

פרשה
עונש
עשה
לא תעשה
במנ הזה

# גליון לידיעת מצוות השבוע

# והערב

ט"ו-ט"ו אדר (סנהדרין פ"ב-פ"ח) תשפ"ה לפ"ק

פרשת כי תשא

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	ר' שלמה גבירול	ר' יצחק בר גלונני	ר' אליהו הזקן	רס"ג	בה"ג	מקור בתנ"ך			המצוה	
												הלכות								פרשה	פרק	פסוק		
✓	✓	Bais Hamikdosh			231		105	298	165	78	45	Shekalim	171		234	36	32	20	19	13	30	Ki Sisa	Each man must give a half shekel annually	
✓	✓	Bais Hamikdosh			129														15	30	Ki Sisa	Each man may not give more than a half shekel annually		
✗	✓	Bais Hamikdosh			130														15	30	Ki Sisa	Each man may not give less than a half shekel annually		
✓	✓	Bais Hamikdosh														10			18	30	Ki Sisa	To build the copper Keyoir		
✗	✓	Bais Hamikdosh			119		106	326	24	73	175	Entering the Temple	24						127	19	30	Ki Sisa	A Kohen must wash his hands and feet before service	
✗	✓	Bais Hamikdosh											289	352	70	63	61	69	20	30	Ki Sisa	Death Meshumayim- for Kohen who does not wash hands and feet before Avodah		
✗	✓	Bais Hamikdosh			123		107	320	37	64	166	Temple Vessels and Employees	35		129	8	37	64	9	23	30	Ki Sisa	To prepare the anointing oil	
✓	✓	World			145		108	321	86		292	Temple Vessels and Employees	84		128			182		32	30	Ki Sisa	Not to anoint with anointing oil those Hashem did not say to	
✓	✓	World			145	354	174	109	322	85	341	293	Temple Vessels and Employees	83		132			180		32	30	Ki Sisa	Not to reproduce the anointing oil for personal use
✓	✓	World												278	347	48	54	11	51	33	30	Ki Sisa	Kures-when one reproduces anointing oil	
✓	✓	World												280	346	49	60	13	53	33	30	Ki Sisa	Kures-who applies anointing oil from Moshe on non-Kohen	
✓	✓	Bais Hamikdosh					117			69	167				132	8	47	65	10	34	30	Ki Sisa	To mix and burn the incense every day	
✓	✓	World			146	148	175	110	319	87	294	Temple Vessels and Employees	85		131			181		37	30	Ki Sisa	Not to reproduce the incense formula	
✓	✓	World												279	348	47	55	12	52	38	30	Ki Sisa	Kures-when one reproduces the incense formula to smell	
✓	✓	World												411		153	133		50	14	31	Ki Sisa	To keep all the Halachos of Shabbos and with one's whole heart	
✓	✓	World												274	298	7	10	40	12	15	31	Ki Sisa	Death Penalty(G)(Stoning)-to one that profanes the Shabbos	
✓	✓	World				135														8	32	Ki Sisa	Not to even SAY that one is accepting idol worship	
✓	✓	World														11			11	6	34	Ki Sisa	To call to and implore to Hashem	
✓	✓	World			11		111	107	194		148	Forbidden Foods			61			11		15	34	Ki Sisa	Not to eat or drink from what was offered to idols	
✓	✓	World			15						431	Idolatry and Paganism	194							15	34	Ki Sisa	Not to drink wine poured in service to idols	
✓	✓	Eretz Yisroel			21	68	112	250	133	245	147	Sabbatical and Jubilee Years	135			26	164	61		21	34	Ki Sisa	To rest the land during the seventh year by not doing any work which enhances growth	
✗	✓	Bais Hamikdosh									404			296	111	8			7	25	34	Ki Sisa	Not to leave the fat of the Korban Pesach overnight	
✓	✓	World			91	197	221	113	25	186		141	Forbidden Foods	187	63			262		26	34	Ki Sisa	Not to eat meat and milk cooked together	

נקבה	זכר
8	11
11	14
10	12

כל העולם	ארץ ישראל	בית המקדש
1	0	2
4	1	2
2	1	1

סך הכל	לא תעשה	עשה	עונש	פרשה	שיטות	בה"ג	רס"ג	ר' אליהו הזקן
11	1	2	5	3	4517-	( 757-		
14	4	3	5	2	4642-4702	( 882-	942)	
12	1	3	5	3	4699-	( 939-		

זכר	נקבה
12	9
13	10
8	6
9	7
10	8
9	7
4	4
9	7
8	5
10	8
10	7
6	6
0	0
10	10

כל העולם	ארץ ישראל	בית המקדש
1	1	2
4	0	4
2	0	1
5	1	3
5	1	4
5	1	3
4	0	0
5	1	3
2	1	5
5	1	4
5	1	5
4	1	8
5	1	7
5	1	6
0	0	0
9	1	0

סך הכל	לא תעשה	עשה	עונש	פרשה	שיטות	
12	1	3	5	3	ר' יצחק ברגלוני	4773- (1013- )
13	5	3	5	0	ר' שלמה גבירול	4800- (1040- )
8	2	1	5	0	יראים	4875-4958 (1115-1198)
9	5	4			רמב"ם	4894-4964 (1134-1204)
10	5	5			סמ"ג	4960-5020 (1200-1260)
9	5	4			רמב"ן	4954-5030 (1194-1270)
4	4	0			סמ"ק	4954-5030 (1194-1270)
9	5	4			חינוך	4975-5053 (1215-1293)
8	3	5			רב' עזרא מגרוניא	5000- (1240- )
10	5	5			מאמר השכל	5000- (1240- )
10	6	4			זוהר הרקיע	5121-5204 (1361-1444)
6	5	1			חפץ חיים	5598-5694 (1838-1933)
0	0	0			רבנן	
10	7	3	0	0	מכון והערב נא	מצות בזמן הזה לפי כל השיטות

## **Each man must give a half shekel annually**

Giving a Half Shekel  
Positive Commandment 171

The 171st mitzvah is that we are commanded to give a half shekel<sup>1</sup> every year.

The source of this commandment is G-d's statement<sup>2</sup> (exalted be He), "Each man shall give an atonement offering for his life," and, "[Everyone included in the census] shall give [a half shekel.]"

It is clear that women are not obligated in this mitzvah, since the verse says, "Everyone included in the census" [and only men were in the census].

The details of this mitzvah are explained in the tractate devoted to this subject, i.e. tractate Shekalim.

There it is explained that this mitzvah applies only when the Holy Temple is standing.

### FOOTNOTES

1. Or one half of whatever coin is in use at a particular time (Hilchos Shekalim 1: 5). This money was used to purchase the communal sacrifices, as well as other necessities (ibid. 4: 1).
2. Ex. 30: 12-13.

## **A Kohen must wash his hands and feet before service**

Sanctification of a Priest before Service  
Positive Commandment 24

The 24th mitzvah is that the kohanim are commanded to wash their hands and feet whenever they need to enter the heichal [main Temple building] or to perform the Temple service. This mitzvah is known as kiddush yadayim v'raglayim.

The source of this commandment is G-d's statement<sup>1</sup> (exalted be He), "Aaron and his sons must wash their hands and feet from it [the washstand] before entering the ohel moed."

One who violates this positive commandment — i.e. a kohen who serves in the Temple without washing his hands and feet — is punished by misah biy'dei shamayim. This is derived from G-d's statement<sup>2</sup> (exalted be He), "They must wash with water if they are not to die."

All the details of this mitzvah are explained in the second chapter of Zevachim.<sup>3</sup>

### FOOTNOTES

1. Ex. 30: 19-20.
2. Ibid., 30: 20.
3. 19b ff.

## **To prepare the anointing oil**

The Oil of Anointment  
Positive Commandment 35

The 35th mitzvah is that we are commanded to have ready<sup>1</sup> specially prepared oil in order to anoint a kohen gadol who is being appointed, as it is written,<sup>2</sup> "The kohen who is greater than his brothers, upon whose head the anointing oil has been poured...." It is also used to anoint some kings [i.e. those from the House of Dovid], as explained in the laws regarding this mitzvah.<sup>3</sup>

The Tabernacle and all its vessels have already been anointed, but the anointing of vessels is not a commandment for subsequent generations. This is because of the specific statement of our Sages in Sifri,<sup>4</sup> that the act of anointing the vessels of the Tabernacle sanctified all future vessels.

The source of this mitzvah is G-d's statement<sup>5</sup> (exalted be He), "This shall be the holy anointing oil to Me for all generations."

The details of this mitzvah are explained in the beginning of tractate Kerisus.<sup>6</sup>

### FOOTNOTES

1. See Kapach, 5731, footnote 4, regarding whether the main mitzvah is making the oil or the actual anointing.
2. Lev. 21: 10.
3. See beginning of Hilchos Klei HaMikdash.
4. Num. 7: 1.
5. Ex. 30: 31.
6. 5a.

## **Not to anoint with anointing oil those Hashem did not say to**

Anointing a Foreigner with the Oil of Anointment  
Negative Commandment 84

The 84th prohibition is that we are forbidden from using the anointing oil which was made by Moshe to anoint anyone other than kohanim gedolim or kings.

The source of this mitzvah is G-d's statement<sup>1</sup> (exalted be He), "Do not pour it on the skin of any [unauthorized] person."

It is clear that the one who anoints himself<sup>2</sup> is punished by kares, "[If a person blends a similar formula] or places it on an unauthorized person, he shall be cut off [from his people]." If he did so unintentionally, he must bring a sin offering.

## **Not to anoint with anointing oil those Hashem did not say to**

The details of this mitzvah are explained in the beginning of tractate Kerisus.<sup>3</sup>

### FOOTNOTES

1. Ex. 30: 32.
2. See Kapach, 5731, footnote 25.
3. 5a

## **Not to reproduce the anointing oil for personal use**

Recreating the Oil of Anointment  
Negative Commandment 83

The 83rd prohibition is that we are forbidden from making oil similar to the anointing oil.<sup>1</sup>

The source of this mitzvah is G-d's statement<sup>2</sup> (exalted be He), "Do not duplicate it with a similar formula."

The punishment for intentionally transgressing this prohibition is kares, as stated in the verse,<sup>3</sup> "If a person blends a similar formula [or places it on an unauthorized person, he shall be cut off from his people.]" If he did so unintentionally, he must bring a sin offering.

The details of this mitzvah are explained in the first chapter of tractate Kerisus.<sup>4</sup>

### FOOTNOTES

1. See P35.
2. Ex. 30: 32.
3. Ibid., 30: 33.
4. 5a

## **Not to reproduce the incense formula**

Replicating the Incense  
Negative Commandment 85

The 85th prohibition is that we are forbidden from making incense according to the formula used in the ketores, i.e. composed of the same mixture of spices in the same measure, with the intention of using it for incense.

The source of this mitzvah is G-d's statement<sup>1</sup> (exalted be He), "[One who makes incense] shall not make it with this formula."

The Torah explains that one who intentionally transgresses this prohibition by making such a mixture with the intention of smelling its smoke receives kares, as it is written,<sup>2</sup> "If a person makes it to enjoy its fragrance, he shall be cut off (nichras) from his people." If he did so unintentionally, he must bring a sin offering.

The details of this mitzvah are explained in the beginning of tractate Kerisus.<sup>3</sup>

### FOOTNOTES

1. Ex. 30: 37.
2. Ibid., 30: 38.
3. 5a

## **Not to eat or drink from what was offered to idols**

## **Not to drink wine poured in service to idols**

Idolatrous Libations  
Negative Commandment 194

The 194th prohibition is that we are forbidden from drinking yayin nesech [wine used for idolatry].

There is no verse that states this prohibition explicitly. However, [the prohibition is derived from a verse by] the Sages in Avodah Zorah,<sup>1</sup> "The verse<sup>2</sup> says, 'They eat the fat of their sacrifices; they drink the wine of their libations' — just as the sacrifice is prohibited, so too the wine is prohibited."

You are aware that one is prohibited from deriving benefit from it, and the punishment [for drinking it] is lashes, as is well known throughout the Talmud.

The proof that yayin nesech is a Biblical prohibition and that it counts as one of the [365] prohibitions is the statement of the Sages in Gemara Avodah Zorah,<sup>3</sup> "Rabbi Yochanan and Reish Lakish both say that all prohibitions of the Torah — regardless whether they were mixed into the same type or a different type — [are prohibited only] when the taste is perceptible; with the exception of tevel and yayin nesech, which, when mixed into the same type are prohibited even in the smallest amount, but when mixed into a different type, are prohibited only when the taste is perceptible."<sup>4</sup> This is a clear proof that yayin nesech is one of the prohibitions of the Torah.<sup>5</sup>

The Sifri<sup>6</sup> also, when mentioning the decline of the Jewish people in Shittim in acting immorally with the daughters of Moav,<sup>7</sup> says, "He entered [her tent], and she had a bottle full of Ammonite wine with her, and non-Jewish wine had not yet been prohibited to the Jewish people. She said to him, 'Would you like to drink?' etc." This that they said, "and non-Jewish wine had not yet been prohibited to the Jewish people," undoubtedly implies that later on<sup>8</sup> it was indeed prohibited.

However, this that the Sages included wine among the 18 Rabbinic decrees<sup>9</sup>; and so too their statement,<sup>10</sup> "Yayin nesech is different,

## **Not to drink wine poured in service to idols**

because the Sages were especially strict in its regard" [implying that the prohibition is only Rabbinic in nature] — they are referring to stam yaynom<sup>11</sup>, not to actual yayin nesech. But actual yayin nesech is a Biblical prohibition, as you already know their saying,<sup>12</sup> "There are three categories of [prohibited] wine."<sup>13</sup>

The details of this mitzvah are explained in the final chapters of tractate Avodah Zorah.

### FOOTNOTES

1. 29b.
2. Deut. 32: 38.
3. 73b.
4. Taste is normally perceptible at the point of one-sixtieth of the mixture. Therefore, according to this passage, if yayin nesech fell into a bowl of orange juice, the mixture will be permitted if there is less than one-sixtieth yayin nesech. If it fell into a bowl of kosher wine, however, the mixture would be forbidden.
5. Since the phrase, "all prohibitions of the Torah," is used.
6. Num. 21: 1.
7. Num. 25.
8. I.e. in Deut. 32.
9. Shabbos 17b.
10. Avodah Zorah 62b.
11. The Sages decreed that all wine of non-Jews is prohibited by Rabbinic law, even if it was not used for idolatry.
12. Avodah Zorah 30b.
13. I.e. yayin nesech, stam yaynom and wine deposited in the house of a non-Jew.

## **To rest the land during the seventh year by not doing any work which enhances growth**

Abstaining from Agricultural Work during the Sabbatical Year  
Positive Commandment 135

The 135th mitzvah is that we are commanded to stop working the land during the seventh year [shemittah].

The source of this commandment is G-d's statement,<sup>1</sup> "You must cease plowing and reaping."

This commandment is repeated a number of times, as in the verse,<sup>2</sup> "It shall be a Shabbos Shabboson ["Sabbath of Sabbaths"] for the land." We already mentioned previously<sup>3</sup> the statement of our Sages,<sup>4</sup> "The word 'Shabboson' indicates a Positive Commandment." The Torah also says,<sup>5</sup> "The land must be given a rest period, a Sabbath to G-d."

The details of this mitzvah are explained in tractate Sh'vi'is. It is a Biblical commandment only in Eretz Yisrael.<sup>6</sup>

### FOOTNOTES

1. Ibid. 34: 21. See Rav Kook edition, 5718, note 593.
2. Lev. 25: 4.
3. P90.
4. Shabbos 24b.
5. Ibid. 25: 2.
6. Outside Eretz Yisrael it is obligatory by Rabbinic decree.

## **Not to eat meat and milk cooked together**

Cooking a Mixture of Meat and Milk  
Negative Commandment 186

The 186th prohibition is that we are forbidden from cooking a mixture of meat and milk.

The source of this prohibition is G-d's statement,<sup>1</sup> "Do not cook meat in its mother's milk."

One who cooks them together, even without eating them, is punished by lashes, as explained in many Talmudic passages.

### FOOTNOTES

1. Ex. 23: 19.