

פרשה
עונש
עשה
לא תעשה
בזמן הזה

גליון לידיעת מצוות השבוע

הערב נא

ב"ה ובס"ד פרשת כי תצא ח' - י"ד אלול (י"ח - כ"ד כריתות) תשע"ט לפ"ק

ברכה	מעשה	דבור	שבת	זכר	נוהג	רבנן	חפץ חיים	זוהר	סמ"ק	החינוך	מאמר השכל	רמב"ן	רא"ם	סמ"ג	רמב"ם		מקור בתנ"ך			המצוה							
															הלכות	יראים	ר' גבירול שלמה	ר' יצחק ברגלני	ר' אליהו הזקן		רס"ג	בה"ג	פסוק	פרק	פרשה		
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	Eretz Yisroel			208		532	546	220	515	122	Kings and their Wars	221		209	24	15	74	54	11	21	Ki Seitzei	Keep the laws of the captive woman	
<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	Eretz Yisroel			255		533	547	257	493	132	Kings and their Wars	263	130		190	246		196	14	21	Ki Seitzei	Not to sell her (yefas toar) into slavery	
<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	Eretz Yisroel			256		534	548	258	494	233	Kings and their Wars	264	206		189	172	248	197	14	21	Ki Seitzei	Not to retain her (yefas toar) for servitude after having relations with her	
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	World			258				248						165		33	28	55	15	21	Ki Seitzei	Laws of the Firstborn sons	
<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	World			318				259											16	21	Ki Seitzei	Not to withhold from a firstborn his double portion of inheritance	
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	Eretz Yisroel															33			56	18	21	Ki Seitzei	Laws of son who doesn't listen and robs other people
<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	World													275	299	18	14	31	18	21	21	Ki Seitzei	Death Penalty(G)(Stoning)-To a Ben Sora Emorah
<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>				143		535	346	226	157	103	Sanhedrin and Punishments	230								22	21	Ki Seitzei	The courts must hang those stoned for blasphemy or idolatry
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>																		34		22	21	Ki Seitzei	Laws of Capital Punishment
<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	World			172	70	536	347	67	354	197	Sanhedrin and Punishments	66	384	152		141		198	23	21	Ki Seitzei	Not to delay (someone hung)burial overnight	
<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	World			31	48	537	348	228	258	104	Sanhedrin and Punishments	231	154	44	55	103		36	23	21	Ki Seitzei	Bury the executed on the day they are killed	
<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	Eretz Yisroel			173				68											23	21	Ki Seitzei	Not to leave the dead unburied overnight in Israel	
<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	World			69	27	260	538	467	203	190	74	Robbery and Lost Objects	204	168	39	125		26	120	1	22	Ki Seitzei	Return the lost object
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	World															114	3	122	199	1	22	Ki Seitzei	Not to turn a blind eye to a lost item
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	World			182		77	539	468	264	191	159	Robbery and Lost Objects	269	209		4	121	201	3	22	Ki Seitzei	Not to ignore a lost object	
<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	World			183	180	78	540	383	265	474	169	Murder and Preservation of Life	270	208	158	115	27	122	200	4	22	Ki Seitzei	Not to leave others distraught with their burdens (but to help either load or unload)
<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	World			71	41	55	541	382	202	159	81	Murder and Preservation of Life	203	229	54	160	113	23	140	4	22	Ki Seitzei	Help others load loads on people, animals etc
<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	World			178	242		542	421	37	607	59	Idolatry and Paganism	39	385	217	66	162	132	102	5	22	Ki Seitzei	Women must not wear men's clothing
<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	World			179	243	33	543	422	38	308	60	Idolatry and Paganism	40	386	218	67	161	133	203	5	22	Ki Seitzei	Men must not wear women's clothing
<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	World			189	283	287	544	23	303	561	150	Slaughtering	306	387	262	240	193	137	204	6	22	Ki Seitzei	Not to take the mother bird from her children
<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	World			74	202	259	545	24	145	230	65	Slaughtering	148		197	195	48		142	7	22	Ki Seitzei	To release the mother bird if she was taken from the nest
<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	World			75	246	153	546	376	179	210	79	Murder and Preservation of Life	184	234	246	200	147	77	199	8	22	Ki Seitzei	Make a guard rail around flat roofs etc
<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	World			190	225	172	547	375	294	211	167	Murder and Preservation of Life	298	210	201	184	130		205	8	22	Ki Seitzei	Not to allow pitfalls and obstacles to remain on your property

מקור בתנ"ך		המצוה																									
		פרשה	פרק	פסוק	בה"ג	רס"ג	ר' אליהו הזקן	ר' יצחק ברגלוני	ר' שלמה גבירול	יראים	רמב"ם		הלכות														
דבור	מעשה	ברכה	שבת	זכר	נקבה	נורה	רבנן	חפץ חיים	זורה הרקיע	סמ"ק	החינוך	השכל אמר	רמב"ן	רא"ם	סמ"ג	Mixed Species	216	389	274	121	214	245	207	9	22	Ki Seitzei	Not to plant grains or greens in a vineyard
<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	Eretz Yisroel			299	169	548	605	207	456	280	Forbidden Foods	193	76			215			9	22	Ki Seitzei	Not to eat diverse seeds planted in a vineyard
<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	Eretz Yisroel			301	223	549	607	191	430	145	Mixed Species	218	388	28	193	190	268	206	10	22	Ki Seitzei	Not to work different animals together
<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	World	207									Mixed Species	42	333	160		209	120		11	22	Ki Seitzei	Not to wear sha'atnez, a cloth woven of wool and linen
<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	World	193									Marriage	213			22				13	22	Ki Seitzei	To marry a wife by means of ketubah and kiddushin
<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	World		180	35	171	550	610	209	270	282	Mixed Species	218	388	28	193	190	268	206	10	22	Ki Seitzei	Not to work different animals together
<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	World		181		182	551		40		243	Mixed Species	42	333	160		209	120		11	22	Ki Seitzei	Not to wear sha'atnez, a cloth woven of wool and linen
<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	World		44	210	184	552	439	212	173	48	Marriage	213			22				13	22	Ki Seitzei	To marry a wife by means of ketubah and kiddushin
<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	World													238	27	19	32	57	13	22	Ki Seitzei	Laws of slandering one's wife
<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	World			233		553	549	218	514	55	Women	219							19	22	Ki Seitzei	The slanderer must remain married to his wife
<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	World			307		554	550	361	518	86	Women	359	211	283	192	88	277	208	19	22	Ki Seitzei	The slanderer must not divorce his wife
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	World													26	43	30	58	23	22	Ki Seitzei	Laws of Rape and Seducing	
<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	World					555	345		253	102	Sanhedrin and Punishments	229							24	22	Ki Seitzei	The court (R) must carry out the death penalty of stoning
<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	World											7	310	10	7	41	14	24	22	Ki Seitzei	Death Penalty(G)(Stoning)-To a Seducer of an engaged girl	
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	World																37		25	22	Ki Seitzei	Laws of Raping an engaged girl
<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	World					556	366		546	201	Sanhedrin and Punishments	294							26	22	Ki Seitzei	The court must not punish anybody who was forced to do a crime
<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	World			234	183	557	436	217	513	54	Women	218							29	22	Ki Seitzei	The rapist must marry the maiden (if she chooses)
<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	World			308	188	558	437	360	519	84	Women	358	212		191	89	376	209	29	22	Ki Seitzei	He is not allowed to divorce her (rapist)
<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	World				311														1	23	Ki Seitzei	Not to have relations with a woman who your father had an inappropriate relationship
<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	World		136	254		559		362	612		Forbidden Relations	360			102	207		210	2	23	Ki Seitzei	A castrated or a man with a severed urethra cannot marry a Jewish woman
<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	World				312		440			118			28	230			258		2	23	Ki Seitzei	A castrated man cannot marry a Jewish woman
<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	World				313		441			119			29	231			259		2	23	Ki Seitzei	A man with a severed urethra cannot marry a Jewish woman
<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	World		137	223	310	560	429	352	609	117	Forbidden Relations	354	30	199	101	90	260	211	3	23	Ki Seitzei	Not to let a mamzer marry into the Jewish people
<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	World			222		561					Forbidden Relations	53						212	4	23	Ki Seitzei	A Jewish woman should not marry a Moabite and/or Ammonite male
<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	World					425	51	312	113				31	197	194	78	261		4	23	Ki Seitzei	A Jewish woman should not marry a Moabite male
<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	World					426	52	313	114				32	198	195	79	262		4	23	Ki Seitzei	A Jewish woman should not marry an Ammonite male
<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	Eretz Yisroel			224		562	538	53	314	228	Kings and their Wars	56	250	200	196	98	263	213	7	23	Ki Seitzei	Not to offer peace to Ammon and Moab while besieging them
<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	World			253		563	427	54	478	115	Forbidden Relations	54		229	97	145		214	8	23	Ki Seitzei	Not to refrain from marrying a third generation Edomite convert
<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	World			252		564	428	55	479	116	Forbidden Relations	55		228	98	144		215	8	23	Ki Seitzei	Don't keep a third generation Egyptian convert from marrying into the Jewish people
<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	World			100															9	23	Ki Seitzei	Not to wed the 1st and 2nd generation of Edom or Egypt
<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	World											43					265		9	23	Ki Seitzei	Not to wed the 1st and 2nd generation of Egypt
<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	World											42					264		9	23	Ki Seitzei	Not to wed the 1st and 2nd generation of Edom
<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	World			176				312											10	23	Ki Seitzei	Not to sin on the battlefield

המצוה																	מקור בתנ"ך			רמב"ם		רמב"ם										
																	פרשה	פרק	פסוק	הלכות		יראים	ר' שלמה גבירול	ר' יצחק ברגלני	ר' אליהו הקן	רס"ג	בה"ג					
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	World													10	23	Ki Seitzei	Not to null impure thoughts that will bring impurity upon the person											
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	World													10	23	Ki Seitzei	Laws of- on the battlefield											
<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	Bais Hamikdosh			175		565			339		Entering the Temple		78	391	154	197	119		216	11	23	Ki Seitzei	Impure people must not enter the Temple Mount area (tvil yom)					
<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	Bais Hamikdosh													204						11	23	Ki Seitzei	Impure people should leave the Temple Mount area (tvil yom)					
<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	Bais Hamikdosh			199		566	543	188	170	119	Kings and their Wars		192		194						13	23	Ki Seitzei	Prepare latrines outside the camps				
<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	Eretz Yisroel			200		567	543	199	171	119	Kings and their Wars		193	432	195	148	12		143	14	23	Ki Seitzei	Prepare a shovel for each soldier to dig with					
<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	World				84									392	154	198	244		216	15	23	Ki Seitzei	Not to be/ behave immodestly					
<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	World				57															15	23	Ki Seitzei	To be modest during excreting					
<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	World			57		568	462	247	481	180	Slaves		254	213	44	216	67	134	218	16	23	Ki Seitzei	Not to extradite a slave who fled to Israel					
<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	World			23		569	187	248	504	7	Slaves		255			140				219	17	23	Ki Seitzei	Not to wrong a slave who has come to Israel for refuge				
<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	World			133	241			570	393		610	Marriage		355							18	23	Ki Seitzei	Not to have relations with women not thus married				
<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	World										80			34	216	100	154	111	220	18	23	Ki Seitzei	A Jewish female shouldn't marry a non-Jew slave					
<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	World				306			393							219	99	153	110	221	18	23	Ki Seitzei	A Jewish male should not marry a non-Jewish female slave					
<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	Bais Hamikdosh			142		571			358		Restrictions Concerning Sacrifices		100	293			205		222	19	23	Ki Seitzei	Not to offer animals bought with the wages of a harlot or the animal exchanged for a dog					
<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	Bais Hamikdosh						49	103		317					125	203		209		19	23	Ki Seitzei	Not to offer animals bought with an animal exchanged for a dog					
<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	Bais Hamikdosh						48	102		316					126	202		208		19	23	Ki Seitzei	Not to offer animals bought with the wages of a harlot					
<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	World			55	284	269	572	566	229	483	192	Creditor and Debtor		236	118	263	68	218	123	223	20	23	Ki Seitzei	Not to borrow/lend with interest from/to Jews				
<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	World			75		573			308		Creditor and Debtor		198							21	23	Ki Seitzei	Lend to and borrow from idolaters with interest					
<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	World			185	33		574	178	156	213	331	Sacrificial Procedure		155	393	26	200	227	240	224	22	23	Ki Seitzei	Not to withhold payment incurred by any vow				
<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	World							96													22	23	Ki Seitzei	To do/maintain whatever we accepted on ourselves for Hashem				
<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	World			39	77	58	575			124	Vows		94		89		111	98	46	24	23	Ki Seitzei	To fulfill what was uttered and to do what was avowed					
<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	World			65		576	503	200	187	91	Hiring		201							25	23	Ki Seitzei	The hired worker may eat from the unharvested crops where he works					
<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	World			187	73	285	577	506	263		182	Hiring		268						25	23	Ki Seitzei	The hired worker must not take more than he can eat					
<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	World			186		578					Hiring		267							25	23	Ki Seitzei	The worker must not eat while on hired time					
<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	World								517					131		219		267	225	25	23	Ki Seitzei	The hired worker may not eat from the unharvested crops if he is not working with crops directly					
<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	World			72	286		507	262		183				214		220	250	266	226	26	23	Ki Seitzei	The hired worker may not eat from the unharvested crops when cutting it forhimself with a sickle or scythe					
<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	World			211	185	579	444	221	174	50	Divorce		222			59		73		1	24	Ki Seitzei	To issue a divorce by means of a "get" document					
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	World																58		59	1	24	Ki Seitzei	Laws of Marrying and Divorce					
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	World															58		69		1	24	Ki Seitzei	Laws of Marrying					

ברכה		מעשה	דבור	טענות	נקבה	זכר	נוהג	רבנן	חפץ חיים	זוהר הרקיע	סמ"ק	החינוך	השכל אמר	רמב"ן	רא"ם	סמ"ג	רמב"ם		מקור בתנ"ך			המצוה							
																	הלכות		פסוק	פרק	פרשה								
<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	World		134	235	190	580	445	355	611	82	Divorce	356	33	211	276	169	113	227	4	24	Ki Seitzei	A man must not remarry his wife after she has married someone else	
<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	World							357					37					4	24	Ki Seitzei	A married man should not have relations with his wife if she committed adultery		
<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	Eretz Yisroel													154			228	4	24	Ki Seitzei	Not to sin in Eretz Yisroel		
<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	World							356										4	24	Ki Seitzei	To force a divorce in disallowed remarriage		
<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	World			268		581	545	309		230	Kings and their Wars	311			249	95	155	229	5	24	Ki Seitzei	Not to demand from the Choson any involvement, communal or military	
<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	World			247	300	582	544	213	29	121	Kings and their Wars	214	228	247	146	47		138	5	24	Ki Seitzei	He who has taken a wife, built a new home, or planted a vineyard is given a year to rejoice with his possessions	
<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	Eretz Yisroel							310							250	94			5	24	Ki Seitzei	Not to draft male to army during 1st year of marriage	
<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	World		58	302		583		235	556		Creditor and Debtor	242	137				230	231	6	24	Ki Seitzei	Not to seize as collateral utensils needed for preparing food	
<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	World				281		388			190					275	232	58		6	24	Ki Seitzei	Not to seize the runner stone of the millstone as collateral	
<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	World				280		387			289					276	231	57		6	24	Ki Seitzei	Not to seize the bedstone of the millstone as collateral	
<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	World			174		584	554	304	60	363	Impurity through Tzaraat	308	394		124	42	136	170	8	24	Ki Seitzei	The metzora must not remove his signs of impurity	
<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	World			34				194											9	24	Ki Seitzei	To say and remember what Hashem did to Miriam	
<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	World		59	315	277	585	501	232	496	186	Creditor and Debtor	239	132	259		184	126	232	10	24	Ki Seitzei	The creditor must not forcibly take collateral	
<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	World			160															11	24	Ki Seitzei	To pay back a loan	
<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	World		61	316	278	586	500	233	497	187	Creditor and Debtor	240	133	293						12	24	Ki Seitzei	Not to delay its (collateral) return when needed
<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	World		63	22		587	499	198	185	94	Creditor and Debtor	199	157	32	90	188	68	55	13	24	Ki Seitzei	Return the collateral to the debtor when needed (day and night)	
<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	World			32				240	508				134	29	228			233	14	24	Ki Seitzei	Not to withhold employee wages	
<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	World		66	215	261	588	504	199	186	90	Hiring	200	173	216	147	110		139	15	24	Ki Seitzei	Pay wages on the day they were earned	
<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	World		74	50	243	589	512	281	522	215	Evidence	287		41	233	208		235	16	24	Ki Seitzei	Relatives of the litigants must not testify	
<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	World		68	65		590	522	274	532	206	Sanhedrin and Punishments	280	216	55	236	142		236	17	24	Ki Seitzei	A judge must not pervert a case involving a convert or orphan	
<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	World		60	303	279	591	502	234	473	188	Creditor and Debtor	241	136	278	230	28	231	237	17	24	Ki Seitzei	Not to demand collateral from a widow	
<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	Eretz Yisroel		5	70		592	486	112	178	158	Gifts to the Poor	122	159	82	68	27		57	19	24	Ki Seitzei	To leave the forgotten sheaves in the field	
<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	Eretz Yisroel		10	40		593	490	205	454	288	Gifts to the Poor	214	123	72	251	247	151	238	19	24	Ki Seitzei	Not to retrieve them (forgotten sheaves in the field)	
<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	Eretz Yisroel									156			160	81	71	107		58	20	24	Ki Seitzei	To leave the corner tree for the poor	
<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	Eretz Yisroel									158				80	70	108			20	24	Ki Seitzei	To leave forgotten trees to the poor	
<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	Eretz Yisroel													138	32	107	92	149	239	20	24	Ki Seitzei	Not to take from the corner of the tree
<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	Eretz Yisroel																129		21	24	Ki Seitzei	To leave forgotten vineyards to the poor	
<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	Eretz Yisroel			140		594	369	223	36	105	Sanhedrin and Punishments	224					9		2	25	Ki Seitzei	The court must give lashes to the wrongdoer	
<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	World		43	309	85	595	370	296	552	199	Sanhedrin and Punishments	300	217	285	201	137	250	241	3	25	Ki Seitzei	The court must not exceed the prescribed number of lashes	
<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	World		188	38	170	596	27	210	562	184	Hiring	219	395	31	105	175	272	242	4	25	Ki Seitzei	Not to muzzle an ox while plowing	

המצוה																			מקור בתנ"ך			רמב"ם									
ברכה	מעשה	דבור	טעמים	נקבה	זכר	נוהג	רבנן	חפץ חיים	זוהר הרקיע	סמ"ק	החינוך	מאמר השכל	רמב"ן	רא"ם	סמ"ג	בה"ג	רס"ג	ר' אליהו הזקן	ר' יצחק בר גלוני	ר' שלמה גבירול	יראים	הלכות	פרשה	פרק	פסוק	הנתיב					
<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	World		135	238	189	597	447	358	480	83						357	35	214	108	152	112	243	5	25	Ki Seitzei	The widow must not remarry until the ties with her brother-in-law are removed
<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	World		45	204	301	598	446	215	192	51						216		205	149	78	76	146	5	25	Ki Seitzei	To do yibum (marry childless brother's widow)
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	World													60						60	5	25	Ki Seitzei	Laws of Yevamot		
<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	World			205																		5	25	Ki Seitzei	Not to do yibum (marry childless brother's widow) to 2 or more of his wives	
<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	World		46	206	186	599	448	216	193	52						217		207	150	85	76	145	9	25	Ki Seitzei	To do chalitzah (freeing a widow from yibum)
<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	World			239					399								36						9	25	Ki Seitzei	A widow who did Chalitzah can't marry her brother-in-law(s)
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	World													208				52	33	61	11	25	Ki Seitzei	Laws of when woman harms man		
<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	World			207		600	372	245	544	77						247							12	25	Ki Seitzei	Save someone being pursued even by taking the life of the pursuer
<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	World			209	246	601	373	289	545	164						293			253	160		244	12	25	Ki Seitzei	Not to pity the pursuer
<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	World		84	78	288	602	471	267	502	152						272		277	134	271	142	245	13	25	Ki Seitzei	Not to possess inaccurate scales and weights even if they are not for use
<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	World													64					270	141	246	14	25	Ki Seitzei	Not to possess inaccurate scales and weights even if they are for household use only	
<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	World																				148	15	25	Ki Seitzei	To use scales and weights in favor of the buyer	
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	World		76	33	148	603	532	184	198	116						189					61	17	25	Ki Seitzei	Remember what Amalek did to the Jewish people	
<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	World		77	32		604	531	183	199	115						188	435	47	152	84		157	19	25	Ki Seitzei	Wipe out the descendants of Amalek
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	World		194	292	23	605	533	60	315	226						59				9			19	25	Ki Seitzei	Not to forget Amalek's atrocities and ambush on our journey from Egypt in the desert

ברכה	מעשה	דבור	מחשבה	נקבה	זכר	בית המקדש	ארץ ישראל	כל העולם	סר הכל	לא תעשה	עשה	עונש	פרשה	שיטות	הנתיב
0	64	4	3	53	69	2	10	53	75	49	16	2	8	בה"ג	4517- (757-)
0	51	1	3	41	55	2	6	43	63	42	9	2	10	רס"ג	4642-4702 (882- 942)
0	66	3	3	53	69	2	13	53	76	52	16	2	6	ר' אליהו הזקן	4699- (939-)
0	66	4	2	51	68	3	12	50	74	49	16	2	7	ר' יצחק בר גלוני	4773- (1013-)
0	62	3	0	48	61	5	9	51	67	43	22	2	0	ר' שלמה גבירול	4800- (1040-)
0	59	1	1	47	55	2	10	46	60	47	11	2	0	יראים	4875-4958 (1115-1198)
0	69	2	3	50	71	3	10	59	74	47	27			רמב"ם	4894-4964 (1134-1204)
0	73	2	3	53	73	3	12	61	78	50	28			סמ"ג	4960-5020 (1200-1260)
0	74	4	4	54	77	3	12	65	81	54	27			רמב"ן	4954-5030 (1194-1270)
0	44	2	4	35	48	0	2	47	49	34	15			סמ"ק	4954-5030 (1194-1270)
0	69	2	3	50	71	3	10	59	74	47	27			חינוך	4975-5053 (1215-1293)
0	67	2	3	49	68	3	10	57	72	46	26			רב' עזרא מגרוניא	5000- (1240-)
0	70	2	3	49	71	3	10	60	75	50	25			מאמר השכל	5000- (1240-)
0	73	3	2	53	76	3	11	64	79	51	28			זוהר הרקיע	5121-5204 (1361-1444)

ברכה	מעשה	דבור	מחשבה	נקבה	זכר	בית המקדש	ארץ ישראל	כל העולם	סך הכל	לא תעשה	עשה	עונש	פרשה	שיטות	
0	38	1	3	34	40	0	2	40	42	28	14			חפץ חיים	5598-5694 (1838-1933)
0	2	0	0	2	2	0	0	2	2	2	0			רבנן	
0	66	3	3	55	70	1	5	66	72	48	24	0	0	מכון והערב נא	מצות בזמן הזה לפי כל השיטות

Keep the laws of the captive woman

The Beautiful Captive
Positive Commandment 221

The 221st mitzvah is that we are commanded regarding the law of a yefas to'ar.¹

The source of this commandment is G-d's statement² (exalted be He), "[When you wage war against your enemies...], if you see a yefas to'ar among the prisoners [and desire her, you may take her as a wife]."

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

FOOTNOTES

1. If upon entering enemy territory, a soldier sees a non-Jewish woman he desires to marry, he may have intercourse with her one time. If she wishes, she converts immediately thereafter. If not, she remains in his house for one month, growing her hair and nails in order to become less attractive. After an additional two months, if she converts, he is allowed to marry her as a regular wife. See Hilchos Melachim 8: 2-9.

2. Deut. 21: 11.

3. 21b.

Not to sell her (yefas to'ar) into slavery

Selling the Beautiful Captive
Negative Commandment 263

The 263rd prohibition is that we are forbidden from selling a yefas to'ar after [her captor] has had intercourse with her at the time the land was conquered, as explained in the proper place.¹

The source of this prohibition is G-d's statement² (exalted be He), "If you do not desire her, however, you must send her away free. You may not sell her for money."

FOOTNOTES

1. P221 above.

2. Deut. 21: 14.

Not to retain her (yefas to'ar) for servitude after having relations with her

Enslaving the Beautiful Captive
Negative Commandment 264

The 264th prohibition is that we are forbidden from enslaving a yefas to'ar after having had intercourse with her. By "enslaving," I mean to make her a servant and leave her together with the rest of your servants who serve you.

The source of this prohibition is G-d's statement¹ (exalted be He), "Do not keep her as a servant, since you have had relations with her."

The Sifri² says, "The phrase lo sisameir ba means that you shall not use her as a servant." It has been demonstrated to you that these two prohibitions prohibit two distinct acts: not to sell her to someone else, and also not to leave her under you as a servant. Rather, you should follow G-d's command (exalted be He), "You must send her away free." The same is explained regarding one who kidnaps someone, "and forces him to serve³ and then sells him."⁴ Our Sages said,⁵ "[He is guilty] as soon as he brings him into his property and forces him to serve."

The details of the law of the yefas to'ar are explained in the first chapter of tractate Kiddushin.⁶

FOOTNOTES

1. Ibid.

2. Ibid.

3. The same word, his'amer, is used regarding the yefas to'ar and the kidnapper.

4. Ibid., 24: 7.

5. Sifri, ibid.

6. 21b.

The courts must hang those stoned for blasphemy or idolatry

Hanging
Positive Commandment 230

The 230th mitzvah is that we are commanded to hang certain individuals who have been executed by the High Court.¹

The source of this commandment is G-d's statement² (exalted be He), "You must hang him on a gallows."

In our list of the prohibitions we will point out for which mitzvos the transgressor is hung.³

The details of this mitzvah are explained in the 6th chapter of tractate Sanhedrin.⁴

FOOTNOTES

1. I.e. after they have been executed, they are hung publicly. The person is hung up just before sunset and taken down immediately thereafter. See Hilchos Sanhedrin 15: 6-7.

2. Deut. 21: 22.

3. I.e. Cursing G-d and worshipping idols. See Hilchos Sanhedrin 15: 6.

4. 46a.

Not to delay (someone hung)burial overnight

Leaving a Corpse Hanging Overnight
Negative Commandment 66

The 66th prohibition is that we are forbidden from leaving a person hung on a tree [after being executed by the High Court¹] overnight. This is to prevent a person who would see him from repeating in his thought a curse against G-d, since the only ones who are hung are those who cursed G-d or who worshipped idols. The verse also terms the latter as having "cursed G-d."²

The source of this prohibition is G-d's statement,³ "You may not allow his body to remain on the gallows overnight."

The Sifri⁴ says, "The phrase, 'You may not allow his body to remain on the gallows overnight,' is a prohibition.

The details of this mitzvah are explained in the 6th chapter of tractate Sanhedrin.⁵

FOOTNOTES

1. See P231 above.
2. Num. 15: 30. Therefore one who sees an idol worshipper hanging will think about what curse he said, and thereby repeat the "curse" in his thought.
3. Deut. 21:23.
4. Ibid.
5. 45b.

Bury the executed on the day they are killed

Burying the Dead
Positive Commandment 231

The 231st mitzvah is that we are commanded to bury those who have been executed by the High Court on the same day of their execution.

The source of this commandment is G-d's statement¹ (exalted be He), "[You may not allow his body to remain on the gallows overnight,] you must certainly bury him on the same day."

The Sifri² says, "The phrase, 'You must certainly bury him' is a positive commandment."

This law applies to all deceased; every Jew should be buried on the day in which he passes away. This is the reason why a person who has nobody to arrange his burial is called a "meis mitzvah." This means that he is a meis (dead person) for which the mitzvah is on every individual to bury. [The mitzvah referred to is] G-d's statement (exalted be He), "You must certainly bury him [on the same day]."

The details of this mitzvah are explained in the 6th chapter of tractate Sanhedrin.³

FOOTNOTES

1. Deut. 21:23.
2. Ibid.
3. 46a.

Return the lost object

Returning a Lost Article
Positive Commandment 204

The 204th mitzvah is that we are commanded to return a lost object to its owner.

The source of this commandment are G-d's statements,¹"[If you come across your enemy's ox or donkey going astray,] return it back to him," and² "You must return them to your brother."

Our Sages said explicitly,³ "The return of a lost object is a positive mitzvah." They⁴ also said, "We learn out [from these two verses] that one [who doesn't return a lost object] violates both a positive commandment and a prohibition." We will explain the prohibition regarding the lost object in the proper place.⁵

The details of this mitzvah are explained in the second chapter of tractate Bava Metzia.

FOOTNOTES

1. Ibid.
2. Deut. 22:1
3. Bava Metzia 32a.
4. In N269, the Rambam quotes this statement in the name of the Mechilta. Our versions of the Mechilta don't have this wording, only the Sifri, parshas Seitzei.
5. See the previous commandment, N269. The Rambam wrote "we will explain" because in Sefer HaMitzvos, all prohibitions are written after the positive commandments. As they are listed in Mishneh Torah, however, the prohibition comes first.

Not to ignore a lost object

Disregarding a Lost Item
Negative Commandment 269

The 269th prohibition is that we are forbidden from ignoring a lost object; instead, we must take it and return it to the owner.

The source of this prohibition is G-d's statement¹ (exalted be He), "[You must do the same to a donkey, an article of clothing, or anything else that your brother loses and you find;] you must not ignore it."

Not to ignore a lost object

We have already explained² the Mechilta's statement regarding lost objects: "We learn out [from these two verses] that one [who doesn't return a lost object] violates both a positive commandment and a prohibition." In the words of the Gemara,³ "returning a lost object constitutes a positive and negative commandment."

This prohibition is repeated in Mishneh Torah⁴ with a separate statement, "Do not just watch your brother's ox or sheep going astray." The Sifri says, "The verse, 'Do not just watch your brother's ox,' etc. constitutes a Biblical prohibition. The verse,⁵ 'If you come across your enemy's ox [or donkey going astray, bring it back to him]' constitutes a positive commandment."

The details of this mitzvah are explained in the second chapter of tractate Bava Metzia.

FOOTNOTES

1. Deut. 22: 3.
2. P204 below.
3. Bava Metzia 32a.
4. Deut. 22: 1.
5. Ex. 23: 4.

Not to leave others distraught with their burdens (but to help either load or unload)

Aiding a Person in Need of Assistance
Negative Commandment 270

The 270th prohibition is that we are forbidden from leaving someone who is trapped under his burden and stuck in the road. Rather, we must help him unload the burden until he can adjust it, then help him lift it, either onto his own back¹ or onto his animal, as explained in the details of this mitzvah.

The source of this prohibition is G-d's statement,² "If you see the donkey of someone you hate lying under its load, you might want to refrain from helping him, [but you must make every effort to help him unload it]."

In the words of the Mechilta: "From the verse 'you might want to refrain from helping him, but you must make every effort to help him [unload it],' we learn that the person transgresses both a positive commandment and a prohibition."

There is another prohibition that speaks independently regarding this idea, as said in the verse in Deuteronomy,³ "You may not see your brother's donkey [or ox fallen...]." The Sifri says, "The verse 'You may not see your brother's donkey...' constitutes a prohibition," and later says that "The verse⁴ 'When you see your brother's donkey...' constitutes a positive commandment."

The details of this mitzvah are also explained in the second chapter of tractate Bava Metzia.⁵

FOOTNOTES

1. See footnote to P203 above.
2. Ex. 23: 5.
3. 22: 4.
4. Ex. 23: 5.
5. 32a

Help others load loads on people, animals etc

Reloading an Animal whose Burden has Fallen
Positive Commandment 203

The 203rd mitzvah is that we are commanded to [help a person] load a burden on an animal or on himself¹ if he is alone, once it has been unloaded by us or by someone else. Just as we are commanded to remove a load,² so too we are commanded to help him reload.

The source of this commandment is G-d's statement³ (exalted be He), "You must help him pick up [the load]."

In the words of the Mechilta: "The phrase 'you must help him pick up [the load]' refers to loading."

The details of this mitzvah are explained in the second chapter of tractate Bava Metzia.⁴ There it is explained that there is one Biblical commandment to unload and another Biblical commandment to load.

FOOTNOTES

1. See Kapach, 5731, footnote 40, that Rambam omits this in Mishneh Torah. See other sources quoted ibid.
2. P202 above.
3. Deut. 22: 4.
4. 32a

Women must not wear men's clothing

Women Cross-Dressing
Negative Commandment 39

The 39th prohibition is that we are forbidden from walking in the ways of heretics in that women wear male garments and their adornments.¹

The source of this commandment is G-d's statement (exalted be He),² "No male article shall be on a woman."

Any woman who wears a male article — which is known in that place to be specifically for men — is punished by lashes

Women must not wear men's clothing

FOOTNOTES

1. This includes wearing armor or weapons (see N40 and Hilchos Avodah Zarah 12: 10). It also includes cutting her hair as a man does (ibid.) or going with her hair uncovered (ibid. according to the Yemenite manuscripts quoted by Kapach 5731, footnote 99. These manuscripts have "t'galeh," ["uncovered"] with the letter "hei" instead of "t'gale'ach" ["cut"] with the letter "chet").
2. Deut. 22: 5

Men must not wear women's clothing

Men Cross-Dressing

Negative Commandment 40

The 40th prohibition is that men are also¹ forbidden from adorning themselves with women's ornaments.

The source of this commandment is G-d's statement,² "A man shall not wear a woman's garment."

Any man who adorns³ himself or wears an article which is known in that place to be specifically for women is punished by lashes.

You should know that this practice — of women adorning themselves with male articles or men with female articles — is sometimes done to arouse lust, as is well known among the nations; and sometimes done as a kind of idolatrous worship, as explained in books dealing with this subject.⁴ It is often stipulated in making some kame'ot⁵ that if a man is making it, he must wear women's clothing, and wear gold jewelry, pearls and the like; and if a woman is making it, she must wear armor and weapons. This is very well known among those who practice it.

FOOTNOTES

1. In addition to N39, which prohibits a woman from wearing men's garments. In the original Sefer HaMitzvos, that commandment comes first, but in his legal code (which is the order followed in this edition), he lists N40 before N39.
2. Deut. 22: 5.
3. Kapach 5731, footnote 1 points out that this choice of words comes to include a man dying white hair black (see Hilchos Avodah Zarah 12: 10).
4. See Guide to the Perplexed, Section III, Chapter 37, where the Rambam quotes the book, "Tumtum," as saying that when a man stands to serve Venus, he must wear a colored woman's garment, and when a woman stands to serve Mars, she must wear armor and weapons.
5. This term refers to a parchment bearing written letters or marks, or a collection of herbs and spices.

Not to take the mother bird from her children

Taking a Mother Bird together with Her Young

Negative Commandment 306

The 306th prohibition is that we are forbidden from taking the entire bird's nest — the mother and the chicks — when hunting.¹

The source of this prohibition is G-d's statement,² "You must not take the mother along with her young." This prohibition has a remedial positive commandment,³ "You must first chase away the mother." If one can no longer send her away and thereby fulfill the positive commandment — e.g. if the mother died before she could be sent away — the punishment is lashes.

The details of this mitzvah are explained in the end of tractate Chulin.⁴

FOOTNOTES

1. According to Kapach, 5731, note 81, the Rambam means to exclude the case where one is merely passing by and doesn't need them for food. In such a case, one should leave them alone, as the Rambam writes in Guide to the Perplexed, Part 3, Chapter 48.
2. Deut. 22: 6.
3. Ibid. 22: 7. See P148.
4. 138ff

To release the mother bird if she was taken from the nest

Sending Away the Mother Bird

Positive Commandment 148

The 148th mitzvah is that we are commanded regarding shiluach hakan ("sending away the nest").¹

The source of this commandment is G-d's statement,² "You must first chase away the mother, and only then may you take the young."

The details of this commandment are fully explained in the last chapter of Chullin.

FOOTNOTES

1. Rather than taking both the mother bird and the chicks (or eggs), we are commanded to chase away the mother and only thereafter take the young.
2. Deut. 22: 7

Make a guard rail around flat roofs etc

Removing Sources of Danger from our Property

Positive Commandment 184

The 184th mitzvah is that we are commanded to remove obstacles and dangerous objects from our dwellings, i.e. to build walls surrounding roofs, wells, trenches, etc. in order to prevent people from falling into them or from them. The same applies to all dangerous places — they should be built and repaired in a way that prevents any danger.

Make a guard rail around flat roofs etc

The source of this commandment is G-d's statement,¹ "[When you build a new house] you must place a guard-rail around your roof."

In the words of the Sifri "The phrase 'You must place a guard-rail' constitutes a positive commandment."

The details of this mitzvah are explained in tractate Bava Kama.²

FOOTNOTES

1. Ibid.
2. 51a

Not to allow pitfalls and obstacles to remain on your property

Removing Hazards

Negative Commandment 298

The 298th prohibition is that we are forbidden from leaving obstacles or dangerous objects in our land and in our houses, in order not to endanger people.

The source of this prohibition is G-d's statement¹ (exalted be He), "Do not place blood² in your house."

In the words of the Sifri, "The phrase 'You must place a guard-rail' constitutes a positive commandment; ³ and the phrase 'Do not place blood' constitutes a prohibition."

The details of this mitzvah are explained in the beginning of tractate Shekalim in the Jerusalem Talmud and in a number of passages in Seder Nezikin.⁴

FOOTNOTES

1. Deut. 22: 8.
2. I.e. allow a dangerous situation to remain.
3. See P184 below.
4. See Bava Kama 15b, 46a, 51a.

Not to plant grains or greens in a vineyard

Planting Vegetables or Grain in a Vineyard

Negative Commandment 216

The 216th prohibition is that we are forbidden from planting grain or vegetables in a vineyard. This type of mixture is called kilai ha'kerem (kilayim in a vineyard).

The source of this commandment is G-d's statement,¹ "Do not plant your vineyard with kilayim."

In the words of the Sifri: "Why do we need the verse, 'Do not plant your vineyard with kilayim'? It already is written, 'Do not plant your field with kilayim,' which certainly includes both [kilayim in] a vineyard and a field!"

They answer, "This verse comes to teach that anyone who allows kilayim in a vineyard transgresses two prohibitions."²

You should be aware that kilai ha'kerem is prohibited by Torah law only in Eretz Yisroel. One who plants wheat, barley, and grapes in the same handful, and in Eretz Yisroel, is punished by lashes.

Outside Eretz Yisroel, this planting is forbidden by Rabbinic law and one who plants wheat, barley, and grapes in the same handful receives lashes by Rabbinic decree.

Grafting together trees [of different species], however, is [prohibited by Torah law and] punishable by lashes everywhere [-both in Eretz Yisroel and outside Eretz Yisroel]. This prohibition is included in the general statement, "Do not plant your field with kilayim."³

The details of this mitzvah are also explained in tractate Kilayim.

FOOTNOTES

1. Dev. 22: 9.
2. Therefore we see that this counts as a separate prohibition in the count of 613.
3. This verse includes grafting different species of trees, but does not include planting different species of seeds (see N215, above). In Hilchos Kilayim, 1: 3, the Rambam explains that we know this from the Oral Tradition. See Kapach, 5731, note 47.

Not to eat diverse seeds planted in a vineyard

Vegetables or Grains Grown in a Vineyard

Negative Commandment 193

The 193rd prohibition is that we are forbidden from eating a mixture of species only¹ when planted in a vineyard.

The source of this prohibition is G-d's statement² (exalted be He), "[Do not plant mixed species in your vineyard] lest the additional growth [of the vine] and the seeds become prohibited [tikdosh]."

The Oral Tradition³ explains that the phrase pen tikdosh ["lest it become prohibited"] also implies, pen tukad aish ["lest you cause it to be burnt in fire"], i.e. that it is forbidden to derive any benefit from them.

You have already learned the principle,⁴ "Every case where the Torah writes hishomer (be careful), pen (lest) or al (do not) indicates a

Not to eat diverse seeds planted in a vineyard

prohibition.”⁵

In the second chapter of Pesachim, our Sages discuss the law that, “one is not punished by lashes for any prohibition in the Torah unless one derives benefit in the normal way,” i.e. that anything that one is prohibited from eating, one is not punished from eating it unless one derives benefit.⁷ The Talmud then says, “Abaye says, ‘Everyone agrees that for [eating] mixed species that grew in a vineyard, one is punished by lashes even if one does not benefit in the normal way. What is the reason? Because the verse does not mention ‘eating’; rather it is written, pen tikdosh, which also implies, pen tukad aish.”⁸

The details of this mitzvah are explained in tractate Kilayim.

The Biblical prohibition of mixed species in a vineyard only applies in Israel.

FOOTNOTES

1. There are two prohibitions regarding planting a mixture of species: N215 prohibits planting any two species together; N216 prohibits planting either vegetables or grain in a vineyard. The prohibition regarding a vineyard is stricter in a number of ways; in this prohibition we see that the produce that grows in the vineyard may not be eaten. When not in a vineyard, however, only the act of planting is prohibited; the food that grows may be eaten.

The mitzvos are written separately because here, corresponding to the order in Mishneh Torah, we are dealing with prohibited foods. There, we deal with the agricultural laws.

2. Deut. 22: 9.

3. Chullin 115a.

4. Makkos 13b. See N90. Eighth Introductory Principle.

5. From this expression we see that this verse prohibiting benefit counts as a separate prohibition from the verse prohibiting the planting (Lev. 19: 19. N216).

6. 24b.

7. For example, one who eats raw fat would not be punished (Pesachim ibid.).

8. Our versions of the Talmud omit this last phrase. The handwritten manuscripts quoted in Dikdukei Sofrim, however, do contain it. See Kapach, 5731, footnote 63

Not to work different animals together

Working with Two Animal Species

Negative Commandment 218

The 218th prohibition is that we are forbidden from using two species of animals to work together.

The source of this commandment is G-d's statement,¹ “Do not plow with an ox and a donkey together.”

One receives lashes for using them for any kind of work, such as plowing, threshing, or driving.² This is because the verse says, “together,” meaning that one cannot bring them together for any kind of work.

One only receives lashes by Torah law when one species is kosher and the other one non-kosher, such as “an ox and a donkey.” Then, one is lashed for plowing, pulling or driving with them. One receives lashes by Rabbinic decree for using any two species [even if they are both kosher or both non-kosher].

The details of this mitzvah are explained in the eighth chapter of tractate Kilayim.

FOOTNOTES

1. Deut. 22: 10.

2. I.e. pulling a wagon

Not to wear sha'atnez, a cloth woven of wool and linen

Wearing a Mixture of Wool and Linen

Negative Commandment 42

The 42nd prohibition is that we are forbidden from wearing a garment woven¹ from wool and linen, as the idolatrous priests of that time used to wear.²

The source of this commandment is G-d's statement,³ “Do not wear shatnez.”

This practice is well known even today among Coptic monks in Egypt.

One who transgresses this prohibition is punished by lashes.

The details of this mitzvah are explained in tractate Kilayim,⁴ as well as in tractate Shabbos⁵ and the end of tractate Makkos.⁶

FOOTNOTES

1. In Hilchos Kilayim, 10: 2-4, the Rambam rules that when the wool and linen are connected in other ways, this Torah prohibition also applies.

2. See “Guide to the Perplexed,” Part 3, Ch. 37.

3. Deut. 22: 11.

4. Ch. 9.

5. 54a.

6. 20a

To marry a wife by means of ketubah and kiddushin

To marry a wife by means of ketubah and kiddushin

Marriage
Positive Commandment 213

The 213th mitzvah is that we are commanded to acquire [by kiddushin¹] a woman before² marrying her [n'suin]: either by giving her something³ [of sufficient value]; by giving her a document [of marriage]; or by having marital relations [for the purpose of kiddushin]. This is the mitzvah of kiddushin.

This mitzvah is hinted to in the Torah in the verse,⁴ "When a man acquires a woman and has relations with her..." This implies that he can acquire her through having relations.

[That a document may be used is alluded to in the verse⁵ which states that after receiving a writ of divorce,] "She leaves...and may marry another man." [Since the divorce and the marriage are described together, they can be compared:] just as she leaves by means of a document, so too she may marry by means of a document.

So too, the use of money may be derived from the verse⁶ regarding a Jewish maidservant,⁷ [that upon reaching puberty, she goes free,] "without money." Our Sages explain,⁸ "There is no money received by this master, but another master does receive money. Who is this? The girl's father [who receives money when his daughter gets married]."⁹

However, only kiddushin by means of relations has the validity of a law m'dioraysa,¹⁰ as explained in many places in Kesuvos,¹¹ Kiddushin,¹² and Niddah.¹³ All the details of this law have been thoroughly explained in the designated tractate, i.e. Kiddushin.

Our Sages stated explicitly¹⁴ that kiddushin by means of relations is a Torah law. This statement proves that kiddushin counts as a law of the Torah.

FOOTNOTES

1. In Jewish law, there are two steps to a marriage, kiddushin and n'suin. After the first step, they are considered husband and wife, but they may not yet live together as such until after n'suin. During Talmudic times there was a twelve-month period between the two stages, but today they are performed together.
2. See Chinuch, mitzvah 539; Yad Halevi P213: 1 (that this is also the Rambam's intention here); Kesef Mishneh, Hilchos Ishus, Ch. 1, end of Halachah 2 (as to the Rambam's description of this mitzvah as n'suin). According to Kapach, 5731, this phrase could be translated, "acquire a woman in order to live as husband and wife" (kinyan shel ishus).
3. This could be money or an object.
4. Deut. 24: 1.
5. Deut. 24: 2.
6. Ex. 21: 11.
7. See P233.
8. Kiddushin 4a.
9. The Talmud compares the two parties who, at different times, could have control over the girl: her father, and her master, who has purchased her as a servant. The master, as the verse relates, need not receive money in order for her to be released from his control. Upon reaching puberty, she automatically goes free.

However, since only the case of the master is described in the verse, the Talmud derives that in the other case (the father), he does receive money when she is released from his control (i.e. through kiddushin). We therefore see that marriage can be effected by means of giving money.

10. According to many, the Rambam later changed his mind. See Haga'os Haramach, Kesef Mishneh, and other commentaries to Hilchos Ishus, beg. of Ch.1. Sefer Nashim, Kapach edition, 5747, note 5 (p.13). Sefer Hamitzvos, Kapach, 5731, P213, footnote 17.

11. 3a.
12. Ch. 1, Mishneh 1.
13. Ch. 5, Mishneh 4.
14. Kiddushin 9b

The slanderer must remain married to his wife

The Slandering Husband
Positive Commandment 219

The 219th mitzvah is the law of a motzi shem ra [i.e. one who marries a virgin and falsely accuses her of having relations between the kidushin¹ and the n'suin] — that we are commanded to give him lashes, and that he remain married to her, for he also² is instructed,³ "He must then take her as his wife, and he may not send her away as long as he lives."

It is explained in tractate Makkos⁴ that this prohibition, is like that of a rapist, i.e. it is considered a "prohibition which is preceded by a positive commandment."

The details of this mitzvah are explained in the third and fourth chapters of Kesubos.

FOOTNOTES

1. . In Jewish law, there are two steps to a marriage, kiddushin and n'suin. After the first step of kidushin, they are considered husband and wife, but they may not yet live together as such until after n'suin. During Talmudic times there was a twelve-month period between the two stages, but today they are performed together. See P213.
2. . As the rapist in P218 above.
3. Deut. 22: 19.
4. 15a

The slanderer must not divorce his wife

Divorcing the Defamation Victim
Negative Commandment 359

The slanderer must not divorce his wife

The 359th prohibition is that the motzi shem ra is forbidden from divorcing his wife.

The source of this commandment too¹ is G-d's statement,² "he may not send her away as long as he lives."

This prohibition is also³ preceded by a positive command, "he must then take her as his wife."

Should he divorce his wife, the law regarding lashes is like that of the rapist,⁴ as explained in the last chapter of Makkos.⁵ The details of this mitzvah are explained there, and in the third and fourth chapters of Kesubos.

FOOTNOTES

1. . As in N358 above.
2. Deut. 22:19.
3. . As in P218 above.
4. See N358 above.
5. 15a

The court (R) must carry out the death penalty of stoning

Execution by Stoning

Positive Commandment 229

The 229th mitzvah is that we are commanded to execute by stoning¹ those who transgress certain mitzvos.

The source of this prohibition is G-d's statement² (exalted be He), "They shall be put to death by stoning." I will point out the mitzvos which are punishable by stoning when listing the prohibitions.

The details of this mitzvah are explained in the 6th chapter of tractate Sanhedrin.

FOOTNOTES

1. Although literally translated as "stoning," it actually consisted of being thrown from a high platform. Only if the person did not die from the fall were actual stones used.
2. Deut. 22:24.

The court must not punish anybody who was forced to do a crime

Punishing an Individual Coerced to Sin

Negative Commandment 294

The 294th prohibition is that we are forbidden from punishing a person who was forced to commit a transgression, since the act was done unwillingly.

The source of this prohibition is G-d's statement¹ (exalted be He), "You must not impose any penalty upon the girl."

Our Sages said in tractate Sanhedrin,² "The Torah exempts a person in the case of force, as it is written,³ 'You must not impose any penalty whatsoever upon the girl.' "

FOOTNOTES

1. Deut. 22:26. The previous verses (ibid., 23-24) speak of a young married woman who committed adultery, in which case both she and the man are punished. This verse speaks of a case of rape, to say that only he is punished, not her.
2. Our versions of tractate Sanhedrin do not contain this statement. It is found in Nedarim 67a, Bava Kama 28b, and Avodah Zorah 54a. See Kapach 5731, footnote 39.
3. Deut., ibid.

The rapist must marry the maiden (if she chooses)

The Law of the Rapist

Positive Commandment 218

The 218th mitzvah is that a rapist is commanded to marry his victim.¹

The source of this commandment is G-d's statement² (exalted be He), "Because he violated her, he must then take her to be his wife, and he may not send her away as long as he lives."

It is explained in tractate Makkos³ that the prohibition on the rapist not to divorce her, i.e. "he may not send her away," is considered "a prohibition which is preceded by a positive commandment." Our Sages stated there,⁴ "Why [should a rapist who marries his victim, and then divorces her, and then marries her again not receive lashes]? This is a prohibition which is preceded by a positive commandment!?" This statement demonstrates that G-d's statement, "He must then take her as his wife," counts as a positive commandment.

The details of this mitzvah are explained in the third and fourth chapters of Kesubos.

FOOTNOTES

1. As in P220, the marriage takes place only if she consents, and he must pay a fine.
 2. Deut. 22:29.
 3. 15a.
 4. The Rambam now proves that this verse contains two separate mitzvos, a positive commandment (that he marry her), and a prohibition (that once he marries her, he is never allowed to divorce her).
- The Gemara is discussing the types of prohibitions for which the punishment is lashes. When a positive commandment can "remedy" the

The rapist must marry the maiden (if she chooses)

prohibited act (lav she'nitak l'aseh), one does not receive lashes as long as that remedial act is performed. For example, there is a prohibition against leaving sacrificial meat beyond the prescribed time. Should one leave the meat too long, there is a positive commandment to burn the meat. As long as the meat can still be burned, one is not lashed for the prohibition.

The Gemara then postulates a distinction: perhaps this principle applies only in such a case, where the prohibition (e.g. leaving the meat) always comes before the positive act (burning it). Perhaps when the positive act can come first (called "a prohibition which is preceded by a positive commandment"), one does receive lashes.

This the Gemara disproves with our mitzvah, regarding which we know clearly that one does not receive lashes since he can always remarry her. It therefore asks: "[According to your reasoning,] why [should he not receive lashes]?" — being that the positive commandment comes first.

The point of quoting this passage is to bring the phrase, "a positive commandment," which shows that marrying her counts as a mitzvah.

He is not allowed to divorce her (rapist)

Divorcing a Rape Victim
Negative Commandment 358

The 358th prohibition is that a rapist is forbidden from divorcing the woman he raped.¹

The source of this commandment is G-d's statement,² "He must then take her to be his wife, and he may not send her away as long as he lives."

This prohibition is preceded by the positive commandment,³ "He must then take her as his wife." In tractate Makkos⁴ it is clearly explained that this is considered a "prohibition which is preceded by a positive commandment."

It is also said there, "A rapist who divorces his wife — if he is not a Cohen, he remarries her and does not receive lashes. If he is a Cohen, he receives lashes, and he may not remarry her [since a Cohen may not marry a divorcee]."⁵

You should keep in mind that even a non-Cohen will receive lashes for divorcing the woman he raped, if he cannot perform the remedial positive command [of remarrying her]. This would be in a case where she died before he remarried her, or she married another man after he divorced her.⁶ This corresponds to our principle, "If he fulfilled [the remedial positive commandment, he does not get lashes]; if he did not fulfill" [this commandment, he would receive lashes].⁷

The details of this mitzvah are explained in the third and fourth chapters of Kesubos.

FOOTNOTES

1. After he marries her — see P218 above.

2. Deut. 22: 29.

3. P218.

4. . 15a. See note to P218 for an explanation of this passage. It is quoted here because it uses the term, "prohibition," which indicates that it counts as one of the 365 prohibitions.

5. Since he is unable to perform the "remedial" positive commandment of remarrying her, it is not considered a lav she'nitak l'aseh. See note to P218.

6. In which case, he is forbidden from later remarrying her. See N356.

7. See Kesef Mishneh, Hilchos Sanhedrin 16: 4.

A castrated or a man with a severed urethra cannot marry a Jewish woman

A Castrated Man
Negative Commandment 360

The 360th prohibition is that a man whose reproductive organs have been damaged to the extent that he cannot father children is forbidden from having relations with a Jewish woman.

The source of this commandment is G-d's statement,¹ "a man with crushed testicles or a cut member may not enter the congregation of G-d."

If he had relations with a Jewish woman after kiddushin, he receives lashes.

The details of this mitzvah are explained in the ninth chapter of Yevamos.

FOOTNOTES

1. Deut. 23: 2.

Not to let a mamzer marry into the Jewish people

Marrying a Bastard
Negative Commandment 354

The 354th prohibition is that a mamzer¹ is forbidden from having relations with a Jewish woman.²

The source of this commandment is G-d's statement,³ "a mamzer may not enter the congregation of G-d."

One who transgresses this prohibition receives lashes.

The details of this mitzvah are explained in the eighth chapter of Yevamos and the end of Kiddushin

FOOTNOTES

1. An illegitimate child, product of a sexual prohibition punishable by kares. See end of N353.

Not to let a mamzer marry into the Jewish people

2. In Hilchos Issurei Biyah, 15: 2, the Rambam rules that he would receive lashes only if he had relations with her after kiddushin.
3. Deut. 23: 3.

A Jewish woman should not marry a Moabite and/or Ammonite male

Marriage with an Ammonite or Moabite
Negative Commandment 53

The 53rd prohibition is that we are forbidden from marrying male descendants of Ammon and Moav — even after they have converted to Judaism.

The source of this commandment is G-d's statement,¹ "An Ammonite or Moabite [man] may never enter the congregation of G-d."

One who transgresses this prohibition receives lashes — i.e. when a male Ammonite or Moabite convert has relations with a Jewish woman within marriage, both receive lashes by Torah law.

The details of this law are explained in the eighth chapter of Yevamos² and the end of Kiddushin.³

FOOTNOTES

1. Deut. 23: 4.
2. 76b.
3. 74b

Not to offer peace to Ammon and Moab while besieging them

Offering Peace to Ammon or Moab
Negative Commandment 56

The 56th prohibition is that we are forbidden from ever offering peace to the nations of Ammon or Moav. This ["offering peace"] refers to G-d's command that before attacking any cities, we should first offer its inhabitants to give in and surrender to us. If they surrender the city, we are prohibited from attacking and killing them, as explained in Positive Commandment 190. The exceptions are Ammon and Moav, to whom we may not make this offer. G-d prohibited us from offering the option of surrender and asking them to give in.¹

The source of this prohibition is G-d's statement² (exalted be He), "You must never seek peace with them nor their well-being [as long as you exist]."

The Sifri³ says, "From the verse,⁴ 'When you approach a city to wage war against it, you must propose a peaceful settlement,' one could think the same applies here [to Ammon and Moav]. The Torah therefore says, 'You must never seek peace with them nor their well-being.' But from the phrase,⁵ '[He must be allowed to live alongside you wherever he chooses in your settlements,] be good to him,' one could think the same applies here.⁶ The Torah therefore says, '[nor their well-being] as long as you exist.' "⁷

FOOTNOTES

1. If they themselves surrender, however, we accept (Hilchos Melachim 6: 6).
2. Deut. 23: 7.
3. Ibid.
4. Ibid., 20: 10.
5. Ibid. 23: 17. The passage refers to a servant who has run away from his master and seeks refuge with you. However, the phrase, "be good to him," is superfluous in this context. Therefore, it could be construed as applying to Ammon and Moav, who were discussed a few verses beforehand.
6. I.e. that the choice of living peacefully should be offered even to Ammon and Moav.
7. I.e. the prohibition applies despite the phrase, "be good to him."

Not to refrain from marrying a third generation Edomite convert

Rejecting an Edomite
Negative Commandment 54

The 54th prohibition is that we are forbidden from distancing ourselves from the descendants of Esav once they have converted to Judaism — i.e. we are forbidden from refusing to marry them after their conversion.¹

The source of this commandment is G-d's statement,² "do not despise the Edomite, since he is your brother."

FOOTNOTES

1. See note to N55.
2. Deut. 23: 8

Don't keep a third generation Egyptian convert from marrying into the Jewish people

Rejecting an Egyptian
Negative Commandment 55

The 55th prohibition is that we are forbidden from distancing ourselves from Egyptians by refusing to marry them once they have converted to Judaism.¹

The source of this commandment is G-d's statement,² "do not despise the Egyptian."

The details of these two mitzvos, i.e. that of the Egyptian and that of the Edomite,³ are explained in the eighth chapter of Yevamos and the end of Kiddushin.⁴

Don't keep a third generation Egyptian convert from marrying into the Jewish people

FOOTNOTES

1. This is only in the third generation following the conversion. During the first two generations, one is forbidden from marrying them. See Hilchos Issurei Biyah, 12: 19.
2. Deut. 23: 8.
3. N54.
4. Op.cit

Impure people must not enter the Temple Mount area (tvil yom)

A Ritually Impure Person Entering the Temple Mount
Negative Commandment 78

The 78th prohibition is that a person who is tameh is forbidden from entering the machaneh Leviyah, which later corresponded to the Temple Mount, as we explained in our commentary on the beginning of tractate Keilim.¹ The prohibition against people who are tameh entering the Temple Mount is explained there.

The verse which serves as the source of this prohibition refers to a man who is tameh because of a nocturnal emission, "He may not enter inside the camp."²

The³ passage in tractate Pesachim⁴ reads: "The phrase 'he must go outside the camp' refers to the machaneh Shechinah," as we explained in positive commandment 31. [Pesachim continues,] "The phrase 'he must go outside the camp' refers to the machaneh Leviyah."

"Ravina then asked, 'perhaps both phrases refer to the machaneh Shechinah, and the repetition serves to cover both the positive and negative commandments!'"

[The Gemara answers,] "If so, it could have just written, 'he may not enter inside,'" i.e. "he may not enter inside it."⁵ [The Gemara continues,] "Why is the word 'camp' repeated? To refer to a second type of camp, i.e. the machaneh Leviyah." This means that even this camp he may not enter.

The Sifri⁶ says [clearly that this phrase counts as a separate commandment]: "The phrase, 'He may not enter inside the camp,' is a negative commandment."

The details of this mitzvah are also explained in our commentary to the beginning of tractate Keilim.

FOOTNOTES

1. See footnote to P31.
2. Deut. 23: 11.
3. The full verse reads, "He must go outside the camp; he may not enter inside the camp." The Rambam proves that the "camp" referred to in the beginning of the verse refers to the machaneh Shechinah, which is positive commandment 31; while the second "camp" refers to the machaneh Leviyah, which is this commandment.
4. 68a.
5. The Rambam makes this clarification because in Hebrew, removing the word hamachaneh ("the camp") would make the phrase nonsensical.
6. Deut. 23: 11.

Prepare latrines outside the camps

Hygiene in the Army Camp
Positive Commandment 192

The 192nd mitzvah is that we are commanded that when our camps go out to war, we must prepare a place outside the camp for people to relieve themselves. People should not relieve themselves just anywhere among the tents as other nations do.

The source of this commandment is G-d's statement¹ (exalted be He), "You must have a designated place outside the camp..."

The Sifra² says, "The word yad means a designated place, as it is written,³ 'He set up for him a designated place (yad).' "

FOOTNOTES

1. Deut. 23: 13.
2. Ibid. This seemingly should read, "Sifri," as in the next Mitzvah.
3. Shmuel I, 15: 12.

Prepare a shovel for each soldier to dig with

Hygiene Equipment for Soldiers
Positive Commandment 193

The 193rd mitzvah is that we are commanded that everyone in the camp must have a digging implement hanging with their weapons. It is used to dig a hole in the designated area,¹ into which one excretes, and to cover the excrement afterwards so that it not be visible on the ground. This applies specifically in a war camp, as it is written at the beginning of the section,² "When you go out as a camp against your enemies."

The source of this commandment is G-d's statement,³ "You must keep a spade with your weapons (azeinecha)."

The Sifri says, "The word azeinecha refers to the place of the weapons (ziyunecha)."

FOOTNOTES

1. See previous Mitzvah.

Prepare a shovel for each soldier to dig with

2. Deut. 23:10.
3. Ibid., 23:14.

Not to extradite a slave who fled to Israel

Returning a Runaway Slave who Flees to Israel
Negative Commandment 254

The 254th prohibition is that we are forbidden from returning to his master a servant who has fled to Israel. This applies even if his master is Jewish — since he has run to Israel from outside Israel, he should not be returned¹ to him. Rather, he must be freed, with his remaining value written down as a debt [owed by the former servant to his former master].

The source of this prohibition is G-d's statement² (exalted be He), "You must not turn him back over to his master."

It is explained in the 4th chapter of tractate Gittin³ that this verse refers to a servant who has run to Israel from outside Israel; that a document is written regarding his monetary value; that a get cherus (liberation document) is written for him; and that since he has come to dwell in the pure land which was chosen for the holy people, he shall never be returned to servitude. The details of this mitzvah are explained there.

FOOTNOTES

1. The prohibition applies even to the master living outside Israel. See Kapach, 5731, footnote 86. Chavel translates, "delivered," implying that the prohibition is exclusively on the one in Israel.
2. Deut. 23:16.
3. 45a.

Not to wrong a slave who has come to Israel for refuge

Hurtful Words to the Runaway Slave
Negative Commandment 255

The 255th prohibition is that we are forbidden from hurting the feelings of this servant¹ who has run away to us.

The source of this prohibition is G-d's statement² (exalted be He), "He must be allowed to live alongside you wherever he chooses in your settlements. You must do nothing to hurt his feelings."

In the words of the Sifra³: "The phrase 'You must do nothing to hurt his feelings' refers to ona'as devarim."⁴ In the case of a convert, G-d (exalted be He), added an extra prohibition of ona'as devarim due to his feeling of extreme humility and his status as a convert. In this case of a servant, who feels even more lowly and humble than a [regular] convert, G-d added a third prohibition,⁵ in order that we should not say that "this servant doesn't mind ona'as devarim."⁶

It is clear that the servant referred to by the verse and the convert mentioned in the prohibition of ona'as devarim have both accepted upon themselves the Torah, i.e. they are gerei tzedek.⁷

FOOTNOTES

1. See previous mitzvah.
2. Deut. 23:17.
3. Sifri. See Kapach, 5731, footnote 91.
4. See N251, N252 (Lessons 267 and 271).
5. For ona'as devarim against any Jew, one violates prohibition 251. For ona'as devarim against a convert, one violates both N251 and N252. For ona'as devarim against the servant mentioned in this mitzvah, since he is also a convert, one violates N251, N252, and N255. Hilchos Avodim 8: 11.
6. One might possibly think this because of the statement of R. Yehudah (Bava Kama 87a), "servants have no shame." However, this applies only while they are still servants, not after they have been freed. See Yad Halevi, note 5.
7. When a non-Jew becomes an eved Canaani, he becomes obligated in all prohibitions of the Torah and positive commandments which are not connected with a specific time. After the eved Canaani is freed, he becomes a full-fledged convert.

Not to have relations with women not thus married

Out of Wedlock Intimacy
Negative Commandment 355

The 355th prohibition is that we are forbidden from having relations with a woman without [giving her] a Kesubah and acquiring her (kiddushin).

The source of this commandment is G-d's statement¹ (exalted be He), "There may not be any prostitutes among Jewish girls."

This same commandment is repeated, but using a different expression, in G-d's statement² (exalted be He), "Do not defile your daughter with premarital relations." The Sifra says, "Do not defile your daughter" — this command is directed towards a man who hands over his unmarried daughter for sexual relations without marriage, as well as a girl who herself has sexual relations without marriage."

Now listen as I explain why the prohibition is repeated with this wording,³ and what the repetition adds. G-d (exalted be He) has already instructed us in the Torah that a man who has relations with a virgin incurs none of the punishments⁴, regardless of whether he seduced or raped her. Rather, he must pay a monetary fine and marry the girl that he harmed, as explained in the Torah.⁵

Accordingly, a person might think that since the offender is only required to pay a fine, therefore this is looked upon as a purely financial case. Therefore, just as a person, if he wishes, is allowed to give away his money to another person, or to forgive a debt, so too, [he might think,] he may take his unmarried daughter and give her to a man to have relations with her. This would be like forgiving a debt due to him, since the 50 silver [shekels which the seducer or rapist must pay] go to the father. Alternatively, a person might think that [since this is

Not to have relations with women not thus married

purely a financial matter,) he may give his daughter on condition that the man pays a certain amount of money.

Therefore, the Torah prohibited this and said, "Do not defile your daughter with premarital relations." The monetary fine only refers to a case where the seduction or rape actually occurred. But it is still completely forbidden for them to engage in sexual relations, even when they both agree.

The Torah also reveals the reason for this prohibition: ["Do not defile your daughter with premarital relations,] and you will then not make the land sexually immoral, and the land [will not] be filled with perversion." The explanation of this: seduction and rape occur very rarely, but if the Torah allowed premarital relations when both parties agree, it would occur often and become widespread throughout the world.

This is a fine and wondrous explanation of this verse, and fits all the sayings of our Sages and laws of the Torah.

This prohibition, i.e. the prohibition of [having relations with] an unmarried woman, is punishable by lashes.

The details of this mitzvah are explained in Kesubos and Kiddushin

FOOTNOTES

1. Deut. 23:18.
2. Lev. 19:29.
3. Directed to the father, unlike the other verse, which is phrased as a general prohibition.
4. . Such as lashes or execution.
5. Ex. 22:15. Deut. 22:28. See P220, P218.

Not to offer animals bought with the wages of a harlot or the animal exchanged for a dog

Sacrificing an Animal that has been Obtained through a Disrespectful Exchange
Negative Commandment 100

And the 100th prohibition is that we are forbidden from offering a prostitute's fee or price of a dog on the altar.

The source of this prohibition is G-d's statement¹ (exalted be He), "Do not bring a prostitute's fee² or the price of a dog³ [to the Temple of G-d]."

The details of this mitzvah are explained in the sixth chapter of tractate Temurah. One who offers either of them, although the sacrifice is invalid, receives lashes, as if [he sacrificed] a blemished animal.

FOOTNOTES

1. Deut. 23:19.
2. I.e. an animal (or anything else fit for an offering, such as wine) which was used to pay a prostitute. See Hilchos Issurei HaMizbe'ach 4: 8ff.
3. I.e. an animal that was given, instead of money, as payment for a dog. Hilchos Issurei HaMizbe'ach 4: 16.

Not to borrow/lend with interest from/to Jews

Borrowing with Interest
Negative Commandment 236

The 236th prohibition is that the borrower is also forbidden from borrowing with interest.

If not for this prohibition on the borrower to borrow with interest, one might think that only the lender transgresses, since he is the wrongdoer; not the borrower, since he merely allows himself to be overcharged. This would be similar to ona'a,¹ which applies only to the one who overcharges, not the one who pays. It was therefore necessary to have a separate prohibition that the borrower shall not borrow money with interest.

The source of this prohibition is G-d's statement² (exalted be He), "Do not deduct interest from your brother, whether it is interest for money, interest for food,..."

The Oral Torah explains [that this phrase should be read,] "Do not allow to be deducted from your brother..." [therefore applying to the borrower, not the lender]. Our Sages stated explicitly in tractate Bava Metzia: "A borrower transgresses 'Do not deduct' and³ 'Do not place a stumbling block before the blind,' " as explained in our discussion of that mitzvah.⁴

FOOTNOTES

1. N250.
2. Deut. 23:20.
3. Lev. 19:14.
4. N299.

Lend to and borrow from idolaters with interest

Taking Interest from a Gentile
Positive Commandment 198

The 198th mitzvah is that we are commanded¹ to charge interest to a non-Jew and only then lend him money, in order that we not assist him nor give him rest. Rather we should cause him [financial] loss, even with the kind of interest that we are forbidden from taking from a Jew.

The source of this commandment is G-d's statement² (exalted be He), "You shall take interest from a non-Jew." The Oral Tradition explains that this does not only give permission, but is a command, as stated in the Sifri: "The phrase 'You shall take interest from a non-

Lend to and borrow from idolaters with interest

Jew' constitutes a positive commandment. The phrase 'You shall not take interest from your brother' constitutes a prohibition."

This commandment also has rabbinically ordained conditions, as explained in tractate Bava Metzia.³

FOOTNOTES

1. See Kapach, 5731, footnote 14 regarding all the authorities who say that this is not a commandment. See also Likkutei Sichos, Vol. 12, p. 115ff.
2. Deut. 23:21.
3. See 70b: "R. Chiya the son of R. Huna said, 'You are only allowed to take the minimum necessary to survive.' " See Kapach, 5731, footnote 16.

Not to withhold payment incurred by any vow

Delaying the Fulfillment of a Pledge
Negative Commandment 155

And the 155th prohibition is that we are forbidden from delaying nedarim,¹ nedavos,² or any other sacrifices which we are obligated to bring.

The source of this prohibition is G-d's statement³ (exalted be He), "When you make a pledge to G-d your L-rd, do not be late in paying it."

The Oral Tradition teaches us that one does not transgress this prohibition until three festivals have passed.

The details of this mitzvah are explained in the beginning of tractate Rosh Hashanah.⁴

FOOTNOTES

1. A promise made that "I will bring a sacrifice."
2. A promise made that "This animal will be a sacrifice."
3. Deut. 23:22.
4. 4b. See P83 above

To fulfill what was uttered and to do what was avowed

Fulfilling Verbal Obligations
Positive Commandment 94

The 94th mitzvah is that we are commanded to fulfill every verbal obligation we have taken upon ourselves, whether an oath, a vow, a korban,¹ etc.

The source of this commandment is G-d's statement,² "You shall be careful to carry out whatever you say."

Although our Sages have split up this verse and explained each word separately as referring to something different, the general meaning of everything they say is: it is a positive commandment for a person to fulfill every verbal obligation he has taken upon himself, and a prohibition not to do so. This will be explained in our discussion of the prohibitions.³

The Sifri says, "The verse, 'Whatever you say,' constitutes a positive commandment." You find it obvious that the words, "whatever you say" by themselves have no meaning whatsoever. The intention [of the Sifri] is therefore as I explained above — that the plain meaning of the verse is that a person is obligated to carry out his verbal commitments.

This commandment is stated a second time in G-d's statement,⁴ "A person must fulfill all he has verbally said."

The details of this mitzvah — i.e. how exactly the person must fulfill his obligation, and how he can be released [from his obligation] when in doubt regarding his statement — are explained in a number of passages in Sh'vuos, Nedarim, the end of Menachos, as well as in Kinim.

FOOTNOTES

1. Literally, a sacrifice. When a person says, "a sacrifice that I won't eat something of yours," he means to say that he considers that person's food to be forbidden for him to eat just as a sacrifice is forbidden to him. This constitutes a vow not to eat that person's food.
2. Deut. 23:24.
3. N157.
4. Num. 30:3

The hired worker may eat from the unharvested crops where he works

Allowing Employees to Eat from the Crops
Positive Commandment 201

The 201st mitzvah is that we are commanded to allow a hired worker to eat, when he is working, from the produce he is working with. This applies only if the produce is attached to the ground.

The source of this commandment is G-d's statement¹ (exalted be He), "When you come [to work] in your neighbor's vineyard, you may eat grapes...When you come [to work] in your neighbor's standing grain, you may take the ears with your hand."

In tractate Bava Metzia² it is explained that these two verses teach that one may eat from the produce that is attached to the ground when the work is finished, and that neither verse would be sufficient without the other. This is similar to what was previously mentioned³ regarding the phrase of the Sages,⁴ "these are two verses, and without them both we could not derive the law." This is therefore a single positive mitzvah — i.e. that a hired worker is allowed to eat from produce which is attached to the ground — that is derived from two verses.

The hired worker may eat from the unharvested crops where he works

Our Sages⁵ explicitly stated that "they are permitted to eat by Torah law."⁶

The details of this mitzvah are explained in the 7th chapter of tractate Bava Metzia.⁷

FOOTNOTES

1. Deut. 23: 25-26.
2. 87.
3. P140. There the Rambam explains that this phrase shows that the two verses count as only one mitzvah rather than two.
4. Sifra, Behar, 2: 1.
5. Bava Metzia 87a.
6. This statement shows that this law counts as one of the 613 commandments.
7. 32a.

The hired worker must not take more than he can eat

A Worker Eating More than Allowed from his Employer's Crops
Negative Commandment 268

The 268th prohibition is that a hired worker is forbidden from taking from the produce he is working with, more than he needs for his meal.

The source of this prohibition is G-d's statement¹ (exalted be He), "You may eat as many grapes as you desire to satisfy your hunger. However, you may not put any into your vessel."

The details of this mitzvah are explained in the 7th chapter of tractate Bava Metzia. There it is explained what one may eat, and what you may not eat, and that if you eat, you transgresses the prohibition, "You may not put any into your vessel."

FOOTNOTES

1. Ibid., 23: 25

The worker must not eat while on hired time

A Worker Eating from the Employer's Crops while Working
Negative Commandment 267

The 267th prohibition is that a hired worker — who is working with produce attached to the ground — is forbidden from eating from the produce as he works.¹

The source of this prohibition is G-d's statement² (exalted be He), "[When you come (to work) in your neighbor's standing grain, you may take the ears with your hand.] However, you may not lift the sickle in your neighbor's grain."

Our Sages explained: ³ "The word 'sickle' includes anyone holding a sickle and the time the sickle is used." This means that during the harvest, one is not allowed to harvest for oneself.

It is well known that this verse speaks only about a hired worker; the phrase "when you come" referring to the arrival of the worker, as indicated in the Targum, "when you are hired."

Our Sages said in the 7th chapter of Bava Metzia,⁴ "One who works with produce still attached to the ground is allowed by Torah law to eat upon conclusion of the work."⁵ The details of the mitzvah are explained there.

FOOTNOTES

1. Unless the work is already finished. See P201.
2. Deut. 23: 26.
3. Sifri, ibid.
4. Mishneh 2.
5. From this statement we see that at any other time, eating the produce is forbidden by Torah law.

To issue a divorce by means of a "get" document

Divorce
Positive Commandment 222

The 222nd mitzvah is that when we wish to divorce, we are commanded to do so only with a written document [i.e. a get].

The source of this commandment is G-d's statement¹ (exalted be He), [that when a man wants to divorce his wife,] "he shall write her a bill of divorce and place it in her hand."

The details of this mitzvah, i.e. all the laws of divorce, are found in the tractate devoted to this subject, tractate Gittin.

FOOTNOTES

1. Deut. 24: 1.

A man must not remarry his wife after she has married someone else

Remarrying a Divorced Wife Who Remarried in the Interim
Negative Commandment 356

The 356th prohibition is that a man is forbidden from remarrying his divorced wife, if she was married to another man in the interim.¹

The source of this commandment is G-d's statement² (exalted be He) [that if her second husband divorces her or dies,] "then her first

A man must not remarry his wife after she has married someone else

husband who divorced her cannot remarry her.”

The punishment for transgression of this prohibition is malkos (lashes).

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

FOOTNOTES

1. Even if the second husband passed away or divorced her.
2. Deut. 24: 4

Not to demand from the Choson any involvement, communal or military

Causing a Newly Married Groom to be Absent from his Home
Negative Commandment 311

The 311th prohibition is that we are forbidden from taking a newlywed man from his home for any duty — military or otherwise — for one year [from his wedding]. For the entire year we exempt him from any responsibilities that would cause him to be absent from home.

The source of this prohibition is G-d's statement¹ (exalted be He), "[When a man takes a new bride, he shall not enter military service] nor shall he be assigned to any duty."

The Gemara says in tractate Sotah,² "From the phrase, 'he shall not enter military service,' one could think that only military service is prohibited, but that he should be assigned to prepare weapons and supply water and food. The Torah therefore adds, 'nor shall he be assigned to any duty.' The word 'he [be assigned]' teaches that only he may not be assigned, but that others³ may be assigned. But since we could learn it from, 'nor shall he be assigned to any duty,'⁴ why is it written, 'he shall not enter military service'?' So that the transgressor be in violation of two prohibitions." We already explained in the Ninth Introductory Principle that not always does the violation of "two prohibitions" constitute two commandments.

You should be aware that the newlywed himself⁵ is also prohibited from leaving home, i.e. traveling abroad, for the entire year.

The details of this mitzvah are explained in the eighth chapter of tractate Sotah.⁶

FOOTNOTES

1. Deut. 24: 5.
2. 44a.
3. I.e. One who built a new house, planted a vineyard or betrothed a woman. See P191 above.
4. A general expression that would include going out to war.
5. In addition to those who cause him to leave.
6. 43a.

He who has taken a wife, built a new home, or planted a vineyard is given a year to rejoice wit

A Newly Married Groom's Obligations
Positive Commandment 214

The 214th mitzvah is that we are commanded that a newlywed man should remain together with his wife for a full year. He shall not travel away, serve in a "conquering¹ army," or take on any similar obligations. Rather, he shall gladden her for a full year beginning with the wedding day.

The source of this commandment is G-d's statement² (exalted be He), "[When a man takes a new bride...] he must remain free for his house for one year and gladden his bride."

The details of this mitzvah are explained in the eighth chapter of tractate Sotah.³

FOOTNOTES

1. I.e. for a milchemes reshut, the purpose of which is to conquer land. When the war is obligatory [milchemes mitzvah], e.g. for protecting Jewish life, he must participate. See Hilchos Melachim 7: 4.
2. Deut. 24: 5.
3. 43a

Not to seize as collateral utensils needed for preparing food

Taking Food Preparation Utensils as Collateral
Negative Commandment 242

The 242nd prohibition is that we are forbidden from taking as security any objects that are used in food preparation, such as those used for grinding, kneading, cooking, slaughtering animals, or any other type of food preparation.

The source of this prohibition is G-d's statement¹ (exalted be He), "Do not take an upper or lower millstone as security for a loan, since that is like taking a life as security."

In the words of the Mishneh,² "The verse does not refer only to millstones, but to anything used in food preparation, as the verse says, 'since that is like taking a life as security.' "³

We now need to explain the statement of our Sages,⁴ "A person transgresses for both items, as the verse says, 'Do not take an upper or lower millstone.' " From this, one could be misled into thinking that they count as two mitzvos. This is indicated even more strongly in their statement,⁵ "One transgresses one prohibition for the upper millstone and one for the lower millstone."

Not to seize as collateral utensils needed for preparing food

The explanation of these statements is as follows: if a person takes an object used for food preparation as security, he transgresses this prohibition, as we explained. If he took many articles, of which all are used for preparing food — such as one article that is used for grinding, another that is used for baking, and a third that is used for kneading — he would be committing a separate transgression for each article. This is [obvious and] unnecessary to explain. It is as if the person took one garment as security from Reuven's widow, one from Shimon's widow, and one from Levi's widow, in which case he would be guilty of 3 transgressions.

The explanation of the phrase "both items," is that it refers to a case where both items are used in preparing food, and one cannot be used without the other. In this case, since they are only effective when used together, we would be uncertain whether to count them as one case; or, since they are two articles, to count them as two transgressions. Therefore, our Sages explained to us that the person is punished for two transgressions, even though the act can only be done with the two together — such as the upper and lower millstone, where one cannot be used to grind without the other. If a person took these millstones as security, it would be as if he took a kneading trough and a slaughtering knife, each of which are used for different acts. This is the intention of the phrase, "A person transgresses for both items" — not that they count as two separate mitzvos.

The language of the Sifri regarding this that I've just explained: "Just as the upper and lower millstones are two articles that are used for a single act, and nevertheless each counts as a separate prohibition; so too for any two articles that are used for a single act, each counts as a separate prohibition." This means that although they are used for a single act, each one nevertheless counts as a separate prohibition.

If one transgresses this prohibition and takes the object as security, we take it back from him and return it to the poor person.⁶ If the object was lost or burned before he was able to return it, he receives lashes. The same applies to taking a widow's garment as security.

The details of this mitzvah are explained in the 9th chapter of tractate Bava Metzia.

FOOTNOTES

1. Deut. 24: 6.
2. Bava Metzia, ibid.
3. From this phrase we see that the verse does not care only about millstones, but about anything that involves sustaining life, i.e. food preparation.
4. Bava Metzia 115a.
5. Ibid., 116a.
6. See Kapach, 5731, footnote 31. Following the Rav Kook version, Chavel translates, "owners."

The metzora must not remove his signs of impurity

Tampering with Signs of Tzaraat
Negative Commandment 308

The 308th prohibition is that we are forbidden from cutting off the signs of tzora'as or burning them in order to change their appearance.¹

The source of this prohibition is G-d's statement,² "Be careful regarding the signs of tzora'as."

The Sifri says, "The verse, 'Be careful regarding the signs of tzora'as' constitutes a Biblical prohibition." Similarly, the Mishneh says,³ "Anyone who pulls off signs of tumah or burns healthy skin [within a mark of tzora'as] transgresses a Biblical prohibition," and is punished by lashes, as explained elsewhere.

FOOTNOTES

1. A white discoloration of the skin does not by itself render the person tameh. Only if it is followed by another sign of tumah — such as the growth of at least two white hairs or the development of a patch of healthy skin within the white area — does he become tameh. Pulling out these white hairs or burning the healthy skin to change its appearance would be covered by this prohibition.
2. Deut. 24: 8.
3. Negaim 7: 4.

To say and remember what Hashem did to Miriam

The creditor must not forcibly take collateral

Forcefully Taking Collateral
Negative Commandment 239

The 239th prohibition is that we are forbidden from ourselves taking an object as security from someone who owes us money. It may be done only upon order from a judge and through his emissary; we may not barge into the debtor's house and take an object as security.

The source of this prohibition is G-d's statement¹ (exalted be He), "[When you make any kind of loan to your neighbor,] do not go into his house to take something as security."

In the words of the Mishneh: ² "When a person has lent money to another, he may only take something as security in court; he may not enter his house to take his security, as the verse³ says, 'You must stand outside.' "

This prohibition is a lav she'nitak l'aseh (a prohibition with a remedial positive commandment) — i.e. G-d's statement⁴ (exalted be He), "Return the security to him." This is the way it is explained in the last chapter of tractate Makkos.⁵ You should be aware that if he does not return it, and thereby not fulfill the remedial positive commandment, he receives lashes and must repay the value of the secured object, as explained in the last chapter of Makkos.

The details of this mitzvah are explained in the 9th chapter of tractate Bava Metzia.⁶

FOOTNOTES

The creditor must not forcibly take collateral

1. Ibid., 24: 10.
2. Bava Metzia 9: 13.
3. Deut. 24: 11.
4. Ibid., 24: 13.
5. 16a.
6. 113

Not to delay its (collateral) return when needed

Withholding Collateral from the Debtor when it's Needed
Negative Commandment 240

The 240th prohibition is that we are forbidden from holding someone's security deposit during the time that he needs it. An article which is used during the day must be returned for the day, and one used at night for the night, as the Mishneh says,¹ "A pillow is returned for the night and a plow for the day."

The source of this prohibition is G-d's statement² (exalted be He), "you may not go to sleep with his security." The Sifri explains, "[The verse means] 'you may not go to sleep with his security' in your possession." Instead, anything which he cannot replace due to his poverty must be returned to him, as explained in the verse,³ "[If you take your neighbor's garment as security, you must return it to him before sunset.] This alone is his covering, the garment for his skin."

The details of this mitzvah are explained in the 9th chapter of tractate Bava Metzia.

FOOTNOTES

1. Bava Metzia 113a.
2. Deut. 24: 12.
3. Ex. 22: 26.

Return the collateral to the debtor when needed (day and night)

Making Collateral Available to the Debtor when Needed
Positive Commandment 199

The 199th mitzvah is that we are commanded to return a security deposit to its Jewish owner when he needs it. If the objects are needed during the day, such as tools he works with, you must give them to him during the day and hold them only at night. If they are needed at night, such as a mat and blanket for sleeping, you must give them to him during the night and hold them only during the day.

In the words of the Mechilta: "The verse,¹ 'You must return it to him before sunrise' refers to a garment worn during the day, which you give to him for the entire day. What is the source for the law that a garment worn at night must be given to him for the entire night? The verse,² 'Return the security to him before the sun sets.' " Therefore our Sages said, "A day garment may be held at night and a night garment held during the day; the day garment is returned for the day and the night garment for the night."

It has already been explained in tractate Makkos³ that the verse⁴ "[When you make any kind of loan to your neighbor,] do not go into his house to take something as security" is a lav she'nitak l'aseh (a prohibition with a remedial positive commandment) — the positive command being "Return the security to him." In the words of the Sifri: "The verse 'Return [the security to him]' teaches that an article that is used during the day must be returned for the day, and one used at night for the night. A quilt is returned for the night and a plow for the day."

The details of this mitzvah are explained in the 9th chapter of tractate Bava Metzia.⁵

FOOTNOTES

1. Ex. 22: 25.
2. Deut. 24: 13.
3. 16a.
4. Deut. 24: 10.
5. 113a

Pay wages on the day they were earned

Timely Remittance of Wages
Positive Commandment 200

The 200th mitzvah is that we are commanded to pay a hired worker on the day that he works, and not to delay it to another day.

The source of this commandment is G-d's statement¹ (exalted be He), "You must give him his wage on the day it is due."

This mitzvah dictates that a day worker can collect his wages the following night and that a night worker can collect his wages the following day, as explained in the prohibitions.²

The details of this mitzvah are completely explained in the 9th chapter of tractate Bava Metzia.³ There it is explained that this obligation applies to all hired workers, whether Jewish or non-Jewish,⁴ and that it is a positive commandment to pay on time

FOOTNOTES

1. Deut. 24: 15.
2. See N238 below.
3. 110b.
4. I.e. a ger toshav, who has officially accepted upon himself to fulfill the Seven Noachide Commandments. See Kapach, 5731, note 28

Relatives of the litigants must not testify

Relatives' Testimony
Negative Commandment 287

The 287th prohibition is that a judge is forbidden from accepting the testimony of relatives — whether for each other or against each other.

The source of this prohibition is G-d's statement¹ (exalted be He), "Fathers shall not die through their sons, and sons shall not die through their fathers."

The interpretation of this verse is given in the Sifri,² "Fathers shall not die through the testimony of their sons, and sons shall not die through the testimony of their fathers."

The same law applies to financial cases, but it was said in a capital case to take the most extreme case. One should not reason, "Since this involves the death penalty, the relative's testimony cannot be doubted, and we shall therefore act in accordance with his words. Since his testimony is causing the death of a relative, there is no doubt." To counter this claim the example is brought of the relatives who have the strongest and greatest love for each other — a father for his son and a son for his father. And even when a father testifies against his son, and even if it is to have him executed, we still cannot accept it. This is a decree of the Torah which has no explanation whatsoever. You should understand this well.

The details of this mitzvah are explained in the third chapter³ of tractate Sanhedrin.

FOOTNOTES

1. Deut. 24: 16.
2. Parshas Ki Seitzei.
3. 27b

A judge must not pervert a case involving a convert or orphan

Perverting Justice against a Convert or Orphan
Negative Commandment 280

The 280th prohibition is that a judge is forbidden from tilting the judgment against converts and orphans.

The source of this prohibition is G-d's statement,¹ "Do not pervert justice against the convert or orphan."

Therefore, for judging any Jew unjustly, one transgresses the prohibition, i.e. "Do not pervert justice."² For judging a convert unjustly, one transgresses two prohibitions.

The Sifri³ says, "The verse, 'Do not pervert justice against the convert,' teaches that one who judges a convert unjustly transgresses two prohibitions. And if the person was both a convert and an orphan, one transgresses three⁴ prohibitions."

FOOTNOTES

1. Deut. 24: 17.
2. Lev. 19: 15. N273 above.
3. Parshas Ki Seitzei.
4. See Radvaz, quoted in Kapach, 5731, footnote 84, regarding why the three don't count separately among the 613.

Not to demand collateral from a widow

Taking Collateral from a Widow
Negative Commandment 241

The 241st prohibition is that we are forbidden from taking a security deposit from a widow, regardless of whether she is rich or poor.

The source of this prohibition is G-d's statement,¹ "Do not take a widow's garment as security for a loan."

In the words of the Mishneh: ² "One may not take a security deposit from a widow, regardless of whether she is rich or poor, as the verse says, 'Do not take a widow's garment as security for a loan.' "

The details of this mitzvah are explained in the 9th chapter of tractate Bava Metzia.

FOOTNOTES

1. Deut. 24: 17.
2. Bava Metzia 115a.

To leave the forgotten sheaves in the field

Forgotten Sheaves
Positive Commandment 122

The 122nd mitzvah is that we are commanded to leave over the sheaves which were forgotten (shik'cho) during the harvest process.

The source of this commandment is G-d's statement,¹ "[When you reap your harvest] and forget a sheaf in the field, you may not go back for it. It must be left for the stranger, the orphan, and the widow."

This phrase "It must be left for the stranger, the orphan, and widow" constitutes the positive commandment to leave over [these forgotten sheaves]. It is similar to the phrase, "leave them,"² which conveys the positive commandments of leket and pe'ah, as explained above.³

The Biblical requirement applies only in Eretz Yisroel.⁴

To leave the forgotten sheaves in the field

The details of this mitzvah are also explained in tractate Pe'ah.5

FOOTNOTES

1. Deut. 24: 19.
2. Lev. 19: 10.
3. P120-121.
4. See note to P120 above.
5. Ch.5 and 6

Not to retrieve them (forgotten sheaves in the field)

Collecting Forgotten Sheaves
Negative Commandment 214

The 214th prohibition is that we are forbidden from taking the sheaves which were forgotten (shik'cho) during the harvest process.

The source of this commandment is G-d's statement,¹ "[When you reap your harvest] and forget a sheaf in the field, you may not go back for it."

This law applies to all produce, whether it grows on the ground or on a tree.

This mitzvah is also in the category of lav shenitak l'aseh (a prohibition with a remedial positive commandment). Therefore, if one transgressed and took it, one is required to return it to the poor. [This positive requirement] is derived from the verse,² "It must be left for the stranger, the orphan, and the widow."

The details of this mitzvah are explained in tractate Pe'ah.

[The Rambam now gives a detailed explanation of the law of a lav shenitak l'aseh, which applies to all 5 agricultural mitzvos mentioned above.]

You should be aware of our basic principle that whenever a prohibition has a corresponding positive commandment, one does not receive lashes [for the prohibition] as long as he fulfills the positive commandment. If he does not, however, he does receive lashes.

If, for example, he harvested an entire field without leaving pe'ah,³ he still does not receive lashes after the harvesting, and is required to give from the grain which was already cut. So too, if the wheat was already threshed, ground into flour, and kneaded into a dough, he must give an amount of dough which corresponds to the portion of the field he should have left.

If the wheat was completely lost or burned, however, he does receive lashes, since he did not fulfill the corresponding positive commandment. How much more so [he would receive lashes] if he destroyed them himself — through eating them, for example.

[The Rambam now quotes the Talmudic passage which discusses the law of a lav shenitak l'aseh. When the Gemara lists the mitzvos in this category, only pe'ah is mentioned, not the other four agricultural mitzvos. The Rambam therefore proves that when it says pe'ah, the other mitzvos are also included.]

Do not make the mistake of misinterpreting the statement in Makkos⁴ [which discusses the subject of lav shenitak l'aseh], "There is this one mitzvah [sending away the mother bird⁵] and another," where the Gemara concludes that "another" refers to pe'ah. You might think that this means only pe'ah [is considered a lav shenitak l'aseh, not the other four mitzvos], but this assumption would be incorrect. "Another" really means pe'ah and any mitzvah which has the same law as pe'ah, since the prohibitions of peret, leket, shik'cho, and olelos all can be violated through action [not only passively], and like pe'ah can fit both opinions — kiymo v'lo kiymo⁶ and bitlo v'lo bitlo.⁷

[We know that these other laws are included in the category of pe'ah] since the verse which teaches us the positive commandment of pe'ah,⁸ "Leave them over for the poor and the stranger," follows the mention of pe'ah, leket, peret, and olelos. The complete statement reads, "Do not completely harvest the corners of your field (pe'ah); do not pick up the stalks which fall during harvest (leket); do not pick the olelos in your vineyard; do not pick up peret (individual⁹ fallen grapes) in your vineyard. Leave them over for the poor and the stranger." Similarly, regarding shik'cho, the verse says,¹⁰ "[When you reap your harvest and forget a sheaf in the field,] you may not go back for it. It must be left for the stranger, the orphan, and the widow."

Therefore, since the Gemara says that pe'ah is a lav shenitak l'aseh, and derives its positive command from the verse, "Leave them over for the poor and the stranger," we learn that all these five prohibitions¹¹ are also in the category of lav shenitak l'aseh [although the Gemara mentions only pe'ah].¹² As long as it is still possible for him to fulfill it, although he has not yet done so, he still does not get lashes — we just command him to fulfill it. The only time he receives lashes is when we know he has transgressed the prohibition and there he has no possibility of fulfilling the positive commandment.

FOOTNOTES

1. Deut. 24: 19.
2. Ibid.
3. See P120, N210.
4. 16a.
5. This is the positive command which remedies the prohibition, "Do not take the mother together with the young." See P148, N306.
6. Literally, "Did he fulfill it or not?" According to this opinion, after the prohibition is done, the Beth Din calls the person and gives him the chance to perform the appropriate positive command. If he does not do so, he receives lashes. According to this opinion, although it is still possible for him to fulfill the mitzvah in the future, he nevertheless receives lashes if he does not perform it immediately upon order of the Beth Din. See Rashi, Makkos, end of 15a.
7. Literally, "Did he nullify it or not?" According to this opinion, the person does not receive lashes unless he himself has "nullified" the positive command, making it impossible to be fulfilled at a later time. In pe'ah, for example, when the person eats up the grain, he has

Not to retrieve them (forgotten sheaves in the field)

"nullified" the positive commandment.

This opinion can be applied only when the person can actively "nullify" the positive mitzvah. The Gemara therefore identifies the "another" by process of elimination — showing that in other cases, he cannot nullify the positive command.

8. Lev. 19: 10.

9. I.e. one or two. If a cluster of three grapes falls, it is not considered to be peret.

10. Deut. 24: 19.

11. N210-N214.

12. The basis of the proof is that the other mitzvos are learned from the same verse, Lev. 19: 10, or in the case of shik'cho, a similar verse, Deut. 24: 19. See P122, where the Rambam compares the two verses

The court must give lashes to the wrongdoer

Punishment by Flogging

Positive Commandment 224

The 224th mitzvah is that we are commanded to lash with a strap those who transgress certain commandments.

The source of this commandment is G-d's statement¹ (exalted be He), "The judge shall make him lean over and have him flogged."

In our list of the prohibitions we will point out which mitzvos are punishable by flogging.

The details of this mitzvah are explained in tractate Makkos.²

FOOTNOTES

1. Deut. 25: 2.

2. Chapter 3.

The court must not exceed the prescribed number of lashes

Flogging a Defendant more than He can Bear

Negative Commandment 300

The 300th prohibition is that a judge is forbidden [to order] to lash a transgressor so severely as to threaten his physical integrity. The explanation of this is as follows: one who is to be punished by lashing receives a maximum of 40 lashes [i.e. 39,] as explained in the Oral Tradition.¹ But a person is never given lashes before his tolerance is determined in accordance with his age, condition, and size. If he will be able to survive the full number of lashes, they are all administered. If he will not survive the full number, he is given as many lashes as [it is estimated that] he is able to take — with a minimum of three. This is learned from G-d's statement, (exalted be He),² "[have him flogged] according to his wickedness." The maximum number of lashes is 39,³ and this prohibition comes to forbid even one extra lash above the number determined by the judge.

The source of this prohibition is G-d's statement⁴ (exalted be He), "[Have him flogged] according to his wickedness. Do not go beyond the limit and give him forty lashes."

The Sifri⁵ says, "If one adds on to the number of lashes, one transgresses a prohibition. This teaches the prohibition only for one who adds on to the 40 lashes. What is the source of the prohibition for one who adds on the estimation of the High Court? From the phrase, 'Do not go beyond the limit.' "

This prohibition also forbids one to strike any Jew: ⁶ If it is prohibited even to strike a transgressor [even one extra time] how much moreso for striking another person! Our Sages also prohibited one from threatening to hit another, even without actually doing so. They said,⁷ "Anyone who lifts his hand against another to strike him is called wicked, as it is written,⁸ 'And he said to the wicked one, Why did you hit your neighbor?'" "

FOOTNOTES

1. He is actually given no more than 39 lashes. See Kapach, 5731, footnote 60.

2. Deut. 25: 2. See Sanhedrin 23a.

3. This is because the lashes must be given in multiples of three; anything beyond 39 would exceed 40.

4. Deut. 25: 2-3.

5. Ibid.

6. Sanhedrin 85a.

7. Ibid., 58b.

8. Ex. 2: 13. In this case, the person had only lifted his hand, and not yet struck the other

Not to muzzle an ox while plowing

Muzzling a Working Animal

Negative Commandment 219

The 219th prohibition is that we are forbidden to prevent an animal from eating from the produce it is working with as it works. If, for example, it is treading grain or carrying straw on its back, one may not prevent it from eating from the grain or straw.

The source of this prohibition is G-d's statement,¹ "Do not muzzle an ox when it is treading grain."

It is explained² that the verse [says "ox" rather than "animal" because it] refers to the most common case, but one may not muzzle an ox nor any other animal. So too, one may not prevent it from eating the food as it works whether it is treading or doing another type of work. One who does so is punished by lashes, even if done only verbally.³

The details of this mitzvah are explained in the 7th chapter of tractate Bava Metzia.⁴

Not to muzzle an ox while plowing

FOOTNOTES

1. Deut. 25: 4.
2. Bava Kama 5: 7.
3. If, for example, one shouted at the animal in order to prevent it from eating. Although one receives lashes only for doing an action, nevertheless, the moving of the lips constitutes an action. Hilchos Sechirus 13: 2.
4. 87b ff.

The widow must not remarry until the ties with her brother-in-law are removed

Relations with a Widow who has not Performed Chalitzah
Negative Commandment 357

The 357th prohibition is that other¹ men are prohibited from having relations with a yevamah² while she is still waiting for the yavam.³

The source of this commandment is G-d's statement,⁴ "The wife of the deceased is not allowed to marry an outsider."

Both the woman and the man are punished by lashes for transgressing this prohibition.

The details of this mitzvah are explained in tractate Yevamos.

FOOTNOTES

1. Other than the yavam, who is commanded to marry her.
2. See note above (P217).
3. I.e. she is still in an intermediate status: they have not become man and wife through yibum, and they have not broken the relationship through chalitzah.

Although the brother-in-law has not given any indication that he wishes to marry her, the brother's death nevertheless creates an automatic connection between them similar to marriage. Therefore, she is not free to remarry until this relationship is broken.

4. Deut. 25: 5.

To do yibum (marry childless brother's widow)

Levirate Marriage
Positive Commandment 216

The 216th mitzvah is that we are commanded that a man must marry his brother's wife, if [that brother] died without leaving children.¹

The source of this commandment is G-d's statement² (exalted be He) "Her yavam [i.e. the surviving brother] must cohabit with her" [i.e. the sister-in-law].

The details of this mitzvah are found in the tractate devoted to this subject, tractate Yevamos.

FOOTNOTES

1. The reason the Torah gives for this marriage is, "so that his [the deceased brother's] name will not be obliterated from Israel" (Deut. 25: 6).

To do chalitzah (freeing a widow from yibum)

Circumventing Levirate Marriage
Positive Commandment 217

The 217th mitzvah is that in a case when a yavam¹ will not marry his yevamah², she performs chalitzah³ on him.

The source of this commandment is G-d's statement⁴ (exalted be He), "She shall remove his shoe from his foot."

The details of this mitzvah are found in the tractate devoted to this subject, tractate Yevamos.

You are already familiar with the statement of our Sages,⁵ "Performing the mitzvah of yibum [i.e. marrying the yevamah] is preferable to performing the mitzvah of chalitzah."⁶

For this same reason⁷ they called the tractate "Yevamos"⁸, even though it gives equal coverage both to the laws of yibum and those of chalitzah.

FOOTNOTES

1. When a husband has died, and the couple had no children, the woman is known as a yevamah; the deceased man's surviving brother is known as a yavam; the mitzvah to marry her is called yibum. See P216.

When yibum is not performed, she is still not allowed to remarry unless chalitzah is performed, i.e. the yavam dons a specially made shoe on his right foot; then the yevamah from the yavam's foot, spits on the ground, and makes a verbal statement.

2. See note above.
3. See note above.
4. Deut. 25: 9.
5. Bechoros 1: 7.
6. From this expression, "the mitzvah of chalitzah," we see clearly that chalitzah counts as one of the mitzvos.
7. . That yibum is preferable to chalitzah.
8. . Rather than "Yevamos and Chalitzos," or something similar.

Save someone being pursued even by taking the life of the pursuer

Save someone being pursued even by taking the life of the pursuer

Saving a Victim from an Attacker
Positive Commandment 247

The 247th mitzvah is that we are commanded to save a person from someone who is trying to kill him, even by killing the attacker. I.e. if there is no other way to save the victim except by killing the attacker, we are commanded to kill him.

The source of this commandment is G-d's statement¹ (exalted be He), "[...if she grabs his attacker by his private parts,] you must cut off her hand [if necessary, to save her victim]; do not have any pity."

In the words of the Sifri: "[The reason the Torah uses the example of] 'his private parts' is because [an attack to] his private parts could endanger his life. In this case 'you must cut off her hand.' So too in any case where his life is in danger, 'you must cut off her hand.' [The reason the Torah says] 'you must cut off her hand' is because you must save him [even] at the cost of her hand. What is the source of the law that if you are unable to save him by cutting off her hand, that you must save him by killing her? The phrase, 'do not have any pity.' "

We have therefore explained the idea of this commandment. The verse² describes the woman as "the wife of one of the men" fighting because it speaks of the most common case. It conveys the principle that one must save the victim even at the cost of the attacker's limbs, and if it is impossible to save him any other way, you must kill him.

The details of this mitzvah are explained in the 8th chapter of tractate Sanhedrin.³

FOOTNOTES

1. Deut. 25: 12.
2. Ibid., 25: 11.
3. 73a.

Not to pity the pursuer

Sparing an Attacker
Negative Commandment 293

The 293rd prohibition is that we are forbidden from sparing the life of a rodef.

The explanation of this: we said in the previous mitzvah¹ that witnesses may not kill someone who has performed a transgression until the High Court has sentenced him to death; but this applies only if he has already performed and completed the transgression that carries the death penalty. However, when he is still involved in trying to perform the act, he is termed a rodef, and we are then obligated to prevent him from doing the sin he has in mind. If he refuses and persists, we must attack him. If we can stop him by [merely] depriving him of use of a limb, such as cutting off his hand or foot, or blinding his eye, that is fine. But if the only way to restrain him is by killing him, he must be killed before he performs the act. In this case, there is a prohibition to have pity on the pursuer by refraining from killing him.

The source of this prohibition is G-d's statement,² "You must cut off her hand [if necessary, to save her victim] and not have any pity."

In the words of the Sifri: "The phrase 'You must cut off her hand [if necessary]' teaches that you must save him [even] by cutting off her hand. What is the source of the law that if you cannot save him only through cutting off her hand, then you must kill her in order to save him? From the phrase, 'and not have any pity.' " There [in the Sifri] it also says: "[The reason the Torah uses the example of] 'his private parts' is because [an attack to] his private parts could endanger his life. In this case 'you must cut off her hand.' So too in any case where his life is in danger, 'you must cut off her hand.' "

Our previous statement that the rodef must be killed does not apply to all cases where a person is attempting to do a transgression. It applies only when one is chasing after another trying to kill him, even should [the rodef³] be a child; or trying to commit rape in a case the Torah terms gilui ervah,⁴ obviously includes [to rape] another man. [That the law of rodef applies also to rape is derived from] the G-d's statement⁵ (exalted be He), "Even if the betrothed girl has screamed out, there would have been no one to come and save her." This implies that would there have been someone to save her, that he would do so with any means at his command. The Torah compares the law of an attempted rape of a betrothed girl and an attempted murder in the verse,⁶ "This is no different from the case where a man rises up against his neighbor and murders him."

The details of this mitzvah are explained in the 8th chapter of tractate Sanhedrin.

FOOTNOTES

1. N292.
2. Deut. 25: 12.
3. See Kapach, 5731, footnote 36.
4. This includes a married woman, a relative, etc.
5. Deut. 22: 27.
6. Ibid. 22: 26

Not to possess inaccurate scales and weights even if they are not for use

Maintaining an Unbalanced Measure
Negative Commandment 272

The 272nd prohibition is that we are forbidden to keep false weights and measures in our home, even if they are not used for business purposes.

The source of this prohibition is G-d's statement¹ (exalted be He), "You may not keep in your pocket two different weights, one large and one small." So too,² "[You may not keep...] two different measures."

In the words of tractate Bava Basra: 3 "A person may not keep a measure which is too small or too large, even as a urinal."

Not to possess inaccurate scales and weights even if they are not for use

Do not conclude that the two verses "You may not keep ...two different measures" and "You may not keep...two different weights" constitute two mitzvot. This is because the two statements come only to complete the laws covered by this mitzvah; to include both weight and measure. It is as if the verse says, "You may not have two different measures, whether for weight or other measurement." This is similar to what we explained by the positive commandment.⁴

G-d's statement, "You may not keep in your pocket two different weights...You may not keep...two different measures" is similar to the verse,⁵ "Do not take interest from your brother, whether it is interest for money, interest for food, or interest for anything else for which interest is normally taken." The latter is a single prohibition with one law covering many categories.

As we explained in the 9th Introductory Principle, repetition of the phrase "do not..." does not constitute an additional mitzvah if it deals with the same action. We already had another instance of this in the 200th prohibition, "No chametz may be seen in your possession; no s'or may be seen in your possession" [which also counts as only one mitzvah].

FOOTNOTES

1. Deut. 25: 13.
2. Ibid., 25: 14.
3. 89b.
4. P208 above.
5. Deut. 23: 20

Remember what Amalek did to the Jewish people

Remembering Amalek's Deed
Positive Commandment 189

The 189th mitzvah is that we are commanded to constantly¹ remember what Amalek did to us, i.e. to be the first to attack us [after we were redeemed from Egypt]; and to speak of it constantly; to arouse people to wage war against them and hate them, in order that it not be forgotten or the hatred towards them lessened with the passage of time.

The source of this commandment is G-d's statement² (exalted be He), "Remember what Amalek did to you. [Do not forget.]"

The Sifri³ says, "The phrase, 'Remember what Amalek did to you,' refers to doing so verbally. The phrase, 'Do not forget,' means in one's heart." This means that one should say verbally words that cause people to keep this hatred in their hearts. The Sifra⁴ says, "From the verse, 'Remember what Amalek did to you,' you might think it means in your heart. But when it says, 'Do not forget,' that means in your heart! How do we explain the commandment to 'remember?' It means to speak about it verbally." You can see how the Prophet Shmuel went about fulfilling this commandment: first he remembered them [verbally] and then commanded that they be killed. This was done when he said,⁵ "I remember what Amalek did to the Jewish people when they came up from Egypt."

FOOTNOTES

1. See Kapach, 5731, footnote 59, that this is the type of remembrance meant by the Arabic word b'tad'kar.
2. Deut. 25: 17.
3. End of Ki Seitzei.
4. Beginning of Parshas Bechukosai.
5. Shmuel I, 15: 2

Wipe out the descendants of Amalek

Destroying Amalek
Positive Commandment 188

The 188th mitzvah is that we are commanded to wipe out — from among all the descendants of Esav — the descendants of Amalek, male and female, young and old.

The source of this commandment is G-d's statement¹ (exalted be He), "Wipe out the memory of Amalek."

We have mentioned previously² the statement of our Sages,³ "The Jewish people were commanded three mitzvot upon entering the Land of Israel: to appoint a king, to build the Beis HaMikdash, and to destroy the descendants of Amalek."

Waging war against Amalek is also a milchemes mitzvah [obligatory war].⁴

The details of this mitzvah are explained in the eighth chapter of tractate Sotah.

FOOTNOTES

1. Ex. 17: 14.
2. P20; P173.
3. Sanhedrin 20b; Sifri, Deut. 12: 10. From the expression, "three mitzvot," the Rambam derives that all three are counted as mitzvot among the 613.
4. Just as the war against the seven nations, P187 above

Not to forget Amalek's atrocities and ambush on our journey from Egypt in the desert

Forgetting Amalek's Deed
Negative Commandment 59

The 59th prohibition is that we are forbidden from forgetting what the descendants of Amalek did to us, i.e. to be the first to attack us [after we were redeemed from Egypt].

Not to forget Amalek's atrocities and ambush on our journey from Egypt in the desert

In P189 we explained that remembering what the descendants of Amalek did to us and constantly renewing our hatred towards them is a positive commandment. Similarly, we are forbidden from ignoring it and forgetting about it, and it is an actual prohibition.

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

The Sifri² says, " 'Remember,' means verbally. 'Do not forget,' means in one's heart." This means that you should not ignore hating him, nor remove it from your heart.

FOOTNOTES

1. Deut. 25:19.
2. End of Ki Seitzei.