather than a regular prohibition].

The verse,¹⁰ "'Only there shall you sacrifice burnt-offerings" [which seems extra, since the other half of the verse includes all sacrifices, including the burnt-offering], is therefore written to create a means of comparing all offerings to the burnt-offering: just as one who offers a burnt-offering outside transgresses a prohibition, so too there is a prohibition for all offerings.

One who transgresses this prohibition intentionally is punished by kares, and if unintentionally, must bring a sin-offering. The verse which mentions kares for one who is ma'aleh bachutz is in the portion of Acharei Mos,¹¹ "[One] who offers a burnt-offering or other sacrifice and does not bring it to the Communion Tent to present it to G-d, that person shall be cut off [spiritually] from his people."

The Sifra¹² says, "The verse, 'that person shall be cut off [spiritually] from his people,' states the punishment. From which verse do we derive the prohibition? From the verse,¹³ "Be careful not to offer your burnt-offerings...." In the words of the Talmud in tractate Zevachim: ¹⁴ "For sacrificing [outside] there is written both the punishment and the prohibition. The punishment is from the verse, "and does not bring it to the Communion Tent ... that person shall be cut off." The prohibition is from the verse, "Be careful not to offer your burnt-offerings...."

The details of this mitzvah have been explained in the 13th chapter of tractate Zevachim.

FOOTNOTES

1. Deut. 12: 13.

2. Re'eh. The Rambam explains this Sifri immediately below.

3. Ibid., 12: 14.

Not to offer any sacrifices outside the courtyard

4. Ibid.
5. A means of comparison.
6. Deut. 12: 13.
7. Ibid., 12: 14.
8. Ibid.
9. Ibid.
10. Ibid.
11. Lev. 17: 8-9.
12. Kapach, 5731, note 47, states that our versions of Sifra don't have this wording. However, the Weiss edition, Vienna, 5622 (1862), has virtually the same wording.
13. Deut. 12: 13.
14. 106a.

To offer all sacrifices in the Temple

Offering Sacrifices in the Chosen Sanctuary
Positive Commandment 84

And the 84th mitzvah is that we are commanded to offer all sacrifices only in the Bais HaBechirah [the Temple].

The source of this commandment is G-d's statement,¹ "Only there shall you prepare all [the offerings] I have commanded you."

When [the Sages] wanted to prove that the prohibition against bringing sacrifices outside the Temple applies to all categories of offerings, they brought a proof from G-d's statement² (exalted be He), "Be careful not to offer your burnt-offerings in just any place." The Sifri³ says, "This verse only speaks of burnt-offerings. What is the source to apply this law to all sacrifices? It is the verse,⁴ 'Only there shall you prepare all [the offerings] I have commanded you.' But one could still think that for a burnt-offering there is both a positive commandment and a prohibition, whereas for other sacrifices there is only a positive commandment! The Torah therefore says,⁵ 'Only there shall you prepare ...' " as I will explain in the proper place⁶ when discussing the prohibition.

The meaning of [the Sifri's statement], "for a burnt-offering there is both a positive commandment and a prohibition," is that one who brings a burnt-offering outside the Temple breaks both a positive commandment and a prohibition. The prohibition is from the verse,⁷ "Be careful not to offer your burnt-offerings [in just any place]." And the positive commandment is from the verse,⁸ "Only there shall you prepare all [the offerings] I have commanded you," whereas he did not prepare his offering "there."

The meaning of [the Sifri's statement,] "Whereas for other sacrifices there is only a positive commandment," is that the person would transgress only the commandment, "Only there shall you prepare all [the offerings] I have commanded you." There [in the Sifri] it is explained that even other sacrifices come under the prohibition in addition to the positive commandment.

It is explained in the end of tractate Zevachim⁹ that all sacrifices which are offered outside [the Temple courtyard¹⁰] are covered by both the positive commandment and the prohibition and are punishable by kares.

Everything I have told you has therefore been explained, i.e. that the verse, "Only there shall you prepare all [the offerings] I have commanded you," is definitely a positive commandment.

FOOTNOTES

1. Deut. 12: 14.
2. Ibid., 12: 13.
3. Parshas Re'eh.
4. Ibid., 12: 14.
5. Ibid.
6. N89.
7. Deut. 12: 13.
8. Ibid., 12: 14.
9. 119b.
10. Hilchos Ma'aseh HaKorbanos 18: 2.

To redeem dedicated animals which have become disqualified

Redeeming a Blemished Offering
Positive Commandment 86

The 86th mitzvah is that we are commanded to redeem sanctified animals that develop a blemish, whereupon they become like regular animals and may be slaughtered and eaten.

The source of this commandment is G-d's statement¹ (exalted be He), "You may only slaughter animals to satisfy your own wants, so that you will be able to eat the meat that G-d gives you as His blessing."

The Sifri says, "The verse, 'You may only slaughter animals to satisfy your own wants,' speaks of sanctified animals that have become invalid and were subsequently redeemed."

The details of this mitzvah of redeeming sanctified animals are explained in tractates Bechoros² and Temurah,³ and a number of places in Chullin,⁴ Erachim,⁵ and Me'ilah.⁶

FOOTNOTES

1. Deut. 12: 15.
2. 15a.
3. 32a.

To redeem dedicated animals which have become disqualified

4. 130a.
5. 4-5.
6. 19b

Not to eat Ma'aser Sheni grains outside Jerusalem

Eating Second Tithe Grain outside of Jerusalem
Negative Commandment 141

The 141st prohibition is that we are forbidden from eating grain which is ma'aser sheni outside Jerusalem.

The source of this prohibition is G-d's statement,¹ "In your own settlements, you may not eat the tithes of your grain, [wine, and oil]."

One who eats ma'aser sheni [outside Jerusalem] without redeeming it is punished by lashes; but only upon the condition given in the end of Makos² — that it first "saw the face of the Temple," i.e. was brought inside the walls of Jerusalem, and then was eaten outside [Jerusalem]. This is clearly stated in that Talmudic passage: "When is he punished by lashes? When it first 'saw the face of the Temple.' "

FOOTNOTES

1. Deut. 12: 17.
2. 19b

Not to eat Ma'aser Sheni wine products outside Jerusalem

Eating Second Tithe Wine outside of Jerusalem
Negative Commandment 142

The 142nd prohibition is that we are forbidden from drinking wine which is ma'aser sheni outside Jerusalem.

The source of this prohibition is G-d's statement,¹ "In your own settlements, you may not eat the tithes of your grain, wine [and oil]."

One who doesn't redeem it and eats it [outside Jerusalem] is punished by lashes, subject to the same condition mentioned regarding ma'aser sheni of grain.²

FOOTNOTES

1. Deut. ibid.
2. That it had previously been brought within the walls of Jerusalem

Not to eat Ma'aser Sheni oil outside Jerusalem

Eating Second Tithe Olive Oil outside of Jerusalem
Negative Commandment 143

The 143rd prohibition is that we are forbidden from consuming oil which is ma'aser sheni outside Jerusalem.

The source of this prohibition is G-d's statement,¹ "In your own settlements, you may not eat the tithes of your grain, wine, and oil."

One who doesn't redeem it and eats it [outside Jerusalem] is punished by lashes, subject to the same condition mentioned regarding ma'aser sheni of grain.²

Perhaps you are surprised that we counted ma'aser sheni of grain, ma'aser sheni of wine, and ma'aser sheni of oil as three separate mitzvos. However, you must be aware that one who ate all three of them receives a separate set of lashes for each.³ This is not an "inclusive prohibition" [lav she'b'klallus] for which [more than one set of] lashes is not given.⁵ Rather, the verse is written in this way to divide them [to count as separate mitzvos].

This is stated explicitly in tractate Krisus: ⁶ "One who consumes grain, wine, and oil of ma'aser [sheni] receives lashes for each one. But is one lashed separately for [the components of] a lav she'b'klallus?! But this case is different because there is a redundant verse: It is written,⁷ 'You shall consume the ma'aser [sheni] of your grain, wine, and oil before G-d your L-rd...' Why did the Torah need to repeat them all?⁸ From this we see that the Torah divided them [into separate mitzvos]. And our Sages said in Makos: ⁹ "It is written, 'You shall consume the ma'aser [sheni] of your grain, wine, and oil before G-d your L-rd...' But the Torah could have just written, 'You may not eat them in your own settlements'! Why did it list each one separately? To designate each one as a separate prohibition." This demonstrates that everything listed in the verse counts as a separate mitzvah.

I will now list the other prohibitions included in this verse.¹⁰

FOOTNOTES

1. Deut. ibid.
2. That it had previously been brought within the walls of Jerusalem.
3. The Rambam explained in the Ninth Introductory Principle that the number of sets of lashes helps determine whether a particular act counts as a separate mitzvah or is merely part of another mitzvah. If for doing all the acts one receives one set of lashes, they all count as part of one mitzvah; but if one is lashed separately for each act, they count as individual mitzvos.
4. See the Ninth Introductory Principle from Pesachim 41a.
5. For example, the prohibition "You may not eat it raw or boiled in water" (N125) counts as one mitzvah, since even if one ate both a raw piece and a boiled piece, only one set of lashes would be given.
6. 4b.
7. Deut. 14: 23.
8. Since they were already mentioned in Deut. 12: 17. See Yad Halevi, note 3.
9. 18a.
10. See N144-148.

The Kohanim must not eat unblemished firstborn animals outside Jerusalem

Proper Consumption of the Firstborn Sacrifice
Negative Commandment 144

And the 144th prohibition is that we are forbidden from eating an unblemished firstborn animal outside of Jerusalem.

The source of this commandment is G-d's statement,¹ "In your own settlements you may not eat ... the firstborn of your cattle."

The Sifri says, "The word Bechoros refers to the firstborn animal. This verse teaches that a non-priest who eats from a firstborn animal, whether before or after the blood has been sprinkled,² transgresses a prohibition."

It has been made clear to you that this prohibition includes two parts: that a non-priest is forbidden from eating an unblemished firstborn animal, and that a priest is forbidden from eating it outside Jerusalem. In both cases the prohibition applies only if the firstborn animal is unblemished.³

One who transgresses this prohibition is punished by lashes.

FOOTNOTES

1. Ibid., 12: 17.

2. On the altar, after which a priest may eat it.

3. If the animal has a blemish which invalidates it, it loses its sanctified status, and the prohibition no longer applies.

Jews (even Kohanim) must not eat the meat (kodesh kudushim)outside the Temple courtyard

Consuming Offerings outside their Prescribed Boundary
Negative Commandment 145

And the 145th prohibition is that anyone, even kohanim [who are normally allowed to consume the sacrifices,] are forbidden from consuming the meat of a sin-offering or guilt-offering outside the Temple courtyard.

The source of this prohibition is G-d's statement,¹ "[In your settlements you may not eat the tithes of your grain, wine, and oil, the firstborn of] your cattle and your sheep." [The beginning of the verse also applies to the last phrase, and] therefore it is as if the verse says, "In your settlements you may not eat the tithes of your grain, your cattle, and your sheep."

Our Sages explained: ² "The phrase 'your cattle and your flocks' comes only to make a prohibition for one who eats a sin-offering or guilt-offering outside the curtains [of the Tabernacle]."³ One [who transgresses this prohibition] is punished with lashes.

One who eats kodshim kalim outside the walls [of Jerusalem] also receives lashes, as explained in tractate Makkos.⁴ This is because the verse, "In your settlements you may not eat..." applies to anything which is eaten outside the proper place. One should keep this in mind.

FOOTNOTES

1. Deut. 12: 17.

2. Sifri, ibid.

3. In the Temple, this corresponded to the walls of the courtyard.

4. 17a. Kodshai kadashim may be eaten only within the courtyard. Kodshim kalim may be eaten in all of Jerusalem.

Not to eat meat from Korban Olah

Partaking of the Burnt Offering
Negative Commandment 146

And the 146th prohibition is that we are forbidden from eating any meat from a burnt-offering.

The source of this prohibition is G-d's statement,¹ "In your own settlements you may not eat [the tithes of your grain, wine, and oil, your firstborn cattle and sheep] and any general pledges you make." This means, that you may not eat any general pledges you make. The Oral Tradition² explains, "The expression 'general pledges' refers to burnt-offerings ... The verse teaches that one who eats from a burnt-offering transgresses a prohibition — whether he does so before or after sprinkling the blood, within the curtains³ or outside the curtains."

This prohibition includes having benefit from any sanctified object [me'ilah]. One who transgresses this prohibition intentionally — whether by eating from a burnt-offering or benefiting from sanctified things that involve the prohibition of me'ilah, as explained in tractate Me'ilah — receives lashes. If he did so unintentionally, he must bring a me'ilah offering, pay back an amount corresponding to the benefit he gained and add an additional fifth,⁴ as explained in tractate Me'ilah. Our Sages said in the 9th chapter of Sanhedrin,⁵ "Rabbi Yehudah says, 'One who did me'ilah intentionally receives the death penalty.' " The Sages bring a proof from the verse,⁶ "Because they have desecrated they shall die for it," and explain [that the seemingly extra word "bo," or "for it" teaches you that] "Only 'for it' [i.e. for eating terumah when impure] is there a death penalty — not for me'ilah."

FOOTNOTES

1. Deut. 12: 17.

2. Sifri, ibid.

3. The "curtains" surrounded the Tabernacle that accompanied the Jewish people in the desert. In the Beis HaMikdash, the walls of the Temple courtyard corresponded to the curtains.

4. See P118.

5. 83a.

6. Lev. 22: 9.

Not to eat the meat of minor sacrifices before sprinkling the blood

Consuming Offerings before their Blood is Sprinkled on the Altar
Negative Commandment 147

Not to eat the meat of minor sacrifices before sprinkling the blood

And the 147th prohibition is that we are forbidden from consuming kodshim kalim before their blood is sprinkled.

The source of this prohibition is G-d's statement,¹ "In your settlements you may not eat [the tithes of your grain, wine, and oil, the firstborn of your cattle and your sheep, any animal you have vowed (to bring as an offering)] nor any animal you have promised [to bring as an offering]." [The beginning of the verse also applies to the last phrase, and therefore] it is as if the verse says, 'In your settlements you may not eat any animal you have promised [to bring as an offering].'

The Oral Tradition² explains that this verse [which is otherwise redundant,] refers only to one who eats from the thanksgiving-offering or peace-offering before their blood is sprinkled — to teach you that he transgresses a prohibition. He, too, is punished by lashes.

FOOTNOTES

1. Deut. 12:17.

2. Sifri, *ibid.*; Makkos 17a.

The Kohanim must not eat the first fruits before bringing them to the Bais Hamikdosh

Consuming First Fruits outside of Jerusalem
Negative Commandment 149

The 148th prohibition is that kohanim are forbidden from eating bikkurim outside [Jerusalem].

The source of this prohibition is G-d's statement,¹ "In your own settlements, you may not eat...the terumah of your hand." The Oral Tradition² explains that [the phrase] " 'the terumah of your hand' refers to bikkurim," since the verse explicitly mentions everything else which must be brought [to Jerusalem]. The general phrase, "the terumah of your hand" undoubtedly refers to bikkurim, which the Torah clearly says³ must be brought [to Jerusalem]. [We know that this phrase could not refer to regular terumah because] it is well known that regular terumah need not be brought [to Jerusalem]; so how could there be a prohibition to eat it "in your own settlements"? [This point is said clearly] in the words of the Sifri: "This phrase speaks only of bikkurim, which the verse does not mention explicitly as being prohibited."

It is explained in the end of Makos⁴ that the prohibition applies only [if he eats them] before they are placed in the Temple courtyard. But once they have been placed in the courtyard — even if the proclamation⁵ has not yet been made — one is exempt from punishment.

The same condition which applies to ma'aser sheni governs bikkurim, i.e. the prohibition applies only after they have "seen the face of the Temple" [i.e. were brought inside the walls of Jerusalem]. The prohibition is transgressed if they are eaten after they have entered Jerusalem and before they have been placed in the courtyard. If he is a kohen, he is punished by lashes; if an Israelite, his punishment for eating bikurim is a heavenly death sentence [misah biy'dei shamayim], even if the proclamation was made. Our Sages explicitly said,⁶ "For terumah and bikkurim one must add a fifth; their punishment is death; and they are prohibited to non-kohanim." [This means that] if he ate them intentionally, he is punished with misah biy'dei shamayim; if it was unintentional, he must [pay the value and] add on an additional fifth, as is the case with terumah. The reason for this is since the verse calls it "the terumah of your hand," all the laws of terumah apply.

You should understand this well in order to avoid confusion: a kohen who eats bikurim after they have entered Jerusalem and before they have been placed in the courtyard is punished by lashes. The source of this prohibition is the verse, "In your own settlements, you may not eat...the terumah of your hand," as explained in Makos. This is just like the law of an Israelite who eats ma'aser sheni outside the proper place — he is punished by lashes even though the food belongs to him.

But an Israelite who eats bikurim after they were brought to Jerusalem is punished by misah biy'dei shamayim regardless of where he ate them. The source of this prohibition is the verse,⁷ "Any non-kohen may not eat sanctified objects," as explained in Prohibition 133.

The details of this mitzvah are explained in tractate Makos.

FOOTNOTES

1. Deut. 12:17.

2. Makos 17a.

3. Deut. 26:2.

4. 19a.

5. See P132 below.

6. Bikurim 2:1.

7. Lev. 22:10.

Not to refrain from rejoicing with, and giving gifts to, the Levites

Neglecting the Levite
Negative Commandment 229

And the 229th prohibition is that we are forbidden from abandoning the Levites by not giving them their complete portions and not bringing them joy on the festivals.¹

The source of this commandment is G-d's statement,² "You must be careful lest you abandon the Levite all your days." The Sifri says, "The expression, 'you must be careful,' indicates a negative commandment. The expression, 'lest,' indicates a negative commandment."

FOOTNOTES

1. "It is the greatest mitzvah to invite a Levite, because he has no portion, no inheritance and no gifts of meat [as the priest does]. One must invite Levites to one's table and to bring them joy or to give them gifts of meat together with their ma'aser in order that they have everything they need." Hilchos Chagigah 2:14.

2. Deut. 12:19.

To ritually slaughter an animal before eating it

Slaughtering
Positive Commandment 146

The 146th mitzvah is that we are commanded to slaughter an animal [we wish to eat] and only after that to eat it, and the only acceptable preparation is through shechitah.

The source of this commandment is G-d's statement¹ (exalted be He), "And you shall slaughter your cattle and sheep ... as I have commanded you."

In the words of the Sifri, "'And you shall slaughter' teaches that just as sacrifices need shechitah, so too non-sanctified animals need shechitah. 'As I have commanded you' teaches that Moshe was commanded regarding the trachea, and the esophagus, and cutting the majority of one for a bird, and cutting the majority of both for an animal."

The details of this mitzvah and all its laws are explained in the tractate devoted to this subject, i.e. tractate Chullin.

FOOTNOTES

1. Deut. 12: 21.

Not to eat a limb torn off a living creature

The Limb of a Living Animal
Negative Commandment 182

The 182nd prohibition is that we are forbidden from eating the limb of a living animal. This applies when the limb was cut from the animal while it was still alive, and one eats a kezayis from the limb as it was in its original form.¹ Even if there was only a minute amount of actual flesh, one who eats [a kezayis] is punished by lashes.

The source of this prohibition is G-d's statement², "Do not eat flesh with life in it."

The Sifri says, "The verse, 'Do not eat flesh with life in it,' refers to the limb of a live animal. The same explanation is given in Gemara Chulin,³ where our Sages said, "One who eats the limb of a live animal and the flesh of a live animal receives two sets of lashes." This is because there are two prohibitions: the first being the prohibition regarding a limb, "Do not eat flesh with life in it," and the second, the prohibition of eating the flesh of a live animal, "Do not eat flesh torn off (treifa) in the field," as explained previously.⁴

This same prohibition is repeated in other words in G-d's statement⁵ to Noah prohibiting the limb of a live animal, "But you may not eat flesh of a creature that is still alive."

FOOTNOTES

1. I.e. including the bones, sinews, etc. In most mitzvos, the Biblical prohibition is transgressed only when a kezayis of the flesh is eaten, excluding bones, etc. Here, since the limb is complete, everything is included in the kezayis.

2. Deut. 12: 23.

3. 102b.

4. N181.

5. Gen. 9: 4.

To bring all sacrifices from outside Israel to the Temple

Bringing Pledged Sacrifices from Outside Israel
Positive Commandment 85

And the 85th mitzvah is that we are commanded to bring all [sacrifices] that we are obligated in — sin-offering, burnt-offering, guilt-offering and peace-offering — to the Temple, even from outside Eretz Yisrael. This means that even if we became obligated to bring them when we were outside Eretz Yisrael, we are commanded to bring them to the Temple and are obligated to offer them despite the lengthy distance.¹

The source of this commandment is G-d's statement² (exalted be He), "However, your offerings and pledges you must take and bring to the place [that G-d shall choose]."

In the words of the Sifri: "The phrase, 'However, your offerings,' refers to offerings from outside Eretz Yisrael; 'you must take and bring,' teaches that one is obligated to take care of their being brought to the Temple." The conclusion there is that this applies to a person's obligatory sin-offering, guilt-offering, burnt-offering or peace-offering.³

FOOTNOTES

1. If not for this mitzvah, one might think that the sacrifice could be redeemed for money, and the money brought to Jerusalem, as is the case with ma'aser sheni. See P128.

2. Ibid., 12: 26.

3. This excludes the b'chor (P89) and ma'aser (P88). See Kapach, note 90.

Not to add to the Torah commandments or their oral explanations

Adding to the Torah
Negative Commandment 313

The 313th prohibition is that we are forbidden from adding on to either the Written or the Oral Torah.

The source of this prohibition is G-d's statement¹ (exalted be He), "Do not add to it."

Our Sages say in many places,² "He transgresses the prohibition, 'Do not add to it,' " or "You transgressed the prohibition, 'Do not add to

Not to add to the Torah commandments or their oral explanations

it.' "

FOOTNOTES

1. Ibid., 13: 1.
2. Rosh HaShanah 28b, et. al. The Rambam apparently quotes these passages to prove that this verse serves as an actual prohibition

Not to diminish from the Torah any commandments, or their oral explanations, in whole or in

Subtracting from the Torah
Negative Commandment 314

The 314th prohibition is that we are forbidden from subtracting from either the Written or the Oral Torah.

The source of this prohibition is G-d's statement,¹ "Do not subtract from it."

Our Sages say in many places,² "He transgresses the prohibition, 'Do not subtract from it,' " or "You transgressed the prohibition, 'Do not subtract from it.' "

FOOTNOTES

1. Ibid.
2. See footnote to N313 above

Not to listen to a false prophet

Listening to Idolatrous Prophecies
Negative Commandment 28

The 28th prohibition is that we are forbidden from listening to the prophecy of one who prophesizes in the name of an idol, i.e. we should not dispute him, nor ask him, "What is your miracle, and what is your proof of this," as we do with someone who prophesizes in the name of G-d.¹ Rather, as soon as we hear him prophesize in its name, we must warn him,² just as we must warn any transgressor; and if he persists in his claim, we must punish him in the way the Torah prescribes, and pay no attention to his miracles and proofs.

The source of this commandment is G-d's statement (exalted be He),³ "Do not listen to the words of that prophet."

The details of this mitzvah have been explained in the eleventh chapter of Sanhedrin.⁴

FOOTNOTES

1. In Hilchos Avodah Zarah 5: 7, the Rambam rules that even if the person says nothing, but merely thinks to himself that perhaps the miracles are true, he transgresses this prohibition.
2. Before a transgressor can be punished, he must first be warned by two witnesses. See Hilchos Sanhedrin 12: 2 for the conditions governing this warning.
3. Deut. 13: 4.
4. 89a, in our versions, chapter ten.

Not to love the missionary

Loving an Inciter
Negative Commandment 17

The 17th prohibition is that we are forbidden to love the meisis or agree¹ with him.

The source of this commandment is G-d's statement (exalted be He),² "Do not love him."

In the words of the Sifri, "Since it is written,³ 'You must love your neighbor as yourself,' one might imply that you may love even this [meisis]. The verse therefore says,⁴ "Do not love him."

FOOTNOTES

1. The Arabic "d'un" can also be translated as "pay attention," or "listen to," or "be convinced by" (Kapach, 5731, note 1).
2. Deut. 13: 9.
3. Lev. 19: 18.
4. Deut. 13: 9

Not to cease hating the missionary

Abhorring the Inciter
Negative Commandment 18

The 18th prohibition is that we are forbidden from easing our hatred of the meisis. One is absolutely required to maintain this hatred, and if one does not do so, one transgresses a prohibition.

The source of this commandment is G-d's statement (exalted be He),¹ "And do not listen to him."

The explanation of this is, "Since it is written² [regarding someone you hate³], 'You must make every effort to help him,' one might imply that you may⁴ help even this [meisis]. The verse therefore says,⁵ "And do not listen to him."

FOOTNOTES

1. Ibid.
2. Exodus 23: 5.
3. Hilchos Avodah Zarah 5: 4.

Not to cease hating the missionary

4. Chavel mistakenly translates, "commanded."
5. Deut. 13: 9

Not to save the missionary

Pity for an Inciter
Negative Commandment 19

The 19th prohibition is that the one whom to meisis tried to incite is forbidden from saving the meisis if he sees his life is in danger.

The source of this commandment is G-d's statement,¹ "Do not let your eyes pity him."

The explanation of this is, "Since it is written² 'Do not stand still when your neighbor's life is in danger,' one might imply that you may not stand still even for this [meisis]. The verse therefore says,³ "Do not let your eyes pity him."

FOOTNOTES

1. Ibid.
2. Lev.19: 16.
3. Ibid.

Not to say anything in his defense

Sparing an Inciter
Negative Commandment 20

The 20th prohibition is that the one whom the meisis tried to incite is forbidden from trying to acquit the meisis. Even if he knows of an argument in his favor, he is forbidden to mention it to him or to raise it himself.

The source of this commandment is G-d's statement (exalted be He),¹ "Do not show him any mercy."

The explanation of this is brought, "The verse,² 'Do not show him any mercy,' means that you may not raise an argument in his favor."

FOOTNOTES

1. Ibid.
2. Ibid.

Not to refrain from incriminating him

Concealing Evidence About the Inciter
Negative Commandment 21

The 21st prohibition is that the one whom to meisis tried to incite is forbidden from withholding anything he knows which would cause the meisis to be punished.

The source of this commandment is G-d's statement (exalted be He),¹ "And do not cover up for him."

The explanation of this is brought, "The verse,² 'And do not try to cover up,' means that if you know of something against him, you may not remain silent."

FOOTNOTES

1. Ibid.
2. Ibid.

Not to missionize an individual to idol worship

Inciting Another Jew to Worship Idols
Negative Commandment 16

The 16th prohibition is that we are forbidden from leading someone astray by encouraging [even] one Jew to serve idolatry. The person who does so is called a meisis, as we have explained above.¹

The verse which is the source of this commandment is G-d's statement (exalted be He), regarding a meisis,² "'[If your maternal brother tries to lead you astray...secretly, saying, 'Let us go and serve false gods...You shall put him to death...'] and they shall no longer do such an evil thing in your midst."

One who transgresses this prohibition, i.e. the one who incites another Jew [towards idolatry] is liable to execution by stoning, as the verse states,³ "You must certainly kill him." The one whom the meisis tried to incite should be the one to perform the execution, as in G-d's statement (exalted be He),⁴ "Your hand shall be the first against him to kill him." In the words of the Sifri, "The one who was incited is commanded to execute him."

The details of this mitzvah have been explained in the seventh chapter of Sanhedrin.⁵

FOOTNOTES

1. N15. If he convinces the majority of the city's members, he is called a "madi'ach," as described in that prohibition. If not, he is called a "meisis," and falls under this prohibition.
2. Deut. 13:12.
3. Ibid.13: 10.
4. Ibid.
5. 67a.

Carefully interrogate the witness

Examining the Witnesses
Positive Commandment 179

The 179th mitzvah is that we are commanded to investigate and examine the witnesses' testimony before inflicting punishment and issuing a legal decision. We must be as exact as possible in order to avoid making innocent people guilty by reaching a decision based on first impressions and in haste.

The source of this commandment is G-d's statement¹ (exalted be He), "You must investigate and examine, making careful inquiry. And if it is established to be true..." [then you must carry out the punishment].

The details of this mitzvah and its various categories — including how to investigate,² how to examine,³ how precise we must be, and when the testimony is accepted or rejected based on the investigation — are explained in tractate Sanhedrin.⁴

FOOTNOTES

1. Deut. 13: 15.
2. The questions referred to as d'rishos address the main subject of the testimony, such as which idol was worshipped, what was the murder weapon, etc. See Hilchos Eidus, Ch. 1, Halachah 4; S'ma, Choshen Mishpat 30: 5.
3. The questions referred to as chakiros include the time (i.e. the year, the year of the shemita cycle, the month, the date, the day of the week, the hour) and the location where the act took place. There are a total of seven chakiros. See Hilchos Eidus, ibid.
4. 40a ff.

Death penalty-and to burn a city that has turned to idol worship

City of Idol Worshipers
Positive Commandment 186

The 186th mitzvah is that we are commanded to execute every last inhabitant of a city which has been led to worship idols,¹ and to burn the city and everything in it. This is the law of an "ir ha'nidachas."

The source of this commandment is G-d's statement (exalted be He),² "And you shall burn the city along with all its goods with fire."

The details of this mitzvah have been explained in tractate Sanhedrin.³

FOOTNOTES

1. This applies when all of the inhabitants have served idolatry. If only the majority (not everyone) in the city worshipped idols, the city is still ruled to be an "ir ha'nidachas," but only those who transgressed and their families are executed (Hilchos Avodah Zarah 4: 6).
2. Deut. 13: 17.
3. 111b.

Not to rebuild it as a city

Rebuilding the "Apostate City"
Negative Commandment 23

The 23rd prohibition is that we are forbidden from rebuilding an ir ha'nidachas.¹

The source of this commandment is G-d's statement (exalted be He),² "[The city] shall then remain an eternal ruin; do not ever have it rebuilt."

Anyone who builds any part of it, i.e. [helps] make it into the same city it was before,³ is punished by lashes.

The details of this mitzvah have been explained in the tenth chapter of Sanhedrin.

FOOTNOTES

1. See P186 above.
2. Deut. 13: 17.
3. In Sanhedrin 111a, there is a disagreement regarding rebuilding this city. Rabbi Yossi Ha'Glili holds that you may not even build gardens and orchards there. Rabbi Akiva holds that it is only prohibited to bring the city back to its previous state. The Rambam (Hilchos Avodah Zarah 4: 8) rules like Rabbi Akiva. There is some controversy, however, as to what the Rambam (and Rabbi Akiva) would say regarding one who builds a few houses (not just gardens and orchards), but does not bring the city back to its original state. Kapach, 5731, (note 17) insists that one receives lashes only by completely rebuilding the city, and points out that the previous printing of his translation was faulty (see Translator's Introduction). According to this, the phrase, "Anyone who builds any part of it" (v'chol ha'boneh mimenah davar), must refer to anyone who participates in rebuilding it to its former state. If the city is only partially rebuilt, however, lashes are not given.

Not to derive benefit from it

Benefiting from the "Apostate City"
Negative Commandment 24

The 24th prohibition is that we are forbidden from gaining benefit or having in our possession anything from an ir ha'nidachas.¹

The source of this commandment is G-d's statement (exalted be He),² "Do not allow anything that has been declared taboo to remain in your hands."

Whoever takes³ even the tiniest amount is punished by lashes.

The details of this mitzvah have been explained in the tenth chapter of Sanhedrin.⁴

Not to derive benefit from it

FOOTNOTES

1. See P186 above.
2. Ibid.
3. And gains benefit from (Hilchos Avodah Zarah 4: 7).
4. 111a.

Not to tear the skin in mourning

Scarring

Negative Commandment 45

The 45th prohibition is that we are forbidden from intentionally bruising ourselves, as the idol worshippers do.

The source of this commandment is G-d's statement (exalted be He),¹ "Do not mutilate yourselves (lo sis'godidu)." This prohibition is repeated in different words: 2 "Do not make cuts in your skin for the dead."

It has been explained in the Talmudic tractate Yevamos³ that the verse, "Do not mutilate yourselves," is needed for itself⁴, i.e. to teach us that one may not mutilate oneself for someone who died.

Our Sages said in tractate Makkos⁵ that "s'rita"⁶ and "g'didah"⁷ are the same.⁸ There it is also explained that [for cutting oneself] for the dead, one incurs punishment whether done by hand or with an instrument. [If one cut oneself] for an idol, one incurs punishment only when done with an instrument, as is written in the Prophets,⁹ "They cut themselves with swords and spears, according to their custom." When done by hand, however, one is exempt.¹⁰

Our Sages¹¹ said that this prohibition also includes not stating conflicting messages¹² or having public disagreement. They said, "The phrase "lo sis'godidu" means not to make different groups (agudos)." This is like a drash¹³; the verse itself they explain as meaning that one may not mutilate oneself for someone who died.

So too their statement,¹⁴ "Anyone who carries on a dispute transgresses a prohibition, as it is written,¹⁵ 'Do not be like Korach and his congregation,'" is also a type of drash. As our Sages explain, the verse itself is a warning and a negative statement, not a prohibition.¹⁶ Our Sages explained that G-d notified that anyone in future generations who disagrees with [the status of] the Kohanim and claims it for himself will not meet the same fate as Korach and will not be punished by being swallowed up.¹⁷ His punishment will instead be,¹⁸ "As G-d said to him through [literally, 'by the hand of'] Moses," i.e. tzora'as, as G-d (exalted be He) told Moshe,¹⁹ "Place your hand on your chest [...] and his hand was covered with tzora'as like snow]," and as is explained regarding Uzziah.²⁰

To return to this prohibition, its details have been explained in the end of Makkos,²¹ and one who transgresses it is punished by lashes.

FOOTNOTES

1. Deut. 14: 1.
2. Lev. 19: 28.
3. 13b.
4. The Talmud previously tried to establish that the phrase, "lo tit'god'du," prohibits different communities observing different practices. To this the Talmud responds that the phrase is needed "for itself." See below in this commandment.
5. 21a.
6. "Do not make cuts," from Lev. 19: 28.
7. "Do not mutilate," from Deut. 14: 1.
8. This proves that the two verses refer to the same act and therefore count as just one prohibition.
9. Kings I, 18: 28, referring to the false prophets of the idol Baal when they were tested by Elijah.
10. Although he is not punished with lashes, he nevertheless transgresses the prohibition.
11. Yevamos 13b.
12. Kapach 5731, in footnote 31 and P173, footnote 55, insists that the Arabic original is mistranslated by others, and was changed without his knowledge in the Rambam L'am edition.
13. "An interpretation," seeming to indicate that the prohibition is Rabbinic in nature. In Hilchos Avodah Zarah (12: 14), however, the Rambam seems to rule that it is included in the Biblical prohibition. See Kapach's edition of Mishneh Torah (ibid. footnote 34), S'dei Chemed (Klal Lamed, 78), and the sources quoted in Mishneh Torah, Frankel edition, Sefer HaMaft'e'ach, p. 479.
14. Sanhedrin 110a.
15. Num. 17: 5.
16. See Introductory Principle Eight, which discusses this commandment in particular.
17. Num. 16: 32.
18. Ibid. 17 : 5.
19. Exodus 4: 6.
20. Chronicles II, 26: 19. See Tanchuma, Tzav 15, and Introductory Principle Eight, where this interpretation is explained. King Uzziah attempted to usurp the position of Kohen, as Korach did, by offering incense in the Temple. His punishment, however, was tzora'as, rather than being swallowed up in the ground as Korach was. The Tanchuma learns that the statement, "Do not be like Korach and his congregation, as G-d said to him by the hand of Moses," alludes to the fact that subsequent generations will be punished in this manner. This is because the phrase, "by the hand of Moses," alludes to "the hand of Moses" being covered with tzora'as in Exodus 4: 6.
21. 20a.

Not to make a bald spot (hair from head) in mourning

Tearing Out Hair

Negative Commandment 171

The 171st prohibition is that we are forbidden from tearing our hair from our head for someone who died, as the fools do.

The source of this prohibition is G-d's statement,¹ "Do not make a bald patch between your eyes for the dead."

Not to make a bald spot (hair from head) in mourning

This prohibition is repeated regarding Kohanim,² "They shall not make bald patches on their head," in order to complete the commandment. From the phrase, "between your eyes," we would think that the prohibition applies only to the front of the head. The other verse therefore explains, "They shall not make bald patches on their head," to make the prohibition apply to the entire head as it does to "between your eyes." [On the other hand,] if it would only say, "They shall not make bald patches on their head," we would think it applies whether it is done for the dead or for another reason. The other verse therefore explains, "for the dead."

Whoever makes a bald patch the size of a "gris"³ by tearing the hair from his head for the dead is punished by lashes. He is punished by one set of lashes for each bald patch, regardless of whether he is a Kohen Gadol or a regular Jew.

This that Scripture repeats the prohibition regarding Kohanim,⁴ "They shall not shave the corners of their beards, not shall they make cuts in their flesh," is also to complete the commandment, as explained in the end of Makkos.⁵

FOOTNOTES

1. Deut. 14: 1.
2. Lev. 21: 5.
3. Literally, a bean. In modern terms, this between 14-21 mm in diameter. See Shiurei Torah 3: 20.
4. Lev. 21: 5.
5. 21a.

Not to eat sacrifices which have become unfit or blemished

Eating the Flesh of an Animal that was Disqualified as a Sacrifice
Negative Commandment 140

And the 140th prohibition is that we are forbidden from eating those invalid sacrifices which may not be eaten. This is when there is a blemish which was inflicted intentionally, as explained in tractate Bechoros,¹ or when, after it was slaughtered, the sacrifice became invalid in a way that prohibits its consumption.

The source of this commandment is the verse,² "Do not eat any abomination."

The Sifri says, "The verse, 'Do not eat any abomination,' refers to invalid sacrifices." It also says there, "R. Eliezer ben Yaakov says, 'What is the source in Scripture that one who blemishes the ear of a firstborn animal³ and eats from it transgresses a prohibition? It is the verse, 'Do not eat any abomination.'"

One who eats [from such a sacrifice] is punished by lashes.

The details of this mitzvah have been explained in tractate Bechoros.

FOOTNOTES

1. 34a ff.
2. Deut. 14: 3.
3. P79.

To examine the signs of fowl to distinguish between kosher and non-kosher

Inspecting Birds for Kosher Signs
Positive Commandment 150

The 150th mitzvah is that we are also commanded regarding the signs of birds; that only certain species are permissible. These signs are not listed in Scripture, but have been determined by investigation; that after examining each and every of the prohibited species, we have found characteristics common to all of them. These are the signs of a non-kosher bird.¹ That we have been commanded to examine birds and declare one type non-kosher and another kosher is the positive commandment.

The Sifri says, "The statement,² 'You may eat every kosher bird,' is a positive commandment." " This states clearly what we hinted to above.

The details of this mitzvah are explained in tractate Chullin.

FOOTNOTES

1. See Hilchos Ma'achalos Asuros, 1: 16.
2. Deut. 14: 11

Not to eat non-kosher flying insects

Flying Insects
Negative Commandment 175

The 175th prohibition is that we are forbidden from eating insects that fly,¹ such as flies, bees, hornets, and similar species.

The source of this commandment is G-d's statement in Deuteronomy,² "All flying insects are unclean to you. They may not be eaten."

In the words of the Sifri, "The verse 'All flying insects...' constitutes a negative commandment."

The punishment for eating one³ [of these insects] is lashes.

FOOTNOTES

1. See Kapach, 5731, note 70.

Not to eat non-kosher flying insects

2. Deut. 14: 19.

3. One gets lashes only for eating an entire insect. If the insect is in pieces, one receives lashes only for eating a kezayis. The same applies to the other prohibitions involving insects.

Not to eat the meat of an animal that died without ritual slaughter

Creatures that were not Properly Slaughtered

Negative Commandment 180

The 180th prohibition is that we are forbidden from eating an animal which died [by itself].

The source of this prohibition is G-d's statement,¹ "Do not eat any neveilah."

One who eats a kezayis of neveilah is punished by lashes.

FOOTNOTES

1. Deut. 14: 21

To set aside the second tithe (Ma'aser Sheni)

The Second Tithe

Positive Commandment 128

The 128th mitzvah is that we are commanded to separate ma'aser sheni.¹

The source of this commandment is G-d's statement,² "Take a tithe [Aser t'aser] from year to year of all the seed crops that come forth in the field."

The Sifra says: "The words 'Shanah shanah' ['from year to year'] teach us that one may not take ma'aser from one year's crops for [what should have taken from] another year's crops. But this only tells us about the subject of this verse, ma'aser sheni.³ How do we know that this applies to the other types of ma'aser? From the words, Aser t'aser"⁴

The Torah says explicitly⁵ that ma'aser sheni is brought to Jerusalem and eaten there by its owners, and we have already mentioned⁶ the words of our Sages on this subject.

The verse itself also gives details of this mitzvah: that when it is impossible to actually bring it because of the distance, it must be redeemed, with the money brought to the Bais Hamikdosh and spent on food. The source of this law is G-d's statement⁷ "If the place is too far for you" "and you cannot carry it there." The Torah has given other details of this mitzvah: that if a person redeems it, he must add one-fifth.⁸ The source of this is G-d's statement,⁹ "If a person wishes to redeem his tithes, he must add an additional fifth."

The details of this mitzvah are explained in tractate Ma'aser Sheni.

This too is a Biblical mitzvah only for produce which grew in Eretz Yisroel, and may be eaten only when the Bais Hamikdosh is standing. In the words of the Sifri: "The verse¹⁰ compares eating a b'chor [first-born animal] and ma'aser sheni: just as the b'chor may be eaten only when the Bais Hamikdosh is standing, so too ma'aser sheni may be eaten only when the Bais Hamikdosh is standing."

FOOTNOTES

1. After terumah and ma'aser are separated, one-tenth of the remainder is designated as ma'aser sheni. This occurs in the 1st, 2nd, 4th, and 5th years of the 7 year shemittah cycle. In the 3rd and 6th years of the cycle, it is called ma'aser oni and is given to the poor.

2. Deut. 14: 22.

3. This phrase, "the subject of this verse, ma'aser sheni," proves the Rambam's point: that the "tithe" referred to in this verse is ma'aser sheni.

4. The double mention of "ma'aser" comes to include all types of ma'aser (see P127, P130).

5. Ibid. 14: 23.

6. P119, which in the Rambam's order precedes this mitzvah.

7. See Ibid.

8. Of the total amount, i.e. 25% of the value of the food. The amount he adds comes out to be "one-fifth" of the total amount.

9. Lev. 27: 31.

10. See Deut. 14: 23. Temurah 21a.

To separate the tithe for the poor

Tithes for the Poor

Positive Commandment 130

The 130th mitzvah is that we are commanded to give ma'aser ani [a tenth of one's harvest to the poor] every third year — i.e. the third and the sixth — of the seven-year (shemittah) cycle.

The source of this commandment is G-d's statement,¹ "At the end of each three year period, you must bring out all the tithes of your crop..."

This Biblical prohibition, too, applies only in Eretz Yisroel.

The details of this mitzvah are explained in tractate Pe'ah,² Demai,³ and Ma'aseros. It is also mentioned in various passages of the other tractates of [Seder] Zeraim, and in Machshirin⁴ and in Yadayim.⁵

FOOTNOTES

1. Deut. 14: 28.

To separate the tithe for the poor

2. Ch. 8.
3. Ch. 4.
4. End of Ch. 2.
5. Ch. 4, Mishneh 3

Not to pressure or claim from the borrower (after shmita)

Collecting Debts following the Sabbatical Year
Negative Commandment 230

The 230th prohibition is that we are forbidden from collecting debts in the shemittah year; they must be completely released.

The source of this prohibition is G-d's statement,¹ "Every creditor shall remit any debt owed by his neighbor. He may not collect from his neighbor or his brother."

This is a Biblical commandment only in Eretz Yisrael when the mitzvah of shemittah of the land — i.e. the jubilee year — is in effect. However, there is a Rabbinic prohibition in effect at all times and in all places. Therefore, one may not collect a debt once the shemittah year has passed; it must be released.

The details of this mitzvah are explained in the end of tractate Sh'vi'is.

FOOTNOTES

1. Ibid.

To release all loans during the seventh year

Forgoing Loans on the Sabbatical Year
Positive Commandment 141

The 141st mitzvah is that we are commanded to cancel during the shemittah year all debts that we are owed.

The source of this commandment is G-d's statement,¹ "If you have any claim against your brother for a debt, you must relinquish it." This commandment is repeated in the verse,² "The idea of the shemittah year is that every creditor shall remit any debt [owed by his neighbor]."

The Tosefta says: "Scripture speaks of two types of shemittah (release) — one regarding land and one regarding money."

The mitzvah of releasing debts is only a Biblical commandment when the mitzvah of shemittah of the land is in effect — at which time it applies everywhere.³

The details of this mitzvah are explained in the last chapter of tractate Sh'vi'is.

FOOTNOTES

1. Deut. 15: 3.
2. Ibid. 15: 2.
3. Not only in Eretz Yisrael.

Press the idolater for payment

Collecting Loans from Gentiles
Positive Commandment 142

The 142nd mitzvah is that we are commanded to demand and to put pressure on a non-Jew to repay his debts; contrary to our commandment to have pity on a Jew and the prohibition against demanding repayment.¹

The source of this commandment is G-d's statement² (exalted be He), "You shall collect from a non-Jew."

In the words of the Sifri: "The verse 'You shall collect from a non-Jew,' constitutes a positive commandment."

FOOTNOTES

1. N234 above.
2. Deut. 15: 3.

Not to withhold charity from the poor

Ignoring a Needy Person
Negative Commandment 232

The 232nd prohibition is that we are forbidden from withholding charity and assistance from our needy brethren once we have become aware of their difficulty and know we have the ability to help them.

The source of this prohibition is G-d's statement,¹ "Do not harden your heart or shut your hand against your needy brother."

This prohibits being cruel and stingy to the extent that we do not give to those who deserve our assistance

FOOTNOTES

1. Deut. 15: 7.

To give/do charity with happiness & good heart

To give/do charity with happiness & good heart

Charity
Positive Commandment 195

The 195th mitzvah is that we are commanded to give charity — to support and relieve the poor.

This command is expressed in the Torah in various ways: "Open your hand generously"¹; "Help him survive, whether he is a convert or a born Jew"²; "Help your brother survive with you."³ These verses all have the same point — that we must provide for our poor and support them in accordance with their need.

The details of this mitzvah are explained in a number of places, the majority in tractates Kesubos⁴ and Baba Basra.⁵

The Oral Tradition relates that even a poor person who himself lives from charity is also obligated in this mitzvah — to give even a small amount of charity to someone less fortunate than him or on the same level as himself

FOOTNOTES

1. Deut. 15: 8.
2. Lev. 25: 35.
3. Ibid. 25: 36.
4. See 67a.
5. See 8a

Not to refrain from lending immediately before the release of the loans for fear of monetary lo

Refusing to Lend Money in Anticipation of the Sabbatical Year
Negative Commandment 231

The 231st prohibition is that we are forbidden from not lending money to one another with the intention of avoiding its release in the shemittah year.

The Torah prohibited us from having this concern in the verse,¹ "Be very careful lest you...[say to yourself, 'the seventh year is approaching, and it will be the shemittah year.']"

The Sifri says: "The expressions 'hishomer' ('be very careful') and 'pen yi'hiyeh' ('lest') indicate prohibitions." This means that the usage of both expressions regarding this mitzvah gives added emphasis.

FOOTNOTES

1. Ibid. 15: 9

Not to send him (eved ivri) away empty-handed

Discharging a Jewish Bondsman Empty-Handed
Negative Commandment 233

The 233rd prohibition is that we are forbidden from sending away empty-handed a Jewish servant who has worked for us when he goes free at the end of six years. We are obligated to give him gifts from our possessions.

The source of this prohibition is G-d's statement¹ (exalted be He), "When you send him away free, do not send him empty-handed."

The details of this mitzvah, which is called the mitzvah of ha'anakah, are explained in the beginning of tractate Kiddushin.

FOOTNOTES

1. Ibid. 15: 13.

Give a Jewish male/female slave from your assets when he goes free

Gifts upon the Discharge of a Jewish Bondsperson
Positive Commandment 196

The 196th mitzvah is that we are commanded to give a severance gift and assistance to a Jewish servant who leaves his master without giving payment.¹ He should not go away empty-handed.

The source of this commandment is G-d's statement² (exalted be He), "Give him a severance gift from your flocks, from your threshing floor, and from your wine vat, so that he will have a share of all the things with which G-d your L-rd has blessed you."

The details of this mitzvah are explained in the first chapter of tractate Kiddushin.³

FOOTNOTES

1. E.g. after serving six years or upon reaching the Jubilee Year. If, however, the servant paid money in order to be released, the master is not obligated in this mitzvah. This distinction is derived from the phrase (Deut. 15: 13) "When you send him away free." Hilchos Avodim 3: 14.
2. Deut. 15: 14.
3. 14b.

Not to work consecrated animals

Doing Work with Animal Designated for Sacrifice
Negative Commandment 113

And the 113th prohibition is that we are forbidden from doing work with sanctified animals.

Not to work consecrated animals

The source of this commandment is G-d's statement,¹ "Do not work with your firstborn ox."

[This verse speaks only about the firstborn animals, but] we derive the prohibition from working with all sanctified animals from the law of the firstborn.

It has been explained in the end of tractate Makkos² that one who works with a sanctified animal is punished by lashes.

FOOTNOTES

1. Deut. 15: 19.
2. 21b.

Not to shear the fleece of consecrated animals

Shearing an Animal Designated for Sacrifice
Negative Commandment 114

And the 114th prohibition is that we are forbidden from shearing wool from sanctified animals.

The source of this commandment is G-d's statement,¹ "And do not shear your firstborn sheep."

[This verse speaks only about the firstborn animals, but] we derive the prohibition from working with and from shearing all sanctified animals from the law of the firstborn.

The details of these two commandments, i.e. working and shearing, have been explained in tractate Bechoros. One who shears anything from² sanctified animals is also punished by lashes.

FOOTNOTES

1. Deut. 15: 19.
2. The Arabic word for "any" could refer either to the amount of wool (i.e. any amount of wool, as translated above) or to the type of animal, i.e. regardless of the category of sacrifice it was designated for. It could therefore also be translated, "who shears any sanctified animal," See Kapach, 5731, note 15.

Not to eat chametz on the afternoon of the 14th day of Nissan

Eating Chametz after Noon of the Fourteenth of Nissan
Negative Commandment 199

The 199th prohibition is that we are forbidden to eat chometz [leaven] on the 14th [of Nissan] after noon.

The source of this commandment is G-d's statement,¹ "Do not eat any chometz with it."

This expression ["with it"] refers to the Pesach lamb which we are required to sacrifice between noon and sundown on the 14th [of Nissan]. Therefore, the verse means that when the time to bring the sacrifice begins [i.e. noon], you may not eat chometz.

Tractate Pesachim² says, "What is the source of the prohibition not to eat chometz after the sixth hour [i.e. noon]? The verse, 'Do not eat any chometz with it.' " It also says there,³ "According to all opinions, [eating chometz] after the sixth hour is a Biblical prohibition." This is the version of all the reliable copies which were read by the Talmudic Sages.⁴

The reason for the prohibition of eating chometz during the sixth hour⁵ is said there: ⁶ "The Sages made an additional prohibition in order that people not come to a Biblical prohibition." Anyone who transgresses and eats chometz after noon is punished by lashes.

The details of this commandment are explained in the beginning of tractate Pesachim.

FOOTNOTES

1. Deut. 16: 3.
2. 28b.
3. Ibid., 4b.
4. Our version of this passage reads "prohibited" (which could mean by Rabbinic law), rather than "Biblical." However, the copies of the Gemara which were used by the Geonim (referred to as "Talmudic Sages") read "Biblical." See Kapach 5731, footnote 99.
5. I.e., the hour before noon.
6. Ibid., 2b.

Not to leave the meat of the holiday offering of the 14th until the 16th

Leaving Over Meat of the Festival Offering until the Third Morning
Negative Commandment 118

And the 118th prohibition is that we are forbidden from leaving over any meat from the Chagigah which is offered on the 14th [of Nissan], until the third day, as is explained in the 6th chapter of Pesachim.¹ One must eat it in the course of two days.

The source of this commandment is G-d's statement,² "Do not let the meat that you sacrificed in the evening of the first day remain overnight until morning." The Oral Tradition³ on this verse explains, "The verse, 'Do not let the meat [that you sacrificed in the evening of the first day] remain overnight [until morning],' means that the Chagigah which is brought together with the Pesach offering must be eaten within two days. One might think [it must be eaten] within one day; when the verse says the [seemingly superfluous phrase,] 'until morning,' it means the morning of the second day."

It is regarding this [offering] that the Torah says,⁴ "You shall sacrifice the Passover offering to G-d your L-rd, [along with other] sheep and

Not to leave the meat of the holiday offering of the 14th until the 16th

cattle.”

Anything left over from this Chagigah of the 14th [of Nissan] until the third day must be burned in fire, since it is included in [the category of] nosar.⁵ For this reason,⁶ one is not punished by lashes for it.

The details of this mitzvah — i.e. the Chagigah of the 14th⁷ [of Nissan] — are explained in many passages in tractate Pesachim⁸ and tractate

FOOTNOTES

1. Pesachim 69b ff.
2. Deut. 16:4.
3. Sifra, Tzav 12:4-5.
4. Ibid., 16:2.
5. P91.
6. Because it is a lav she'nitak l'aseh, i.e. the commandment of nosar (see N117 above).
7. In contrast to the Chagigah which is brought on the 15th of Nissan, as well as on the festivals of Shavuot and Sukkot.
8. 71a.
9. 7-8.

Not to sacrifice the Korbam Pesach on a private altar

To rejoice on these three Festivals (bring a peace offering)

Rejoicing on the Festivals
Positive Commandment 54

And the 54th mitzvah is that we are commanded to rejoice on the festivals.

The source of this commandment is G-d's statement¹ (exalted be He), "You shall rejoice on your festival."

It is the third of the commandments which are fulfilled on the festivals.²

The first obligation³ that is hinted to in this commandment is the obligation to bring a peace offering. These peace offerings are in addition to the Chagigah peace offerings. The Talmud⁴ calls them simchah peace offerings. It is regarding these peace offering that our Sages said,⁵ "Women are obligated in rejoicing."

Scripture states,⁶ "You shall sacrifice peace offerings and eat there, rejoicing before G-d."

The details of this mitzvah too are explained in Tractate Chagigah.

Included in G-d's statement,⁷ "You shall rejoice on your festival," are the instructions of our Sages,⁸ "You shall rejoice with all types of joy," including eating meat on the festivals, drinking wine, wearing new clothing, giving fruits and sweets to the women and children, and Simchas Beis HaShoevah, i.e. the rejoicing with musical instruments and dancing in the Temple [on Sukkot]. All the above are included in the commandment, "You shall rejoice on your festival."

The strictest obligation among them is drinking wine, since it is unique in [causing] joy. In the words of tractate Pesachim,⁹ "A man must bring joy to his children and household on the festival. How does he bring them joy? With wine." Our Sages also say there, "We learned, Rabbi Yehudah ben Beteira says, 'When the Temple was standing, the only way to fulfill the commandment of rejoicing was with meat [of the offerings], as it is written,¹⁰ "You shall sacrifice peace offerings." Today, the only way to fulfill the commandment is with wine, as it is written,¹¹ "Wine rejoices the heart of man." ' " Our Sages also say, "Men [rejoice] in what is appropriate for them, and women [rejoice] in what is appropriate for them."¹²

Scripture requires that one include in this rejoicing also the needy,¹³ the poor and converts, as G-d said,¹⁴ "[You shall rejoice on your festival, you...] and the Levite, the convert, the orphan, and the widow."

FOOTNOTES

1. Deut. 16:14.
2. In addition to chagigah and re'iyah (P52, P53 above).
3. In addition to those enumerated below.
4. Chagigah 7b.
5. Ibid., 6a.
6. Deut. 27:7.
7. Ibid., 16:14.
8. Chagigah 8b.
9. 109a.
10. Deut. 27:7.
11. Psalms 104:15.
12. Therefore the wine is what brings joy to the men, not the children.
13. This term comes to include the Levites. See Kapach 5731, note 8.
14. Deut. 16:14.

To be seen at the Temple on Passover, Shavuot, and Sukkot

Pilgrimage to the Holy Temple on the Three Festivals
Positive Commandment 53

And the 53rd mitzvah is that we are commanded regarding the re'iyah offering.¹

To be seen at the Temple on Passover, Shavuot, and Sukkot

The source of this commandment is G-d's statement² (exalted be He), "Three times each year, all your males shall be seen in the presence of G-d your L-rd."

This commandment is that each man, together with each male child capable of walking on his own, must travel to the Temple and sacrifice a burnt offering upon arrival. This burnt offering which is brought when he arrives is called an olas re'iyah.

We have already mentioned previously³ the statement of our Sages,⁴ "The Jewish people were given three commandments to fulfill on the festivals: Chagigah, re'iyah and simchah."

The details of this mitzvah — i.e. of the re'iyah offering, have also been explained in tractate Chagigah.⁵ Women are not obligated in this commandment as well.

FOOTNOTES

1. Literally, "appearance" offering, which was brought when one "appeared" before G-d in the Temple during each festival.
2. Deut. 16: 16.
3. P52 (here, the next commandment).
4. Chagigah 6b.
5. 4a

Not to appear at the Temple without offerings

Arriving in Jerusalem Empty-Handed
Negative Commandment 156

And the 156th prohibition is that we are forbidden from going to the Temple to celebrate a festival without having a sacrifice to bring.

The source of this commandment is G-d's statement¹ (exalted be He), "Do not appear before Me empty-handed." It is obligatory that one has a burnt offering² and peace offerings.³

The details of this mitzvah are explained in tractate Chagigah. This commandment does not apply to women.⁴

FOOTNOTES

1. Ex. 23: 15.
2. Olas re'iyah (see P53)
3. I.e. chagigah peace offerings (see P52). See, however, Hilchos Chagigah, 1: 1, which only mentions the burnt offerings.
4. Although women are obligated in all prohibitions, here they are exempt, since they are anyway exempt from these two offerings. See sources quoted in Kapach, 5731, note 80 for further discussion