

המצוה		מקור בתנ"ך			רס"ג	ר' אליהו הזקן	ר' יצחק ברגלוני	ר' שלמה גבירול	יראים	רמב"ם		סמ"ג	רא"ם	רמב"ן	מאמר השכל	החינוך	סמ"ק	זוהר הרקיע	חפץ חיים	רבנן	נוהג	זכר	נקבה
		פרשה	פרק	פסוק																			
	☒	Nitzavim	30	2													53				World	☒	☒
	☒	Nitzavim	30	16	38	50	63	42	220								47				World	☒	☒
	☐	Vayeilech	31	11	16				266												Eretz Yisroel	☐	☒
	☒	Vayeilech	31	12	65	10	62	40	144	16	Pilgrim Offerings	230	46	16	70	612	135				Eretz Yisroel	☒	☒
	☒	Vayeilech	31	12	154				433												Eretz Yisroel	☒	☒
	☐	Vayeilech	31	19						18	Tefillin, Mezuzah and Sefer Torah	24	48	18	10	613	156	43	15		World	☐	☒

כל העולם	ארץ ישראל	בית המקדש	זכר	נקבה
1	1	0	3	3
0	1	0	2	1
1	0	0	2	2
1	0	0	2	2
1	1	0	2	2
1	2	0	3	2
1	1	0	2	1
1	1	0	2	1
3	0	0	3	2
1	1	0	2	1
1	1	0	2	1
1	1	0	2	1
1	1	0	2	1
1	1	0	2	1
1	0	0	1	0
0	0	0	0	0
3	0	0	3	2

שיטות	פרשה	עונש	עשה	לא תעשה	סך הכל
(757-) 4517-	1	0	2	0	3
(882- 942) 4642-4702	1	0	1	0	2
(939-) 4699-	1	0	1	0	2
(1013-) 4773-	1	0	1	0	2
(1040-) 4800-	0	0	2	0	2
4875-4958 (1115-1198)	0	0	3	0	3
4894-4964 (1134-1204)			2	0	2
4960-5020 (1200-1260)			2	0	2
4954-5030 (1194-1270)			2	0	2
4954-5030 (1194-1270)			3	0	3
4975-5053 (1215-1293)			2	0	2
(1240-) 5000-			2	0	2
(1240-) 5000-			2	0	2
5121-5204 (1361-1444)			2	0	2
5598-5694 (1838-1933)			1	0	1
			0	0	0
			0	0	0
מצות בזמן הזה לפי כל השיטות מכון והערב נא	0	0	3	0	3

To assemble all the people on the Sukkot following the seventh year

Assembling the Jewish People
Positive Commandment 16

And the 16th mitzvah is that we are commanded to gather the entire nation on the second day of Sukkos following each Shemittah year, and to read before them certain verses from the Book of Deuteronomy.

The source of this commandment is G-d's statement¹ (exalted be He), "You must gather together the people: the men, women, and children." This is the mitzvah of Hakhel.

In the beginning of Kiddushin² our Sages say, "Women are exempt from all positive commandments which are time-bound." The Talmud then asks, "But Hakhel is a time-bound positive commandment,³ and women are obligated?"⁴ The conclusion at the end of the discussion is, "One cannot learn from general principles."⁴

The details of this mitzvah, i.e. how one reads, who reads and what is read, are explained in the seventh chapter of tractate Sotah.⁵

FOOTNOTES

1. Ibid., 31: 12.

2. 34a.

3. From here we see that Hakhel counts as a positive commandment.

4. Because sometimes there are exceptions (Rashi, ibid.). See Encyclopedia Talmudis, Vol. 1, p. 633.

5. 41a. There it is explained that the King reads from a wooden podium in the women's courtyard of the Temple. He reads Deuteronomy 1: 1-6: 9, 11: 13-21, 14: 22-28: 69

Each male must write a Sefer Torah

A Personal Torah Scroll
Positive Commandment 18

The 18th mitzvah is that every Jewish male should have his own Sefer Torah. It is highly commendable and preferable that he write it himself, as our Sages said,¹ "If he himself writes it, it is as if he personally received it at Mount Sinai." If it is impossible for him to write it himself, he is at least required to buy one or to appoint someone to write it for him.

The source of this commandment is G-d's statement,² "Write for yourselves this song." One may not write individual sections of the Torah³ [and therefore not write merely the song of Ha'azinu, which follows this verse]. Therefore, the commandment to write the "song" means the entire Torah, including this song.

In the tractate Sanhedrin,⁴ it is related: "Rava said, Even though a person's forefathers left him a Sefer Torah, it is still a mitzvah for him to write one for himself, as the verse says, 'And now write for yourselves this song.'

"Abaye questioned him: [The Tosefta says regarding a king, that] 'he must write a Torah scroll for himself, and not be satisfied⁵ with the one left for him by his forefathers' — [this implies that the mitzvah to write a Torah scroll applies] only for a king, not for a common person.' "

The Gemara's answer to this question: [The Tosefta's statement does not come to tell you that only the king, rather than a common person, has this commandment; rather,] "it teaches you [that the king is obligated to have] two Torah scrolls. The proof for this is from the following Baraisa: The verse⁶ says, 'He [the king] shall write for himself a copy of this Torah' — this means a total of two Torah scrolls."

The meaning of this statement: the difference between a king and a common person is that the common person must write⁷ for himself one Torah scroll, and the king, two Torah scrolls,⁸ as explained in the second chapter of tractate Sanhedrin.⁷

The laws and conditions governing the writing of a Torah scroll are explained in the third chapter of tractate Menachos,⁹ the first chapter of tractate [Bava] Basra,¹⁰ and in tractate Shabbos.¹¹

FOOTNOTES

1. Menachos 30a.

2. Deut. 31: 19.

3. Gitin 60a.

4. 21b.

5. See Kesef Mishnah, Hilchos Melachim, Chapter 3, Halacha 1.

6. Deut. 17: 18.

7. The Arabic word which is used also indicates appointing a scribe to write it for you. See Kapach, 5731, note 91.

8. This passage also proves that P17 counts as a separate mitzvah. In the order of Sefer HaMitzvos, P17 (regarding the king's Sefer Torah) was already explained previously, and it is obvious that the proof given in P18 applies to both mitzvos.

9. 30ff.

10. 13-14.

11. 133b.