

המצוה																							מקור בתנ"ך														
נקבה	זכר	נוהג	רבנן	חפץ חיים	זוהר הרקיע	סמ"ק	החינוך	מאמר השכל	רמב"ן	רא"ם	סמ"ג	רמב"ם		יראים	ר' שלמה גבירול	ר' יצחק ברגליוני	ר' אליהו הזקן	רס"ג	בה"ג	פרשה		פרק	פסוק														
												הלכות																									
<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	World													154	9	54	60	128		2	8	Behaalosch a	To light Chanukkah candles													
<input type="checkbox"/>	<input checked="" type="checkbox"/>	Bais Hamikdosh																50		6	8	Behaalosch a	Carry out the prescribed rules for purifying the Leviim														
<input type="checkbox"/>	<input checked="" type="checkbox"/>	Bais Hamikdosh														179			180	24	8	Behaalosch a	The Leviim should study 5 years the laws of serving in the Beis Hamikdosh														
<input type="checkbox"/>	<input checked="" type="checkbox"/>	Bais Hamikdosh			282				73					356	261		29	214	24	25	8	Behaalosch a	A Levi over 50 years old can not work in the Beis Hamikdosh														
<input type="checkbox"/>	<input checked="" type="checkbox"/>	Bais Hamikdosh									224				182	45	11	57	34	10	9	Behaalosch a	To keep the laws of Pesach Sheini														
<input type="checkbox"/>	<input checked="" type="checkbox"/>	Bais Hamikdosh			171		380	211	61	117		Pascal Sacrifice	57								11	9	Behaalosch a	To slaughter the second paschal lamb													
<input type="checkbox"/>	<input checked="" type="checkbox"/>	Bais Hamikdosh			175		381	213	62	118	226	Pascal Sacrifice	58								11	9	Behaalosch a	To eat the second paschal lamb on the night of the 15th of Iyar													
<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	Bais Hamikdosh			114		382	220	122	406	359	Pascal Sacrifice	119	300	101	12	181	171	11	12	9	Behaalosch a	Not to leave the second paschal meat over until morning														
<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	Bais Hamikdosh			164		383	214	125	409	357	Pascal Sacrifice	122	299	147	10		170	12	12	9	Behaalosch a	Not to break any bones from the second paschal offering														
<input type="checkbox"/>	<input checked="" type="checkbox"/>	Bais Hamikdosh												283	343	38	57	2	59	13	9	Behaalosch a	Kures-If one does not bring the Korban pesach Sheni														
<input type="checkbox"/>	<input checked="" type="checkbox"/>	Bais Hamikdosh			222		384	302	63	120	170	Fasts	59		222	46			35	9	10	Behaalosch a	To sound the trumpets in the mikdosh and at war time														
<input type="checkbox"/>	<input checked="" type="checkbox"/>	Bais Hamikdosh															36			9	10	Behaalosch a	To sound the trumpets at war time														
<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	World													51				51	10	10	Behaalosch a	To be happy on Shabbos														
<input type="checkbox"/>	<input checked="" type="checkbox"/>	Bais Hamikdosh															14			10	10	Behaalosch a	To sound the trumpets in the mikdosh														
<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	World												232	59	151	136		156	3	12	Behaalosch a	To be humble														

נקבה	זכר
5	10
3	7
3	8
4	8
5	9
3	5
2	5
2	5
2	6
0	0
2	5

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

סך הכל	לא תעשה	עשה	עונש	פרשה
10	3	4	1	2
7	3	2	1	1
8	2	3	1	2
8	2	3	1	2
9	3	5	1	0
5	3	1	1	0
5	2	3		
5	2	3		
6	3	3		
0	0	0		
5	2	3		

שיטות	
בה"ג	4517- (757-)
רס"ג	4642-4702 (882- 942)
ר' אליהו הזקן	4699- (939-)
ר' יצחק ברגלוני	4773- (1013-)
ר' שלמה גבירול	4800- (1040-)
יראים	4875-4958 (1115-1198)
רמב"ם	4894-4964 (1134-1204)
סמ"ג	4960-5020 (1200-1260)
רמב"ן	4954-5030 (1194-1270)
סמ"ק	4954-5030 (1194-1270)
חינוך	4975-5053 (1215-1293)

זכר	נקבה
5	2
5	2
6	2
0	0
0	0
3	3

כל העולם	ארץ ישראל	בית המקדש
0	0	5
0	0	5
0	0	6
0	0	0
0	0	0
3	0	0

פרשה	עונש	עשה	לא תעשה	סך הכל
		3	2	5
		3	2	5
		3	3	6
		0	0	0
		0	0	0
0	0	3	0	3

שיטות	מצות בזמן הזה לפי כל השיטות
רב' עזרא מגרוניא	(1240-5000)
מאמר השכל	(1240-5000)
זוהר הרקיע	(1361-1444) 5121-5204
חפץ חיים	(1838-1933) 5598-5694
רבנן	
מכון והערב נא	

To slaughter the second paschal lamb

The Second Passover
Positive Commandment 57

And the 57th mitzvah is that one who was unable [to bring] the Pesach offering is commanded to slaughter the second Pesach offering.¹

The source of this commandment is G-d's statement² (exalted be He), "[Any person who is impure or far away³...] He shall bring it on the after-noon of the 14th of the second month."

One who is so inclined could challenge me here⁴ by asking, "Why do you count the second Pesach offering [separately], in contradiction to your Seventh Introductory Principle, where you said that the [individual] laws relating to a single commandment are not counted as separate commandments?"

One who asks such a question should realize that our Sages already disagreed as to whether the second Pesach is included in the laws of the first Pesach or whether it is a separate commandment. The halachic ruling is that it is a separate commandment, and is therefore counted individually.

Our Sages said in tractate Pesachim,⁵ "One is punished by kares [for not bringing an offering] on the first [Pesach] and one is punished by kares [for not bringing an offering] on the second [Pesach]. These are the words of Rabbi [Yehuda HaNasi]. Rabbi Nasan says, 'One is punished by kares [for not bringing an offering] on the first [Pesach] and one is exempt [for not bringing an offering] on the second [Pesach].' Rabbi Chananya ben Akavya says, 'One is exempt even [for not bringing an offering] on the first [Pesach] unless he did not bring the second [Pesach].'" The Talmud then asks, "What is the basis of their disagreement? Rabbi holds that the second [Pesach] is a separate holiday. Rabbi Nasan holds that the second [Pesach] is to make up for the first." This explains clearly what I alluded to above.⁶

It says there, "Therefore, one who acted intentionally in both," — i.e. intentionally did not bring the first Pesach offering nor the second Pesach offering — "is guilty according to all opinions. One who acted unintentionally in both is exempt according to all opinions. One who acted intentionally in the first and unintentionally in the second, is guilty according to Rabbi and Rabbi Nasan, and exempt according to Rabbi Chananya ben Akavya." Rabbi holds that he is guilty even if he acted intentionally on the first and actually brought the offering on the second. This is because he does not hold that the second is to make up for the first.

The halachic conclusion in all these cases is in accordance with Rabbi.⁷

Women are not obligated in this commandment, as it explains there,⁸ "Women are permitted [but not obligated] in the second [Pesach offering]."⁹

The details of this mitzvah are explained in tractate Pesachim.

FOOTNOTES

1. Pesach Sheini, brought on the 14th of Iyar, one month after the regular Pesach offering.

2. Num. 9: 10-11.

3. From Jerusalem.

4. In addition to the previous commandment, P56 (printed immediately below, as per the study schedule, based on the order in Mishneh Torah).

5. 93a.

6. I.e. that the halachic ruling is that it is a separate commandment. This is because the halachic conclusion is in accordance with Rabbi, who says that it is a "separate holiday."

7. And the second Pesach offering is therefore counted as a separate commandment.

8. Pesachim 91b.

9. Women are obligated in all prohibitions and all positive commandments which are not bound to a specific time. If the positive, time-bound commandment has a corresponding prohibition (such as Shabbos, Pesach, or other holidays), women are also obligated. If the positive, time-bound commandment has no corresponding prohibition, such as the second Pesach offering, women are exempt.

To eat the second paschal lamb on the night of the 15th of Iyar

Eating the second Passover Offering
Positive Commandment 58

And the 58th mitzvah is that we are commanded to eat the meat of the second Pesach offering, together with Matzah and bitter vegetables, during the night of the 15th of Iyar

The source of this commandment is G-d's statement (exalted be He) also regarding it,¹ "With Matzah and bitter vegetables you shall eat it."

The details of this mitzvah too are explained in Pesachim.²

It is clear that women are exempt from this commandment. Just as they are exempt from its slaughter, as we explained earlier,³ they are undoubtedly exempt from eating it.

FOOTNOTES

1. I.e. the second Pesach offering, Num. 9: 11, like that of the first Pesach offering, Ex. 12: 8.

2. 95a.

3. P57.

Not to leave the second paschal meat over until morning

Leaving Over Meat of the Second Passover Offering until Morning
Negative Commandment 119

Not to leave the second paschal meat over until morning

And the 119th prohibition is that we are also forbidden from leaving over any meat from the second Pesach offering until the following morning.

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

This is also [a lav she'Nitak l'aseh, as is the first [Pesach offering].

FOOTNOTES

1. Num. 9: 12

Not to break any bones from the second paschal offering

Breaking a Bone of the Second Passover Offering sacrifice

Negative Commandment 122

And the 122nd prohibition is that we are also forbidden from breaking any bone of the second Pesach offering.

The source of this commandment is G-d's statement (exalted be He) also here,¹ "Do not break any of its bones."

One who breaks one of its bones is also punished by lashes.

Our Sages said in tractate Pesachim,² "The Torah did not need to write, 'Do not break any of its bones,' regarding the second Pesach offering, since it is already written,³ 'You shall follow all the laws of the [first] Pesach offering.'⁴ [It is written to include] both bones which contain marrow and those which do not contain marrow."⁵

The laws regarding breaking a bone [of the Pesach offering] are explained in the seventh chapter of Pesachim.⁶

FOOTNOTES

1. Num. 9: 12, like that of the first Pesach offering, Ex. 12: 46.

2. 85a.

3. Num. 9: 12.

4. And this would include the prohibition of breaking any bones.

5. This is in contrast with the first Pesach offering, which excludes bones that do not contain marrow. Hilchos Korban Pesach 10: 3. See, however, ibid., 10: 15.

6. 85a.

To sound the trumpets in the mikdosh and at war time

Blowing Trumpets

Positive Commandment 59

The 59th mitzvah is that we are commanded to sound the trumpets in the Holy Temple when offering any of the periodic¹ sacrifices.

The source of this commandment is G-d's statement,² "And on the day of your rejoicing, on your festivals and on your Rosh Chodesh days, you shall sound the trumpets over your burnt-offerings."

Our Sages have explicitly stated³ that [on a fast day, the sounds of the trumpet last longer than the sounds of the shofar⁴ because] "the main mitzvah of this day is that of the trumpets."⁵

The details of this mitzvah are explained in the Sifri,⁶ in Rosh Hashanah,⁷ and in Taanis.⁸

Since we are [also] commanded to sound the trumpets when we cry out to G-d (exalted be He) during a time of trouble and distress, the verse⁹ says, "When you go to war against an enemy who attacks you in your land, [you shall sound the trumpets]."

FOOTNOTES

1. I.e. those brought on holidays and Rosh Chodesh. See Hilchos Klei Hamikdosh 3: 5.

2. Num. 10: 10.

3. Rosh Hashanah, Ch. 3, Mishneh 4 (26b).

4. Unlike Rosh Hashanah, when the shofar lasts longer.

5. Perhaps the Rambam's goal in quoting this passage is to point out the expression, "main mitzvah" (mitzvas hayom), which shows that blowing the trumpet counts as one of the 613 mitzvos.

Although this statement refers to blowing the trumpets on a fast day, nevertheless it can be applied here, since the Rambam counts them as one and the same mitzvah.

6. Parshas B'haaloscha.

7. See note above.

8. 15a.

9. Num. 10: 9