



# גליון לידיעת מצוות השבוע



תשפ"ה לפ"ק

מצוות השייכים לפסח

ב"ה ובס"ד

נקבה	זכר	נוהג	רבנן	חפץ חיים	זוהר הרקיע	סמ"ק	החינוך	מאמר השכל	רמב"ן	רא"ם	סמ"ג	רמב"ם		יראים	שלמה גבירול	יצחק בר גלונאי	הזקן אליהו	רס"ג	בה"ג	מקור בתנ"ך			המצוה
												הלכות								פרשה	פרק	פסוק	
✓	✓	Bais Hamikdosh															177			4	12	Bo	To register on a Korban Pesach to be able to eat it
✓	✓	Bais Hamikdosh			84		5	210	58	115	223	Pascal Sacrifice	55	415		127			75	6	12	Bo	To slaughter the paschal (Korban Pesach) sacrifice at the specified time
✓	✓	Bais Hamikdosh			85		6	212	59	116	225	Pascal Sacrifice	56	90	93	129	180	47	76	8	12	Bo	To eat the paschal lamb (Korban Pesach) barbecued on the night of the 15th of Nissan
✓	✓	Bais Hamikdosh							614											8	12	Bo	To eat the korban Pesach only at night
✓	✓	Bais Hamikdosh				227								94						8	12	Bo	To eat the Marror with paschal lamb (Korban Pesach) on the night of the 15th of Nissan
✓	✓	World												95	131	179	49	78	8	12	Bo	To eat the Marror on the night of the 15th of Nissan	
✓	✓	Bais Hamikdosh			87				60					93			121			8	12	Bo	Not to eat the paschal meat (Korban Pesach) barbecued on the 14th day of Nissan
✓	✓	Bais Hamikdosh			200		7					Pascal Sacrifice	125	62		4	173		4	9	12	Bo	Not to eat the paschal meat (Korban Pesach) raw or boiled
✓	✓	Bais Hamikdosh						215	129	412	351				174			169		9	12	Bo	Not to eat the paschal meat (Korban Pesach) boiled
✓	✓	Bais Hamikdosh						214	128	411	350				175			168		9	12	Bo	Not to eat the paschal meat (Korban Pesach) raw
✓	✓	Bais Hamikdosh			112		8	219	120	405	358	Pascal Sacrifice	117	300	100	12	181	171	11	10	12	Bo	Not to leave any meat from the paschal offering (Korban Pesach) over until morning
✓	✓	World		22	36	95	9	205	150	113	39	Chometz and Matzah	156	437	48	158	99	50	161	15	12	Bo	To destroy all chametz on 14th day of Nissan
✓	✓	World											52	342	56	59	16	56	15	12	Bo	Kures-If one eats Chometz in Pesach	
✓	✓	World		23	86	226	10	203	152	119	40	Chometz and Matzah	158	91	94	130	178	48	77	18	12	Bo	To eat matzah on the first night of Passover
✓	✓	World		3	103	36	11	209	196	439	78	Chometz and Matzah	201	301	90	13	5	167	13	19	12	Bo	Not to find chametz in your domain seven days
✓	✓	World		5	358		12	207		436	79	Chometz and Matzah	198					165		20	12	Bo	Not to eat mixtures containing chametz all seven days of Passover
✓	✓	Bais Hamikdosh			105		13	221	132	363	353	Pascal Sacrifice	128	61	92	3	223	175	3	43	12	Bo	An apostate must not eat from the Korban Pesach
✓	✓	Bais Hamikdosh			107		14	222	130	361	354	Pascal Sacrifice	126	59		5		177	5	45	12	Bo	Not to give from the Korban Pesach to a not fully converted Jew or Toshev
✓	✓	Bais Hamikdosh												94		125				45	12	Bo	Not to give from the Korban Pesach to a not fully converted Jew
✓	✓	Bais Hamikdosh												95		126				45	12	Bo	Not to give from the Korban Pesach to a Toshev
✓	✓	Bais Hamikdosh			104		15	216	126	410	352	Pascal Sacrifice	123	298	91	11	45	172	10	46	12	Bo	Not to take the paschal meat, Korban Pesach, from the confines of the group
✓	✓	Bais Hamikdosh			163		16	217	124	408	356	Pascal Sacrifice	121	299	146	10		170	12	46	12	Bo	Not to break any bones from the paschal offering, Korban Pesach
✓	✓	Bais Hamikdosh			106		17	223	131	362	355	Pascal Sacrifice	127	57	93	2	124	176	2	48	12	Bo	An uncircumcised male must not eat from the Korban Pesach
✓	✓	World		4	352	229	19	206	194	435	76	Chometz and Matzah	197					165	56	3	13	Bo	Not to eat chametz all seven days of Passover

נקבה	זכר	נוהג	רבנן	חפץ חיים	זוהר הרקיע	סמ"ק	החינוך	מאמר השכל	רמב"ן	רא"ם	סמ"ג	רמב"ם		יראים	ר' שלמה גבירול	ר' יצחק ברגליוני	ר' אליהו הזקן	רס"ג	בה"ג	מקור בתנ"ך			המצוה
												הלכות								פרשה	פרק	פסוק	
✓	✓	World		2	111	34	20	208	195	438	77	Chometz and Matzah	200	302		14	147	162	14	7	13	Bo	Not to see chametz in your domain seven days
✓	✓	World				35							303	100		146			7	13	Bo	Not to see sourdough in your domain Pesach	
✓	✓	World		24	51	145	21	204	151	114	41	Chometz and Matzah	157		64	120				8	13	Bo	To relate the exodus from Egypt on that night
✓	✓	World			88								416		128			79	10	13	Bo	One should be careful w/laws of Chumetz in Pesach	
✓	✓	Bais Hamikdosh			38		88	66	55	111	227	Pilgrim Offerings	52	426	139			45	108	14	23	Mishpatim	To celebrate on these three Festivals (bring a peace offering)
✓	✓	Bais Hamikdosh			108		89	226	118	403	347	Pascal Sacrifice	115	292	96	6	213	173	6	18	23	Mishpatim	Not to slaughter the paschal while in possession of leaven
✓	✓	Bais Hamikdosh			113		90	224	119		348	Pascal Sacrifice	116	295	102	7	56	206	8	18	23	Mishpatim	Not to leave the fat of any Korban or of the Korban Pesach overnight
✓	✓	World		25	89		297	201	153	233	33	Festival Rest	159	418	96	133	163	38	89	7	23	Emor	To rest on the first day of Passover
✓	✓	World		147	156	196	298	202	321	571	70	Festival Rest	323	304	139	16	1	157	16	7	23	Emor	Not to do prohibited labor on the first day of Passover
✓	✓	Bais Hamikdosh			183		299	229	46	101	198	Constant and Additional Offerings	43							8	23	Emor	To bring additional offerings on Passover
✓	✓	World		27	90		300	227	154	234	34	Festival Rest	160	418	97	134	163	39	90	8	23	Emor	To rest on the seventh day of Passover
✓	✓	World		148	157	197	301	228	322	572	71	Festival Rest	324	304	140	17	2	158	17	8	23	Emor	Not to do prohibited labor on the seventh day of Passover
✓	✓	Bais Hamikdosh			134		302	230	47	102	299	Constant and Additional Offerings	44	464	142	23	61	46	13	10	23	Emor	To offer the wave offering from the meal of the new (wheat)barley
✓	✓	World		101	91	224	303	611	189	388	142	Forbidden Foods	189	78	80	23	31	164	23	14	23	Emor	Not to eat bread from new grain before the Omer
✓	✓	World		102			304	612		389	143	Forbidden Foods	190		81	24	32			14	23	Emor	Not to eat parched grains from new grain before the Omer
✓	✓	World		103			305	613		390	144	Forbidden Foods	191		82	25	33			14	23	Emor	Not to eat ripened grains from new grain before the Omer
✓	✓	World		26	201	146	306	231	155	243	200	Constant and Additional Offerings	161	261	196	141	20	51	74	15	23	Emor	Each man must count the Omer - seven weeks from the day the new wheat offering was brought
✓	✓	World			16															32	23	Emor	To add time from weekday to Shabbos & Yom Tov
✓	✓	Bais Hamikdosh												188	62	65	42	42	1	30	Pinchas	To bring the Mussaf offering on Shabbos, Rosh Chodesh and Yom Tov	
✓	✓	World													119	57		104	21	10	Eikev	To say Hallel the 1st night of Passover	
✓	✓	World													117	58		102	21	10	Eikev	To say Hallel the 1st day of Passover	
✓	✓	Bais Hamikdosh			78		438	179	85	124	187	Sacrificial Procedure	83		138		199	105	164	5	12	Reeh	To bring all avowed and freewill offerings to the Temple on the first subsequent festival
✓	✓	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
✓	✓	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	
✓	✓	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 scricfe the Paschal on a private alter
✓	✓	World																119	11	16	Reeh	To make happy the Widow on the Festivals	
✓	✓	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																	116	11	16	Reeh	To make happy the Levi on the Festivals

		המצוה														מקור בתנ"ך									
נקבה	זכר	נוהג	רבנן	חפץ חיים	זוהר הרקיע	סמ"ק	החינוך	מאמר השכל	רמב"ן	רא"ם	סמ"ג	רמב"ם		יראים	ר' שלמה גבירול	ר' יצחק ברגלוני	ר' אליהו הזקן	רס"ג	בה"ג	מקור בתנ"ך					
												הלכות								פרשה	פרק	פסוק			
<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	World																		117	11	16	Reeh	To make happy the Convert on the Festivals	
<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	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)		
<input type="checkbox"/>	<input checked="" type="checkbox"/>	Bais Hamikdosh					489					Pilgrim Offerings				72	194	46	60	16	16	Reeh	To be seen at the Temple on Passover, Shavuot, and Sukkot		
<input type="checkbox"/>	<input checked="" type="checkbox"/>	Bais Hamikdosh					490					Pilgrim Offerings								16	16	Reeh	Not to appear at the Temple without offerings		
<input type="checkbox"/>	<input checked="" type="checkbox"/>	Bais Hamikdosh			111		509	568	38	71	172	Temple Vessels and Employees	36					125		7	18	Shoftim	The kohanic work shifts must be equal during holidays		
<input type="checkbox"/>	<input checked="" type="checkbox"/>	World	1																	29	30	Yeshayuhe	To say Hallel in the specified times		
<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	World	1																				Rabbinical	Not to work on Chol Hamoed	
<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	World	7																					Rabbinical	To make an Eirev when needed. *to be able to carry in courtyards *to be able to carry until a certain distance out of the city *to be able to cook on Yom Tov

נקבה	זכר	כל העולם	ארץ ישראל	בית המקדש
29	39	19	0	17
25	34	14	0	17
28	37	18	1	15
27	35	17	0	15
28	35	16	1	17
27	32	15	0	16
27	35	17	1	17
27	35	16	1	18
26	34	13	1	20
12	13	12	0	1
28	38	17	1	20
27	34	17	1	16
27	35	16	1	18
27	35	16	1	18
16	17	17	0	0
2	3	3	0	0
27	31	31	0	0

סך הכל	לא תעשה	עשה	עונש	פרשה	שיטות	
40	18	19	1	2	בה"ג	4517- (757- )
34	19	12	1	2	רס"ג	4642-4702 (882- 942)
37	20	14	1	2	ר' אליהו הזקן	4699- (939- )
35	19	13	1	2	ר' יצחק ברגלוני	4773- (1013- )
35	20	14	1	0	ר' שלמה גבירול	4800- (1040- )
32	18	13	1	0	יראים	4875-4958 (1115-1198)
35	21	14			רמב"ם	4894-4964 (1134-1204)
35	21	14			סמ"ג	4960-5020 (1200-1260)
34	19	15			רמב"ן	4954-5030 (1194-1270)
13	7	6			סמ"ק	4954-5030 (1194-1270)
38	23	15			חינוך	4975-5053 (1215-1293)
34	20	14			רב' עזרא מגרוניא	5000- (1240- )
35	21	14			מאמר השכל	5000- (1240- )
35	19	16			זוהר הרקיע	5121-5204 (1361-1444)
17	10	7			חפץ חיים	5598-5694 (1838-1933)
3	1	2			רבנן	
32	13	19	0	0	מכון והערב נא	מצות בזמן הזה לפי כל השיטות

## **To slaughter the paschal (Korban Pesach) sacrifice at the specified time**

The Paschal Offering  
Positive Commandment 55

And the 55th mitzvah is that we are commanded to sacrifice a lamb for Pesach on the 14th day of the month of Nissan.

The source of this commandment is G-d's statement<sup>1</sup> (exalted be He), "The entire community of Israel shall then slaughter it in the afternoon" [immediately preceding Pesach].

Anyone, man or woman, who transgresses this commandment by intentionally not bringing the offering in the proper time is punished by kares. It has been explained in tractate Pesachim<sup>2</sup> that women are equally obligated as men to bring a Pesach offering, and that it overrides Shabbos, i.e. it is offered even when the 14th of Nissan falls on Shabbos.

Scripture states that the punishment is kares in G-d's statement,<sup>3</sup> "If a man is pure and was not on a distant journey, and he neglects to bring the Pesach offering, that person shall be cut off [spiritually]." In the beginning of tractate Kerisus,<sup>4</sup> when listing the commandments punishable by kares — all of which are prohibitions — it lists, "And Pesach and circumcision, which are positive commandments." We have already explained this in the Introduction.<sup>5</sup>

The details of this mitzvah are explained in tractate Pesachim

### FOOTNOTES

1. Ex. 12: 6.
2. 91b.
3. Num. 9: 13.
4. 2a.
5. Immediately preceding the first positive commandment.

## **To eat the paschal lamb (Korban Pesach) barbecued on the night of the 15th of Nissan**

Eating the Paschal Offering  
Positive Commandment 56

And the 56th mitzvah is that we are commanded to eat the Pesach lamb on the night of the 15th of Nissan, keeping all the conditions which are stated, i.e. that it be roasted, that it be eaten in one house, and that it be eaten with Matzah and bitter vegetables.

The source of this commandment is G-d's statement <sup>1</sup> (exalted be He), "Eat the meat on this night, roasted over fire. With Matzah and bitter vegetables you shall eat it."

Perhaps a questioner will challenge me, "Why do you count eating the Pesach [offering], Matzah, and bitter vegetables as a single commandment rather than as three commandments? Eating Matzah is a mitzvah, eating the bitter vegetables is a mitzvah, and eating the Pesach offering is a mitzvah!"

I will answer him that, "eating Matzah is a separate commandment," is correct, as we shall explain. <sup>2</sup> It is also correct that eating the meat of the Pesach offering is a commandment, as we mentioned. But the bitter vegetables are secondary to eating the Pesach offering, and are not counted separately.

The proof of this is that it is a mitzvah to eat the meat of the Pesach offering whether or not there are bitter vegetables. But the bitter vegetables are not eaten unless there is meat from the Pesach offering, as it is written in G-d's statement <sup>3</sup> (exalted be He), "Eat it with Matzah and bitter vegetables." If one ate the bitter vegetables without the meat from the Pesach offering, he certainly accomplished nothing; we do not say that he fulfilled [at least] one commandment, i.e. that of eating the bitter vegetables.

In the words of the Mechilta, <sup>4</sup> "The verse says, '...roasted over fire, with Matzah and bitter vegetables.' This verse teaches that the commandment of the Pesach offering is roasted meat with Matzah and bitter vegetables," i.e. that the [single] commandment includes all of them.

It [also] says there, "From which words do we derive that those who do not have Matzah or bitter vegetables fulfill their obligation [just] by eating the Pesach offering? From the [apparently extra] expression, <sup>5</sup> 'you shall eat it,'" — i.e. the meat by itself.

"One might think that just as those who lack Matzah and bitter vegetables fulfill their obligation [just] by eating the Pesach offering, so too those who lack the Pesach offering fulfill their obligation [just] by eating Matzah and bitter vegetables. One might make the following comparison: since [eating] the Pesach offering is a Positive commandment and [eating] the Matzah and bitter vegetables is a [separate] Positive commandment, once you learn that if they lack Matzah and bitter vegetables, they fulfill their obligation [just] by eating the Pesach offering, so too, if they lack the Pesach offering, they fulfill their obligation by eating [just] Matzah and bitter vegetables.

[To teach that this comparison is wrong,] "The Torah therefore says, 'you shall eat it.' " <sup>6</sup>

It also says there, "The expression, '[With Matzah and bitter vegetables] you shall eat it,' teaches that the Pesach offering is eaten when one is full, but the Matzah and bitter vegetable are not eaten when one is full." This is because the [primary] commandment is to eat the meat [of the offering], as it is written, "Eat the meat on this night."

[In conclusion,] the bitter vegetables are secondary and requisite to the Pesach offering, as clear from the above quotes to anyone who understands them.

The clear proof of this is the basic principle given in the Talmud, <sup>7</sup> "[Eating] bitter vegetables today is [only] a Rabbinic obligation." This is because there is no Torah obligation to eat it by itself; it is eaten [only] if there is meat from the Pesach offering. This is a clear and obvious proof that it is secondary to the commandment, and that eating it is not a separate commandment.

## **To eat the paschal lamb (Korban Pesach) barbecued on the night of the 15th of Nissan**

The details of this mitzvah too are explained in tractate Pesachim

### FOOTNOTES

1. Ex. 12: 8.
2. P158, which is later in the order of Sefer HaMitzvos. Eating Matzah is counted as a separate commandment, because there is a separate verse that speaks exclusively about Matzah. Bitter vegetables, however, are mentioned only together with the Pesach offering, and are therefore not counted as a separate commandment.
3. Num. 9: 11.
4. Parshas Bo. The Rambam intersperses his explanation within the words of the Mechilta to clarify his point that there is no commandment to eat bitter vegetables alone.
5. Ex. 12: 8.
6. I.e. only the Pesach offering is a commandment by itself. Other versions of the Mechilta omit this last line, leading to an opposite conclusion. See Mechilta d'R. Yishmael (Horowitz-Rabin ed. 1960), Torah Shleimah, Ex. 12: 182 and miluim ch. 19.
7. 120a

## **Not to eat the paschal meat (Korban Pesach) raw or boiled**

Eating the Paschal Offering Boiled or Underdone  
Negative Commandment 125

And the 125th prohibition is that we are forbidden from eating the Pesach offering cooked or underdone [in any liquid 1] — only roasted.

The source of this commandment is G-d's statement 2 (exalted be He), "Do not eat it raw or cooked."

I have already explained to you in the Ninth Introductory Principle of this work that one who transgresses this prohibition is punished by lashes. 3

### FOOTNOTES

1. Hilchos Korban Pesach 8: 7.
2. Ex. 12: 9.
3. Whether one eats only underdone meat, or only cooked meat, or both underdone and cooked meat, he receives one set of lashes. This is because it is a lav she'b'klalus, an inclusive prohibition

## **Not to leave any meat from the paschal offering (Korban Pesach) over until morning**

Leaving Over Meat of the Paschal Offering until Morning  
Negative Commandment 117

And the 117th prohibition is that we are forbidden from leaving over any meat from the Pesach offering until the following day, i.e. the day of the 15th [of Nissan].

The source of this commandment is G-d's statement, 1 "Do not leave any of it over until morning."

We have already explained 2 that this prohibition is a lav she'nitak l'aseh, since [it corresponds to] the Torah's statement, 3 "Anything that is left over until morning must be burned in fire."

Our Sages said in Mechilta, 4 "The verse, 'Anything that is left over,' comes to add a positive commandment to the prohibition." This means that one is not punished by lashes [for transgressing this prohibition]. 5

### FOOTNOTES

1. Ex. 12: 10.
2. P91.
3. Ex. 12: 10.
4. Mechilta D'Rashbi.
5. Because it is a lav she'nitak l'aseh

## **To destroy all chametz on 14th day of Nissan**

Eliminating Chametz  
Positive Commandment 156

The 156th mitzvah is that we are commanded to remove chometz [leaven] from our possession on the 14th of Nissan. This is the mitzvah of "removing the leaven."

The source of this commandment is G-d's statement (exalted be He), 1 "On the day before [Pesach] you must remove the leaven from your homes."

Our Sages called this mitzvah, "biyur" ["clearing out"]; i.e. clearing out the chometz [from his possession.]

The Jerusalem Talmud, tractate Sanhedrin 2 says, "For possessing chometz one violates both a positive and a negative commandment. The positive commandment is biyur, as the verse says, 'you must remove the leaven from your homes'; the negative commandment is, 'no leaven may be found in your homes.'" 3

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

### FOOTNOTES

1. Ex. 12: 15. Here in Sefer Hamitzvos, as in early editions of Mishneh Torah, the Rambam rules that the Biblical commandment is the actual removal of the chometz. However, his conclusion in Hilchos Chometz U'matzah, 2: 2, is that the Biblical commandment is fulfilled

## **To destroy all chametz on 14th day of Nissan**

by verbal renunciation of ownership (bittul), and the actual removal is a Rabbinic command. See Kapach, 5731, note 75.

2. 5: 3.

3. Ex. 12: 19.

## **To eat matzah on the first night of Passover**

Eating Matzah

Positive Commandment 158

The 158th mitzvah is that we are commanded to eat matzah on the night of the 15th 1 of Nissan. This mitzvah applies regardless of whether or not we have the Pesach sacrifice. 2

The source of this commandment is G-d's statement, 3 "In the evening [of the 15th of Nissan] you must eat matzos."

Our Sages explicitly stated, 4 " 'In the evening you must eat matzos' — the Torah establishes it as a requirement." It is explained in Pesachim that eating matzah on the first night of Pesach is a requirement, while afterwards it is optional. 5

The details of this mitzvah are explained in tractate Pesachim

### FOOTNOTES

1. Outside of Israel, this obligation applies on the 16th as well.

2. Since the verse, "Eat it (the Pesach sacrifice) with matzah and maror," (Ex. 12: 8) connects the mitzvah of eating matzah with the consumption of the Pesach sacrifice, one might think that it is not a separate mitzvah. Therefore, the Rambam points out that they are independent mitzvos, and that there is another verse for the mitzvah of matzah. See P56.

3. Ex. 12: 18.

4. Mechilta. Pesachim 28b. 120a.

5. Although one may not eat chometz, one may eat foods other than matzah, such as fruit, etc. See Hilchos Chometz U'matzah 6: 1.

## **Not to find chametz in your domain seven days**

Owning Chametz

Negative Commandment 201

The 201st prohibition is that we are forbidden to have chometz found in our dwellings, even if it is not visible, or if it is left as a deposit.

The source of this commandment is G-d's statement, 1 "For seven days, no chometz may be found in your homes."

As mentioned above, 2, one receives lashes for violating this prohibition only when an action was performed, in accordance with the principles explained in tractate Shavuot. 3

Our Sages stated explicitly in a number of places, "One transgresses, 'It may not be seen,' and 'It may not be found.'" 4

The laws of these two mitzvos are explained in the beginning of tractate Pesachim. 5 There it is also explained which things are prohibited by the verse, "It may not be seen...in all your territories" [N200] and which are prohibited by the verse, "It may not be found in your homes" [N201].

There [in the beginning of Pesachim] it is explained that each of these two prohibitions derives something additional from the other, 6 and that one who keeps chometz on Pesach transgresses both, "It may not be seen" and "It may not be found."

### FOOTNOTES

1. Ex. 12: 19.

2. N200.

3. 21a.

4. Therefore we see that N200 and N201 count as two separate mitzvos.

5. 5b.

6. See Kessef Mishneh, Hilchos Chometz U'matzah, 1: 3. Yad Halevi, N201

## **Not to eat mixtures containing chametz all seven days of Passover**

Eating a Mixture Containing Chametz

Negative Commandment 198

The 198th prohibition is that we are forbidden from eating anything with chometz [leaven] mixed into it, even if it is not bread; e.g. muryas, 1 kutach, 2 etc.

The source of this commandment is G-d's statement, 3 "Do not eat anything leavened."

The Mechilta says, "The verse, 'Do not eat anything leavened,' comes to prohibit kutach from Babylon, beer from Medea, and vinegar from Edom. One might think that the punishment for eating them is kores; therefore the Torah says [in the verse 6 which speaks of kores], 'chometz' — [one receives kores] only for that which is completely chometz, not for that which only has chometz mixed in. Why, then, are they mentioned at all? To teach us that one transgresses a negative commandment [by eating them]." 4

It is explained in Pesachim 5 that although one is forbidden from eating [anything with chometz mixed in], one does not receive lashes unless the mixture contained at least a k'zayis of chometz bich'dei achilas pras. 6 If there was less chometz than this mixed in, one does not receive lashes for eating the mixture

### FOOTNOTES

1. A type of dip.

## **Not to eat mixtures containing chametz all seven days of Passover**

2. A dip containing whey, salt, and pieces of bread. See Pesachim 42a.
3. Ex. 12: 20.
4. This passage proves that this commandment is distinct from N197, which has a different punishment.
5. 43a.
6. I.e. if the mixture contained at least 1/6 chometz. Literally, "if one ate a pras" of the mixture, one would eat at least a k'zayis of chometz. Since there are approximately 6 zeisim in a pras (see Hilchos Chometz U'matzah, Ch.1, Hal.6), lashes are given only if the mixture was at least 1/6 chometz.

## **An apostate must not eat from the Korban Pesach**

An Apostate Eating from the Paschal Offering  
Negative Commandment 128

And the 128th prohibition is that we are forbidden from feed-ing meat from the Pesach offering to a Jew who has converted [to another religion].

The source of this commandment is G-d's statement<sup>1</sup> (exalted be He), "Any ben neichar<sup>2</sup> may not eat it." The one who explains the Oral Tradition [i.e. Onkelos] says [the phrase, "Any ben neichar means], "any Jew who has converted."<sup>3</sup> In the words of the Mechilta,<sup>4</sup> "The phrase, 'Any ben neichar,' refers to a Jew who has converted and worshipped idolatry."<sup>5</sup>

1. Ex. 12: 43.
2. Literally, "son of a stranger."
3. Targum Onkelos, Ex. 12: 43.
4. Mechilta D'Rashbi.
5. See Hilchos Korban Pesach 9: 7, where the Rambam explains the expression ben neichar (literally, "son of a stranger") as meaning, "one who serves a strange god."

## **Not to give from the Korban Pesach to a not fully converted Jew or Toshev**

A Gentile Eating of the Paschal Offering  
Negative Commandment 126

And the 126th prohibition is that we are forbidden from feed-ing meat from the Pesach offering to [any non-Jew,<sup>1</sup> even] a ger toshav.<sup>2</sup>

The source of this commandment is G-d's statement<sup>3</sup> (exalted be He), "A toshav or [non-Jewish] hired hand may not eat it."

### FOOTNOTES

1. Hilchos Korban Pesach 9: 7.
2. A non-Jew who has accepted the 7 Noachide commandments. See N51, and footnotes there.
3. Ibid., 12: 45.

## **Not to take the paschal meat, Korban Pesach, from the confines of the group**

Removing the Paschal Offering from its Designated Location of Consumption  
Negative Commandment 123

And the 123rd prohibition is that we are forbidden from taking out any meat of the Pesach offering from the place that we have gathered to eat it.<sup>1</sup>

The source of this commandment is G-d's statement<sup>2</sup> (exalted be He), "Do not bring any of its meat outside."

In the words of the Mechilta,<sup>3</sup> "The expression, 'outside,' means outside the place where it is eaten."

One is prohibited to eat whatever is brought outside, and it is considered like treifah.<sup>4</sup>

Our Sages said in tractate Pesachim,<sup>5</sup> "One who takes out meat of the Pesach offering from one group to another, even though he transgresses a prohibition, it is still pure." One who eats it [also] transgresses a prohibition."<sup>6</sup>

There<sup>7</sup> it says, "One who takes out meat of the Pesach offering from one group to another is not punished unless he places it down. This is because the expression, 'to take out' [hotza'a] is used, just as regarding Shabbos.<sup>8</sup> If he does place it down, he is punished by lashes.

The details of this mitzvah too are explained in the seventh chapter of Pesachim.

### FOOTNOTES

1. The Pesach offering must be eaten by a specified group of people in a specified location. Hilchos Korban Pesach 9: 1.
2. Ibid., 12: 46.
3. Mechilta D'Rashbi.
4. See N181.
5. Pesachim 85a.
6. Even if it was brought back to the group, it may not be eaten; the meat is considered as treifah. See Hilchos Korban Pesach 9: 2. Hilchos Ma'aseh HaKorbanos 11: 6.
7. Ibid., 85b.
8. One may not carry an object outside on Shabbos, but is punished only if one performs both the akirah (lifting up the object from where it was sitting) and the hanachah (placing it down in the new location).

## **Not to break any bones from the paschal offering, Korban Pesach**

Breaking a Bone of the Paschal Offering

## **Not to break any bones from the paschal offering, Korban Pesach**

Negative Commandment 121

And the 121st prohibition is that we are forbidden from breaking any bone of the Pesach offering.

The source of this commandment is G-d's statement, 1 "Do not break any of its bones."

One who breaks one of its bones is punished by lashes. Our Sages explicitly said, 2 "One who breaks a bone from a Pesach offering which was [brought when the congregation 3 was] pure is punished by lashes.

1. Ibid., 12: 46.

2. Pesachim Chapter 7, Mishneh 11.

3. If the offering was brought when the congregation was impure, one is not punished for breaking a bone. Hilchos Korban Pesach, 10: 1.

## **An uncircumcised male must not eat from the Korban Pesach**

An Uncircumcised Male Eating of the Paschal Offering

Negative Commandment 127

And the 127th prohibition is that an uncircumcised man is forbidden from eating the Pesach sacrifice. 1

The source of this commandment is G-d's statement, 2, "But no uncircumcised man may eat it."

If he eats from it when uncircumcised, he is punished by lashes.

### FOOTNOTES

1. This prohibition applies even if the man is a Jew who may not be circumcised for health reasons, i.e. a hemophiliac. (Rashi, Pesachim 28b.)

2. Ibid., 12: 48.

## **Not to eat chametz all seven days of Passover**

Consuming Chametz on Passover

Negative Commandment 197

The 197th prohibition is that we are forbidden to eat chometz on Pesach.

The source of this commandment is G-d's statement, 1 "No chometz may be eaten."

If chometz was eaten intentionally, the punishment is kores, 2 as the verse 3 states clearly, "Whoever eats chometz shall receive kores." If it was eaten unintentionally, the person must bring a sin-offering. 4

The details of this commandment are explained in tractate Pesachim.

### FOOTNOTES

1. Ex. 13: 3.

2. See Principle 14, where the Rambam defines kores as losing one's portion in the World to Come (unless the person does teshuvah before he dies).

3. Ex. 12: 15.

4. See P69.

## **Not to see chametz in your domain seven days**

Allowing Chametz to be Seen

Negative Commandment 200

The 200th prohibition is that we are forbidden to have chometz seen in our dwellings all seven 1 days [of Pesach].

The source of this commandment is G-d's statement, 2 "None of your chometz may be seen, and none of your s'or 3 may be seen in all your territories."

These [chometz and s'or] are not two separate prohibitions with separate content, but rather one and the same idea. The Sages said this explicitly: 4 "The verse begins with chometz and ends with s'or. This teaches you that chometz and s'or are the same." The intention of this statement: there is no difference between the s'or itself and that which it made into chometz. [I.e. both are included in this one prohibition].

One who transgressed and left chometz in his possession is not punished by lashes, 5 unless he bought chometz on Pesach and officially took possession of it. Then, he would have performed an action [and therefore receives lashes]. In the words of the Tosefta, 6 "One who retains chometz on Pesach or who leaves kilayim, 7, [growing in] his vineyard does not receive lashes."

### FOOTNOTES

1. Outside of Israel, this mitzvah is for eight days.

2. Ex. 13: 7.

3. S'or is used for its leavening action, to turn other foods into chometz.

4. Beitzah 7b.

5. One receives lashes only when an action was performed, not in a case where the prohibition came about automatically. Here, the prohibition came about because the person neglected to do an action, i.e. dispose of the chometz.

6. Makkos 4: 5.

7. A mixture of species, in this case grapevines together with vegetables or grain. See N216



## **To relate the exodus from Egypt on that night**

Recounting the Story of the Exodus  
Positive Commandment 157

The 157th mitzvah is that we are commanded to tell about the Exodus from Egypt on the beginning of the night of the 15th<sup>686</sup> of Nissan — with all the eloquence at our command. Praiseworthy is the person who gives lengthy discussion and description to the subject: how the Egyptians sinned against us, and what they subjected us to; how G-d took revenge upon them; thanking G-d (exalted be He) for all the kindness he has bestowed upon us. This is as the Sages said,<sup>1</sup> "Everyone who discusses the Exodus from Egypt at length is praiseworthy."

The source of this commandment is G-d's statement (exalted be He),<sup>2</sup> "And you shall tell your child [on that day, 'It is because of this that the L-rd did for me when I left Egypt. '"]

The Sages<sup>3</sup> explain this verse: "'And you shall tell your child': One may think that [the discussion of the Exodus] must be from the first of the month. The Torah therefore says, 'on that day.' But 'on that day' could mean while it is yet daytime; the Torah therefore says, 'It is because of this.' The expression 'because of this' can only be said when matzah and maror are placed before you." This means that at the beginning of the night one is obligated to discuss [the Exodus].

The Mechilta<sup>4</sup> says: "Since the verse<sup>5</sup> says, 'when your son will ask you,' you might think that you are required to discuss it only when he asks, and not otherwise. Therefore the Torah tells you, 'And you shall tell your child,' even if he doesn't ask. I only know [of the obligation to discuss the Exodus] when the person has a child. How do I know [this obligation applies] when he is by himself or with others? The verse says,<sup>6</sup> 'And Moshe said to the people, "Remember this day" — that G-d commanded us to remember the Exodus just as He commanded us,<sup>7</sup> 'Remember the Shabbos day to sanctify it. ' "

You are familiar with the expression [of the Sages<sup>8</sup>], "Even if all of us were wise, all of us understanding, all of us knowing the Torah, we would still be obligated to discuss the Exodus from Egypt."

### FOOTNOTES

1. Haggadah.
2. Ex. 13: 8.
3. In the Mechilta.
4. Of Rabbi Shimon Bar Yochai.
5. Ex. 13: 14.
6. Ex. 13: 3.
7. Ex. 20: 8.
8. Haggadah.

## **To celebrate on these three Festivals (bring a peace offering)**

The Festival Offering  
Positive Commandment 52

And the 52nd mitzvah is that we are commanded to celebrate<sup>1</sup> in the Holy Temple three times each year.<sup>2</sup>

The source of this commandment is G-d's statement<sup>3</sup> (exalted be He), "Offer a sacrifice to Me three times each year."

Scripture explains that this "celebration" consists of going up [to the Temple] with a sacrifice to offer. This commandment is repeated many times.<sup>4</sup>

In the words of the Sifri: <sup>5</sup> "There are three commandments to fulfill on the festivals. They are Chagigah,<sup>6</sup> re'iyah<sup>7</sup> and simchah.<sup>8</sup>" Our Sages said the same in tractate Chagigah,<sup>9</sup> "The Jewish people were given three commandments to fulfill on the festivals: Chagigah, re'iyah and simchah."

This Chagigah consists of bringing a peace offering. Women are not obligated in it.

The details of this mitzvah are explained in Tractate Chagigah.

### FOOTNOTES

1. This term includes both traveling to the Temple in Jerusalem and bringing the chagigah offering. See Kapach, 5731, note 87, 89. Num. 5: 1-3.
2. I.e. on the holidays of Pesach, Shavuot and Sukkot.
3. Ex. 23: 14.
4. Ex. 23: 14, Lev. 23: 41, Deut. 16: 15.
5. Deut. 16: 11.
6. This commandment.
7. P53.
8. P54.
9. 6b.

## **Not to slaughter the paschal while in possession of leaven**

Sacrificing the Paschal Offering with Chametz in One's Possession  
Negative Commandment 115

And the 115th prohibition is that we are forbidden from slaughtering the Pesach offering [when in possession] of leavened bread.

The source of this commandment is G-d's statement,<sup>1</sup> "Do not sacrifice the blood of My [Pesach] offering when in possession of leavened bread." The prohibition is repeated with the wording,<sup>2</sup> "Do not slaughter [the blood of My (Pesach) offering when in possession of leavened bread]."

## **Not to slaughter the paschal while in possession of leaven**

These means that beginning in the afternoon, which is the time for slaughtering the Pesach offering, one may not own leavened bread. Anyone performing the slaughter, sprinkling the blood, burning [the fats], or belonging to a group [which will be eating the Pesach offering together<sup>3</sup>] may not own leavened bread. If one of them owned leavened bread at that time [of doing the action], he is punished by lashes.

The Mechilta<sup>4</sup> explains, "The verse, 'Do not slaughter the blood of My (Pesach) offering [when in possession] of leavened bread,' means that you may not slaughter the Pesach sacrifice when the leavened bread is still existing [in your possession]."

The details of this mitzvah are explained in the 5th chapter of Pesachim.<sup>5</sup>

### FOOTNOTES

1. Ex. 23: 18.
2. Ibid., 34: 25.
3. Unlike other offerings, the Pesach is brought together by a group called a chaburah.
4. Parshas Mishpatim.
5. 63a.

## **Not to leave the fat of any Korban or of the Korban Pesach overnight**

Leaving Overnight the Fats of the Paschal Offering  
Negative Commandment 116

And the 116th prohibition is that we are forbidden from leaving the fats of the Pesach sacrifice without being burning them, causing them to become invalid as nosar.<sup>1</sup>

The source of this commandment is G-d's statement,<sup>2</sup> "Do not allow the fat of My offering to remain overnight until morning."

The Mechilta<sup>3</sup> says, "The verse, 'Do not allow to remain over-night,' teaches that the fats become invalid if they remain the entire night on the floor [of the Temple].<sup>4</sup>

The commandment is repeated in different words,<sup>5</sup> "Do not allow the [Pesach] sacrifice to remain overnight until morning."

Leaving Overnight the Fats of the Paschal Offering  
Negative Commandment 116

And the 116th prohibition is that we are forbidden from leaving the fats of the Pesach sacrifice without being burning them, causing them to become invalid as nosar.<sup>1</sup>

The source of this commandment is G-d's statement,<sup>2</sup> "Do not allow the fat of My offering to remain overnight until morning."

The Mechilta<sup>3</sup> says, "The verse, 'Do not allow to remain over-night,' teaches that the fats become invalid if they remain the entire night on the floor [of the Temple].<sup>4</sup>

The commandment is repeated in different words,<sup>5</sup> "Do not allow the [Pesach] sacrifice to remain overnight until morning."

### FOOTNOTES

1. N131.
2. Ex. 23: 18.
3. Parshas Mishpatim.
4. In Hilchos P'sulei HaMukdashin 3: 11, the Rambam rules that they become invalid even if they remained the entire night on the altar.
5. Ibid., 34: 25.

## **To rest on the first day of Passover**

Resting on the First Day of Passover  
Positive Commandment 159

The 159th mitzvah is that we are commanded to refrain from doing melachah on the first day<sup>1</sup> of Pesach.

The source of this commandment is G-d's statement (exalted be He),<sup>2</sup> "The first day [of Pesach] shall be a sacred holiday."

Keep in mind the following introduction: in every case where the Torah says, "sacred holiday" [mikra kodesh], our Sages explain that the intention is, "one must sanctify it" [kadsheihu]. This means that one may not do any melachah unless it involves preparation of food, as explained in Scripture.<sup>3</sup>

We have already explained<sup>4</sup> the statement of our Sages, "The term Shabbason indicates a positive commandment," i.e. for every day which is called Shabbason, it is as if it is written, "rest," or "you shall rest," all being commands to cease melachah. [A similar phrase,] Shabbsos Hashem,<sup>5</sup> is used to refer to all the "special times," i.e. the Yomim-Tovim.

In many places in the Talmud<sup>6</sup> it is said, "Yom-Tov is both a positive and a negative commandment." This means that refraining from melachah on every Yom-Tov is a positive commandment, and doing a prohibited melachah on Yom-Tov is a prohibition. Therefore, anyone who performs a melachah on Yom-Tov transgresses both a positive and a negative commandment.

The details of refraining from these types of melachah are explained in Tractate Yom-Tov [i.e. Beitzah].

### FOOTNOTES

1. Outside of Israel, this mitzvah is for two days. This applies for all other Yomim Tovim as well.

## **To rest on the first day of Passover**

2. Lev. 16: 29.
3. Ex. 12: 16. "The only [work] that you may do is that which is needed so that everyone will be able to eat." Nevertheless, there are many laws regarding the conditions necessary in order to be able to perform such a melachah. See the Shulchan Aruch for the relevant details.
4. See P165, notes and footnotes there.
5. Lev. 23: 38.
6. Shabbos 25a. Beitzah 8b.

## **Not to do prohibited labor on the first day of Passover**

Working on the First Day of Passover  
Negative Commandment 323

The 323rd prohibition is that we are forbidden to perform melachah on the first day<sup>1</sup> of Pesach.

The source of this commandment is G-d's statement,<sup>2</sup> "No melachah may be done on these days" [i.e. the first and the seventh days of Pesach].

### FOOTNOTES

1. Ex. 12: 16.
2. Outside of Israel, this mitzvah is for two days

## **To bring additional offerings on Passover**

The Additional Passover offering  
Positive Commandment 43

And the 43rd mitzvah is that we are commanded to bring an offering each of the seven days of Pesach in addition to the daily offerings.<sup>1</sup> This is the musaf Chag HaMatzos offering.

The source of this commandment is G-d's statement<sup>2</sup> (exalted be He), "For seven days then, you shall present a fire offering to G-d."

### FOOTNOTES

1. P39.
2. Lev. 23: 36. This verse, however, speaks of Sukkos, not Pesach. See Kapach, 5731, note 59

## **To rest on the seventh day of Passover**

Resting on the Seventh Day of Passover  
Positive Commandment 160

The 160th mitzvah is that we are commanded to refrain from doing melachah on the seventh<sup>1</sup> day of Pesach.

The source of this commandment is G-d's statement,<sup>2</sup> "The seventh day [of Pesach] shall be a sacred holiday."

### FOOTNOTES

1. Outside of Israel, this mitzvah is for the seventh and eighth day.
2. Ibid.

## **Not to do prohibited labor on the seventh day of Passover**

Working on the Seventh Day of Passover  
Negative Commandment 324

The 324th prohibition is that we are forbidden to perform melachah on the seventh day of Pesach.

The source of this commandment is G-d's statement,<sup>1</sup> "No melachah may be done on these days," i.e. the first and the seventh days [of Pesach].

### FOOTNOTES

1. Ibid.

## **To offer the wave offering from the meal of the new (wheat)barley**

First Harvest offering  
Positive Commandment 44

And the 44th mitzvah is that of the Omer<sup>1</sup> grain offering. This is the commandment to bring an offering of barley on the 16th of Nissan, together with a year old sheep as a burnt-offering.

The source of this commandment is G-d's statement<sup>2</sup> (exalted be He), "You must bring an Omer of your first reaping to the priest."

This grain offering is called minchas bikkurim [first grain offering], as hinted to in G-d's statement<sup>3</sup> (exalted be He), "When (im) you bring the first grain offering to G-d, [it should be brought] as soon as it ripens; fresh kernels which are roasted in fire and ground up."

The Mechilta<sup>4</sup> says, "The word 'im' [literally, 'if'] when used in Scripture generally means something optional, except for three exceptions which are obligatory." One of them is G-d's statement, "When ['im'] you bring the first grain offering to G-d." Our Sages said, "'It is an obligation.' 'You say it's an obligation, but you might think it's really optional!' The Torah therefore continues,<sup>5</sup> 'You shall bring your first grain offering.' This clearly refers to an obligation, not something optional."

All the details of this mitzvah have been fully explained in the 10th chapter of Menachos.<sup>6</sup>

## **To offer the wave offering from the meal of the new (wheat)barley**

### FOOTNOTES

1. This is a measurement of volume.
2. Ibid., 23: 10.
3. Ibid., 2: 14.
4. Yisro, Parshah 11.
5. Ibid., at the end of the verse.
6. In most prints, it is chapter six.

## **Not to eat bread from new grain before the Omer**

Bread from the New Harvest  
Negative Commandment 189

The 189th prohibition is that we are forbidden from eating bread which was made from new grain before the 16th of Nissan.<sup>1</sup>

The source of this prohibition is G-d's statement,<sup>2</sup> "You may not eat bread, roasted grain or fresh grain [until that day when you bring this sacrifice to your G-d]."

One who eats a kezayis is punished by lashes.

### FOOTNOTES

1. When the omer offering is brought. See P44.
2. Lev. 23: 14.

## **Not to eat parched grains from new grain before the Omer**

Roasted Grain of the New Harvest  
Negative Commandment 190

The 190th prohibition is that we are forbidden from eating roasted grain from the new crop before the 16th of Nissan.

The source of this prohibition is G-d's statement,<sup>1</sup> "You may not eat bread, roasted grain or fresh grain [until that day when you bring this sacrifice to your G-d]."

One who eats a kezayis is punished by lashes.

### FOOTNOTES

1. Ibid.

## **Not to eat ripened grains from new grain before the Omer**

Fresh Kernels of the New Harvest  
Negative Commandment 191

The 191st prohibition is that we are forbidden from eating fresh grain from the new crop before the 16th of Nissan.

The source of this prohibition is G-d's statement,<sup>1</sup> "You may not eat bread, roasted grain or fresh grain until that day [when you bring this sacrifice to your G-d]."

We have already quoted the statement of our Sages,<sup>2</sup> "One who eats bread, roasted grain and fresh grain [from the new crop before the 16th of Nissan] is guilty for each one separately." We explained this very thoroughly in the Ninth Principle which preceded this work, see there.

The details of the laws regarding the new crop (chodosh) are explained in the 6th chapter of tractate Menachos, and in many passages of tractates Shvi'is, Ma'asros and Challah.

### FOOTNOTES

1. Ibid.
2. K'risus 5a

## **Each man must count the Omer - seven weeks from the day the new wheat offering was brought**

Counting the Omer  
Positive Commandment 161

And the 161st mitzvah is that we are commanded to count [the days beginning with the offering of] the Omer.<sup>1</sup>

The source of this commandment is G-d's statement,<sup>2</sup> "After the [Passover] holiday you shall then count [seven complete weeks]."

You should keep in mind that just as the court [beis din] is required to count the years of the Jubilee cycle — each year and each Shemittah cycle, as we explained above<sup>3</sup> — so too each one of us is required to count the days of the Omer, each day and each week.

[We know that one must count the days] from the verse<sup>4</sup> "You shall then count [until] 50 days." [We know that one must count the weeks] from the verse<sup>6</sup> "Count seven weeks for yourself." Just as counting the years and Shemittah cycles is one single commandment, as we explained,<sup>7</sup> so too counting the Omer is one single commandment [not two commandments, one for the days and another for the weeks]. All those who preceded me also count it as a single commandment, and did so correctly.<sup>8</sup>

Do not be misled to consider [the counting of days and weeks as] two commandments because of the statement of our Sages,<sup>9</sup> "It is a mitzvah to count the days, and it is a mitzvah to count the weeks."<sup>10</sup> [They use the expression, "It is a mitzvah"] because for any mitzvah

## **Each man must count the Omer - seven weeks from the day the new wheat offering was brought**

that has many parts, it is a "mitzvah" [i.e. we are commanded] to do each part. If the Sages would have said, however, "Counting the days is a mitzvah, and counting the weeks is a mitzvah," they would be considered two separate commandments.<sup>11</sup> This is clear to anyone who thinks carefully about the wording; because when it is said that there is an "obligation" to do a certain act, that expression doesn't necessarily indicate that it is a separate commandment.

The clear proof of this [i.e. that counting the days and weeks are not separate commandments] is that we count the weeks every single night by saying, "It is this number of weeks and this number of days." If [counting] the weeks would be a separate commandment, [the Sages] would have established them to be counted only on those nights which [complete] the weeks. They also would have established two blessings: "[Blessed are You G-d, King of the universe,] Who has sanctified us with His commandments and commanded us to count the days of the Omer," and, "to count the weeks of the Omer." This is not the case; rather the mitzvah is to count the days and weeks of the Omer as was commanded.

Women are not obligated in this commandment.<sup>12</sup>

### FOOTNOTES

1. P44, i.e. the 16th of Nissan.
2. Lev. 23: 15.
3. P140.
4. Lev. 23: 16.
5. But not including the 50th day, i.e. 49 days.
6. Deut. 16: 9.
7. P140.
8. See the Seventh Introductory Principle, where the Rambam notes that other lists of the 613 commandments often erroneously count the components of a single commandment as separate commandments.
9. Rosh HaShanah 5a; Chagigah 17b; Menachos 66a.
10. Since they use the phrase, "It is a mitzvah to count the days, and it is a mitzvah to count the weeks" (rather than saying, "It is a mitzvah to count the days and the weeks"), one might think that each counts as a separate mitzvah from the count of 613. The Rambam explains that this phrase only clarifies our obligation to count both, but does not establish them as separate commandments.
11. This is in accordance with the Rambam's principle that wherever the Sages say clearly that the commandments count separately, even parts of a mitzvah are counted as separate commandments.
12. Since it is a time-bound commandment.

## **To bring all vowed 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 responsibilities<sup>1</sup> on the next of the three festivals.<sup>2</sup> 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 statement<sup>3</sup> (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'<sup>4</sup> 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.

In tractate Rosh Hashanah,<sup>5</sup> "Rava said, 'Once one festival has passed, one violates the positive commandment.' " The Talmud<sup>6</sup> 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."<sup>7</sup> 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,<sup>8</sup> erachin,<sup>9</sup> charamim,<sup>10</sup> objects donated to the Temple fund, leket, shikchah, and pe'ah<sup>11</sup> 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 refrain from rejoicing with, and giving gifts to, the Levites**

Neglecting the Levite  
Negative Commandment 229

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

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.<sup>1</sup>

The source of this commandment is G-d's statement,<sup>2</sup> "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.

## **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,<sup>1</sup> "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 Pesachim<sup>2</sup> 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,<sup>3</sup> "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.<sup>4</sup>

The reason for the prohibition of eating chometz during the sixth hour<sup>5</sup> is said there: <sup>6</sup> "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.<sup>1</sup> One must eat it in the course of two days.

The source of this commandment is G-d's statement,<sup>2</sup> "Do not let the meat that you sacrificed in the evening of the first day remain overnight until morning." The Oral Tradition<sup>3</sup> 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,<sup>4</sup> "You shall sacrifice the Passover offering to G-d your L-rd, [along with other] sheep and 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.<sup>5</sup> For this reason,<sup>6</sup> one is not punished by lashes for it.

The details of this mitzvah — i.e. the Chagigah of the 14th<sup>7</sup> [of Nissan] — are explained in many passages in tractate Pesachim<sup>8</sup> 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'mitak 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 Paschal on a private altar**

## Not to sacrifice the Paschal 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 statement<sup>1</sup> (exalted be He), "You shall rejoice on your festival."

It is the third of the commandments which are fulfilled on the festivals.<sup>2</sup>

The first obligation<sup>3</sup> 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 Talmud<sup>4</sup> calls them simchah peace offerings. It is regarding these peace offering that our Sages said,<sup>5</sup> "Women are obligated in rejoicing."

Scripture states,<sup>6</sup> "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,<sup>7</sup> "You shall rejoice on your festival," are the instructions of our Sages,<sup>8</sup> "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 Sukkos]. 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,<sup>9</sup> "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,<sup>10</sup> "You shall sacrifice peace offerings." Today, the only way to fulfill the commandment is with wine, as it is written,<sup>11</sup> "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."<sup>12</sup>

Scripture requires that one include in this rejoicing also the needy,<sup>13</sup> the poor and converts, as G-d said,<sup>14</sup> "[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.<sup>1</sup>

The source of this commandment is G-d's statement<sup>2</sup> (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 previously<sup>3</sup> the statement of our Sages,<sup>4</sup> "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.<sup>5</sup> 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 statement<sup>1</sup> (exalted be He), "Do not appear before Me empty-handed." It is obligatory that one has a burnt offering<sup>2</sup> and peace offerings.<sup>3</sup>

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

### 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

## **The kohanic work shifts must be equal during holidays**

The Priestly Shifts  
Positive Commandment 36

The 36th mitzvah is that we are commanded that the kohanim shall serve in watches, i.e. that each watch shall serve for one week's time. They shall not be mixed together except for the festivals, when all watches shall serve together and anyone who comes may perform the service. It is explained in Chronicles<sup>1</sup> that Dovid and Shmuel divided them and assigned them to 24 watches.<sup>2</sup> In tractate Sukkah<sup>3</sup> it is explained that during the festivals, all are treated equally.

The verse which refers to this mitzvah is G-d's statement,<sup>4</sup> "A Levite<sup>5</sup> can come [from one of your gates]...whenever he wishes...and may serve before G-d, his G-d, just the same as any of his fellow Levites whose turn it is to serve before G-d. He shall receive the same portion to eat."

The Sifri<sup>6</sup> says, "From the phrase, 'whenever he wishes' one could think that it means any time whatsoever. The Torah therefore says, 'from one of your gates,' i.e. when all the Jewish people are gathered at one gate<sup>7</sup> — during the three festivals. One could think that all watches share equally during the festival even in offerings that are not specifically festival offerings.<sup>8</sup> The Torah therefore says, 'The only exception is that which was sold by the ancestors.' What did the ancestors 'sell' to each other? They said, 'You [will serve] in your Shabbos and I in my Shabbos.' " This means that they agreed to setting up a system of watches with a different watch each week. The Targum also explains the verse in this way: "Except for the watch of that week, because that is how the ancestors established it."

The details of this mitzvah are explained in the end of tractate Sukkah.<sup>9</sup>

### FOOTNOTES

1. Chronicles I, 9:22.
2. In Hilchos Klei HaMikdash 4:3, the Rambam writes that Moses originally split them into 8 groups.
3. 55a.
4. Deut. 18:6-8.
5. In Hilchos Klei HaMikdash 4:6, the Rambam explains that here the word "Levite" refers to kohanim. This is obvious from the end of the verse, which says, "He shall receive the same portion to eat," and only kohanim receive "portions" in the Holy Temple.
6. Deut., ibid.
7. I.e. Jerusalem.
8. Such as the offerings of Shabbos, when the festival falls on Shabbos. Although it is brought during the festival, such an offering is treated as a regular offering and the service is performed by the kohanim of that week's watch.
9. 55a