

גליון לידיעת מצוות השבוע

והערב

ב"ה ובס"ד י"ג-י"ט אייר (שבועות י'-ט"ז) תשפ"ה לפ"ק

פרשת אמור

ב"ה ובס"ד

המצוה																							מקור בתנ"ך			פרשה	פרק	פסוק	בה"ג	רס"ג	ר' אליהו הזקן	ר' יצחק בר גליוני	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
הלכות																																																
<input type="checkbox"/>	<input checked="" type="checkbox"/>	World		141	267	90	263	589	168	399	334	Mourning	166	322		264	257	220	255	1	21	Emor	A Kohen must not defile himself for anyone except relatives																									
<input type="checkbox"/>	<input checked="" type="checkbox"/>	World						588			235									1	21	Emor	A kohen should not enter an ohel of the dead																									
<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	World		59	30	59	264	39	39	75	58	Mourning	37				95	157		3	21	Emor	Mourn for relatives (timous hakohanim)																									
<input type="checkbox"/>	<input checked="" type="checkbox"/>	World														267	232		256	4	21	Emor	A kohen should not defile himself to ineligible wife																									
<input type="checkbox"/>	<input checked="" type="checkbox"/>	World				75								324		270			259	5	21	Emor	A kohen should not tear his flesh on a person that died																									
<input type="checkbox"/>	<input checked="" type="checkbox"/>	World												323		268			257	5	21	Emor	A Kohen to pull hair out of head on a person that died																									
<input type="checkbox"/>	<input checked="" type="checkbox"/>	World												325		269			258	5	21	Emor	A kohen must not shave their beards even without a razor																									
<input type="checkbox"/>	<input checked="" type="checkbox"/>	Bais Hamikdosh			361		265	294	77	337	306	Entering the Temple	76							6	21	Emor	A kohen who has become defiled for one day, shall not serve in the mikdosh until after sunset																									
<input type="checkbox"/>	<input checked="" type="checkbox"/>	World			126															6	21	Emor	A kohen should be carefull from becoming Tmaei from a dead person																									
<input type="checkbox"/>	<input checked="" type="checkbox"/>	World											326		271	259	216	260	6	21	Emor	A Kohen should not desecrate his status and/or job																										
<input type="checkbox"/>	<input checked="" type="checkbox"/>	World		138	260	191	266	430	159	603	121	Forbidden Relations	158	38	238	77	64	223		7	21	Emor	A Kohen must not marry a zonah (a woman who had forbidden relations)																									
<input type="checkbox"/>	<input checked="" type="checkbox"/>	World		139	261	192	267	431	160	604	122	Forbidden Relations	159	39	239	76	63	222		7	21	Emor	A Kohen must not marry a chalalah (party to or product of 169-172)																									
<input type="checkbox"/>	<input checked="" type="checkbox"/>	World		140	259	193	268	432	161	605	123	Forbidden Relations	160	40	240	73	83	221	262	7	21	Emor	A Kohen must not marry a divorcee																									
<input type="checkbox"/>	<input checked="" type="checkbox"/>	World																261	7	21	Emor	A Kohen must not marry a zonah or challah																										
<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	World		50	125	56	269	587	33	62	171	Temple Vessels and Employees	32					156		8	21	Emor	To holy and honor Kohanim																									
<input checked="" type="checkbox"/>	<input type="checkbox"/>	World											8	332	25	19	51	21	9	21	Emor	Death Penalty(G)(Burning)-to a married daughter of a Kohen who committed adultery																										
<input type="checkbox"/>	<input checked="" type="checkbox"/>	Bais Hamikdosh						327			301			321	242	258		224	263	10	21	Emor	A Kohen Gadol should not let his hair from head grow longer than 30 days																									
<input type="checkbox"/>	<input checked="" type="checkbox"/>	Bais Hamikdosh						328			302				243	259		225	264	10	21	Emor	A Kohen Gadol should not tear his holy cloths																									
<input type="checkbox"/>	<input checked="" type="checkbox"/>	Bais Hamikdosh														50				10	21	Emor	To designate one Kohen for Kohen Godol																									
<input type="checkbox"/>	<input checked="" type="checkbox"/>	World			272		270	591	169	401	237	Mourning	167	327	252	260		228		11	21	Emor	The High Priest must not enter under the same roof as a corpse																									
<input type="checkbox"/>	<input checked="" type="checkbox"/>	Bais Hamikdosh			266		271	590	170	400	166	Mourning	168	327	246	277			266	11	21	Emor	The High Priest must not defile himself for any relative																									
<input type="checkbox"/>	<input checked="" type="checkbox"/>	Bais Hamikdosh												328	245	262	62		268	12	21	Emor	A Kohen Gadol should not desecrate his holy position																									
<input type="checkbox"/>	<input checked="" type="checkbox"/>	Bais Hamikdosh							164	398				327	247	261	61	226	267	12	21	Emor	A Kohen Gadol may not leave the Beis Hamikdosh or stop his Avodah to go t a funeral																									
<input type="checkbox"/>	<input checked="" type="checkbox"/>	Bais Hamikdosh			98		272	592	40	74	57	Forbidden Relations	38		107	174	92		173	13	21	Emor	The High Priest must marry a virgin maiden																									
<input type="checkbox"/>	<input checked="" type="checkbox"/>	Bais Hamikdosh			262		273	433	162	606	124	Forbidden Relations	161	41	241	187	260	227	265	14	21	Emor	The High Priest must not marry a widow																									
<input type="checkbox"/>	<input checked="" type="checkbox"/>	Bais Hamikdosh			99									44						14	21	Emor	A Kohen gadol should not marry someone that is not a virgin																									
<input type="checkbox"/>	<input checked="" type="checkbox"/>	Bais Hamikdosh			263		274	434	163		125	Forbidden Relations	162		244	188	275		269	15	21	Emor	The High Priest must not have relations with a widow even outside of marriage																									

מקור בתנ"ך		המצוה																				בה"ג	רס"ג	ר' אליהו הזקן	ר' יצחק ברגליוני	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
																												הלכות													
<div><div></div><div></div></div>	<div><div></div><div></div></div>	Bais Hamikdosh			127		275	296	71	334	308	Entering the Temple	70	329	117	207	239	191	271	17	21	Emor	A Kohen with a physical blemish must not serve																		
<div><div></div><div></div></div>	<div><div></div><div></div></div>	Bais Hamikdosh					276					Entering the Temple	71							17	21	Emor	A Kohen with a temporary blemish must not serve																		
<div><div></div><div></div></div>	<div><div></div><div></div></div>	Bais Hamikdosh			117															21	21	Emor	A kohen whose limbs are not featured cannot do the Avodah																		
<div><div></div><div></div></div>	<div><div></div><div></div></div>	Bais Hamikdosh					277	295		333	307	Entering the Temple	69							23	21	Emor	A Kohen with a physical blemish must not enter the sanctuary or approach the altar																		
<div><div></div><div></div></div>	<div><div></div><div></div></div>	Bais Hamikdosh											330		208	264		272	23	21	Emor	A Kohen with a physical blemish must not enter the sanctuary																			
<div><div></div><div></div></div>	<div><div></div><div></div></div>	Bais Hamikdosh											331		209	238		273	23	21	Emor	A Kohen with a physical blemish must not approach the altar																			
<div><div></div><div></div></div>	<div><div></div><div></div></div>	Bais Hamikdosh			280		278	293	76	336	305	Entering the Temple	75		258			197		2	22	Emor	Impure Kohanim must not do service in the temple																		
<div><div></div><div></div></div>	<div><div></div><div></div></div>	Eretz Yisroel			139		279	583	141	371	257	Trumos	136	54	123	272	272	200	274	4	22	Emor	An impure Kohen must not eat Trumah																		
<div><div></div><div></div></div>	<div><div></div><div></div></div>	Bais Hamikdosh													138			275	8	22	Emor	A Kohen can't eat Kodushim after eating a dead kosher bird																			
<div><div></div><div></div></div>	<div><div></div><div></div></div>	Eretz Yisroel											54	358	62	71	54	62	9	22	Emor	Death Meshumayim-to a Kohen eating Truma while defiled																			
<div><div></div><div></div></div>	<div><div></div><div></div></div>	Bais Hamikdosh											287	359	71	67	58	66	9	22	Emor	Death Meshumayim-Kohen who has become defiled for one day, if does Avodah before sunset																			
<div><div></div><div></div></div>	<div><div></div><div></div></div>	Bais Hamikdosh											248	362	69	66	59	68	9	22	Emor	Death Meshumayim-to defiled Kohen doing avodah before bringing offerings																			
<div><div></div><div></div></div>	<div><div></div><div></div></div>	Eretz Yisroel											53	356	61	69	52	61	9	22	Emor	Death Meshumayim-to non-Kohen who eats Tevel																			
<div><div></div><div></div></div>	<div><div></div><div></div></div>	Eretz Yisroel											55	357	63	70	53	63	9	22	Emor	Death Meshumayim-to non-Kohen who eats Trumah																			
<div><div></div><div></div></div>	<div><div></div><div></div></div>	Bais Hamikdosh											286	365	66	64	55	65	9	22	Emor	Death Meshumayim-to defiled Kohen doing avodah																			
<div><div></div><div></div></div>	<div><div></div><div></div></div>	Eretz Yisroel			141		280	581	138	368	254	Trumos	133		124			135		10	22	Emor	A non-Kohen must not eat Trumah																		
<div><div></div><div></div></div>	<div><div></div><div></div></div>	Eretz Yisroel			271		281	482	139	369	255	Trumos	134	60						10	22	Emor	A hired worker or a Jewish bondsman of a Kohen must not eat Truma																		
<div><div></div><div></div></div>	<div><div></div><div></div></div>	Eretz Yisroel			140		282	584	140	370	258	Trumos	135	58						10	22	Emor	An uncircumcised Kohen must not eat Trumah																		
<div><div></div><div></div></div>	<div><div></div><div></div></div>	Eretz Yisroel			270		283	585	142	372	256	Trumos	137		249	273		229	276	12	22	Emor	A chalalah must not eat Trumah																		
<div><div></div><div></div></div>	<div><div></div><div></div></div>	World		18	360		284	182	153	395	147	Forbidden Foods	153	53					277	15	22	Emor	Not to eat untithed fruits																		
<div><div></div><div></div></div>	<div><div></div><div></div></div>														30	2		19	18	22	Emor	Laws of blemished animals																			
<div><div></div><div></div></div>	<div><div></div><div></div></div>	World			98		285	43	94	347	310	Restrictions Concerning Sacrifices	91	341		210		203	270	20	22	Emor	Not to dedicate a blemished animal for the altar																		
<div><div></div><div></div></div>	<div><div></div><div></div></div>	World							94											20	22	Emor	Not to do the 4 avodas a blemished animal for the altar																		
<div><div></div><div></div></div>	<div><div></div><div></div></div>	Bais Hamikdosh			132		286	299	65	123	176	Restrictions Concerning Sacrifices	61							21	22	Emor	To offer only unblemished animals																		
<div><div></div><div></div></div>	<div><div></div><div></div></div>	World			96	252	287	47	98	353	215	Restrictions Concerning Sacrifices	97			214			115	21	22	Emor	Not to inflict wounds upon dedicated animals																		
<div><div></div><div></div></div>	<div><div></div><div></div></div>	Bais Hamikdosh			100		288	45		349	312	Restrictions Concerning Sacrifices	93	342			104			22	22	Emor	Not to sprinkle its blood (blemished animal)																		
<div><div></div><div></div></div>	<div><div></div><div></div></div>	Bais Hamikdosh			99		289	44		348	311	Restrictions Concerning Sacrifices	92	341	256	211	256	201	112	22	22	Emor	Not to slaughter it (blemished animal)																		

מצוה																								מקור בתנ"ך			רמב"ם				יראים		שלמה גבירול	יצחק ברגליו	אליהו הזקן	רס"ג	בה"ג	מקור בתנ"ך			פרשה			פרק			פסוק																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																															
מקב	זכר	נוהג	רבנן	חפץ חיים	זוהר הרקיע	סמ"ק	החינוך	מאמר השכל	רמב"ן	רא"ם	סמ"ג	הלכות																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																		

המצוה																								מקור בתנ"ך			רמב"ם		יראים	ר' שלמה גבירול	ר' יצחק ברגליוני	ר' 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		152	353	228	316	198	193	433	69	Yom Kippur Rest	196							29	23	Emor	Not to eat or drink on Yom Kippur														
✓	✓	World												282	345	54	43	4	58	29	23	Emor	Kures-if one eats on Yom Kippur														
✓	✓	World												282	345	54	43	4	58	30	23	Emor	Kures-if one works on Yom Kippur														
✓	✓	World		31	93		317	195	159	237	31	Yom Kippur Rest	165	418	101	137	163	42	93	32	23	Emor	To rest from prohibited labor (yom kippur)														
✓	✓	World			16															32	23	Emor	To add time from weekday to Shabbos & Yom Tov														
✓	✓	World		34	54		318	240	160	238	37	Festival Rest	166	418	68	138	163	43	94	35	23	Emor	To rest on Sukkot														
✓	✓	World		153	160	201	319	241	325	576	74	Festival Rest	327	307	143	21	13	162	21	35	23	Emor	Not to do prohibited labor on Sukkot														
✓	✓	World												417			172		86	35	23	Emor	To sanctify 1st day of Succoth through clothing, food and drink														
■	✓	Bais Hamikdosh			187		320	242	53	108	205	Constant and Additional Offerings	50							36	23	Emor	To bring Mussaf offering on Sukkot														
✓	✓	World		37	55		321	244	161	239	38	Festival Rest	167	418	69	139	163	44	95	36	23	Emor	To rest on Shmini Atzeret														
■	✓	Bais Hamikdosh			188		322	246	54	109	206	Constant and Additional Offerings	51							36	23	Emor	To bring additional offerings on Shmini Atzeret														
✓	✓	World		154	161	202	323	245	326	577	75	Festival Rest	328	307	144	22	14	163	22	36	23	Emor	Not to do prohibited labor on Shmini Atzeret														
✓	✓	World												417			173		87	36	23	Emor	To sanctify 8th day of Succoth through clothing, food and drink														
■	✓	World		36	97	195	324	243	163	30	44	Shofar, Sukkah, Lulav	169	422	103	97	143	53	99	40	23	Emor	To take up a Lulav and Etrog all seven days														
■	✓	World		35	96	94	325	80	162		43	Shofar, Sukkah, Lulav	168	421	102	96	97	52	98	42	23	Emor	To dwell in a Sukkah for the seven days of Sukkot														
■	■															95				43	23	Emor	While sitting in Succah, to remember that Hashem surrounded us with special clouds														
✓	✓	World												236	296	8	16	28	7	16	24	Emor	Death Penalty(G)(Stoning)-for cursing Hashem's name														
✓	✓	World								8										18	24	Emor	To pay damages if one damages someones animals														
✓	✓	World												243	34	64	29	23	19	24	Emor	Laws of hurting a fellow Jew															

זכר	נקבה
65	39
55	35
59	36
65	36
55	33
61	34
62	35
63	34
57	33
24	16
62	35
60	35
64	35
63	35
33	26
0	0

כל העולם	ארץ ישראל	בית המקדש
36	2	14
31	3	10
34	1	11
36	2	15
29	3	15
36	3	14
36	5	22
36	5	23
35	5	19
24	0	0
36	5	22
35	5	21
37	5	23
37	5	22
33	0	0
0	0	0

סך הכל	לא תעשה	עשה
67	37	15
57	30	14
60	30	16
68	41	13
57	31	16
63	38	15
63	39	24
64	41	23
59	35	24
24	18	6
63	39	24
61	38	23
65	41	24
64	38	26
33	19	14
0	0	0

שיטות	פרשה	עונש
בה"ג	5	10
רס"ג	3	10
ר' אליהו הזקן	4	10
ר' יצחק ברגליוני	4	10
ר' שלמה גבירול	0	10
יראים	0	10
רמב"ם		
סמ"ג		
רמב"ן		
סמ"ק		
חינוך		
רב' עזרא מגרוניא		
מאמר השכל		
זוהר הרקיע		
חפץ חיים		
רבנן		

זכר	נקבה
41	33

כל העולם	ארץ ישראל	בית המקדש
41	0	0

פרשה	עונש	עשה	לא תעשה	סך הכל
0	0	20	22	42
שיטות				
מכות בזמן הזה לפי כל השיטות				
מכון והערב נא				

A Kohen must not defile himself for anyone except relatives

A Priest's Ritual Purity
Negative Commandment 166

The 166th prohibition is that a regular kohen is forbidden from becoming tameh for any dead person other than the relatives listed in the Torah.¹

The source of this prohibition is G-d's statement² (exalted be He), "He shall not become tameh through the dead of his people."

One who transgresses this prohibition and becomes tameh for anyone other than the six³ specified relatives is punished by lashes.

This prohibition does not apply to women. The Oral Tradition⁴ explains the phrase,⁵ "Sons of Aaron," to mean, "Only the 'sons of Aaron,' not the daughters of Aaron."

FOOTNOTES

1. See P37.
2. Lev. 21:1.
3. See Kapach, 5731, footnote 26.
4. Sifra, Parshas Emor.
5. Lev. 21:1.

Mourn for relatives (timous hakohanim)

A Priest's Attendance at a Next of Kin's Funeral
Positive Commandment 37

The 37th mitzvah is that we are commanded that Kohanim shall make themselves tameh¹ for those relatives mentioned in the Torah.² Since the Torah honored them by prohibiting them from being tameh from a dead body alone,³ and allowed them to become tameh for relatives, one could possibly think that it is optional and depends on their wishes: if they wish, they may become tameh, and if not, they will not become tameh. The Torah therefore explicitly decreed that it is a requirement.

The source of this commandment is G-d's statement⁴ (exalted be He), [regarding the kohen's sister], "You shall become tameh for her."

The Sifra⁵ says, "The phrase, 'You shall become tameh for her,' is a positive commandment. Even should he not want to become tameh, he is made tameh against his will. The wife of Yosef HaKohen passed away on Erev Pesach, and he did not want to become tameh,⁶ and the Sages forced him to become tameh against his will."

This mitzvah is actually the commandment to mourn, i.e. that every Jew is required to mourn upon the passing of one of the six⁷ for who it is commanded to mourn. The commandment is said regarding a kohen to emphasize its seriousness: Even a kohen, who is normally forbidden from becoming tameh, is commanded in this case to act like any other Jew and become tameh. [It is stressed in this way] in order to prevent people from being lenient in the laws of mourning.

It has been explained⁸ that the first day of mourning is mandated by Torah law. Our Sages said in tractate Moed Katan,⁹ "The commandment of mourning does not apply during Yom Tov. If the person was already mourning [when Yom Tov began], the positive commandment which applies to everyone [i.e. rejoicing during Yom Tov] pushes away the positive commandment which applies only to the individual" [i.e. mourning]. This [phrase "positive commandment"] indicates clearly that mourning is a Torah obligation and counts as a positive commandment. However, this is only for the first day, when even a kohen becomes tameh upon the passing of a close relative. The seven days of mourning are by Rabbinic law. Be sure to understand this.

The details of this mitzvah are explained in tractate "Mashkin,"¹⁰ passages in Berachos,¹¹ Kesuvos,¹² Yevamos,¹³ and Avodah Zorah,¹⁴ and in Sifra, Parshas Emor el HaKohanim.

The requirement of Kohanim to become tameh for a close relative is not binding upon female Kohanim. Only one who is prohibited from becoming tameh for non-relatives is commanded to become tameh for relatives. A female kohen, since she is not prohibited from tumas meis, as explained there,¹⁵ she is also not commanded or required to become tameh [upon death of a relative]. She is required to mourn, but becoming tameh is her choice. Be sure to understand this.

FOOTNOTES

1. I.e. ritually impure by attending the funeral of a close relative.
2. Lev. 21:2-3. I.e. father, mother, son, daughter, brother and sister. By Rabbinic law, this also applies to a husband and wife. See Hilchos Avel, 2:1.
3. And not other types of tumah
4. Lev. 21:3.
5. Ibid.
6. For her burial. Even though he was allowed to become tameh, he would then be unable to fulfill the mitzvah of partaking in the Pesach sacrifice.
7. See Kapach, 5731, footnote 26.
8. Zevachim 100a.
9. 14b.
10. Moed Katan 19ff.
11. 18a.
12. 4b.
13. 22b et al.
14. 13a.
15. N166.

A kohen who has become defiled for one day, shall not serve in the mikdash until after sunset

A kohen who has become defiled for one day, shall not serve in the mikdosh until after sunset

A "Tevul Yom" Serving in the Holy Temple
Negative Commandment 76

The 76th prohibition is that a kohen who is a t'vul yom¹ — even if he has purified himself — is forbidden from serving in the Temple until the sun has set.

The source of this prohibition is G-d's statement² (exalted be He), regarding the kohanim, "[They must be holy to their G-d] and they must not profane their G-d's Name."

One who transgresses this prohibition by serving in the Temple while a t'vul yom is punished by misah biy'dei shamayim.

This is not explicitly stated in Scripture, but has been passed down by the Oral Tradition. In the ninth chapter of Sanhedrin³ our Sages clearly said that this is the meaning of G-d's statement (exalted be He), "They must be holy to their G-d and they must not profane (v'lo y'chal'luhu) their G-d's Name." They said: "It cannot teach us the prohibition of one who is tameh [serving in the Temple], because it has already been given. If so, this verse must teach us the prohibition of a t'vul yom serving [in the Temple]. And we learn from the usage of the word chillul [that the penalty is misah biy'dei shamayim⁴]." This prohibition is included there among the list of those who are punishable by death.

FOOTNOTES

1. For most categories of tumah, in order for one to be purified, the person must first immerse in a mikvah and then wait until sunset. In the time period between the time he has immersed and the time the sun sets, he is called a t'vul yom.
2. Lev. 21: 6.
3. 83b.
4. See N75.

A Kohen must not marry a zonah (a woman who had forbidden relations)

A Priest Marrying a "Zonah"
Negative Commandment 158

The 158th prohibition is that a Kohen is forbidden to marry a zonah.¹

The source of this commandment is G-d's statement,² "They shall not marry a woman who is a zonah or a chalalah.³"

Should he have relations with her [after they marry⁴], he is punished by lashes

FOOTNOTES

1. Literally, "a prostitute." Here the term refers to a woman who has had relations with a man who would be prohibited for her to marry. Therefore a woman who had relations with a non-Jew, for example, becomes a zonah and a Kohen may not marry her.
2. Lev. 21: 7.
3. See next mitzvah.
4. See N161 below. Hilchos Issurei Biyah, 17: 2.

A Kohen must not marry a chalalah (party to or product of 169-172)

A Priest Marrying a "Profaned" Woman
Negative Commandment 159

The 159th prohibition is that a Kohen is forbidden to marry a chalalah.¹

The source of this commandment is G-d's statement,² "They shall not marry a woman who is a zonah or a chalalah."

Should he have relations with her [after they marry], he is punished by lashes.

FOOTNOTES

1. Literally, "a profaned woman." This term refers to a woman whose status has been affected by one of these priestly marriage prohibitions, e.g. should a Kohen marry a divorced woman (which violates N360), both the woman and her daughter get the status of a chalalah.
2. Lev. ibid.

A Kohen must not marry a divorcee

A Priest Marrying a Divorcee
Negative Commandment 160

The 160th prohibition is that a Kohen is forbidden to marry a divorcee.

The source of this commandment is G-d's statement,¹ "They shall not marry a woman who has been divorced from her husband."

FOOTNOTES

1. Lev. ibid.

To holy and honor Kohanim

Honoring the Priests
Positive Commandment 32

The 32nd mitzvah is that we are commanded to exalt, honor, and elevate the descendants of Aaron [i.e. kohanim]; to treat them in a way of holiness and respect. Even if they refuse to accept it, one should not listen to them. All this is to honor G-d (exalted be He), since He singled

To holy and honor Kohanim

them out to serve Him and offer His sacrifices.

The source of this mitzvah is G-d's statement,¹ "You must keep him holy, since he presents the food-offering to G-d."

Our Sages explained,² "The word 'vikidashto' ('keep him holy') refers to every matter of holiness: he should be the first to read in the Torah; first to recite the blessing [after meals]; first to take the choicest portion."

The Sifra³ also says, "The word 'vikidashto' ('keep him holy') implies 'even against his will.' " This means that this commandment is given to us, and does not depend on the desire of the kohen.

The Sages also said,⁴ "The phrase,⁵ 'they shall be holy unto their G-d,' means even against their will. 'They must remain holy,' comes to include even those kohanim who have a blemish." We should not say, "Since he is not fit to 'present the food-offering to G-d,' why should we give him special treatment and show him honor and respect?" The Torah therefore said [the apparently redundant phrase], "they must remain holy" — to teach you that it applies to all from this distinguished lineage, whether blemished or blemish-free.

The proper conditions⁷ under which they must be honored are explained in various Talmudic passages: Makkos,⁸ Chullin,⁹ Bechoros,¹⁰ Shabbos,¹¹ and others.

FOOTNOTES

1. Lev. 21: 8.
2. Gittin 59b.
3. Parshas Emor, Ch. 1, Halachah 14.
4. Sifra, ibid., Halachah 6.
5. Lev. 21: 6.
6. Because of his blemish. See N70.
7. I.e. to exclude when a kohen forfeits his sanctity.
8. See Kapach, 5718, footnote 130; 5731, footnote 71.
9. 132b.
10. 45b.
11. 55b. See Kapach, 5731, footnote 74.

The High Priest must not enter under the same roof as a corpse

A High Priest under the Same Roof as a Corpse
Negative Commandment 167

The 167th prohibition is that a kohen gadol is forbidden from being under the same roof as a dead body, even if it is someone who there is a command to mourn, i.e. a close relative.¹

The source of this prohibition is G-d's statement,² "He shall not come into [a tent containing] any dead body."

If he makes himself tameh — even for his father or mother — he is punished by lashes.

FOOTNOTES

1. I.e. father, mother, son, daughter, brother or sister.
2. Lev. 21: 11

The High Priest must not defile himself for any relative

The High Priest Coming in Contact with a Corpse
Negative Commandment 168

The 168th prohibition is that a kohen gadol is forbidden from becoming tameh by means of a dead body, regardless of the type of contact — whether through touching or carrying.¹

The source of this prohibition is G-d's statement,² "He shall not become tameh [even] for his father or mother."

You might think that this mitzvah and the previous one³ are all one idea, and the phrase, "He shall not become tameh [even] for his father or mother," is merely explaining [the previous phrase⁴]. But this is not the case; there are two prohibitions, "He shall not come," and "He shall not become tameh." [We see this from] the words of the Sifra: 5 "He is punished for transgressing, 'He shall not come,' and he is punished for transgressing, 'He shall not become tameh.' "

These prohibitions [regarding a kohen gadol] also apply to a regular kohen, because of a gezeira shavah.⁶ Our Sages said, "Just as the kohen gadol is forbidden from becoming tameh through a dead body by two prohibitions — 'He shall not come' and 'He shall not become tameh' — so too the regular kohen. Since he is prohibited from becoming tameh,⁷ he also has the prohibition, 'He shall not come.' " This prohibition, however, is not counted separately, for the reason given in the Second Introductory Principle.⁸

But we have counted these [of the kohen gadol] as two separate mitzvos because there are two separate statements: "He shall not come" and "He shall not become tameh." And the prohibition "he shall not come" is independent of "he shall not become tameh," as our Sages, guardians of the Oral Tradition, said, "He is punished for transgressing, 'He shall not come,' and he is punished for transgressing, 'He shall not become tameh.' "

FOOTNOTES

1. Tumah can be conveyed through touching the dead body [maga] or by carrying it, even if it is not touched [masa]. There is a third way, ohel, which is transmitted when the person is under the same roof (literally, "tent") as the dead body. This third type of tumah is counted by the Rambam as a separate prohibition (N167), as he now explains.
2. Lev. 21: 11.

The High Priest must not defile himself for any relative

3. N167, regarding the tumah of ohel (see footnote above). As listed in Mishneh Torah (and therefore listed in the Moreh Shiur for Sefer HaMitzvos), this mitzvah comes after the present mitzvah, not before it as in Sefer HaMitzvos itself.
4. The full verse reads, "He shall not come into [a tent containing] any dead body; He shall not become tameh [even] for his father or mother." If the second phrase (N168) was merely explaining the first (N167), it would be as if the verse said, "He shall not come into [a tent containing] any dead body in order that he not become tameh for his father or mother." If read in this way, the verse would constitute one mitzvah instead of two.
5. Parshas Emor, op. cit.
6. This is one of the 13 methods of Torah extrapolation. When two laws or ideas contain the same word or phrase, other aspects of the laws or ideas are sometimes applied to each other. In this case, the phrase, "He shall not become tameh," is said both by the kohen gadol (Lev. 21: 11) and the regular kohen (ibid., 21: 1) and the two are therefore compared.
7. N166. See footnote there.
8. A mitzvah which is derived by means of one of the 13 methods of Torah extrapolation is not counted among the 613 mitzvos.

The High Priest must marry a virgin maiden

A High Priest's Wife
Positive Commandment 38

The 38th mitzvah is that the Kohen gadol is commanded to marry a young¹ virgin.

The source of this commandment is G-d's statement,² "he must marry a virgin."

In explanation of this, our Sages said,³ "Rabbi Akiva would declare a child illegitimate even if a positive commandment was violated." They explained this statement that, for example, "a Kohen gadol had relations with a non-virgin, who is forbidden to him by virtue of a positive commandment." [It is termed a positive commandment rather than a prohibition] because of our principle, "a prohibition which is derived from a positive commandment is considered a positive commandment." It is clear from this discussion that this is considered a positive commandment [and therefore included among the 613].

The Sages also said, "he is commanded regarding a virgin."

The details of this mitzvah are explained in the sixth chapter of Yevamos and in passages in Kesubos and Kiddushin

FOOTNOTES

1. He must marry her within 6 months after she reaches puberty. See Hilchos Issurei Biyah, 17: 13.
2. Lev. 21: 13.
3. Kesubos 30a

The High Priest must not marry a widow

The High Priest Marrying a Widow
Negative Commandment 161

The 161st prohibition is that the Kohen gadol — and only he¹ — is forbidden from marrying a widow.

The source of this commandment is G-d's statement,² "He must not marry a widow, a divorcee, a chalalah or a zonah."

The Torah repeats the prohibition regarding the divorcee, chalalah and zonah for a Kohen gadol [even though he, as a Kohen, is already prohibited by virtue of the previous prohibitions] to cover the case described in tractate Kiddushin. That is, if the same woman was a widow, divorcee, zonah and chalalah — a Kohen gadol who had relations with her would receive four sets of lashes, and a regular Kohen who had relations with her would receive three sets. The statement there is, "a widow, a divorcee, a chalalah or a zonah" — if these [disqualifications] happened in order, he is punished for each separately." They thereby explain that this refers to one woman [with all four disqualifications].

When the Sages said, "in order," they meant that these disqualifications occurred [to her] in the order given in the verse, i.e. first she was widowed; then [she remarried and was subsequently] divorced; then became a chalalah³; and then a zonah.⁴

The reason we are forced to say this [i.e. that the four disqualifications happened in this order], because we wish to find a case where he receives four sets of lashes for one woman in one act of intercourse. There is, however, a principle that a single act can not entail more than one prohibition, unless it is an issur mosif,⁵ an issur kollel,⁶ or an issur bas achas,⁷ as we explained in our commentary on tractate K'risus.⁸ If the [four disqualifications] occur in this order, each will be an issur mosif, as we explained there.⁹

If, however, [the prohibitions were associated with] different women — i.e. he had relations with [four different women,] one widow, one chalalah, one zonah, and one divorcee — it is obvious that he would receive lashes for each separate case.¹⁰

However, someone might ask the following question: "since we have a principle that one does not receive [more than one set of] lashes for a 'collective prohibition,'¹¹ why should he receive lashes for each one [of the four]? They are all included in one statement!?"

You should know that because of this question, the Torah repeats the prohibition regarding a divorcee, zonah, and chalalah when mentioning the Kohen gadol. This teaches us that regarding them, he is just like a regular Kohen, who receives lashes for each prohibition individually.

[And how do we know this itself — that they count separately for the regular Kohen? The proof is as follows:] the regular Kohen receives lashes for each separately because since one of them was singled out, we learn that all count separately. It is [singled out in] the statement,¹² "[they shall not marry a woman who is a zonah or a chalalah;] they shall not marry a woman who has been divorced from her husband." Since the divorcee was singled out,¹³ and he is lashed separately for this, [we derive that] so too he is lashed separately for the zonah and separately for the chalalah.

The High Priest must not marry a widow

This is the meaning of the statement of our Sages in tractate Kiddushin,¹⁴ "just as the divorcee is singled out from the chalalah and zonah for a regular Kohen, so too are they separated for the Kohen gadol." There it is also explained that if they were different women, he receives lashes for each one separately, whether or not they were in this order.

We have therefore explained that each of these counts as a separate mitzvah, and therefore one receives lashes for each one separately.

It is also explained there that the regular Kohen never receives lashes unless he marries her and has relations with her, as they said, "if he had relations,¹⁵ he receives lashes, if he did not have relations,¹⁶ he does not receive lashes. [How do we know this?] One statement explains the other: ¹⁷ Why does it say, 'he must not marry'? In order that, 'he must not profane.' "¹⁸

These four mitzvos are fully explained in tractates Yevamos and Kiddushin.

FOOTNOTES

1. As opposed to a regular Kohen.
2. Lev. 21: 14.
3. Through marrying a Kohen, who was forbidden to her since she was divorced.
4. Through having relations with a non-Jew, for example, or incestual relations. A Kohen gadol who thereafter had relations with this woman would receive four sets of lashes.
5. An "extended prohibition," i.e. more people are affected by the second prohibition. For example, as a widow, only a Kohen gadol could not marry her, whereas a regular Kohen could. When she later remarries and divorces, she becomes prohibited to a regular Kohen as well. Therefore, the Kohen gadol who marries her gets two prohibitions.
6. An "inclusive prohibition," i.e. more objects are affected by the second prohibition. For example, one who eats non-kosher food on Yom Kippur would be guilty of two prohibitions. This is because the first prohibition covers only non-kosher food. The second, Yom Kippur, is more inclusive, covering kosher food as well.
7. A "simultaneous prohibition," i.e. that both prohibitions came into existence at the same time. For example, someone tore a limb from an animal, rendering the animal treifa in the process. The meat became eiver min hachai (N182) and treifa (N181) simultaneously, and the person who eats it is therefore guilty of two prohibitions.
8. Ch. 3, Mishneh 4.
9. When she was a widow, she was prohibited only to a Kohen gadol. Once she is divorced, she is also prohibited to a regular Kohen, but is still allowed to eat terumah. When she becomes a chalalah, she may no longer eat terumah. When she becomes a zonah, she would become prohibited even to her non-kohen husband, since a married woman who has relations with another man becomes prohibited to her husband. Therefore, each of the four prohibitions adds to the previous one. If, on the other hand, she was first divorced and then widowed, nothing would be added and the Kohen would receive only one set of lashes.
10. I.e. the Gemara doesn't give the only case where he is punished four times, only the case which isn't obvious.
11. One statement that includes several related prohibitions. For example, the prohibition (Lev. 2: 11), "you may not burn any leaven or honey as a fire-offering to G-d," counts as only one prohibition, rather than one for offering leaven and another for offering honey. So too, one might ask, all the prohibitions here should be counted as part of one prohibition, since they are part of one statement.
12. Lev. 21: 7.
13. It does say, for example, "they shall not marry a woman who is a zonah or a chalalah, or a divorcee."
14. 77b.
15. After marriage.
16. But just married her.
17. Rather than creating a totally separate prohibition, subjecting him to lashes even if there were no relations.
18. The Gemara explains that the word "profane" refers to him having relations with her. Lev. 21, verse 14 states, "he must not marry a widow, a divorcee, etc." and verse 15 states, "he will then not profane his children." Since the verses are connected, we see that the prohibition of marriage is bound to the problem of profaned children (i.e. chalalim). Therefore, marriage alone without relations is not enough to transgress the violation. This, however, applies only to a regular Kohen, not the Kohen gadol. See N162 below.

The High Priest must not have relations with a widow even outside of marriage

Relations between a High Priest and a Widow
Negative Commandment 162

The 162nd prohibition is that the Kohen gadol is forbidden from having relations with a widow, even without marriage.

The source of this commandment is G-d's statement,¹ "he will then not profane his children."

The explanation of this is that a regular Kohen is prohibited from marrying [a divorcee, chalalah, or zonah], as it is written,² "they shall not marry," meaning kiddushin.³ Nevertheless, he does not receive lashes unless he has relations with her, as explained above.⁴ If, however, he had relations with her without marriage — although it is prohibited and he invalidates her [i.e. makes her a chalalah] — he does not receive lashes, since it is not explicitly mentioned.

Regarding a Kohen gadol, though, there are two distinct prohibitions: one being "he must not marry," i.e. the prohibition of marriage; and the second, "he will then not profane his children," i.e. having relations even without marriage.

Tractate Kiddushin says,⁵ "Rava agrees regarding a Kohen gadol and a widow — that if he has relations without marrying her, he receives lashes. [The reason is that] the verse says, 'he will then not profane his children,' but he did."

It also says there, "a Kohen gadol [who marries and has relations] with a widow receives two sets of lashes: one for 'he must not marry,' and one for, 'he will then not profane his children.' "

This prohibition applies exclusively to [relations with] a widow,⁶ because she is the only one prohibited to the Kohen gadol and permitted to a regular Kohen. Therefore, with this act of relations she first became a chalalah and prohibited to a regular Kohen.⁷

Regarding [a Kohen gadol with] a divorcee, zonah, or chalalah, however, the law is just like that of a regular Kohen [and he does not receive lashes for having relations if there was no marriage]. This is because they were all invalid for a regular Kohen to begin with, and

The High Priest must not have relations with a widow even outside of marriage

were only repeated regarding a Kohen gadol for the reason mentioned above.⁸

FOOTNOTES

1. Lev. 21: 15.
2. Ibid. 21: 7.
3. See note to P.
4. N161.
5. 78a.
6. Although the children become chalalim not only when a Kohen gadol has relations with a widow, but also when he (or a regular Kohen) has relations with a divorcee, etc. It would therefore seem that the verse, "he will then not profane his children," hence this prohibition, should not apply only to a widow.
- 7.
8. [8]. In N161

A Kohen with a physical blemish must not serve

A Blemished Priest Serving in the Holy Temple
Negative Commandment 70

The 70th prohibition is that a kohen who has a blemish is forbidden from performing the Temple service.

The source of this prohibition is G-d's statement,¹ "[Speak to Aaron as follows: 'Anyone among your descendants] who has a blemish may not approach.' " This means that he "may not approach" in order to perform the Temple service. Should he perform the service while he has a blemish, he is punished by lashes. This is explicitly stated by the Sifra: "One with a blemish [who serves in the Temple] has violated a Biblical prohibition, but is not punished by death.

FOOTNOTES

1. Lev. 21: 17.

A Kohen with a temporary blemish must not serve

A Priest with a Temporary Blemish Serving in the Holy Temple
Negative Commandment 71

The 71st prohibition is that a kohen who has a temporary blemish is forbidden from performing the Temple service as long as he still has it.

The source of this prohibition is G-d's statement¹ (exalted be He), "Anyone who has a blemish may not offer a sacrifice."

The Sifra says, "The phrase,² 'one who has a blemish may not approach,' only refers to one who has a permanent blemish. What is the source that one with a temporary blemish [may not perform the Temple service]? From the verse, 'Anyone who has a blemish may not offer a sacrifice.' " One who transgresses and performs the Temple service while he has a temporary blemish is also punished by lashes.

The regulations regarding temporary and permanent blemishes of a person are explained in the seventh chapter of tractate Bechoros.³

FOOTNOTES

1. Ibid., 21: 18.
2. Ibid., 21: 17.
3. 43a ff.

A Kohen with a physical blemish must not enter the sanctuary or approach the altar

A Blemished Priest Entering the Holy Temple
Negative Commandment 69

The 69th prohibition is that a kohen who has a blemish is forbidden from entering the entire area of the heichal, i.e. the altar, between the ulam¹ and the altar, the ulam, and the heichal itself.

The source of this prohibition is G-d's statement² (exalted be He), "But he may not come to the paroches and he may not approach the altar [if he has a blemish]."

In the beginning of Seder Taharos³ it is explained that one who has a blemish or overgrown hair may not enter the area of the heichal beginning with the area between the ulam and the altar. It is also explained in the Sifra that either of these two phrases — "he may not come to the paroches" and "he may not approach the altar" — by themselves would be insufficient. Both are necessary to completely define the extent of this one law⁴ by defining the exact area where they are forbidden to enter.

One who intentionally went pass the altar, even if not to perform the Temple service, is punished by lashes

FOOTNOTES

1. The Temple's main structure was known as the heichal. The entrance hall to this structure was known as the ulam, followed by the kodesh and the kodesh hakodoshim.
2. Lev. 21: 23.
3. Keilim, Ch. 1.
4. Therefore, they count only as one mitzvah, not two.

Impure Kohanim must not do service in the temple

A Ritually Impure Priest Serving in the Holy Temple
Negative Commandment 75

Impure Kohanim must not do service in the temple

The 75th prohibition is that a kohen who is tameh is forbidden from participating in the Temple service while in a state of tumah.

The source of this prohibition is G-d's statement to the kohanim,¹ "Be careful regarding the sacred offerings of the Israelites, and do not desecrate My holy Name."

In the ninth chapter of Sanhedrin² our Sages explained, "What is the source for the law that one who serves in the Temple while tameh is punishable by death? It is written, 'Tell Aaron and his sons, "Be careful regarding the sacred offerings of the Israelites, and do not desecrate (v'lo y'chal'lu)," and elsewhere it is written,³ 'Because they have desecrated (y'chal'luhu) they shall die for it.'" I.e. just as the punishment for that desecration is misah biy'dei shamayim, so too in this prohibition, "do not desecrate My holy Name" — if one did desecrate by performing the service while in a state of tumah he is punishable by misah biy'dei shamayim

FOOTNOTES

1. Lev. 22: 2.
2. 83b.
3. Lev. 22: 9. This verse speaks of a kohen who ate terumah while he was tameh.

An impure Kohen must not eat Trumah

A Ritually Impure Priest Eating of the Priestly Tithe
Negative Commandment 136

The 136th prohibition is that a Kohen who is tameh (ritually impure) is forbidden from eating terumah.

The source of this prohibition is G-d's statement,¹ "Any descendant of Aharon who has a leprous mark or a discharge may not eat any sacred offering until he has purified himself."

In tractate Makkos,² our Sages say, "What is the source for the prohibition of [a Kohen who is tameh] eating terumah? From the verse, 'Any descendant...' The only thing equal to all of Aharon's descendants is terumah."

The meaning of this phrase "equal to all of Aharon's descendants": is that the verse refers to something all his descendants — male and female — are allowed to eat.³

This prohibition is repeated in the verse,⁴ "They [i.e. the Kohanim] shall keep My charge [and not profane the sacred offering]."

One who transgresses this prohibition is punished by misah bidei shamayim.

In the 9th chapter of tractate Sanhedrin,⁵ our Sages enumerate those who receive misa bidei shamayim, and include among them the Kohen who eats terumah t'hora (which is ritually pure) when he is tameh. They prove this from the verse "They [i.e. the Kohanim] shall keep My charge [and not profane the sacred offering], which is a sin that can cause them to die."

FOOTNOTES

1. Lev. 25: 10.
2. 14b.
3. This must mean terumah, because only males may eat from the sacrifices.
4. Lev. 22: 9.
5. 83a.

A non-Kohen must not eat Trumah

A Non-Priest Eating the Priestly Tithe
Negative Commandment 133

The 133rd prohibition is that any non-Kohen is forbidden from eating any kind of terumah.

The source of this prohibition is G-d's statement,¹ "No non-Kohen may eat kodesh (holy things)." This instance of kodesh refers to terumah, as well as bikkurim, which is also called terumah, as we shall later explain.² This was my intention in writing "any kind of terumah." This categorization also applies to the case of intentional me'ilah (unauthorized use of sanctified objects).

One who intentionally ate terumah receives misah bidei shamayim,³ but does not have to pay the additional fifth of the value⁴ [as he would should he have eaten it unintentionally],⁵ as explained in the 6th and 7th chapters of tractate Terumah.

In the 9th chapter of tractate Sanhedrin,⁶ our Sages enumerate those who receive misa bidei shamayim, and include among them the non-Kohen who eats terumah. They prove this from the verse⁷ [which instructs the Kohanim to be careful with the terumah,] "because profaning it is a sin which could cause them to die." The verse, "No non-Kohen may eat kodesh (holy things)," immediately follows this verse [implying that the punishment applies in that case as well].

In the 2nd chapter of tractate Bikkurim, our Sages say, "Terumah and bikkurim are forbidden for non-Kohanim, and the punishment [for transgressing this law] is [a heavenly] death penalty] and repaying an extra fifth."

Rav — who [although he was an Amora,] has the status of a Tanna, and therefore the right to disagree with Mishnayos — disagrees with all those Mishnayos and says that a non-Kohen who eats terumah is punished by lashes.

We explained in our commentary on the Mishneh that in any disagreement which deals only with theory but is not of practical importance, the halachah is not decided, and the Gemara doesn't say, "the halachah is like him." Therefore, the Gemara does not say that "the halachah is in accordance with Rav," or [the halachah is] in accordance with the Mishneh" — because according to everyone, he receives lashes. This is because anyone who receives misa bidei shamayim for a transgression, also receives lashes, as explained in our Introduction to this work.⁸

A non-Kohen must not eat Trumah

So too, without a doubt, one who intentionally uses sanctified objects without permission receives lashes. The source of this is the law⁹ regarding the vow of a boy shortly before bar mitzvah — "If he sanctifies it, and others eat it, both Rabbi Yochanan and Rabbi Shimon ben Lakish agree that they receive lashes."

FOOTNOTES

1. Lev. 22: 10.
2. N148.
3. One receives a heavenly death penalty before reaching the age of 60. See Likkutei Sichos, Vol. 5, p.134, note 21.
4. One-fifth of the total, i.e. one-fourth of the primary amount.
5. Hilchos Terumos, 6: 6.
6. 83a.
7. Lev. 22: 9.
8. Beg. of 14th Principle.
9. Niddah 46b

A hired worker or a Jewish bondsman of a Kohen must not eat Truma

A Priest's Servants Consuming of the Priestly Tithe
Negative Commandment 134

The 134th prohibition is that even one who resides¹ with a Kohen or works for him is forbidden from eating terumah.

The source of this prohibition is G-d's statement,² "Even if a person resides with a Kohen or is hired by him, that person may not eat kodesh."

Should he eat [terumah], he is judged like any other Jew.³

FOOTNOTES

1. See Hilchos Terumos 6: 5.
2. Lev. 22: 10.
3. See N133 above.

An uncircumcised Kohen must not eat Trumah

An Uncircumcised Individual Eating of the Priestly Tithe
Negative Commandment 135

The 135th prohibition is that an uncircumcised [Kohen] is forbidden from eating terumah. He is also forbidden from eating any other sanctified foods.

This prohibition is not explicitly stated, but learned through a gezera shava (the principle that, when handed down by tradition, two laws can be compared because they share an identical word). In passing this law down, our Sages explained that it counts as a Biblical commandment rather than of Rabbinic origin.¹

In the words of tractate Yevamos: 2 "What is the source for the law that an uncircumcised [Kohen] may not eat terumah? Since the words toshav v'sachir are written both by the Pesach offering and by terumah, we can compare them — just as by the Pesach sacrifice, the uncircumcised man is prohibited just like the toshav v'sachir, so too regarding terumah, the uncircumcised man is prohibited just like the toshav v'sachir." This applies [not only to terumah, but] to other sanctified things.

The above passage is repeated in Sifra.³

There [in the Sifra,] Rabbi Akiva explains that the phrase, "Any man" comes to include one who is uncircumcised.

In Yevamos⁴ it is explained that a mashuch [i.e. one whose remaining foreskin was pulled down after circumcision, making it appear as if he was not circumcised] is allowed to eat terumah by Biblical law. He is forbidden only by Rabbinic law because he has the appearance of one who is uncircumcised.

It has therefore been explained that it is a Biblical prohibition for an uncircumcised man to eat terumah, and it is the mashuch who is forbidden by Rabbinic law. You should understand this.

It is also explained there that a mashuch must be circumcised [a second time] by Rabbinic law.⁵

FOOTNOTES

1. In the 2nd Principle, the Rambam explained that a law learned through a gezera shava does not count among the 613 — unless the Sages say explicitly that it does (as is the case here).
2. 70a.
3. Lev. 22: 10.
4. 72a.
5. Evidently, the Rambam brings this as a further proof that this is a Biblical commandment. We see from this passage that the reason a mashuch is forbidden from eating terumah is only Rabbinic is because he is considered uncircumcised only by Rabbinic law. Therefore, one who is uncircumcised by Biblical law is forbidden by Biblical law

A chalalah must not eat Trumah

A "Profaned" Woman Eating Holy Foods
Negative Commandment 137

A chalalah must not eat Trumah

The 137th prohibition is that a chalalah¹ is forbidden from eating those sacred portions she would otherwise be allowed to eat [by virtue of being in the family of a Kohen] — i.e. terumah, the brisket, and the leg [of peace offerings].

The source of this prohibition is G-d's statement,² "When a Kohen's daughter marries a non-Kohen, she may no longer eat the holy terumah."

Our Sages say tractate Yevamos,³ "The verse 'When a Kohen's daughter marries a non-Kohen' indicates that once she has had relations with someone forbidden to her, she becomes forbidden [to eat terumah]."

They interpret the phrase, "she may no longer eat the holy terumah" (terumas hakodashim) as referring to "that which is separated from the sacrifices" — i.e. the brisket, and the leg [of peace offerings].

The passage there states, "The verse could have said 'She may no longer eat kodashim.' Why does it say terumas hakodashim? To teach us two things." The meaning of this statement: the verse teaches [first of all] that once she has had relations with someone forbidden to her, she becomes forbidden to eat terumah; and [secondly] that if she married a non-Kohen and then he died, she can resume eating terumah but not the brisket and the leg.

Therefore this prohibition includes two parts: one that a chalalah may not eat holy offerings; and two, that a Kohen's daughter who married a non-Kohen may not eat the brisket and the leg even if her husband dies or divorces her.

However, the prohibition of eating terumah while she is still married to him is not derived from this verse; but the guardians of the Oral Tradition have learned it from the verse,⁴ "No non-Kohen may eat kodesh (holy things)." As long as she is married to a non-Kohen she is considered the same as he is, and is therefore the word zar (non-Kohen) refers to her as well. You should keep this in mind, and also that she also receives lashes for violating this prohibition.

FOOTNOTES

1. Literally, "a profaned woman." See N159.

This term refers to a woman whose status has been affected by one of the priestly marriage prohibitions. If a kohen marries a divorced woman, for example (which violates N360), both the woman and her daughter get the status of a chalalah.

2. Lev. 22: 12.

3. 68a.

4. Lev. 22: 10.

Not to eat untithed fruits

Untithed Produce

Negative Commandment 153

The 153rd prohibition is that we are forbidden from eating tevel, i.e. produce from which the terumos¹ and ma'asros have not yet been separated.

The source of this prohibition is G-d's statement² (exalted be He), "And they shall not desecrate the holy things of the children of Israel that they will separate to G-d."

One who transgresses this prohibition by eating tevel is punished by a heavenly death penalty. This is alluded to from [the similarity between] this verse, "And they shall not desecrate the holy things," and the verse regarding terumos,³ "And the holy things of the children of Israel they shall not desecrate and [thereby] not die." From the identical expression, "they shall not desecrate," we can derive [the punishment for tevel] from terumah, which is a transgression punishable by death, as we have explained.⁴

The quote from tractate Sanhedrin⁵ is, "What is the source that teaches us that the punishment for eating tevel is death? From the verse, 'And they shall not desecrate the holy things of the children of Israel that they will separate to G-d.' This verse speaks about something that 'they will separate' in the future [i.e. tevel].⁶ And you derive [the punishment for violating] 'they will not desecrate' [regarding tevel] from 'they will not desecrate' written regarding terumah."

Their intention in saying, "in the future," is to say that it is as if the verse reads, "And they shall not desecrate the holy things that they will separate to G-d in the future." This is the meaning of G-d's statement (exalted be He), "that they will separate," in future tense, followed by⁷ the verse, "and they shall bear the guilt of their sin of eating their holy things."

Our Sages said in tractate Makkos,⁸ "You might think that the only time a person is punished for eating tevel is when nothing at all has been separated. How do we know [that the prohibition applies] when terumah gedolah has been separated, but not terumas ma'aser; when ma'aser rishon has been separated, but not ma'aser sheini, or even⁹ ma'aser oni? From the verse,¹⁰ 'You are not allowed to eat in your gates [the ma'aser of your grain, wine or oil].' And later¹¹ it says, '[When you finish taking all the ma'aser from your grain in the third year...] and they will eat in your gates and be satisfied.' Just as later on it refers [even¹²] to ma'aser oni,¹³ so too here it refers to ma'aser oni — and the verse says, 'you are not allowed.'"

However, these prohibitions only are punishable by lashes; the heavenly death penalty is only [when the tevel still contains] terumah gedolah or terumas ma'aser, since one who eats ma'aser rishon before the terumas ma'aser has been separated is punishable by death, in G-d's statement¹⁴ (exalted be He) to the Levites, when He commanded them to separate a tithe from their tithe,¹⁵ "And the holy things of the children of Israel you shall not desecrate and [thereby] not die." This is the prohibition not to eat ma'aser rishon when it is still tevel. Therefore, one is punishable by death [for eating it], as explained in tractate Demai.

The summary of all the above: one who eats tevel before the terumah gedolah and terumas ma'aser have been separated is punishable by death, based on the verse, "And they shall not desecrate the holy things of the children of Israel," as we have explained in this mitzvah. One who eats tevel after the terumos have been separated, but before [all] the ma'asros have been separated is punishable by lashes, based on the verse, "You are not allowed to eat in your gates the ma'aser of your grain." You should remember this and not err in it.

Not to eat untithed fruits

The details regarding tevel are explained in many passage of tractate Demai and Terumos, and tractate Ma'asros

FOOTNOTES

1. Food that grows in Israel may not be eaten until the agricultural gifts have been separated. Terumah is given to the kohen; ma'aser is given to the Levite; the Levite himself must take part of the ma'aser as terumas ma'aser and give it to the kohen. Then, depending on which year of the seven year cycle it is, either ma'aser sheini or ma'aser oni is separated. Terumos refers to terumah and terumas ma'aser ; ma'asros refers to ma'aser , ma'aser sheini and ma'aser oni
2. Lev. 22: 15.
3. Num. 18: 32.
4. N133, which is written earlier in the order of the original Sefer HaMitzvos.
5. 83a.
6. The Talmud first proves which type of "holy things" are referred to in the verse. Since the future tense is used ("they will separate"), it must refer to tevel, since the relevant portions have not yet been separated.
7. Lev. 22: 16.
8. 16b.
9. Ma'aser oni is the least strict of all the agricultural gifts mentioned, since there are no restrictions on who may eat it and where it may be eaten.
10. Deut. 12: 17.
11. Ibid. 26: 12.
12. We therefore can derive that if even ma'aser oni, which is the least strict, is prohibited, certainly the stricter ones are prohibited.
13. The verse refers to ma'aser oni, since it is the only agricultural gift unique to the third year.
14. Num. 18: 32.
15. The Levites receive one-tenth of the produce. They must separate one-tenth of that and give it to the kohen as terumas ma'aser.

Not to dedicate a blemished animal for the altar

Designating a Blemished Animal for a Sacrifice
Negative Commandment 91

And the 91st prohibition is that we are forbidden from designating a blemished animal as a sacrifice for the altar.

And the source of this prohibition is G-d's statement¹ (exalted be He), "Do not offer any blemished animal."

The Sifra says, "The verse, 'Do not offer any blemished animal' means that you may not designate it."

FOOTNOTES

1. Lev. 22: 20.

To offer only unblemished animals

Unblemished Sacrifices
Positive Commandment 61

And the 61st mitzvah is that we are commanded that every sacrifice that we bring must be complete, i.e. clean of any blemish as defined by Scripture and the Oral Tradition.¹

The source of this commandment is G-d's statement² (exalted be He), "It must be unblemished in order to be acceptable."

The Sifra says, "The verse, 'It must be unblemished in order to be acceptable,' constitutes a positive commandment." From the verse,³ "These [sacrifices] and their libations must be without blemish for you [to present them]," our Sages derived that the wine used for libations, their oil, and their flour must be the finest and free of any imperfection.⁴

The details of this mitzvah are explained in the eighth chapter of Menachos.⁵

FOOTNOTES

1. Scripture mentions 12 blemishes that invalidate an animal for a sacrifice, and the Sages enumerate a total of 73. See chapters 6 and 7 of Bechoros, Hilchos Bi'as HaMikdash, chapter 7, Hilchos Issurei HaMizbe'ach, chapter 2.
2. Lev. 22: 21.
3. Num. 28: 31.
4. E.g. wine which has been affected by smoke or flour which has become wormy. See Hilchos Issurei HaMizbe'ach Ch. 6.
5. 87a. In our versions, this is chapter 9.

Not to inflict wounds upon dedicated animals

Causing a Blemish in an Animal that was Designated for Sacrifice
Negative Commandment 97

And the 97th prohibition is that we are forbidden from causing a blemish in a sanctified animal. This is known as being matil mum bakodshim, and the punishment for doing so is lashes — upon condition that the Temple is standing and it therefore could be sacrificed, as explained in tractate Avodah Zorah.¹

The source of this prohibition is G-d's statement,² "It shall not have any blemish in it."

The Sifra says, "The verse, 'It shall not have any blemish in it,' means that one may not place a blemish in it."

FOOTNOTES

1. 13b.

Not to inflict wounds upon dedicated animals

2. Lev. 22: 21.

Not to sprinkle its blood (blemished animal)

Sprinkling the Blood of a Blemished Animal on the Altar
Negative Commandment 93

And the 93rd prohibition is that we are forbidden from sprinkling the blood of a blemished animal on the altar.

The source of this prohibition is G-d's additional statement¹ regarding blemished animals, "Do not offer them to G-d."

The Oral Tradition explains that this prohibition forbids sprinkling the blood of blemished animals. This is the first opinion quoted [in the Talmudic passage], and is the final conclusion. R. Yossi the son of R. Yehudah, however, says that it prohibits receiving the blood [in a pan immediately after slaughter]. This corresponds to the statement of the Sifra, "The verse, 'Do not offer them to G-d' means that you may not receive the blood."

Our Sages said in tractate Temurah,² "According to the first opinion quoted, what is the meaning of the verse, 'Do not offer them to G-d'? [If he holds] it teaches that you may not sprinkle the blood — didn't he derive this from the phrase,³ 'on the altar'?"

The meaning of this objection is that the verse, "Do not place any of them on the altar as a burnt-offering to G-d," implies that anything that is placed on the altar may not come from [blemished animals].⁴

The answer is given, "It is normal for Scripture to speak in this way."

This means that the prohibition, "Do not place any of them on the altar as a burnt-offering" comes only to prohibit burning the fats. Nothing additional can be derived from the phrase, "on the altar" because the verse would not make sense without them. How else could it have been written? To write, "Do not place any of them as a burnt-offering" [leaving out "on the altar"] would leave the statement incomplete!

From this discussion it is clear that the verse, "Do not offer them

FOOTNOTES

1. Ibid., 22: 24. All three verses (Lev. 22: 20,22,24) all use the same phrase "Do not offer" (lo takrivu).

2. 7a. The following discussion from tractate Temurah demonstrates that the prohibition involves sprinkling the blood, not receiving the blood.

After an animal is designated as a sacrifice, it is slaughtered, its blood is received in a vessel and then sprinkled on the altar. In addition, certain fats (cheilev) are burned on top of the altar.

If the animal was blemished, there are separate prohibitions for the designation (N91), slaughter (N92), and burning (N94). The question here is what does our verse (Lev. 22: 24) come to prohibit, receiving the blood or sprinkling the blood.

The Talmud first tries to say that the verse must refer to both, because if it only meant the fats, it could have omitted the words, "on the altar." This phrase, the Talmud suggests, must come to include something that is placed "on the altar" but not burnt, i.e. the blood. And if this verse prohibits sprinkling blood, then our verse, "Do not offer them to G-d" is extra — and can therefore serve as a source to prohibit receiving the blood.

The Talmud concludes that the phrase "on the altar" is not extra, and therefore sprinkling the blood must be learned from our verse, "Do not offer them to G-d." Since it needs a separate verse, sprinkling the blood must be counted as a separate mitzvah.

3. Lev. 22: 22. See N94.

4. Without the words, "on the altar," the verse clearly prohibits burning parts of the offering. The attempt here is to portray these words "on the altar" as teaching us something additional, i.e. that the blood may not be sprinkled, since it is also placed "on the altar."

Not to slaughter it (blemished animal)

Slaughtering a Blemished Animal for a Sacrifice
Negative Commandment 92

And the 92nd prohibition is that we are forbidden from slaughtering a blemished animal as a sacrifice.

The source of this prohibition is G-d's statement¹ (exalted be He), regarding blemished animals, "Do not offer them to G-d."

The Sifra says, "The verse, 'Do not offer them to G-d' means that you may not slaughter them."

FOOTNOTES

1. Ibid., 22: 22

Not to burn fat from a blemished animal

Burning the Fats of a Blemished Animal on the Altar
Negative Commandment 94

And the 94th prohibition is that we are forbidden from burning the fats of a blemished animal [on the altar].

The source of this prohibition is G-d's statement¹ (exalted be He), "Do not place any of them on the altar as a burnt-offering." The Sifra says, "The verse, 'Do not place any of them as a burnt-offering,' refers to the fats. The phrase, 'Do not place,' implies [that a prohibition exists only if one burns] all of them. How do I know [that it is prohibited to burn] even some of them? This is derived from the phrase, 'any of them' — i.e. even some of them." It is therefore clear that one who sacrifices a blemished animal transgresses four prohibitions [N91-

Not to burn fat from a blemished animal

94].

But this is true only if we count burning the fats as a single prohibition. However, if we would count burning "all" of the fats and "some" of the fats as two prohibitions, as this Sage does here, you would have a total of five prohibitions. This is because he considers "some" of the fats to be one thing, and "all" of them to be something else, as he said, "even any of them."

This is so even though it [burning the fats] is essentially one prohibition, because this Sage holds that one is lashed for [each element of] a lav she'b'klalus [inclusive prohibition].² Therefore the Sifra says, "One who offers a blemished animal on the altar transgresses five prohibitions: designating, slaughtering, sprinkling the blood, burning the fats, and burning a portion of the fats."

The Gemara says in Temurah,³ "In a case of one who brought the limbs of a blemished animal to the altar — Abaye says he is lashed separately for burning 'all' and for burning 'some.' Rava says, we do not give [more than one set of] lashes for a lav she'b'klalus." The Gemara then presents a contradiction: "But it says, 'One who offers a blemished animal on the altar transgresses five prohibitions,' which shows that we do give [more than one set of] lashes for a lav she'b'klalus! This disproves Rava!"⁴

This discussion shows that [the Sifra] counts them as five prohibitions because of the opinion that we give [more than one set of] lashes for a lav she'b'klalus, and therefore the prohibitions of burning "all" and "some" are counted separately. As is well known, this is Abaye's opinion in all cases, as we explained in the Ninth Principle that preceded this work. But according to the Rava, who holds that we do not give [more than one set of] lashes for a lav she'b'klalus, one would receive only one set of lashes for burning the fats, as we explained.

We have already explained that the final law is that we do not give [more than one set of] lashes for a lav she'b'klalus, as explained in tractate Sanhedrin⁵ and as we demonstrated in the Ninth Principle. Therefore, there are only four prohibitions, as indicated by Scripture, and one who designates and offers a blemished animal receives four sets of lashes for these four prohibitions, as we explained.

All these prohibitions refer to animals which are permanently blemished, as the verse⁶ enumerates, [an animal with] "an overgrown⁷ limb or unsplit hoof⁸ ... or genitals which are crushed, mashed,⁹ detached or severed¹⁰..." — which are all permanent blemishes.¹¹

All animal blemishes, both permanent and temporary, are explained in the sixth chapter of Bechoros. The laws regarding these four prohibitions dealing specifically with sacrificing a blemished animal are explained in various passages in tractates Zevachim and Temurah.

FOOTNOTES

1. Ibid.

2. As the Rambam explains below, and at length in the Ninth Introductory Principle, there is a disagreement in the Talmud regarding a lav she'b'klalus, an "inclusive prohibition," or a prohibition that has several elements. The Torah prohibits a Nazirite, for example, from eating grape skins and grape pits. If he eats both, how many sets of lashes does he receive? According to Abaye, he receives two sets, but according to Rava, only one set, because he rules that we do not give lashes separately for each element of a lav she'b'klalus. (In our versions of the Talmud, the positions of Abaye and Rava are reversed. See Kapach, 5731, note 66.)

In our case of burning "all" of the fats and "some" of the fats, Abaye would dictate two sets of lashes, and Rava one set. Therefore, the Rambam says, the Sifra counts five prohibitions in accordance with Abaye's view. However, since the law is like Rava, there are only four prohibitions.

3. 7b.

4. The Talmud answers this apparent contradiction, and, as the Rambam concludes below, the law is that there are four prohibitions.

5. 63a.

6. Lev. 22: 23-24.

7. See Hilchos Bi'as HaMikdash, 7: 9, and notes 58, 59 in Rambam L'Am, 5723, ibid.

8. See Bechoros 40a. See Hilchos Bi'as HaMikdash, ibid., where this blemish is apparently omitted, or perhaps explained in a different fashion.

9. Ibid. See note 48.

10. Ibid. See notes 49, 50, 52, 53.

11. In Hilchos Issurei HaMizbe'ach 1: 5, as well as in N95 below, the Rambam rules that these prohibitions apply to an animal with a temporary blemish as well. See Kapach 5731, note 70.

Not to castrate any male (including animals)

Castration

Negative Commandment 361

The 361st prohibition is that we are forbidden from damaging the reproductive organs of any male, including all species of animals, as well as humans.

The source of this commandment is G-d's statement¹ which follows mention of [animals whose reproductive organs were] crushed by hand or by instrument, pulled loose, or severed — "in your land you may not do this."

[Our Sages² gave] the explanation of this verse: "among you [i.e. by Jews] it may not be done."

One who transgresses this prohibition — i.e. who castrates one from any species — receives lashes.

In the chapter Shemonah Sheratzim,³ our Sages said, "What is the source for the prohibition of castrating a man? The verse, 'in your land you may not do this' — i.e. among you.⁴ Even the second one to damage a reproductive organ⁵ transgresses this prohibition, as Rabbi Chiya bar Abun said in the name of Rabbi Yochanan: 'everyone agrees that the second one to make [a meal offering] into chometz [also] transgresses, since it is written,⁶ "do not bake it chometz," and⁷ "do not make it chometz." The second one to damage a reproductive organ transgresses since it is written, "crushed by hand or by instrument..." If one transgresses for crushing by hand, it is obvious that one transgresses for crushing with an instrument! But this comes to include even one who crushes with an instrument after they were already crushed by hand — that he too transgresses.'"

Not to castrate any male (including animals)

The details of this mitzvah are explained in a number of passages in Shabbos and Yevamos.

FOOTNOTES

1. Lev. 22: 24.
2. Sifra, Emor, 7: 11.
3. Shabbos 110b.
4. Rather than literally, "in your land," i.e. of Israel. The prohibition actually applies outside Israel as well. See Hilchos Issurei Biyah, 16: 10.
5. Literally, "one who castrates after one who castrates."
6. Lev. 6: 10.
7. Lev. 2: 11.

Not to sacrifice blemished animals even if offered by non-Jews

Sacrificing Blemished Animals Presented by Non-Jew
Negative Commandment 96

And the 96th prohibition is that we are forbidden from offering blemished animals that are brought by non-Jews. We should not say, "since he is not Jewish, it may be offered even if blemished."¹

The source of this prohibition is G-d's statement² (exalted be He), "Do not offer any such animal as a sacrifice to your G-d, [even if it is] presented by a non-Jew."

One who transgresses and brings it as an offering is also punished by lashes.

FOOTNOTES

1. Non-Jews are allowed to bring sacrifices to G-d even outside the Temple, and they can even offer blemished animals. This prohibition teaches that if they bring the animal to the Temple, it must conform to the requirements of all Temple animals, and blemished animals are therefore invalid.
2. Lev. 22: 25

To offer only animals which are at least eight days old

Minimum Age for Animal Sacrifices
Positive Commandment 60

And the 60th mitzvah is that we are commanded that every animal we sacrifice must be no less than eight days old. This is known as being m'chusar z'man b'gufo (itself lacking time).¹

The source of this commandment is G-d's statement² (exalted be He), "It must remain with its mother for seven days; then, after the eighth day, it shall be acceptable as a sacrifice." This commandment is repeated in other words in the verse,³ "It shall be with its mother for seven days [; from the eighth day you may offer it to Me]."

This mitzvah covers all sacrifices, with all the various categories of individual and communal offerings.

The expression, "After the eighth day, it shall be acceptable," implies that beforehand it is not acceptable. This clearly indicates a prohibition against bringing the sacrifice before the proper time. But the prohibition is derived from a positive commandment (lav haba mik'lal aseh), and is therefore not punishable by lashes. Therefore, one who sacrifices an animal before the proper time does not receive lashes, as explained in the chapter Oso v'es b'no: 4 "Omit [from the list of prohibitions punishable by lashes] m'chusar zman which Scripture expresses as a positive commandment."

The details of this mitzvah are explained in Sifra⁵ and in the end of tractate Zevachim.⁶

FOOTNOTES

1. This is in contrast with something which is m'chusar z'man b'balav (its owners lacking time), i.e. invalid because the owner has not yet completed the waiting period required for purification.
2. Lev. 22: 27.
3. Ex. 22: 29.
4. Chullin 80b.
5. Parshas Emor.
6. 112b.

Not to slaughter an animal and its offspring on the same day

Slaughtering an Animal and its Offspring on the Same Day
Negative Commandment 101

The 101st prohibition is that we are forbidden from slaughtering an animal and her child on the same day. This applies both to sanctified and non-sanctified animals.

The source of this prohibition is G-d's statement,¹ "Do not slaughter an animal and her child on the same day."

One who transgressed this prohibition and slaughtered them is punished by lashes.

The details of this mitzvah are fully explained in the fifth chapter of tractate Chulin.

FOOTNOTES

1. Lev. 22: 28.

Not to profane His Name

Desecrating the Name of G-d
Negative Commandment 63

The 63rd prohibition is that we are forbidden from profaning G-d's Name. This corresponds to the commandment to sanctify G-d's Name, as we explained previously in Positive Commandment Nine.

The source of this commandment is G-d's statement (exalted be He),¹ "Do not profane My Holy Name."

This transgression has three categories: two which apply to everyone, and one which applies only to certain individuals.

The first general category [itself contains two parts: a)] when there is a decree [against Judaism], and one is pressed to transgress a commandment by someone who intends² to make him violate the commandment — whether it is from the less serious or more serious commandments — or [b)] even when there is no decree, and one is pressed to transgress the prohibitions of idolatry or gilui arayot³ or murder. One is required to give up one's life and allow oneself to be killed rather than transgress, as explained in the Ninth Positive Commandment. If a person transgressed the prohibition rather than allowing himself to be killed, he has profaned G-d's Name and has [thereby] transgressed this commandment. If he did so publicly, i.e. in the presence of ten Jews, he has profaned G-d's Name in public and transgressed G-d's commandment (exalted be He), "Do not profane My Holy Name," and his sin is very grievous.

He does not receive lashes, however, since he was forced, and the court may punish by lashes or execution only when the person transgressed intentionally, willingly, before witnesses, and after being warned. The Sifra says regarding a person who gives one⁴ of his children to [the idol] Molech, "The verse⁵ says, 'I will direct My anger against that person.' The word 'that,'⁶ comes to exclude one who acts unwillingly, unintentionally or mistakenly." This explains to you that one who serves idolatry because he was compelled to do so is not punished by karet, and certainly is not executed by the court. He does transgress, however, the prohibition of chillul Hashem, profaning G-d's Name.

The second general category is when a person does a prohibited act for which he has no desire or enjoyment, but his actions show disregard and disobedience. This person also profanes G-d's Name and is punished by lashes.⁷ The verse⁸ therefore says, "Do not swear falsely by My name; [if you do so], you will be profaning your G-d's name," because it gives no physical pleasure, and shows disregard for this commandment.

The category which applies to certain individuals is when a person who is known for his piety and righteousness does something which seems to the public to be a sin. Since such an act is improper for such a pious man, he has profaned G-d's Name, even though the act was permitted. As our Sages said,⁹ "What would be an example of profaning G-d's Name? [Rav said,] If someone like me would take meat from the butcher without paying immediately. Another Sage said, 'If someone like me would walk four amos without learning Torah or wearing tefillin.'"

This prohibition is repeated in the verse,¹⁰ "[Do] not profane your G-d's name; I am G-d."

The details of this mitzvah have been explained in Pesachim¹¹ and in the end of Yoma.¹²

FOOTNOTES

1. Lev. 22: 32.
2. This would not apply if violating the commandment is not the intention, such as if a burglar would demand that one drive him to safety on Shabbat. His demand that Shabbat be violated is incidental to his real intention.
3. A sexual prohibition which is punishable by karet, such as adultery or one of the incestual prohibitions.
4. Or more. See Hilchos Yesodei HaTorah 6: 4.
5. Lev. 20: 5.
6. Hahu, "against that person," rather than saying more simply, "against him."
7. See Kapach, 5731, footnotes 37,90.
8. Lev. 19: 12.
9. Yoma 86a.
10. Lev. 18: 21.
11. 25b.
12. 82a,86a.

To sanctify His Name

Belief in G-d
Positive Commandment 1

The first mitzvah is that we are commanded to acquire knowledge¹ of the nature of G-d's existence, i.e. to understand that He is the Original cause and Source of existence Who brings all creations into being.

The source of this commandment is G-d's statement² (exalted be He), "I am G-d your Lord."

[We see that this commandment is included in the total of 613 from] the end of the tractate Makkos,³ which states, "613 commandments were given to Moshe at Sinai. From which verse do we see this? — 'The Torah which was commanded to us by Moshe.'"⁴ This indicates [that the number of mitzvos which Moshe commanded us equals] the numerical value of the word Torah.⁵ The Gemara then asks, "But is this the proper numerical value? It only totals 611!" The answer was given, "The two commandments 'I am G-d your Lord' and 'Do not have any other gods'⁶ were heard from G-d directly"⁷ [and not through Moshe. They are therefore not alluded to in the word Torah in this verse, which refers only to those 611 mitzvos which were given through Moshe. It is included, however, in the total of 613.]

It is clear from this passage that "I am G-d your Lord," i.e. knowledge of G-d, as explained above, is counted as one of the 613 mitzvos.

FOOTNOTES

1. Some translations render this commandment as "belief" in G-d. However, see Kapach (5731) and Heller (note 1), who translate the

To sanctify His Name

Arabic word aetkad as "knowledge." See Guide to the Perplexed, Pt. I, Ch.50, for a detailed description of this term; Derech Mitzvosecha, Haamanas Elokus; On the Teachings of Chassidus, Ch. 13.

See Hilchos Yesodei Hatorah, Ch. 1: 1-6, for details of the knowledge mandatory for fulfillment of this mitzvah.

2. Exodus 20: 2. Deut. 5: 6.

3. 23b.

4. Deut. 33: 4.

5. In the word "Torah," the tov=400, vov=6, reish=200, and hei=5.

6. Exodus 20: 3. Deut. 5: 7.

7. [and not through Moshe. They are therefore not alluded to in the word Torah in this verse, which refers only to those 611 mitzvos which were given through Moshe. It is included, however, in the total of 613.]

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 day¹ of Pesach.

The source of this commandment is G-d's statement (exalted be He),² "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.³

We have already explained⁴ 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,⁵ is used to refer to all the "special times," i.e. the Yomim-Tovim.

In many places in the Talmud⁶ 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.

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 day¹ of Pesach.

The source of this commandment is G-d's statement,² "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.¹ This is the musaf Chag HaMatzos offering.

The source of this commandment is G-d's statement² (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 seventh¹ day of Pesach.

To rest on the seventh day of Passover

The source of this commandment is G-d's statement,² "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,¹ "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 Omer¹ 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 statement² (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 statement³ (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 Mechilta⁴ 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,⁵ '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.⁶

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.¹

The source of this prohibition is G-d's statement,² "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,¹ " '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

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,¹ " '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,² "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 broug

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.¹

The source of this commandment is G-d's statement,² "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 Shemitah cycle, as we explained above³ — 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 verse⁴ "You shall then count [until] 50 days." [We know that one must count the weeks] from the verse⁶ "Count seven weeks for yourself." Just as counting the years and Shemitah cycles is one single commandment, as we explained,⁷ 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.⁸

Do not be misled to consider [the counting of days and weeks as] two commandments because of the statement of our Sages,⁹ "It is a mitzvah to count the days, and it is a mitzvah to count the weeks."¹⁰ [They use the expression, "It is a mitzvah"] because for any mitzvah 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.¹¹ 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.¹²

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 two loaves to accompany the above sacrifice

The Two Loaves of Shavuot
Positive Commandment 46

And the 46th mitzvah is that we are commanded to bring two loaves¹ of leavened bread to the Temple on the fixed² day of Shavuot, together with the offerings³ which accompany this bread, and to sacrifice them as Scripture explains in the Book of Leviticus.⁴ The priests eat these two loaves after they have been waved⁵ with the peace offering of sheep.

To bring two loaves to accompany the above sacrifice

The source of this commandment is G-d's statement⁶ (exalted be He), "From the land upon which you live you shall bring two loaves of bread as a wave offering. They shall be made of two-tenths [of an ephah of wheat meal]."

It has been explained in the 4th chapter of Menachos⁷ that the sacrifices which are brought with these loaves are different from, and in addition to, the musaf offerings.⁸ We have explained this sufficiently in [the Commentary of the Mishneh to] tractate Menachos.⁹

All the details of this mitzvah have been explained in the 4th, 5th, 8th,¹⁰ and 11th chapters of Menachos.

FOOTNOTES

1. Each loaf was seven handbreadths (56 cm) long, four handbreadths (32 cm) wide, and one handbreadth (8 cm) thick. See Hilchos Temidin U'Musafin 8: 10.
2. I.e. fixed on the 50th day from the offering of the Omer on the 16th of Nissan.
3. I.e. Burnt-offerings of seven yearling sheep, one bull, and two rams; sin-offering of one goat; and a peace-offering of two sheep.
4. 23: 18-19.
5. Once when the sheep were alive, and a second time after they have been slaughtered, using just the brisket and thigh. See Hilchos Temidin U'Musafin 8: 11.
6. Lev. 23: 17.
7. 45b.
8. P45 above.
9. Chapter 2, Mishneh 2.
10. Chapter 9 in most editions

To rest on Shavuot

Resting on Shavuot

Positive Commandment 162

The 162nd mitzvah is that we are commanded to refrain from doing melachah on Shavuot.¹

The source of this commandment is G-d's statement,² "This very day shall be celebrated as a sacred holiday."

FOOTNOTES

1. Outside of Eretz Yisrael, this mitzvah is for two days. This applies for all other Yomim Tovim as well, except for Rosh HaShanah, which lasts two days even in Eretz Yisrael.
2. Lev. 23: 21.

Not to do prohibited labor on Shavuot

Working on Shavuot

Negative Commandment 325

The 325th prohibition is that we are forbidden to perform melachah on Shavuot.

The source of this commandment is G-d's statement, "No servile¹ melachah may be done."

FOOTNOTES

1. This phrase, m'leches avodah, excludes those types of melachah involving food preparation. 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

To rest on Rosh Hashana

Resting on Rosh Hashanah

Positive Commandment 163

The 163rd mitzvah is that we are commanded to refrain from doing melachah on the first day¹ of the month of Tishrei [i.e. Rosh HaShanah].

The source of this commandment is G-d's statement,² "The first day of the seventh month shall be for you Shabbason" [a day of rest.]

We have already explained³ the statement of our Sages, "The term Shabbason indicates a positive commandment."

FOOTNOTES

1. Outside of Israel, this mitzvah is for two days.
2. Lev. 23: 24.
3. See P165, and footnote there

Not to do prohibited labor on Rosh Hashana

Working on Rosh Hashanah

Negative Commandment 326

The 326th prohibition is that we are forbidden to perform melachah on Rosh HaShanah.

The source of this commandment is G-d's statement¹, "No servile melachah may be done [on that day]."

FOOTNOTES

1. Lev. 23: 25

To bring additional offerings on Rosh Hashana

To bring additional offerings on Rosh Hashana

The Additional Rosh HaShanah Offering
Positive Commandment 47

And the 47th mitzvah is that we are commanded to bring an offering in addition [to the daily and musaf Rosh Chodesh offerings¹] on the first day of Tishrei. This is the musaf Rosh HaShanah offering.

The source of this commandment is G-d's statement² (exalted be He), "On the first day of the seventh month...you must present a burnt-offering as an appealing fragrance to G-d."

FOOTNOTES

1. P39. P42.
2. Num. 29: 1-2

To afflict yourself on Yom Kippur

Fasting on Yom Kippur
Positive Commandment 164

The 164th mitzvah is that we are commanded to fast on the tenth of Tishrei [i.e. Yom Kippur].

The source of this commandment is G-d's statement¹ (exalted be He), "You must afflict your lives."

The Sifra explains: "The expression 'You must afflict your lives' refers to 'affliction' that affects one's actual life. What is that? Eating and drinking."

The Oral Tradition² explains that one must also refrain from bathing, anointing, wearing leather shoes, and engaging in marital relations.

The source that one must refrain from all these activities is the verse,³ "It is a Sabbath of Sabbaths to you, and you must afflict your lives." The verse says, "Sabbath of Sabbaths," to indicate that one must refrain [observe a "Sabbath"] from the various categories of melachah⁴ and prohibited activities, and that one must refrain [observe a "Sabbath"] from those things which nourish and sustain the body. The Sifra says, "What is the source that bathing, anointing, and marital relations are forbidden on Yom Kippur? From the verse, 'Sabbath of Sabbaths.' " This means that one must refrain [observe a "Sabbath"] from these activities in order to reach the state of affliction.⁵

FOOTNOTES

1. Lev. 16: 29.
2. See Yoma 73a.
3. Lev. 16: 31.
4. See P165.
5. Therefore the verse says, "It is a Sabbath of Sabbaths to you, and you must afflict your lives": through making a "Sabbath" (i.e. refraining from these activities), one reaches a state of affliction

To bring Mussaf offering on Yom Kippur

The Additional Yom Kippur Offering
Positive Commandment 48

And the 48th mitzvah is that we are commanded to bring an offering in addition [to the daily offerings¹] on the tenth day of Tishrei. [This is the musaf Yom Kippur offering.]

The source of this commandment is G-d's statement² (exalted be He), "On the 10th of this month...you must present a burnt-offering as an appealing fragrance to G-d [one bull, one ram, and seven sheep]."

FOOTNOTES

1. P39
2. Num. 29: 7-8.

Not to do prohibited labor on Yom Kippur

Working on Yom Kippur
Negative Commandment 329

The 329th prohibition is that we are forbidden from performing melachah¹ on Yom Kippur.

The source of this commandment is G-d's statement,² "Do not do any melachah [on this day, because it is a day of atonement]."

If one intentionally transgresses this commandment, the punishment is kores³ as explained in Scripture.⁴ If the act was unintentional, he must bring a sin-offering.⁵

The details of this commandment are explained in tractate Beitza⁶ and Megillah.⁷

FOOTNOTES

1. See first footnote in N320.
2. Lev. 23: 28.
3. See Principle 14, where the Rambam defines kores as losing one's portion in the World to Come (unless the person does teshuvah before death). See also Hilchos Teshuvah, Chapter 8, Halachah. 1.
4. Lev. 23: 30. "If one does any work on this day, I will destroy him [i.e. punish him with kores] from among his people."
5. See P69. This offering is called a "fixed sin-offering," to distinguish it from the offering of adjustable value (P72).
6. 18b.

Not to do prohibited labor on Yom Kippur

7. 30b.

Not to eat or drink on Yom Kippur

Eating on Yom Kippur

Negative Commandment 196

The 196th prohibition is that we are forbidden from eating on Yom Kippur.

There is no verse in the Torah that explicitly prohibits this act.¹ However, since the punishment – that one who eats is punished by kores – is mentioned, we know that eating is counted as a prohibition.

The source which describes the punishment is G-d's statement,² "If anyone does not fast on this day, he shall be punished by kores."

In the beginning of Tractate Kerisus, all those who are punished by kores are listed, and one who eats on Yom Kippur is listed among them. It also explains that all mitzvos which are punishable by kores are prohibitions, except for the Pesach sacrifice and circumcision. Therefore, clearly eating on Yom Kippur counts as a prohibition.

Therefore, if one intentionally transgresses this commandment, the punishment is kores, and if the act was unintentional, he must bring a sin-offering, as explained in the beginning of Tractate Kerisus.

This [i.e. that eating on Yom Kippur counts also as a prohibition] is also explained in the Tractate Horiyos,³ which rules that one is required to bring a sin-offering only if one violates a prohibition. The proof for this is G-d's statement⁴ (may He be exalted and elevated) regarding those who are required to bring a sin-offering, "[And they violate] one of the prohibitory commandments of G-d."

The Sifra says⁵: "The verse, 'If anyone does not fast on this day, he shall be punished by kores', describes the punishment for not fasting. However, we do not have a verse to serve as the actual prohibition.

But [there is an "extra" verse that serves as the actual prohibition;] we do not really need a verse to tell you the punishment for doing melachah on Yom Kippur, because we could derive it from the following kal vechomer: ⁶ if for the prohibition of fasting, which [applies only on Yom Kippur, and] not on Shabbos and holidays, one receives punishment, then certainly for the prohibition of melachah, which applies on holidays and Shabbos [and is therefore more strict] one should receive punishment. If so, why is there a verse stating the punishment for doing melachah? From it we learn the actual prohibition of eating on Yom Kippur: just as the punishment for melachah follows its prohibition, so too the punishment for eating follows its prohibition."

The details of this mitzvah are explained in Tractate Yoma.

FOOTNOTES

1. The rule is that every prohibition has one verse which tells you that the act is prohibited, and another verse which gives the punishment for the transgression. (See N195.) Regarding not eating on Yom Kippur, the only apparent verse is the one describing the punishment. The Rambam therefore first explains how we know that eating on Yom Kippur counts as a prohibition, and then explains which verse tells us the actual prohibition.

2. Lev. 23: 29.

3. See Rambam's Commentary on the Mishneh, Ch. 2, Mishneh 4.

4. Lev. 4: 13.

5. After having established that not eating on Yom Kippur must be a prohibition, the Rambam now quotes the Sifra, which identifies the verse that serves as the actual prohibition itself.

6. This general principle of the Oral Tradition allows one to generalize from one case to a more obvious one. Here, since the less serious prohibition (eating on Yom Kippur) is punished by kores, certainly the more serious prohibition (doing melachah on Yom Kippur) would be punished by kores, even if the verse regarding melachah (Lev. 23: 30, N329 above) would not have been written.

To rest from prohibited labor (yom kippur)

Resting on Yom Kippur

Positive Commandment 165

The 165th mitzvah is that we are commanded to refrain from the various categories of melachah¹ and prohibited activities² on this day [of Yom Kippur]

The source of this commandment is G-d's statement,³ "It is a Sabbath of Sabbaths to you."

We have already explained many times⁴ that the term Shabbason indicates a positive commandment.⁵

FOOTNOTES

1. See first footnote in N320.

2. . Kapach, 5731, footnote 23 points out that the Arabic word, "ashgal" refers in this context to all other types of prohibited activity.

3. Lev. 16: 31.

4. See P90, P135, P159, and P163.

5. Since this mitzvah prohibits melachah, it would seem to be a negative commandment. However, since the term "Shabbason" is used, the mitzvah is counted among the positive commandments

To rest on Sukkot

Resting on the First Day of Sukkot

Positive Commandment 166

The 166th mitzvah is that we are commanded to refrain from doing melachah on the first⁶40 day¹ of Sukkos.

To rest on Sukkot

The source of this commandment is G-d's statement,² "The first day [of Sukkos] shall be a sacred holiday."

FOOTNOTES

1. See above note 30.
2. Lev. 23: 35.

Not to do prohibited labor on Sukkot

Working on the First Day of Sukkot
Negative Commandment 327

The 327th prohibition is that we are forbidden to perform melachah on the first⁶⁴⁰ day of Sukkos.

The source of this commandment is G-d's statement, "No servile melachah may be done."

To bring Mussaf offering on Sukkot

The Additional Sukkot Offerings
Positive Commandment 50

And the 50th mitzvah is that we are commanded to bring an offering in addition [to the daily offerings¹] during the holiday of Sukkos.

The source of this commandment is G-d's statement² (exalted be He), "You must offer a burnt-offering as an appealing fragrance to G-d [13 bulls, two rams, 14 yearling sheep...and a sin-offering of one goat]."

This is the musaf haChag offering

FOOTNOTES

1. P39.
2. Num. 29: 13-15. In verses 17-34, the offerings of the second to the seventh day of Sukkos are described. Each day the number of bulls decreases by one (12 on the second day, etc.), leaving a total of 70 bulls, corresponding to the seventy nations of the world

To rest on Shmini Atzeret

Resting on the First Day of Sukkot
Positive Commandment 166

The 166th mitzvah is that we are commanded to refrain from doing melachah on the first⁶⁴⁰ day¹ of Sukkos.

The source of this commandment is G-d's statement,² "The first day [of Sukkos] shall be a sacred holiday."

FOOTNOTES

1. See above note 30.
2. Lev. 23: 35

To bring additional offerings on Shmini Atzeret

The Additional Shemini Atzeret offering
Positive Commandment 51

And the 51st mitzvah is that we are commanded to bring an offering in addition [to the daily offerings¹] on the eighth day of the holiday of Sukkos. This is the musaf Shemini Atzeres offering.

[The source of this commandment is G-d's statement,² "And the eighth day shall be a day of rest...You must present a burnt-offering as an appealing fragrance to G-d one bull, one ram, 14 yearling sheep...and a sin-offering of one goat."]

The reason why we are forced to count this musaf offering separately from those of Sukkos³ is because of the principle,⁴ "Shemini Atzeres is considered a separate holiday." Our Sages said explicitly,⁵ "It is considered a separate holiday, with a separate sacrifice." This proves that the sacrifice is counted separately. This is extremely obvious.

FOOTNOTES

1. P39
2. Num. 29: 36-38.
3. P50 above. The question the Rambam is answering is: since the offerings of the first seven days of Sukkos count as a single commandment, why is that of the eighth day counted as a separate commandment?
4. Sukkah 48a.
5. Ibid

Not to do prohibited labor on Shmini Atzeret

Working on Shemini Atzeret
Negative Commandment 328

The 328th prohibition is that we are forbidden to perform melachah on Shemini Atzeres [the eighth¹ day of Sukkos].

The source of this commandment is G-d's statement, "No servile melachah may be done" [on that day].

You must know that anyone that does any melachah on any of these six days is punished by lashes, unless it is a type of melachah used in preparing food, as the verse² says regarding one Yom-Tov [Pesach], "The only [melachah] that you may do is that which is needed so that everyone will be able to eat." The same law applies to the other Yomim Tovim.

Not to do prohibited labor on Shmini Atzeret

The details of this commandment are explained in Tractate Beitzah

FOOTNOTES

1. Outside of Israel, this mitzvah is for the eighth and ninth day.
2. Ex. 12: 16

To take up a Lulav and Etrog all seven days

Taking the Four Species

Positive Commandment 169

The 169th mitzvah is that we are commanded to hold a lulav [palm branch, together with the other three species, esrog, myrtle, willow] and to rejoice¹ before G-d for seven days [i.e. the holiday of Sukkos].

The source of this commandment is G-d's statement,² "And you shall take for yourselves."

The details of this mitzvah are explained in tractate Sukkah. There it is explained that only in the Holy Temple is this mitzvah obligatory for seven days. Elsewhere, the Biblical obligation is only on the first day.³

Women are not obligated in this mitzvah

FOOTNOTES

1. This refers to rejoicing with the mitzvah of lulav, since the general mitzvah of rejoicing on holidays is counted separately (see P54). See sources quoted in Likkutei Sichos, Vol. 24, p.246, note 3. Kapach, 5731, note 34.
2. Lev. 23: 40.
3. By Rabbinic law, however, the obligation applies all seven days of Sukkos.

To dwell in a Sukkah for the seven days of Sukkot

Dwelling in the Sukkah

Positive Commandment 168

The 168th mitzvah is that we are commanded to dwell in a Sukkah for all seven days of the holiday [of Sukkos].

The source of this commandment is G-d's statement (exalted be He),¹ "For seven days you must dwell in Sukkos."

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

Women are not obligated in this mitzvah.

FOOTNOTES

1. Lev. 23: 42.