

The Taryag Mitzvot (613 Commandments From God)

According to Sefer Hamitzvot of Rambam

Maimonides (RaMBaM), in his Sefer HaMitzvot, arranged the 613 Mitzvot in groups; the Positive Mitzvot into ten groups and the Negative Mitzvot into ten groups.

Positive Mitzvot

- Mitzvah 1-19.....Belief in G-d and our duties towards Him.
Mitzvah 20-95.....The Sanctuary, Priesthood and Sacrifices.
Mitzvah 96-113.....The Sources of Uncleanness and the modes of purification.
Mitzvah 114-152.....Gifts to the Temple, the poor, the Kohanim and Leviim; the Sabbatical Year and the Jubilee; the preparation of food.
Mitzvah 153-171.....The Holy Days and the observances connected with them.
Mitzvah 172-193.....The proper functioning of the Jewish State.
Mitzvah 194-209.....Our duties towards our fellow men.
Mitzvah 210-223.....The duties attaching to family life.
Mitzvah 224-231.....The enforcement of the criminal law.
Mitzvah 232-248.....The laws relating to property, real and personal.

Negative Mitzvot

- Mitzvah 1-59.....Idolatry and related subjects.
Mitzvah 60-88.....Our duties to G-d, the Sanctuary, and the services therein.
Mitzvah 89-171.....Sacrifices, Priestly gifts, Kohanim, Leviim, and related subjects.
Mitzvah 172-209.....Prohibitions affecting food.
Mitzvah 210-228.....Cultivation of the land.
Mitzvah 229-270.....Our duties towards our fellow men, towards the poor and towards employees.
Mitzvah 271-319.....The administration of justice, the authority of the Courts, and similar matters.
Mitzvah 320-329.....The Shabbat and Festivals.
Mitzvah 330-361.....The forbidden degrees of marriage and related subjects.

248 Mitzvot Aseh (Positive Commandments)

Mitzvah 1-19.....Belief in G-d and our duties towards Him.

- 1** The first of the positive commandments is to know that there exists God, as it is written "I am the LORD, thy God" (Exodus 20,2; Deuteronomy 5,6).
- 2** To acknowledge His Oneness, as it is written "the LORD our God, the LORD is One" (Deuteronomy 6,4).
- 3** To love Him, as it is written "and thou shalt love the LORD thy God" (Deuteronomy 6,5; Deuteronomy 11,1).
- 4** To fear Him, as it is written "thou shalt fear the LORD thy God" (Deuteronomy 6,13; Deuteronomy 10,20).
- 5** To pray to Him, as it is written "and ye shall serve the LORD your God" (Exodus 23,25); this service is prayer.
- 6** To cleave to Him, as it is written "and to Him shalt thou cleave" (Deuteronomy 10,20).
- 7** To swear by His Name, as it is written "and by His name, shalt thou swear" (Deuteronomy 6,13; Deuteronomy 10,20).
- 8** To imitate His good and upright ways, as it is written "and walk in His ways" (Deuteronomy 28,9).
- 9** To sanctify His Name, as it is written "but I will be hallowed among the children of Israel" (Leviticus 22,32).
- 10** To read the Shema` twice daily, as it is written "and thou shalt talk of them . . . when thou liest down, and when thou risest up" (Deuteronomy 6,7).
- 11** To learn Torah and to teach it, as it is written "thou shalt teach them diligently unto thy children" (Deuteronomy 6,7).
- 12** To bind tefillin on the head, as it is written "and they shall be for frontets between thine eyes" (Deuteronomy 6,8).

13 To bind tefillin on the arm, as it is written "and thou shalt bind them for a sign upon thy hand" (Deuteronomy 6,8).

14 To make tzitzit, as it is written "and they shall make for themselves fringes" (Numbers 15,38).

15 To fasten a mezuzah, as it is written "and thou shalt write them upon the door-posts" (Deuteronomy 6,9; Deuteronomy 11,20).

16 To assemble the people to hear Torah after the end of the Sabbatical year, as it is written "assemble the people" (Deuteronomy 31,12).

17 For every man to write a Torah scroll for himself, as it is written "write ye this song for you" (Deuteronomy 31,19).

18 For the king to write a Torah scroll for himself, besides the one for every man, so that he shall have two Torah scrolls, as it is written "and he shall write for himself a second copy of this Torah" (Deuteronomy 17,18).

19 To say a blessing after meals, as it is written "thou shalt eat and be satisfied, and bless" (Deuteronomy 8,10).

Mitzvah 20-95.....The Sanctuary, Priesthood and Sacrifices.

20 To build the Sanctuary, as it is written "and they shall make Me a sanctuary" (Exodus 25,8).

21 To revere this house, as it is written "and reverence My sanctuary" (Leviticus 19,30; Leviticus 26,2).

22 To stand guard over this house continually, as it is written "thou and thy sons with thee being before the tent of the testimony" (Numbers 18,2).

23 For the Levite to serve in the Sanctuary, as it is written "and the Levite shall serve" (Numbers 18,23).

24 For the priest to wash his hands and feet at the time of service, as it is written "and Aharon and his sons shall wash . . ." (Exodus 30,19).

25 To arrange lamps in the Sanctuary, as it is written "Aaron and his sons shall set it in order" (Exodus 27,21).

26 For the priests to bless Israel, as it is written "thus shall ye bless the children of Israel" (Numbers 6,23).

27 To set in order bread and frankincense before the LORD every Sabbath, as it is written "thou shalt set upon the table showbread" (Exodus 25,30).

28 To offer incense twice daily, as it is written "and Aharon shall burn thereon incense of spices" (Exodus 30,7).

29 To arrange a fire always on the Altar of the Burnt Offering, as it is written "fire shall be kept burning upon the altar continually" (Leviticus 6,6).

30 To remove the ashes from the Altar daily, as it is written "and he shall take up the ashes" (Leviticus 6,3).

31 To send the unclean out of the Camp of the Holy Presence, that is, out of the Sanctuary, as it is written "that they put out of the camp every leper, and every one that hath a defiling issue" (Numbers 5,2).

32 To show honor to the descendant of Aharon and to give him priority in all things holy, as it is written "and thou shalt sanctify him" (Leviticus 21,8).

33 For the priests to wear priestly garments for their service, as it is written "and thou shalt make holy garments" (Exodus 28,2).

34 To bear the Ark on the shoulder when carrying it, as it is written "they shall bear upon the shoulder" (Numbers 7,9).

35 To anoint high priests and kings with the anointing oil, as it is written "this shall be a holy anointing oil" (Exodus 30,31).

36 For the priests to serve in the Sanctuary in divisions, but on festivals to serve together, as it is written "and if a Levite come . . ." (Deuteronomy 18,6) "beside that which is his due according to the fathers' houses" (Deuteronomy 18,8).

37 For the priests to become unclean for their deceased relatives and mourn for them like the rest of Israel who are commanded to mourn on their dead, as it is written "for her, he shall defile himself" (Leviticus 21,3).

38 For the high priest to marry a virgin, as it is written "and he shall take a wife in her virginity" (Leviticus 21,13).

39 To offer the continual sacrifices daily, as it is written "two a day, for a continual burnt-offering" (Numbers 28,3).

40 For the high priest to offer a meal offering daily, as it is written "this is the offering of Aharon and of his sons" (Leviticus 6,13).

41 To offer an additional sacrifice every Sabbath, as it is written "and on the Sabbath day, two he-lambs" (Numbers 28,9).

42 To offer an additional sacrifice at the beginning of each new month, as it is written "and in your new moons" (Numbers 28,11).

43 To offer an additional sacrifice on the Festival of Pesach, as it is written "seven days ye shall bring an offering by fire" (Leviticus 23,36).

44 To bring the meal offering of the Omer on the day after the first day of Pesach together with one lamb, as it is written "then ye shall bring an Omer" (Leviticus 23,10).

- 45** To offer an additional sacrifice on the Festival of Shavu`ot, as it is written "and on the day of the first-fruits . . . and ye shall present a burnt-offering" (Numbers 28,26-27).
- 46** To bring two loaves of bread together with the sacrifices that are offered because of the loaves on the Festival of Shavu`ot, as it is written "ye shall bring out of your dwelling places wave loaves . . . and ye shall present sacrifices with the bread" (Leviticus 23,17-18).
- 47** To offer an additional sacrifice on Rosh Hashanah, as it is written "and in the seventh month, on the first day of the month . . . and ye shall prepare a burnt-offering" (Numbers 29,1-2).
- 48** To offer an additional sacrifice on the Day of the Fast, as it is written "and on the tenth day of the seventh month . . ." (Numbers 29,7).
- 49** To do the service of the day on the Day of the Fast, as it is written "with this shall Aharon come . . . and of the congregation of the children of Israel" (Leviticus 16,3-5), and the whole service as described in the portion for "after the death" (Leviticus Chapter 16).
- 50** To offer an additional sacrifice on the Festival of Sukkot, as it is written "and ye shall present a burnt-offering, an offering made by fire . . ." (Numbers 29,13).
- 51** To offer an additional sacrifice on the day of Shemini Atzeret, for this day is a pilgrimage festival in itself, as it is written "on the eighth day, a solemn assembly" (Numbers 29,35).
- 52** To celebrate the pilgrimage festivals, as it is written "three times thou shalt keep a feast unto Me" (Exodus 23,14).
- 53** To appear on the pilgrimage festivals, as it is written "three times in a year shall all thy males appear" (Exodus 23,17; Exodus 34,23; Deuteronomy 16,16).
- 54** To rejoice on the pilgrimage festivals, as it is written "and thou shalt rejoice on thy festival" (Deuteronomy 16,14).
- 55** To slaughter the Pesach lamb, as it is written "and the whole assembly of the congregation of Israel shall slaughter it" (Exodus 12,6).
- 56** To eat the flesh of the Pesach sacrifice on the night of the Fifteenth, as it is written "and they shall eat the flesh in that night" (Exodus 12,8).
- 57** To keep the second Pesach, as it is written "the second month on the fourteenth day" (Numbers 9,11).
- 58** To eat the Pesach sacrifice then, as it is written "eat it with unleavened bread and bitter herbs" (Numbers 9,11).
- 59** To sound the trumpets over sacrifices and in times of troubles, as it is written "ye shall blow with the trumpets" (Numbers 10,10).
- 60** To bring sacrifices of animals only when they are eight days old or older, as it is written "and from the eighth day and thenceforth" (Leviticus 22,27).

- 61** For every animal offered to be perfect, as it is written "it shall be perfect to be accepted" (Leviticus 22,21).
- 62** To salt every sacrifice, as it is written "with all thy offerings thou shalt offer salt" (Leviticus 2,13).
- 63** The procedure for the burnt offering, as it is written "if his offering be a burnt-offering" (Leviticus 1,3).
- 64** The procedure for the sin offering, as it is written "this is the law of the sin-offering" (Leviticus 6,18).
- 65** The procedure for the guilt offering, as it is written "this is the law of the guilt-offering" (Leviticus 7,1).
- 66** The procedure for the peace offering, as it is written "and this is the law of the sacrifice of peace-offerings" (Leviticus 7,11).
- 67** The procedure for the meal offering, as it is written "and when any one bringeth a meal-offering" (Leviticus 2,1).
- 68** For the Great Rabbinical Court to offer a sacrifice, if they have erred in instruction, as it is written "and if the whole congregation of Israel shall err" (Leviticus 4,13).
- 69** For an individual to bring a sin offering, if he has sinned unintentionally in a negative commandment punishable by excision, as it is written "if any one sin" (Leviticus 5,1).
- 70** For an individual to bring an offering, if he is in doubt as to whether he has committed a sin for which one brings a sin offering or not, as it is written "though he know it not . . . and he shall bring his guilt-offering" (see Leviticus 5,17-18); this is called a conditional guilt offering.
- 71** For one who has unintentionally benefited from consecrated things, or sinned in robbery or with a bondmaid betrothed to another, or denied what was deposited with him and swore falsely, to bring a guilt offering; and this is called an unconditional guilt offering.
- 72** To offer a sacrifice according to means, as it is written "and if his means suffice not" (Leviticus 5,7), "but if his means suffice not" (Leviticus 5,11).
- 73** To confess before the LORD for any sin that one has committed, whether bringing a sacrifice or not bringing a sacrifice, as it is written "they shall confess their sin which they have done" (Numbers 5,7).
- 74** For a man having an unclean issue to bring a sacrifice after he becomes clean, as it is written "and when he that hath an issue is cleansed . . ." (Leviticus 15,13).
- 75** For a woman having an unclean issue to bring a sacrifice after she becomes clean, as it is written "and if she be cleansed of her issue" (Leviticus 15,28).
- 76** For a woman after childbirth to bring a sacrifice after she becomes clean, as it is written "and when the days of her purification are fulfilled" (Leviticus 12,6).

77 For a leper to bring a sacrifice after he becomes clean, as it is written "and on the eighth day" (Leviticus 14,10).

78 To tithe animals, as it is written "and all of the tithe of the herd or the flock" (Leviticus 27,32).

79 To sanctify the first-born of clean animals and bring them as a sacrifice, as it is written "all the first-born that are born" (Deuteronomy 15,19).

80 To redeem the first-born of man, as it is written "howbeit the first-born of man shalt thou surely redeem" (Numbers 18,15).

81 To redeem the first-born of an ass, as it is written "and the first-born of an ass thou shalt redeem with a lamb" (Exodus 34,20).

82 To decapitate the first-born of an ass, as it is written "and if thou wilt not redeem it, then thou shalt decapitate it" (Exodus 13,13; Exodus 34,20).

83 To bring all of a person's sacrifices, whether obligatory or voluntary, on the first pilgrimage festival that comes, as it is written "and thither shalt thou come" (Deuteronomy 12,5), "and thither shall ye bring" (Deuteronomy 12,6).

84 To offer all sacrifices in the Sanctuary, as it is written "and there shalt thou do all that I command thee" (Deuteronomy 12,14).

85 To take the trouble to bring sacrifices to the Sanctuary from outside the Land of Israel, as it is written "only thy holy things which thou hast, and thy vows, thou shalt take and come" (Deuteronomy 12,26); it was learned from the oral tradition that this specifically refers to sacrifices that come from outside the Land of Israel.

86 To redeem consecrated animals that have disqualifying blemishes, and then they may be eaten, as it is written "notwithstanding thou mayest slaughter and eat flesh, after all the desire of thy soul" (Deuteronomy 12,15); it was learned from the oral tradition that this specifically refers to consecrated animals that have become unfit that shall be redeemed.

87 For an animal substituted for one consecrated for sacrifice to be holy, as it is written "then both it and that for which it is changed shall be holy" (Leviticus 27,33).

88 To eat the remainder of the meal offerings, as it is written "and that which is left thereof shall Aharon and his sons eat" (Leviticus 6,9).

89 To eat the flesh of a sin offering and guilt offering, as it is written "and they shall eat those things wherewith atonement was made" (Exodus 29,33).

90 To burn the flesh of a sacrifice that has become unclean, as it is written "and the flesh that toucheth any unclean thing" (Leviticus 7,19).

91 To burn the flesh of a sacrifice that has been left over, as it is written "but that which remaineth of the flesh of the sacrifice on the third day shall be burnt with fire" (Leviticus 7,17).

92 For the Nazarite to let his hair grow, as it is written "he shall let the hair of his head grow long" (Numbers 6,5).

93 For the Nazarite to shave his hair when he brings his sacrifices at the completion of his Nazariteship, or within his Nazariteship if he has become unclean, as it is written "and if any man die beside him" (Numbers 6,9).

94 For a man to fulfill whatever he has uttered, whether a sacrifice or charity and the like, as it is written "that which is gone out of thy lips thou shalt observe and do" (Deuteronomy 23,24).

95 To judge in annulment of vows according to the rules in the matter.

Mitzvah 96-113.....The Sources of Uncleanness and the modes of purification.

96 For one who touches the carcass of a beast that died without slaughtering to be unclean, as it is written "and if any beast die" (Leviticus 11,39).

97 For eight specific species of creeping things to defile, as it is written "and these are they which are unclean unto you" (Leviticus 11,29).

98 For foods to be susceptible to becoming unclean, as it is written "of all food which may be eaten" (Leviticus 11,34).

99 For a menstruating woman to be unclean and to defile.

100 For a woman after childbirth to be unclean like a menstruating woman.

101 For a leper to be unclean and to defile.

102 For a leprous garment to be unclean and to defile.

103 For a leprous house to defile.

104 For a man having a unclean issue to defile.

105 For seminal fluid to defile.

106 For a woman having an unclean issue to defile.

107 For a corpse to defile.

108 For the waters of sprinkling to defile one who is clean, and to cleanse only those defiled by a corpse. Most of the regulations for each of the above kinds of uncleanness are set out in the Written Torah.

109 For purification from all kinds of uncleanness to be effected by immersion in the waters of a ritual bath, as it is written "then he shall bathe all his flesh in water" (Leviticus 15,16); so was it learned from the oral tradition, that this bath must be in enough water so that the whole body is immersed at the same time.

110 For the cleansing from leprosy, whether leprosy of a man or leprosy of a house, to be done with cedar wood, hyssop, scarlet wool, two birds, and spring water, as it is written "this shall be the law of the leper" (Leviticus 14,2).

111 For the leper to shave all of his hair, as it is written "on the seventh day, he shall shave all his hair" (Leviticus 14,9).

112 For the leper to be known to all by the things written about him, "his clothes shall be rent, and the hair of his head shall go loose, and he shall cover his upper lip, and shall cry: 'unclean, unclean'" (Leviticus 13,45). So too, all other unclean persons must declare themselves.

113 To prepare a red heifer so that its ashes are ready, as it is written "and it shall be for the congregation of the children of Israel" (Numbers 19,9).

Mitzvah 114-152.....Gifts to the Temple, the poor, the Kohanim and Leviim; the Sabbatical Year and the Jubilee; the preparation of food.

114 For one who vows the value of a person to pay the amount fixed in the Torah, as it is written "when a man shall clearly utter a vow" (Leviticus 27,2).

115 For one who vows the value of an unclean animal to pay its value, as it is written "then he shall set the beast" (Leviticus 27,11).

116 For one who vows the value of his house to give according to the evaluation of the priest, as it is written "and when a man shall sanctify his house" (Leviticus 27,14).

117 For one who consecrates a portion of his land to give according to the amount fixed in the Torah, as it is written "if part of the field of his possession" (Leviticus 27,16).

118 For he who unintentionally benefits from consecrated things or eats a heave offering to add a fifth onto the value and restore it, as it is written "and he shall make restitution for that which he hath done amiss in the holy thing" (Leviticus 5,16).

119 For the fruit of fruit-bearing trees in the fourth year of their planting to be holy, as it is written "all the fruit thereof shall be holy, for giving praise" (Leviticus 19,24).

120 To leave the corner of the field unharvested.

121 To leave the gleanings of the harvest.

122 To leave the forgotten sheaves.

123 To leave the gleanings of the vineyard.

124 To leave the fallen grapes of the vineyard. For on all these it is said "thou shalt leave them for the poor and for the stranger" (Leviticus 19,10; Leviticus 23,22); that is their positive commandment.

125 To bring the first fruits to the Sanctuary, as it is written "the choicest first-fruits of thy land" (Exodus 23,19; Exodus 34,26).

- 126** To set apart a heave offering for the priest, as it is written "the first-fruits of thy grain . . ." (Deuteronomy 18,4).
- 127** To set apart a tithe of grain for the Levites, as it is written "and all the tithe of the land" (Leviticus 27,30).
- 128** To set apart a second tithe to be eaten by its owner in Jerusalem, as it is written "thou shalt surely tithe all the increase of thy seed" (Deuteronomy 14,22); it was learned from the oral tradition that this is the second tithe.
- 129** For the Levites to set apart a tithe of the tithes taken from the Israelites and to give it to the priests, as it is written "and thou shalt speak unto the Levites" (Numbers 18,26).
- 130** To set apart a tithe for the poor in the third and sixth year of the seven year cycle, as it is written "at the end of every three years, thou shalt bring forth all the tithe of thine increase" (Deuteronomy 14,28).
- 131** To make the tithe declaration, as it is written "then thou shalt say before the LORD thy God, I have put away the hallowed things" (Deuteronomy 26,13).
- 132** To make the declaration on bringing the first fruits, as it is written "and thou shalt speak and say before the LORD thy God" (Deuteronomy 26,5).
- 133** To set apart a portion of the dough for the priest, as it is written "of the first part of your dough ye shall set apart a cake for a gift" (Numbers 15,20).
- 134** To let the land rest in the Sabbatical year, as it is written "but the seventh year thou shalt let it rest and lie fallow" (Exodus 23,11).
- 135** To rest from working the land, as it is written "in plowing time and in harvest thou shalt rest" (Exodus 34,21).
- 136** To sanctify the Jubilee year by resting as in the Sabbatical year, as it is written "and ye shall hallow the fiftieth year" (Leviticus 25,10).
- 137** To sound the shofar in the Jubilee year, as it is written "then shalt thou make proclamation with the blast of the horn" (Leviticus 25,9).
- 138** To grant redemption to the land in the Jubilee year, as it is written "and in all the land of your possession ye shall grant a redemption for the land" (Leviticus 25,24).
- 139** For houses sold within a walled city to be redeemable for a year, as it is written "and if a man sell a dwelling-house in a walled city" (Leviticus 25,29).
- 140** To count the years of the Jubilee by years and by Sabbaths of years, as it is written "and thou shalt number seven sabbaths of years" (Leviticus 25,8).
- 141** To release debts in the Sabbatical year, as it is written "every creditor shall release that which he hath lent" (Deuteronomy 15,2).
- 142** To exact the debt of a Gentile, as it is written "of a foreigner thou mayest exact it; but whatsoever of thine is" (Deuteronomy 15,3).

143 To give to the priest the foreleg, the jaw, and the stomach of a slaughtered animal, as it is written "and they shall give to the priest the foreleg" (Deuteronomy 18,3).

144 To give the first of the fleece to the priest, as it is written "and the first of the fleece of thy sheep, shalt thou give him" (Deuteronomy 18,4).

145 To judge in devoted property, whether to the LORD or to the priest, as it is written "notwithstanding, no devoted thing . . ." (Leviticus 27,28).

146 To slaughter animals, beasts, and fowl and then eat their flesh, as it is written "thou shalt slaughter of thy herd and of thy flock" (Deuteronomy 12,21).

147 To cover the blood of beasts and of fowl, as it is written "he shall pour out the blood thereof, and cover it with dust" (Leviticus 17,13).

148 To set the mother bird free, as it is written "thou shalt in any wise let the dam go, but the young thou mayest take unto thyself" (Deuteronomy 22,7).

149 To examine the identifying signs in animals, as it is written "these are the living things which ye may eat" (Leviticus 11,2).

150 To examine the identifying signs in fowl to distinguish between the unclean among them and the clean among them, as it is written "of all clean birds ye may eat" (Deuteronomy 14,11).

151 To examine the identifying signs in locusts to tell the the clean from the unclean, as it is written "which have jointed legs" (Leviticus 11,21).

152 To examine the identifying signs in fishes, as it is written "these may ye eat of all that are in the waters" (Leviticus 11,9; Deuteronomy 14,9).

Mitzvah 153-171.....The Holy Days and the observances connected with them.

153 To sanctify the new month and to calculate months and years in court only, as it is written "this month shall be unto you the beginning of months" (Exodus 12,2).

154 To rest on the Sabbath, as it is written "but on the seventh day thou shalt rest" (Exodus 23,12; Exodus 34,21).

155 To hallow the Sabbath, as it is written "remember the Sabbath day, to keep it holy" (Exodus 20,7).

156 To get rid of leaven, as it is written "on the first day ye shall put away leaven out of your houses" (Exodus 12,15).

157 To tell the story of the Exodus from Egypt on the first night of the Festival of Unleavened Bread, as it is written "and thou shalt tell thy son" (Exodus 13,8).

158 To eat unleavened bread on this night, as it is written "at even, ye shall eat unleavened bread" (Exodus 12,18).

159 To rest on the first day of Pesach, as it is written "on the first day, a holy convocation" (Exodus 12,16).

160 To rest on its seventh day, as it is written "and on the seventh day, a holy convocation" (Exodus 12,16; Numbers 28,25).

161 To count forty nine days from the time of harvesting the Omer, as it is written "and ye shall count unto you from the morrow after the day of rest" (Leviticus 23,15).

162 To rest on the fiftieth day, as it is written "and ye shall make proclamation on the selfsame day; a holy convocation" (Leviticus 23,21).

163 To rest on the first day of the seventh month, as it is written "on the first day of the month, shall be a solemn rest unto you" (Leviticus 23,24).

164 To fast on its tenth day, as it is written "and on the tenth day of the month, ye shall afflict your souls" (see Leviticus 16,29; Numbers 29,7).

165 To rest on the day of the Fast, as it is written "it shall be unto you a sabbath of solemn rest" (Leviticus 23,32).

166 To rest on the first day of the Festival of Sukkot, as it is written "on the first day shall be a holy convocation" (Leviticus 23,35).

167 To rest on the eighth day of that festival, as it is written "and on the eighth day shall be a holy convocation" (see Leviticus 23,36).

168 To dwell in sukkot seven days, as it is written "ye shall dwell in booths seven days" (Leviticus 23,42).

169 To take up a lulav, as it is written "and ye shall take you on the first day the fruit of goodly trees" (Leviticus 23,40).

170 To hear the sound of the shofar on Rosh Hashanah, as it is written "it is a day of blowing the horn unto you" (Numbers 29,1).

171 To give half a Sheqel every year, as it is written "this they shall give, everyone that passeth" (Exodus 30,13).

Mitzvah 172-193.....The proper functioning of the Jewish State.

172 To obey every prophet in each generation provided he neither adds to nor takes away from the Torah, as it is written "unto him ye shall hearken" (Deuteronomy 18,15).

173 To appoint a king, as it is written "thou shalt in any wise set him king over thee" (Deuteronomy 17,15).

174 To obey every Great Rabbinical Court established for Israel, as it is written "and according to the judgment which they tell thee, thou shalt do" (Deuteronomy 17,11).

175 To give decisions according to the majority, when there is a difference of opinion in the Sanhedrin in matters of judgment, as it is written "to incline after many" (Exodus 23,2).

176 To appoint judges and officers in every community of Israel, as it is written "judges and officers shalt thou make thee" (Deuteronomy 16,18).

177 To treat parties in a judgment impartially, as it is written "in righteousness shalt thou judge thy neighbour" (Leviticus 19,15).

178 For one who has evidence to testify in court, as it is written "he being a witness, whether he hath seen or known" (Leviticus 5,1).

179 To examine witnesses thoroughly, as it is written "then shalt thou inquire, and make search, and ask diligently" (Deuteronomy 13,15).

180 To do to false witnesses as they had plotted to do, as it is written "then shall ye do unto him, as he had purposed to do" (Deuteronomy 19,19).

181 To decapitate the heifer as commanded, as it is written "and shall break the heifer's neck there in the valley" (Deuteronomy 21,4).

182 To prepare six cities of refuge, as it is written "thou shalt prepare thee the way, and divide the borders of thy land into three parts" (Deuteronomy 19,3).

183 To give the Levites cities to dwell in, and these too serve as cities of refuge, as it is written "that they give unto the Levites . . . cities" (Numbers 35,2).

184 To make a parapet, as it is written "thou shalt make a parapet for thy roof" (Deuteronomy 22,8).

185 To destroy any object of idolatry and its appurtenances, as it is written "ye shall surely destroy all the places" (Deuteronomy 12,2).

186 To kill the inhabitants of a city that has been proselytized over to idolatry and to burn that city, as it is written "and shalt burn with fire . . ." (Deuteronomy 13,17).

187 To destroy the seven Canaanite nations from the Land of Israel, as it is written "thou shalt utterly destroy them" (Deuteronomy 20,17).

188 To completely destroy the seed of Amalek, as it is written "thou shalt blot out the remembrance of Amalek" (Deuteronomy 25,19).

189 To constantly remember what Amalek did, as it is written "remember what Amalek did unto thee" (Deuteronomy 25,17).

190 To wage a voluntary war according to the law written in the Torah, as it is written "when thou drawest nigh unto a city" (Deuteronomy 20,10).

191 To anoint a priest for war, as it is written "and it shall be, when ye draw nigh unto the battle, that the priest shall approach" (Deuteronomy 20,2).

192 To prepare a place outside the camp for a latrine, as it is written "thou shalt have a place also without the camp" (Deuteronomy 23,13).

193 To prepare a stake for digging, as it is written "and thou shalt have a paddle among thy weapons" (Deuteronomy 23,14).

Mitzvah 194-209.....Our duties towards our fellow men.

194 To restore that which one took by robbery, as it is written "he shall restore that which he took by robbery" (Leviticus 5,23).

195 To give charity, as it is written "thou shalt surely open thy hand" (Deuteronomy 15,11).

196 To give gifts to the Hebrew bondman, as it is written "thou shalt furnish him liberally" (Deuteronomy 15,14); and similarly, to a Hebrew bondmaid.

197 To lend to the poor, as it is written "if thou lend money to any of My people, even to the poor with thee" (Exodus 22,24); "if" here is not permissive but obligatory, as it is written "and shalt surely lend him" (Deuteronomy 15,8).

198 To lend to a Gentile at interest, as it is written "unto a foreigner, lend upon interest" (Deuteronomy 23,21); it was learned from the oral tradition that this is a positive commandment.

199 To return a pledge to its owner, as it is written "thou shalt surely restore to him the pledge" (Deuteronomy 24,13).

200 To pay wages to a hired worker on time, as it is written "in the same day thou shalt give him his hire" (Deuteronomy 24,15).

201 For the hired worker to be permitted to eat while working, as it is written "when thou comest into thy neighbour's vineyard" (Deuteronomy 23,25), "when thou comest into thy neighbour's standing corn" (Deuteronomy 23,26).

202 To help another unload his burden or his beast's burden, as it is written "thou shalt surely release it with him" (Exodus 23,5).

203 To help in reloading the beast, as it is written "thou shalt surely help him to lift them up again" (Deuteronomy 22,4).

204 To return lost property, as it is written "thou shalt surely bring them back unto thy brother" (Deuteronomy 22,1).

205 To rebuke the sinner, as it is written "thou shalt surely rebuke thy neighbour" (Leviticus 19,17).

206 To love all persons of the covenant, as it is written "thou shalt love thy neighbour as thyself" (Leviticus 19,18).

207 To love the convert, as it is written "love ye the stranger" (Deuteronomy 10,19).

208 To ensure that scales and weights are correct, as it is written "just balances, just weights" (Leviticus 19,36).

209 To honor the wise, as it is written "thou shalt rise up before the hoary head" (Leviticus 19,32).

Mitzvah 210-223.....The duties attaching to family life.

210 To honor one's father and mother, as it is written "honour thy father and thy mother" (Exodus 20,11; Deuteronomy 5,15).

211 To fear one's father and mother, as it is written "ye shall fear every man his mother, and his father" (Leviticus 19,3).

212 To be fruitful and multiply, as it is written "be ye fruitful, and multiply" (Genesis 9,7).

213 To take a wife by marriage ceremony, as it is written "if any man take a wife, and go in unto her" (Deuteronomy 22,13; and see Deuteronomy 24,1).

214 For a newly married husband to rejoice with his wife one year, as it is written "he shall be free for his house one year" (Deuteronomy 24,5).

215 To circumcise the son, as it is written "and on the eighth day the flesh of his foreskin shall be circumcised" (Leviticus 12,3).

216 To marry the widow of a brother who has died childless, as it is written "her husband's brother shall go in unto her" (Deuteronomy 25,5).

217 For the widow to formally release the brother-in-law, as it is written "and loose his shoe from off his foot" (Deuteronomy 25,9).

218 For the rapist to marry his victim, as it is written "and she shall be his wife" (Deuteronomy 22,29).

219 For one who defames his wife as a non-virgin at marriage to live with her all his days, as it is written "and she shall be his wife" (Deuteronomy 22,19).

220 To judge the seducer with a penalty of fifty Sheqels and the rest of the rules for him, as it is written "if a man entice" (Exodus 22,15).

221 To deal with a beautiful woman taken captive in war as prescribed in the Torah, as it is written "and seest amongst the captives" (Deuteronomy 21,11).

222 To divorce by a written document, as it is written "that he writeth her a bill of divorcement, and giveth it in her hand" (Deuteronomy 24,1; Deuteronomy 24,3).

223 To deal with a woman suspected of adultery as prescribed in the Torah, as it is written "and the priest shall execute upon her all this law" (Numbers 5,30).

Mitzvah 224-231.....The enforcement of the criminal law.

224 To whip the wicked, as it is written "that the judge shall cause him to lie down, and to be beaten" (Deuteronomy 25,2).

225 To exile one who committed an accidental homicide, as it is written "and he shall dwell there until the death of the priest" (see Numbers 35,25).

226 For the court to execute by decapitation with a sword, as it is written "he shall surely be avenged" (Exodus 21,20).

227 For the court to execute by strangulation, as it is written "both the adulterer and the adulteress shall surely be put to death" (Leviticus 20,10).

228 For the court to execute by burning, as it is written "they shall be burnt with fire, both he and they" (Leviticus 20,14).

229 For the court to execute by stoning, as it is written "and ye shall stone them" (Deuteronomy 22,24).

230 To hang the corpse of one who requires hanging, as it is written "and thou hang him on a tree" (Deuteronomy 21,22).

231 To bury the executed on the day of execution, as it is written "but thou shalt surely bury him the same day" (Deuteronomy 21,23).

Mitzvah 232-248.....The laws relating to property, real and personal.

232 To deal with a Hebrew bondman according to the laws for him, as it is written "if thou buy a Hebrew servant" (Exodus 21,2).

233 To betroth a Hebrew bondmaid, as it is written "who hath espoused her to himself" (Exodus 21,8), "and if he espouse her unto his son" (Exodus 21,9).

234 To redeem a Hebrew bondmaid, as it is written "then shall he let her be redeemed" (Exodus 21,8).

235 To use the Canaanite slave forever, as it is written "of them may ye take your bondmen for ever" (Leviticus 25,46).

236 For he who inflicts bodily injury to pay damages, as it is written "and if men contend, and smite" (Exodus 21,18).

237 To judge in injuries by a animal, as it is written "and if one man's ox hurt another's ox" (Exodus 21,35).

238 To judge in injuries by an uncovered pit, as it is written "if a man shall open a pit" (Exodus 21,33).

239 To judge a thief to payment of compensation or death, as it is written "and if a man steal" (see Exodus 21,37), "if breaking in" (Exodus 22,1), "and he that stealeth a man" (Exodus 21,16).

240 To judge in injuries by grazing, as it is written "if a man shall cause a field or vineyard to be eaten" (Exodus 22,4).

241 To judge in injuries by fire, as it is written "if fire break out, and catch in thorns" (Exodus 22,5).

242 To judge in the case of an unpaid depositary, as it is written "if a man deliver to his neighbour money or stuff" (Exodus 22,6).

243 To judge in the case of a paid carrier or lessee, as it is written "if a man deliver unto his neighbour an ass, or an ox" (Exodus 22,9).

244 To judge in the case of a borrower, as it is written "and if a man borrow aught of his neighbour" (Exodus 22,13).

245 To judge in the case of purchase and sale, as it is written "and if thou sell aught" (Leviticus 25,14).

246 To judge in the case between a claimant and respondent, as it is written "for every matter of trespass" (Exodus 22,8).

247 To save the pursued even at the cost of the life of the pursuer, as it is written "then thou shalt cut off her hand" (Deuteronomy 25,12).

248 To judge in cases of inheritances, as it is written "if a man die, and have no son . . . and it shall be unto the children of Israel" (Numbers 27,8-11).

356 Mitzvot Lo Taaseh (Negative Commandments)

Mitzvah 1-59.....Idolatry and related subjects.

1 The first of the negative commandments is not to entertain the thought that there is any god but the LORD, as it is written "thou shalt have no other gods before Me" (Exodus 20,2; Deuteronomy 5,6).

2 Not to make a graven image, neither to make oneself nor to have made for oneself by others, as it is written "thou shalt not make unto thee a graven image" (Exodus 20,3; and see Deuteronomy 5,7).

3 Not to make an idol even for others, as it is written "nor make to yourselves molten gods" (Leviticus 19,4).

4 Not to make figures for decoration, even if they are not worshipped, as it is written "ye shall not make with Me--gods of silver" (Exodus 20,19).

5 Not to bow down to an object of idolatry, even if that is not its normal way of worship, as it is written "thou shalt not bow down unto them" (Exodus 20,4; Deuteronomy 5,8).

- 6** Not to worship an object of idolatry in its normal ways of worship, as it is written "nor serve them" (Exodus 20,4; Exodus 23,24; Deuteronomy 5,8).
- 7** Not to turn over to Molech, as it is written "and thou shalt not give any of thy seed to set them apart to Molech" (Leviticus 18,21).
- 8** Not to divine by consulting ghosts, as it is written "turn ye not unto the ghosts" (Leviticus 19,31).
- 9** Not to resort to familiar spirits as it is written "nor unto familiar spirits" (Leviticus 19,31).
- 10** Not to turn to idolatry, as it is written "turn ye not unto the idols" (Leviticus 19,4).
- 11** Not to set up a pillar, as it is written "neither shalt thou set thee up a pillar" (Deuteronomy 16,22).
- 12** Not to set down a stone for prostration, as it is written "neither shall ye place any figured stone in your land" (Leviticus 26,1).
- 13** Not to plant a tree in the Sanctuary, as it is written "thou shalt not plant thee an Asherah of any kind of tree" (Deuteronomy 16,21).
- 14** Not to swear by an idolatry to its worshipers nor cause them to swear by it, as it is written "and make no mention of the name of other gods" (Exodus 23,13).
- 15** Not to proselytize the children of Israel to idolatry, as it is written "neither let it be heard out of thy mouth" (Exodus 23,13); this is a warning to the proselytizer.
- 16** Not to entice an Israelite to idolatry, as it is written "and shall do no more any such wickedness" (Deuteronomy 13,12).
- 17** Not to love the enticer to idolatry, as it is written "thou shalt not consent unto him" (Deuteronomy 13,9).
- 18** Not to leave off hating the enticer, as it is written "nor hearken unto him" (Deuteronomy 13,9).
- 19** Not to save the enticer but to stand by at his death, as it is written "neither shall thine eye pity him" (Deuteronomy 13,9).
- 20** For a person whom he attempted to entice not to plead for acquittal of the enticer, as it is written "neither shalt thou spare" (Deuteronomy 13,9).
- 21** For a person whom he attempted to entice not to refrain from pleading for conviction of the enticer, as it is written "neither shalt thou conceal him" (Deuteronomy 13,9).
- 22** Not to benefit from the coverings of any object of idolatrous worship, as it is written "thou shalt not covet the silver or the gold that is on them" (Deuteronomy 7,25).
- 23** Not to rebuild a city that has been proselytized over to idolatry, as it is written "it shall not be built again" (Deuteronomy 13,17).

- 24** Not to benefit from the property of a city that has been proselytized over to idolatry, as it is written "and there shall cleave nought of the devoted thing to thy hand" (Deuteronomy 13,18).
- 25** Not to benefit from an object of idolatry, its accessories, or its offerings or wine given as a libation to it, as it is written "and thou shalt not bring an abomination into thy house" (Deuteronomy 7,26).
- 26** Not to prophesy in its name, as it is written "or that shall speak in the name of other gods, that same prophet shall die" (Deuteronomy 18,20).
- 27** Not to prophesy falsely, as it is written "that shall speak a word presumptuously in My name, which I have not commanded him to speak" (Deuteronomy 18,20).
- 28** Not to obey one who prophesies in the name of idolatry, as it is written "thou shalt not hearken unto the words of that prophet" (Deuteronomy 13,4).
- 29** Not to refrain from killing a false prophet nor be in fear of him, as it is written "thou shalt not be afraid of him" (Deuteronomy 18,22).
- 30** Not to adopt the institutions of idolaters nor their customs, as it is written "and ye shall not walk in the customs of the nation" (Leviticus 20,23).
- 31** Not to practice black magic, as it is written "there shall not be found among you . . . one that useth divination" (Deuteronomy 18,10).
- 32** Not to practice soothsaying, as it is written "nor soothsaying" (Leviticus 19,26).
- 33** Not to practice divination, as it is written "neither shall ye practise divination" (Leviticus 19,26).
- 34** Not to practice sorcery, as it is written "there shall not be found among you . . . a sorcerer" (Deuteronomy 18,10).
- 35** Not to practice the charmer's art, as it is written "or a charmer" (Deuteronomy 18,11).
- 36** Not to consult a ghost, as it is written "or one that consulteth a ghost" (Deuteronomy 18,11).
- 37** Not to consult a familiar spirit, as it is written "or one that consulteth a ghost or a familiar spirit" (Deuteronomy 18,11).
- 38** Not to enquire of the dead in a dream, as it is written "or a necromancer" (Deuteronomy 18,11).
- 39** That a woman shall not wear the attire of a man, as it is written "a woman shall not wear that which pertaineth unto a man" (Deuteronomy 22,5).
- 40** That a man shall not wear the attire of a woman, as it is written "neither shall a man put on a woman's garment" (Deuteronomy 22,5); for this was a custom of idol worshipers, as is explained in books on its worship.

- 41** Not to tattoo the body like idolaters, as it is written "nor imprint any marks upon you" (Leviticus 19,28).
- 42** Not to wear garments of both wool and linen as idolatrous priests wear, as it is written "thou shalt not wear a mingled stuff, wool and linen together" (Deuteronomy 22,11).
- 43** Not to shave the corners of the head like idolatrous priests, as it is written "ye shall not round the corners of your heads" (Leviticus 19,27).
- 44** Not to remove the whole beard like the idolaters, as it is written "neither shalt thou mar the corners of thy beard" (Leviticus 19,27).
- 45** Not to cut oneself like the idolaters, as it is written "ye shall not cut yourselves" (Deuteronomy 14,1); cutting oneself and making incisions in the flesh are the same.
- 46** Not to dwell in the Land of Egypt ever, as it is written "ye shall henceforth return no more that way" (Deuteronomy 17,16).
- 47** Not to stray after thoughts of the heart and sights of the eyes, as it is written "and that ye go not about after your own heart and your own eyes" (Numbers 15,39).
- 48** Not to make a covenant with the seven Canaanite nations, as it is written "thou shalt make no covenant with them" (Deuteronomy 7,2).
- 49** Not to keep alive any person of the seven Canaanite nations, as it is written "thou shalt save alive nothing that breatheth" (Deuteronomy 20,16).
- 50** Not to have mercy on idolaters, as it is written "nor show mercy unto them" (Deuteronomy 7,2).
- 51** Not to allow idolaters to settle in our land, as it is written "they shall not dwell in thy land" (Exodus 23,33).
- 52** Not to intermarry with idolaters, as it is written "neither shalt thou make marriages with them" (Deuteronomy 7,3).
- 53** That an Ammonite or Moabite shall never marry the daughter of an Israelite, as it is written "an Ammonite or a Moabite shall not enter into the assembly of the LORD" (Deuteronomy 23,4).
- 54** Not to exclude the seed of Esau from the community of Israel more than three generations, as it is written "thou shalt not abhor an Edomite" (Deuteronomy 23,8).
- 55** Not to exclude an Egyptian from the community of Israel more than three generations, as it is written "thou shalt not abhor an Egyptian" (Deuteronomy 23,8).
- 56** Not to offer peace to Ammon and Moab before waging war on them as with other nations, as it is written "thou shalt not seek their peace nor their prosperity" (Deuteronomy 23,7).

57 Not to destroy fruit trees, nor may anything else be pointlessly destroyed, as it is written "thou shalt not destroy the trees thereof" (Deuteronomy 20,19).

58 That warriors shall not fear their enemies nor be frightened of them in battle, as it is written "thou shalt not be affrighted at them" (Deuteronomy 7,21), "ye shall not fear them" (Deuteronomy 3,22).

59 That the evil deeds done to us by Amalek shall not depart from our hearts, as it is written "thou shalt not forget" (Deuteronomy 25,19).

Mitzvah 60-88.....Our duties to G-d, the Sanctuary, and the services therein.

60 That we are warned against blasphemy, as it is written "thou shalt not revile God" (Exodus 22,27); and on the penalty it is written "and he that blasphemeth the name of the LORD, he shall surely be put to death" (Leviticus 24,16). The general rule is that wherever Scripture prescribes the penalty of excision or capital punishment, there is a negative commandment, aside from circumcision and the Pesach sacrifice, which are punished by excision though they are affirmative commandments.

61 Not to violate an oath, as it is written "and ye shall not swear by My name falsely" (Leviticus 19,12).

62 Not to take an oath in vain, as it is written "thou shalt not take the name of the LORD thy God in vain" (Exodus 20,6; Deuteronomy 5,10).

63 Not to profane the name of the Holy One blessed be He, as it is written "and shall not profane My holy name" (Leviticus 22,32).

64 Not to test the word of the LORD, as it is written "ye shall not try the LORD your God" (Deuteronomy 6,16).

65 Not to destroy the Sanctuary, synagogues, or houses of study; similarly, it is forbidden to erase the holy names or destroy the holy Scriptures, as it is written "ye shall surely destroy . . . and burn their Asherim" (Deuteronomy 12,2-3), "ye shall not do so unto the LORD your God" (Deuteronomy 12,4).

66 That a hanged corpse shall not remain on the tree overnight, as it is written "his body shall not remain all night upon the tree" (Deuteronomy 21,23).

67 Not to cease the watch around the Sanctuary, as it is written "and ye shall keep the charge of the holy things" (Numbers 18,5).

68 That the priest shall not enter the Sanctuary at all times, as it is written "that he come not at all times into the holy place" (Leviticus 16,2).

69 That a priest with a disqualifying blemish shall not enter the Temple up to the Altar or beyond, as it is written "only he shall not go in unto the veil" (Leviticus 21,23).

70 That a priest with a disqualifying blemish shall not serve, as it is written "that hath a blemish, let him not approach" (Leviticus 21,17).

- 71** That a priest with a temporary disqualifying blemish shall not serve, as it is written "no man that hath a blemish shall come nigh" (Leviticus 21,21).
- 72** That the Levites shall not engage in the service of the priests nor the priests in the service of the Levites, as it is written "only they shall not come nigh unto the holy furniture and unto the altar . . . neither they, nor ye" (Numbers 18,3).
- 73** That a wine-intoxicated person shall not enter the Sanctuary nor give decisions in matters of Torah, as it is written "drink no wine nor strong drink . . . when ye go into . . . and that ye may teach the children of Israel" (Leviticus 10,9-11).
- 74** That a non-priest shall not serve in the Sanctuary, as it is written "but a common man shall not draw nigh unto you" (Numbers 18,4).
- 75** That a priest who is unclean shall not serve, as it is written "that they separate themselves from the holy things of the children of Israel" (Leviticus 22,2).
- 76** That a priest who took a purifying ritual bath shall not serve in the Sanctuary before the stars come out on the following evening, as it is written "and not profane the name of their God" (Leviticus 21,6).
- 77** That a priest who is unclean shall not enter the Courtyard, as it is written "that they defile not their camp" (Numbers 5,3); this is the camp of the Holy Presence.
- 78** That one who is unclean shall not enter the Camp of the Levites, and corresponding to it for all time is the Temple Mount, as it is written "he shall not come within the camp" (Deuteronomy 23,11); this is the Camp of the Levites.
- 79** Not to build an altar of hewn stones, as it is written "thou shalt not build it of hewn stones" (Exodus 20,21).
- 80** Not to take steps upon the Altar, as it is written "neither shalt thou go up by steps unto Mine altar" (Exodus 20,22).
- 81** Not to extinguish the fire of the Altar, as it is written "fire shall be kept burning upon the altar continually; it shall not go out" (Leviticus 6,6).
- 82** Not to offer incense or any sacrifice upon the Golden Altar, as it is written "ye shall offer no strange incense thereon" (Exodus 30,9).
- 83** Not to make a duplicate of the formula of the anointing oil, as it is written "neither shall ye make any like it, according to the composition thereof" (Exodus 30,32).
- 84** Not to anoint an improper person with the anointing oil, as it is written "upon the flesh of man shall it not be poured" (Exodus 30,32).
- 85** Not to make a duplicate of the formula of the incense, as it is written "and according to the composition thereof ye shall not make for yourselves" (see Exodus 30,37).
- 86** Not to take out the staves of the Ark, as it is written "they shall not be taken from it" (Exodus 25,15).

87 That the breastplate shall not be loosened from the ephod, as it is written "and that the breastplate be not loosed from the ephod" (Exodus 28,28; Exodus 39,21).

88 That a high priest's robe not be torn, as it is written "as it were the hole of a coat of mail that it be not rent" (Exodus 28,32).

Mitzvah 89-171.....Sacrifices, Priestly gifts, Kohanim, Leviim, and related subjects.

89 Not to offer sacrifices outside the Sanctuary, as it is written "take heed to thyself that thou offer not thy burnt-offerings" (Deuteronomy 12,13).

90 Not to slaughter consecrated animals outside the Sanctuary, as it is written "that killeth an ox, or lamb . . . and hath not brought it unto the door of the tent of meeting . . . and shall be cut off" (Leviticus 17,3-4).

91 Not to consecrate animals with disqualifying blemishes for sacrifice, as it is written "whatsoever hath a blemish, that shall ye not bring" (Leviticus 22,20); this forbids consecration for sacrifice.

92 Not to slaughter animals with disqualifying blemishes as sacrifices, as it is written "ye shall not offer these unto the LORD" (Leviticus 22,22).

93 Not to sprinkle the blood of animals with disqualifying blemishes on the Altar, as it is written on blemished animals "ye shall not offer unto the LORD" (Leviticus 22,24); this forbids the sprinkling of their blood.

94 Not to burn the choice portions from animals with disqualifying blemishes upon the Altar, as it is written "nor make an offering by fire of them upon the altar" (Leviticus 22,22).

95 Not to sacrifice an animal with temporary disqualifying blemishes, as it is written "thou shalt not sacrifice unto the LORD thy God an ox, or a sheep, wherein is a blemish" (Deuteronomy 17,1); this is a temporary blemish.

96 Not to sacrifice an animal with disqualifying blemishes from Gentiles, as it is written "neither from the hand of a foreigner shall ye offer " (Leviticus 22,25).

97 Not to inflict a blemish in consecrated animals, as it is written "there shall be no blemish therein" (Leviticus 22,21); that is, thou shalt not inflict a blemish in it.

98 Not to offer leaven or honey, as it is written "for ye shall make no leaven, nor any honey, smoke as an offering" (Leviticus 2,11).

99 Not to bring any offering unsalted, as it is written "neither shalt thou suffer the salt of the covenant of thy God to be lacking" (Leviticus 2,13).

100 Not to bring sacrifices of animals taken in exchange for services of a prostitute or in exchange for a dog, as it is written "thou shalt not bring the hire of a harlot, or the price of a dog" (Deuteronomy 23,19).

101 Not to slaughter an animal and its young on the same day, as it is written "ye shall not kill it and its young both in one day" (Leviticus 22,28).

102 Not to put olive oil on the meal offering of a sinner, as it is written "he shall put no oil upon it" (Leviticus 5,11).

103 Not to put frankincense on it, as it is written "neither shall he put any frankincense thereon" (Leviticus 5,11).

104 Not to put olive oil on the meal offering of a woman suspected of adultery, as it is written "he shall pour no oil upon it" (Numbers 5,15).

105 Not to put frankincense on it, as it is written "nor put frankincense thereon" (Numbers 5,15).

106 Not to substitute for a consecrated animal, as it is written "he shall not alter it, nor change it, a good for a bad" (Leviticus 27,10).

107 Not to change a consecrated animal from one sacrifice to another, as it is written on the first-born "no man shall sanctify it" (Leviticus 27,26); that is, not to sanctify it as another kind of sacrifice.

108 Not to redeem the first-born of a clean animal, as it is written "but the firstling of an ox . . . thou shalt not redeem" (Numbers 18,17).

109 Not to sell the tithes of animals, as it is written "it shall not be redeemed" (Leviticus 27,33).

110 Not to sell a field devoted to the LORD, as it is written "no devoted thing . . . shall be sold" (Leviticus 27,28).

111 Not to redeem a field devoted to the LORD, as it is written "or redeemed" (Leviticus 27,28).

112 Not to sever the head of a fowl brought as a sin offering, as it is written "and pinch off its head close by its neck, but shall not divide it asunder" (Leviticus 5,8).

113 Not to do work with consecrated animals, as it is written "thou shalt do no work with the firstling of thine ox" (Deuteronomy 15,19).

114 Not to shear consecrated animals, as it is written "nor shear the firstling of thy flock" (Deuteronomy 15,19).

115 Not to slaughter the Pesach sacrifice while in possession of leaven, as it is written "thou shalt not offer the blood of My sacrifice with leavened bread" (Exodus 34,25).

116 Not to leave the choice parts of the Pesach sacrifice overnight so that they become unfit for burning on the Altar, as it is written "neither shall the fat of My feast remain all night until the morning" (Exodus 23,18).

117 Not to leave the flesh of the Pesach sacrifice overnight, as it is written "and ye shall let nothing of it remain until the morning" (Exodus 12,10).

118 Not to leave any of the festival offering of the Fourteenth of Nisan over until the third day, as it is written "neither shall any of the flesh remain all night . . ." (Deuteronomy 16,4); it was learned from the oral tradition that this specifically refers to the festival offering brought on the Fourteenth of Nisan, and "until the morning" (ibid.) means until the morning of the second day of Pesach, which is the third day from slaughtering.

119 Not to leave any flesh of the Second Pesach sacrifice until the morning, as it is written "they shall leave none of it unto the morning" (Numbers 9,12).

120 Not to leave any flesh of the thanksgiving offering until the morning, as it is written "and ye shall leave none of it until the morning" (see Leviticus 22,30); and the same applies to the other sacrifices, which must not be left over beyond the time for their eating.

121 Not to break a bone of the Pesach sacrifice, as it is written "neither shall ye break a bone thereof" (Exodus 12,46).

122 Not to break a bone of the Second Pesach sacrifice, as it is written "nor break a bone thereof" (Numbers 9,12).

123 Not to take out any flesh of the Pesach sacrifice from the place of the group eating it, as it is written "thou shalt not carry forth abroad out of the house" (Exodus 12,46).

124 Not to allow the remainder of the meal offerings to become leavened, as it is written "it shall not be baked with leaven" (Leviticus 6,10).

125 Not to eat the flesh of the Pesach sacrifice raw or boiled, as it is written "eat not of it raw, nor sodden at all with water" (Exodus 12,9).

126 Not to feed the flesh of the Pesach sacrifice to a resident alien, as it is written "a sojourner and a hired servant shall not eat thereof" (Exodus 12,45).

127 That the uncircumcised shall not eat the flesh of the Pesach sacrifice, as it is written "but no uncircumcised person shall eat thereof" (Exodus 12,48).

128 Not to feed the flesh of the Pesach sacrifice to an apostate Israelite, as it is written "there shall no alien eat thereof" (Exodus 12,43); that is, an Israelite who has associated himself with Gentiles and worshipped idolatry like them shall not eat it.

129 That a person who is unclean shall not eat consecrated food, as it is written "but the soul that eateth of the flesh of the sacrifice of peace-offerings, that pertain unto the LORD, having his uncleanness upon him, shall be cut off" (Leviticus 7,20).

130 Not to eat consecrated foods that have become unclean, as it is written "and the flesh that toucheth any unclean thing shall not be eaten" (Leviticus 7,19).

131 Not to eat a sacrifice that has been left over, as it is written "but every one that eateth it shall bear his iniquity . . . and that soul shall be cut off from his people" (Leviticus 19,8).

132 Not to eat the abomination of intended delay, as it is written "neither shall it be imputed unto him that offereth it; it shall be an abhorred thing, and the soul that eateth of it shall bear his iniquity" (Leviticus 7,18); it is punished by excision.

133 That an unauthorized person shall not eat the heave offerings, as it is written "there shall no common man eat of the holy thing" (Leviticus 22,10).

134 That even the tenant of a priest or his hired worker shall not eat a heave offering, as it is written "a tenant of a priest, or a hired servant, shall not eat of the holy thing" (Leviticus 22,10).

135 That the uncircumcised shall not eat a heave offering, and the same applies to other consecrated food. This rule is implied by the Scripture in the Pesach offering by an analogy from similarity of wording, but it is not explicit in the Torah; it was learned from the oral tradition that the prohibition of the uncircumcised in consecrated foods is a commandment of the Torah itself, and not a rabbinical enactment.

136 That a priest who is unclean shall not eat a heave offering, as it is written "whosoever he be of thy seed . . . shall not eat of the holy things" (see Leviticus 21,17; Leviticus 22,4).

137 That a profaned woman shall not eat consecrated food, neither heave offerings nor the breast and foreleg, as it is written "and if a priest's daughter be married unto a common man, she shall not eat of that which is set apart from the holy things" (Leviticus 22,12).

138 Not to eat the priest's meal offering, as it is written "and every meal-offering of the priest shall be wholly made to smoke; it shall not be eaten" (Leviticus 6,16).

139 Not to eat the flesh of sin offerings brought inside, as it is written "and no sin-offering, whereof any of the blood is brought . . . shall be eaten" (Leviticus 6,23).

140 Not to eat the flesh of unfit consecrated animals in which a blemish has been inflicted intentionally, as it is written "thou shalt not eat any abominable thing" (Deuteronomy 14,3); it was learned from the oral tradition that this refers to unfit consecrated animals in which a blemish was inflicted.

141 Not to eat the second tithe of grain outside Jerusalem, as it is written "thou mayest not eat within thy gates the tithe of thy corn" (Deuteronomy 12,17).

142 Not to eat the second tithe of wine outside Jerusalem, as it is written "thy wine" (Deuteronomy 12,17).

143 Not to eat the second tithe of oil outside Jerusalem, as it is written "or of thine oil" (Deuteronomy 12,17).

144 Not to eat an unblemished first-born animal outside Jerusalem, as it is written "thou mayest not eat . . . or the firstlings" (Deuteronomy 12,17).

145 That the priests shall not eat the flesh of the sin offering or trespass offering outside the Courtyard, as it is written "thou mayest not eat . . . of thy herd or of thy flock" (Deuteronomy 12,17); it was learned from the oral tradition that this prohibits the flesh of the sin offering or the trespass offering outside the Courtyard, since anything eaten outside the proper place of its eating comes within "thou mayest not eat within thy gates" (ibid.).

146 Not to eat the flesh of the burnt offering, as it is written "thou mayest not eat . . . nor any of thy vows which thou vowest" (see Deuteronomy 12,17); that is, you shall not eat the sacrifices you vow. This is a warning against anyone who would benefit from consecrated property, that one must not benefit from any of the consecrated items forbidden to be benefited from; if one does benefit, he becomes responsible for the forbidden benefit.

147 Not to eat the flesh of the minor sacrifices before the sprinkling of the blood, as it is written "thou mayest not eat . . . thy freewill-offerings" (Deuteronomy 12,17); that is, you must not eat your free-will offerings, until their blood has been sprinkled.

148 That the non-priest shall not eat the flesh of the most holy sacrifices, as it is written "but a stranger shall not eat thereof, because they are holy" (Exodus 29,33).

149 That the priest shall not eat the first fruits before they are set down in the Courtyard, as it is written "thou mayest not eat . . . nor the offering of thy hand" (Deuteronomy 12,17); these are the first fruits.

150 Not to eat the second tithe while unclean, even in Jerusalem, until it has been redeemed, as it is written "neither have I put away thereof, being unclean" (Deuteronomy 26,14).

151 Not to eat the second tithe while mourning, as it is written "I have not eaten thereof in my mourning" (Deuteronomy 26,14).

152 Not to spend redemption money of the second tithe for anything but food and drink, as it is written "nor given thereof for the dead", (Deuteronomy 26,14); anything other than necessities of the living body comes within "given thereof for the dead".

153 Not to eat produce from which priestly portions have not yet been removed; it is produce of the soil from which heave offering and tithes have to be separated, before taking out the heave offering to the LORD: as it is written "and they shall not profane the holy things of the children of Israel, which they set apart unto the LORD" (Leviticus 22,15); that is, what is to be separated out for the LORD must not be treated as profane and eaten before the separation.

154 Not to take out heave offerings before the first fruits, nor the first tithe before the heave offering, nor the second tithe before the first tithe, but take them out in the proper order: first fruits at the start, then the great heave offering, then the first tithe, and then the second tithe, as it is written "thou shalt not delay to offer of the fulness of thy harvest, and of the outflow of thy presses" (Exodus 22,28); that is, do not to delay what should be earlier.

155 Not to delay vowed offerings or free-will offerings, as it is written "thou shalt not be slack to pay it" (Deuteronomy 23,22).

156 Not to go up on a pilgrimage festival without an offering, as it is written "and none shall appear before Me empty" (Exodus 23,15).

157 Not to transgress in matters that one has forbidden himself, as it is written "he shall not break his word" (Numbers 30,3).

158 That a priest shall not marry a harlot, as it is written "they shall not take a wife that is a harlot" (Leviticus 21,7).

159 That a priest shall not marry a profaned woman, as it is written "they shall not take a woman that is . . . or profaned" (Leviticus 21,7).

160 That a priest shall not marry a divorced woman, as it is written "neither shall they take a woman put away from her husband" (Leviticus 21,7).

161 That a high priest shall not marry a widow, as it is written "a widow, or one divorced, or a profaned woman, or a harlot, these shall he not take" (Leviticus 21,14).

162 That a high priest shall not have sexual relations with a widow, even without marriage, because he profanes her, and it is written "and he shall not profane his seed among his people" (Leviticus 21,15); thus, he is warned against profaning one who would be otherwise fit.

163 That a priest shall not enter the Sanctuary with unkempt hair, as it is written "let not the hair of your heads go loose" (Leviticus 10,6).

164 That a priest shall not enter the Sanctuary in torn clothing, as it is written "neither rend your clothes" (Leviticus 10,6).

165 That a priest shall not leave the Courtyard during the service, as it is written "and ye shall not go out from the door of the tent of meeting" (Leviticus 10,7).

166 That an ordinary priest shall not become unclean by contact with the dead [other than certain relatives], as it is written "there shall none defile himself for the dead among his people" (Leviticus 21,1).

167 That a high priest shall not become unclean even for relatives, as it is written "nor defile himself for his father, or for his mother" (Leviticus 21,11).

168 That a high priest shall not go into the place of a corpse, as it is written "neither shall he go in to any dead body" (Leviticus 21,11); thus it was learned from the oral tradition, that he is prohibited both from going into the place of a corpse and from becoming unclean.

169 That none of the tribe of Levi shall take any portion in the Land of Israel, as it is written "and they shall have no inheritance" (Deuteronomy 18,2).

170 That none of the tribe of Levi shall take any share of the spoils in the conquest of the Land of Israel, as it is written "the priests the Levites . . . shall have no" (Deuteronomy 18,1).

171 Not to make a bald spot for the dead, as it is written "nor make any baldness between your eyes for the dead" (Deuteronomy 14,1).

Mitzvah 172-209.....Prohibitions affecting food.

172 Not to eat unclean animals, as it is written "nevertheless these shall ye not eat of them that only chew the cud" (Leviticus 11,4; Deuteronomy 14,7).

173 Not to eat unclean fish, as it is written "and they shall be a detestable thing unto you; ye shall not eat of their flesh" (Leviticus 11,11).

174 Not to eat unclean fowl, as it is written "and these ye shall have in detestation among the fowls; they shall not be eaten" (Leviticus 11,13).

175 Not to eat winged swarming things, as it is written "all winged swarming things are unclean unto you; they shall not be eaten" (Deuteronomy 14,19).

176 Not to eat things that creep upon the earth, as it is written "and every swarming thing that swarmeth upon the earth is a detestable thing; it shall not be eaten" (Leviticus 11,41).

177 Not to eat things that swarm upon the earth, as it is written "neither shall ye defile yourselves with any manner of swarming thing that moveth upon the earth" (Leviticus 11,44).

178 Not to eat a worm found in fruit once it has come out into the air, as it is written "even all swarming things that swarm upon the earth, them ye shall not eat" (Leviticus 11,42).

179 Not to eat things that swarm in the water, as it is written "ye shall not make yourselves detestable with any swarming thing that swarmeth" (Leviticus 11,43).

180 Not to eat an animal that died without slaughtering, as it is written "ye shall not eat of any thing that dieth of itself" (Deuteronomy 14,21).

181 Not to eat an animal that is fatally injured, as it is written "ye shall not eat any flesh that is torn of beasts in the field" (Exodus 22,30).

182 Not to eat a limb removed from a living animal, as it is written "and thou shalt not eat the life with the flesh" (Deuteronomy 12,23).

183 Not to eat the sinew of the thigh, as it is written "therefore the children of Israel eat not the sinew of the thigh-vein" (Genesis 32,33).

184 Not to eat blood, as it is written "and ye shall eat no manner of blood" (Leviticus 3,17; Leviticus 7,26).

185 Not to eat suet, as it is written "ye shall eat no fat, of ox, or sheep, or goat" (Leviticus 7,23).

186 Not to cook meat with milk, as it is written "thou shalt not seethe a kid in its mother's milk" (Exodus 23,19; Exodus 34,26; Deuteronomy 14,21).

187 Not to eat meat with milk, as it is written a second time "thou shalt not seethe a kid in its mother's milk" (Exodus 34,26); thus was it learned from the oral tradition, that one is to prohibit cooking and one is to prohibit eating.

188 Not to eat the flesh of an ox condemned to be stoned, as it is written "and its flesh shall not be eaten" (Exodus 21,28).

189 Not to eat bread of the new crop before Pesach, as it is written "and ye shall eat neither bread" (Leviticus 23,14).

190 Not to eat roasted grain of the new crop, as it is written "and ye shall eat neither . . . nor parched corn" (Leviticus 23,14).

191 Not to eat fresh grain of the new crop, as it is written "and ye shall eat neither . . . nor fresh ears" (Leviticus 23,14).

192 Not to eat fruit of a tree in the first three years from planting, as it is written "three years shall it be as forbidden unto you; it shall not be eaten" (Leviticus 19,23).

193 Not to eat grains or vegetables sown in a vineyard, as it is written "lest the fulness of the seed which thou hast sown be forfeited together with the increase of the vineyard" (Deuteronomy 22,9); this is a prohibition to eat.

194 Not to drink wine of libation to idolatry, as it is written "who did eat the fat of their sacrifices, and drank the wine of their drink-offering (Deuteronomy 32,38).

195 Not to eat and drink like a glutton and a drunkard, as it is written "this our son . . . is a glutton, and a drunkard" (Deuteronomy 21,20).

196 Not to eat on the Day of the Fast, as it is written "for whatsoever soul it be that shall not be afflicted" (Leviticus 23,29).

197 Not to eat leaven on Pesach, as it is written "there shall no leavened bread be eaten" (Exodus 13,3).

198 Not to eat a mixture containing leaven, as it is written "ye shall eat nothing leavened" (Exodus 12,20).

199 Not to eat leaven after noon on the Fourteenth of Nisan, as it is written "thou shalt eat no leavened bread with it" (Deuteronomy 16,3).

200 That leaven shall not be seen during Pesach, as it is written "and there shall no leavened bread be seen with thee" (Exodus 13,7).

201 That leaven shall not be found during Pesach, as it is written "seven days shall there be no leaven found in your houses" (Exodus 12,19).

202 That a Nazarite shall not drink wine, nor anything mixed with wine having the taste of wine, as it is written "neither shall he drink any liquor of grapes" (Numbers 6,3); and even if the wine or the mixture of wine has turned into vinegar, it is prohibited to him, as it is written "he shall drink no vinegar of wine, or vinegar of strong drink" (ibid.).

203 That he shall not eat fresh grapes, as it is written "nor eat fresh grapes" (Numbers 6,3).

204 That he shall not eat raisins, as it is written "nor eat dried" (Numbers 6,3).

205 That he shall not eat grape seeds, as it is written "he shall not eat grape seeds" (Numbers 6,4).

206 That he shall not eat grape skins, as it is written "he shall not eat grapeskins" (Numbers 6,4).

207 That a Nazarite shall not become unclean from a corpse, as it is written "he shall not make himself unclean for his father, or for his mother . . . when they die" (Numbers 6,7).

208 That he shall not enter under any covering where there is a corpse, as it is written "he shall not come near to a dead body" (Numbers 6,6).

209 That the Nazarite shall not cut his hair, as it is written "there shall no razor come upon his head" (Numbers 6,5).

Mitzvah 210-228.....Cultivation of the land.

210 Not to reap the whole field, as it is written "thou shalt not wholly reap the corner of thy field" (Leviticus 23,22).

211 Not to gather the stalks fallen while reaping, as it is written "neither shalt thou gather the gleanings of thy harvest" (Leviticus 19,9; Leviticus 23,22).

212 Not to harvest the imperfect clusters of the vineyard, as it is written "and thou shalt not glean thy vineyard" (Leviticus 19,10).

213 Not to gather individual fallen grapes, as it is written "neither shalt thou gather the fallen fruit of thy vineyard" (Leviticus 19,10).

214 Not to take a forgotten sheaf, as it is written "thou shalt not go back to fetch it" (Deuteronomy 24,19); this also applies to all fruit trees, as it is written "thou shalt not go over the boughs again" (Deuteronomy 24,20).

215 Not to sow different kinds of seed together, as it is written "thou shalt not sow thy field with two kinds of seed" (Leviticus 19,19).

216 Not to sow grain or vegetables in a vineyard, as it is written "thou shalt not sow thy vineyard with two kinds of seed" (Deuteronomy 22,9).

217 Not to crossbreed animals of different species, as it is written "thou shalt not let thy cattle gender with a diverse kind" (Leviticus 19,19).

218 Not to work with animals of different species together, as it is written "thou shalt not plow with an ox and an ass together" (Deuteronomy 22,10).

219 Not to muzzle an animal while working in produce it can eat and enjoy, as it is written "thou shalt not muzzle the ox when he treadeth out the corn" (Deuteronomy 25,4).

220 Not to till the ground in the Sabbatical year, as it is written "thou shalt neither sow thy field" (Leviticus 25,4).

221 Not to work the trees in the Sabbatical year, as it is written "nor prune thy vineyard" (Leviticus 25,4).

222 Not to harvest what grows by itself in the Sabbatical year in the way it is harvested in other years, as it is written "that which groweth of itself of thy harvest thou shalt not reap" (Leviticus 25,5).

223 Not to gather the fruit of trees in the Sabbatical year in the way it is gathered in all the other years, as it is written "and the grapes of thy undressed vine thou shalt not gather" (Leviticus 25,5).

224 Not to work in the Jubilee year either in the ground or in the trees, as it is written on it "ye shall not sow" (Leviticus 25,11).

225 Not to harvest what grows by itself in the Jubilee year as in the other years, as it is written on it "neither reap that which groweth of itself in it" (Leviticus 25,11).

226 Not to gather fruit of the trees in the Jubilee year in the way of gathering of other years, as it is written on it "nor gather the grapes in it of the undressed vines" (Leviticus 25,11).

227 Not to sell land in the Land of Israel in perpetuity, as it is written "and the land shall not be sold in perpetuity" (Leviticus 25,23).

228 Not to change the open lands and fields of cities of the Levites, as it is written "but the fields of the open land about their cities may not be sold" (Leviticus 25,34); it was learned from the oral tradition that this is a warning against change.

Mitzvah 229-270.....Our duties towards our fellow men, towards the poor and towards employees.

229 Not to forsake the Levites, as it is written "take heed to thyself that thou forsake not the Levite" (Deuteronomy 12,19); but rather their gifts are to be given them, and they are to be gladdened on each and every pilgrimage festival.

230 Not to demand return of a loan after the Sabbatical year has passed, as it is written "he shall not exact it of his neighbour and his brother" (Deuteronomy 15,2).

231 Not to refrain from loaning a poor man because of the Sabbatical year, as it is written "beware that there be not a base thought in thy heart . . ." (Deuteronomy 15,9). The general rule is that wherever it is written "beware", "lest", or "do not", there is a negative commandment.

232 Not to refrain from maintaining a poor man and giving him whatever he needs, as it is written "thou shalt not harden thy heart . . ." (Deuteronomy 15,7); thus, whoever bestows charity fulfills an affirmative commandment, and one who shuts his eyes and refrains from giving charity not only neglects a positive commandment, but also violates a negative commandment.

233 Not to send away a Hebrew bondman empty handed when he goes free, as it is written "thou shalt not let him go empty" (Deuteronomy 15,13).

234 Not to demand from a poor man repayment of his debt when one knows that he is poor, nor cause him grief, as it is written "thou shalt not be to him as a creditor" (Exodus 22,24).

235 Not to loan to an Israelite on interest, as it is written "thou shalt not give him thy money upon interest" (Leviticus 25,37).

236 Not to borrow on interest, as it is written "thou shalt not lend upon interest to thy brother" (Deuteronomy 23,20); thus it was learned from the oral tradition, that this is a warning to the borrower not to give the lender interest.

- 237** Not to intermediate between a borrower and lender on interest, either as guarantor, or as witness, or as scribe of the document between them, as it is written "neither shall ye lay upon him interest" (Exodus 22,24).
- 238** Not to delay payment of a hired worker's wages, as it is written "the wages of a hired servant shall not abide all night" (Leviticus 19,13).
- 239** That a creditor shall not exact a pledge by force, as it is written "thou shalt not go into his house to fetch his pledge" (Deuteronomy 24,10).
- 240** Not to keep the pledge from its poor owner at the time when he needs it, as it is written "thou shalt not sleep with his pledge" (Deuteronomy 24,12); that is, you shall not go to sleep while the debtor's pledge is with you, but you shall return it to him at night, since he needs it at night.
- 241** Not to take a pledge from a widow, as it is written "nor take the widow's raiment to pledge" (Deuteronomy 24,17).
- 242** Not to take in pledge utensils used in preparing food, as it is written "no man shall take the mill or the upper millstone to pledge" (Deuteronomy 24,6).
- 243** Not to kidnap any person of Israel, as it is written "thou shalt not steal" (Exodus 20,12; Deuteronomy 5,16); this is theft of a person.
- 244** Not to steal property, as it is written "ye shall not steal" (Leviticus 19,11); this is theft of property.
- 245** Not to rob, as it is written "nor rob" (Leviticus 19,13).
- 246** Not to move landmarks, as it is written "thou shalt not remove thy neighbour's landmark" (Deuteronomy 19,14).
- 247** Not to exploit, as it is written "thou shalt not oppress thy neighbour" (Leviticus 19,13).
- 248** Not to falsely deny another's claim to property, as it is written "neither shall ye deal falsely" (Leviticus 19,11).
- 249** Not to swear falsely in denial of another's claim to property, as it is written "nor lie one to another" (Leviticus 19,11); that is, do not swear falsely as to your neighbor's property that is in your possession.
- 250** That one shall not wrong in buying and selling, as it is written "ye shall not wrong one another" (Leviticus 25,14).
- 251** That one shall not wrong others in speech, as it is written "and ye shall not wrong one another; but thou shalt fear thy God" (Leviticus 25,17); this is wronging in speech.
- 252** Not to wrong converts in speech, as it is written "and a stranger shalt thou not wrong" (Exodus 22,20).
- 253** Not to wrong the convert in buying and selling, as it is written "neither shalt thou oppress him" (Exodus 22,20).

254 Not to return a slave that fled to the Land of Israel to his master outside Israel, as it is written "thou shalt not deliver unto his master a bondman" (Deuteronomy 23,16).

255 Not to oppress such a slave, as it is written "he shall dwell with thee, in the midst of thee . . . where it liketh him best; thou shalt not wrong him" (Deuteronomy 23,17).

256 Not to afflict an orphan or widow, as it is written "ye shall not afflict any widow, or fatherless child" (Exodus 22,21).

257 Not to work a Hebrew bondman in the work of a slave, as it is written "thou shalt not make him to serve as a bondservant" (Leviticus 25,39).

258 Not to sell him as slaves are sold, as it is written "they shall not be sold as bondmen" (Leviticus 25,42).

259 Not to subjugate a Hebrew bondman to strenuous work, as it is written "thou shalt not rule over him with rigour" (Leviticus 25,43; Leviticus 25,46).

260 Not to allow a Gentile to work a Hebrew bondman sold to him in strenuous work, as it is written "he shall not rule with rigour over him in thy sight" (Leviticus 25,53).

261 Not to sell a Hebrew bondmaid to another, as it is written "to sell her he shall have no power, seeing he hath dealt deceitfully with her" (Exodus 21,8).

262 Not to withhold from an espoused Hebrew bondmaid food, clothing, or conjugal rights, as it is written "her food, her raiment, and her conjugal rights, shall he not diminish" (Exodus 21,10); and the same applies to other women.

263 Not to sell a beautiful woman taken captive in war, as it is written "but thou shalt not sell her at all for money" (Deuteronomy 21,14).

264 Not to subject a beautiful woman taken captive in war to be a bondmaid, as it is written "thou shalt not deal with her as a slave" (Deuteronomy 21,14).

265 Not to covet, as it is written "thou shalt not covet thy neighbour's wife" (Exodus 20,13; Deuteronomy 5,17).

266 Not to desire, as it is written "neither shalt thou desire thy neighbour's house" (Deuteronomy 5,17).

267 That a hired worker shall not eat of produce of the land where he is working other than at the time when he is at work, as it is written "but thou shalt not move a sickle" (Deuteronomy 23,26)

268 That the hired worker shall not take more than he eats, as it is written "then thou mayest eat grapes until thou have enough at thine own pleasure; but thou shalt not put any in thy vessel" (Deuteronomy 23,25).

269 Not to ignore a lost object, as it is written "thou mayest not hide thyself" (Deuteronomy 22,3).

270 Not to leave an animal fallen down beneath its burden on the way unaided, as it is written "thou shalt not see the ass of him that hateth thee" (see Exodus 23,5; Deuteronomy 22,4).

Mitzvah 271-319.....The administration of justice, the authority of the Courts, and similar matters.

271 Not to do injustice in measuring, as it is written "ye shall do no unrighteousness in judgment, in meteyard" (Leviticus 19,35); it was learned from the oral tradition that this warns against unrighteousness in judging of measurements.

272 Not to have in our possession diverse measures and weights, as it is written "thou shalt not have in thy house diverse measures, a great and a small" (Deuteronomy 25,14).

273 Not to do injustice in a judgment, as it is written "ye shall do no unrighteousness in judgment" (Leviticus 19,15)).

274 Not to take a bribe, as it is written "and thou shalt take no gift" (Exodus 23,8)

275 Not to show favoritism toward an important man when judging, as it is written "nor favour the person of the mighty" (Leviticus 19,15).

276 That the judge not be afraid of a bad man when judging, as it is written "ye shall not be afraid of any man" (Deuteronomy 1,17).

277 Not to take pity on a poor man when judging, as it is written "thou shalt not respect the person of the poor" (Leviticus 19,15).

278 Not to pervert the judgment of a sinner, as it is written "thou shalt not wrest the judgment of thy poor" (Exodus 23,6); it was learned from the oral tradition that this is one poor in observance of commandments.

279 Not to pity the injuring party in imposing penalties, as it is written "thine eye shall not pity him" (Deuteronomy 19,13).

280 Not to pervert the judgment of converts and orphans, as it is written "thou shalt not pervert the justice due to the stranger, or to the fatherless" (Deuteronomy 24,17).

281 Not to hear one of the parties to a case in the absence of the other, as it is written "thou shalt not accept a false report" (Exodus 23,1).

282 Not to decide according to a majority in capital cases, if those for conviction are only one more than those for acquittal, as it is written "thou shalt not follow a multitude to do evil" (Exodus 23,2).

283 That one who has first argued for acquittal shall not later argue for conviction in capital cases, as it is written "neither shalt thou bear witness in a cause to turn aside" (Exodus 23,2).

284 Not to appoint as judge one who is not learned in the laws of the Torah, even if he is learned in other disciplines, as it is written "ye shall not respect persons in judgment" (Deuteronomy 1,17).

- 285** Not to testify falsely, as it is written "thou shalt not bear false witness against thy neighbour" (Exodus 20,12).
- 286** That a habitual transgressor shall not testify, as it is written "put not thy hand with the wicked to be an unrighteous witness" (Exodus 23,1).
- 287** That a relative shall not testify, as it is written "the fathers shall not be put to death for the children" (Deuteronomy 24,16); it was learned from the oral tradition that parents are not to be put to death on the evidence of their children, and the same applies to other relatives.
- 288** Not to decide a case on the evidence of a single witness, as it is written "one witness shall not rise up against a man" (Deuteronomy 19,15).
- 289** Not to kill an innocent person, as it is written "thou shalt not murder" (Exodus 20,12; Deuteronomy 5,16).
- 290** Not to decide a case based on conjecture, but on the evidence of two eye witnesses, as it is written "and the innocent and righteous slay thou not" (Exodus 23,7).
- 291** That a witness who testified in a capital case shall not give instruction on the law for that case, as it is written "but one witness shall not testify against any person" (Numbers 35,30).
- 292** Not to execute one guilty of a capital offence before he has stood trial, as it is written "that the manslayer die not, until he stand before the congregation" (Numbers 35,12).
- 293** Not to pity the pursuer, but to kill him before he can kill or rape the pursued, as it is written "then thou shalt cut off her hand, thine eye shall have no pity" (Deuteronomy 25,12).
- 294** Not to punish one who sinned under duress, as it is written "but unto the damsel thou shalt do nothing" (Deuteronomy 22,26).
- 295** Not to take ransom from a murderer, as it is written "and ye shall take no ransom for the life of a murderer" (Numbers 35,31).
- 296** Not to take ransom from one who killed another accidentally to free him from exile, as it is written "and ye shall take no ransom for him that is fled to his city of refuge" (Numbers 35,32).
- 297** Not to stand by idly when life is in danger, as it is written "thou shalt not stand idly by the blood of thy neighbour" (Leviticus 19,16).
- 298** Not to leave harmful objects about, as it is written "that thou bring not blood upon thy house" (Deuteronomy 22,8).
- 299** Not to cause the innocent to stumble on the way, as it is written "nor put a stumbling-block before the blind" (Leviticus 19,14).
- 300** Not to exceed the maximum for one liable to whipping, as it is written "he shall not exceed; lest, if he should exceed" (Deuteronomy 25,3).

301 Not to gossip, as it is written "thou shalt not go up and down as a talebearer among thy people" (Leviticus 19,16).

302 Not to hate another in one's heart, as it is written "thou shalt not hate thy brother in thy heart" (Leviticus 19,17).

303 Not to shame any person of Israel, as it is written "thou shalt surely rebuke thy neighbour, and not bear sin because of him" (Leviticus 19,17).

304 Not to take revenge, as it is written "thou shalt not take vengeance" (Leviticus 19,18).

305 Not to bear a grudge, as it is written "nor bear any grudge" (Leviticus 19,18).

306 Not to take the mother bird with the young, as it is written "thou shalt not take the dam with the young" (Deuteronomy 22,6).

307 Not to shave off the hair of the scall, as it is written "but the scall shall he not shave" (Leviticus 19,33).

308 Not to remove the signs of leprosy, as it is written "take heed in the plague of leprosy" (Deuteronomy 24,8).

309 Not to till nor sow the riverbed where a heifer was decapitated, as it is written "which may neither be plowed nor sown" (Deuteronomy 21,4).

310 That a groom in his first year shall not be liable to take part in any public work, such as army service, guarding the wall, and the like, as it is written "he shall not go out in the host, neither shall he be charged with any business" (Deuteronomy 24,5).

311 Not to allow a sorcerer to live, as it is written "thou shalt not suffer a sorceress to live" (Exodus 22,17).

312 Not to rebel against the Great Rabbinical Court, as it is written "thou shalt not turn aside from any sentence" (see Deuteronomy 17,11).

313 Not to add to the Torah's commandments, whether in the Written Law or in its interpretation received by tradition, as it is written "all this word which I command you, that shall ye observe to do; thou shalt not add thereto" (Deuteronomy 13,1).

314 Not to diminish from any of the Torah's commandments, as it is written "nor diminish from it" (Deuteronomy 13,1).

315 Not to curse a judge, as it is written "thou shalt not revile a judge" (Exodus 22,27).

316 Not to curse a ruler, which is the King or the head of the Great Rabbinical Court in the Land of Israel, as it is written "nor curse a ruler of thy people" (Exodus 22,27).

317 Not to curse any other Israelite, as it is written "thou shalt not curse the deaf" (Leviticus 19,14).

318 Not to curse one's father or mother, as it is written "and he that curseth his father or his mother, shall surely be put to death" (Exodus 21,17).

319 Not to strike one's father or mother, as it is written "and he that smiteth his father, or his mother, shall be surely put to death" (Exodus 21,15).

Mitzvah 320-329.....The Shabbat and Festivals.

320 Not to do work on the Sabbath, as it is written "thou shalt not do any manner of work" (Exodus 20,9; Deuteronomy 5,13).

321 Not to take walks on the Sabbath outside the town's limits, as it is written "let no man go out of his place on the seventh day" (Exodus 16,29).

322 Not to punish on the Sabbath, as it is written "ye shall kindle no fire throughout your habitations" (Exodus 35,3).

323 Not to do work on the first day of Pesach, as it is written "no manner of work shall be done in them" (Exodus 12,16).

324 Not to do work on the seventh day of Pesach, as it is written "no manner of work shall be done in them" (Exodus 12,16).

325 Not to do work on the Festival of Shavu`ot, as it is written on it "ye shall do no manner of servile work" (Leviticus 23,21; Numbers 28,26).

326 Not to do work on the first day of the seventh month, as it is written on it "ye shall do no manner of servile work" (Leviticus 23,25; Numbers 29,1)

327 Not to do work on Yom Kippur, as it is written on it "ye shall do no manner of work" (Leviticus 16,29; Leviticus 23,28; Leviticus 23,31; Numbers 29,7).

328 Not to do work on the first day of Sukkot, as it is written on it "ye shall do no manner of servile work" (Leviticus 23,35; Numbers 29,12).

329 Not to do work on the eighth day of Sukkot, as it is written on it "ye shall do no manner of servile work" (Leviticus 23,36; Numbers 29,35).

Mitzvah 330-361.....The forbidden degrees of marriage and related subjects.

330 Not to have sexual relations with one's mother, as it is written "she is thy mother; thou shalt not uncover her nakedness" (Leviticus 18,7).

331 Not to have sexual relations with one's father's wife, as it is written "the nakedness of thy father's wife shalt thou not uncover" (Leviticus 18,8).

332 Not to have sexual relations with one's sister, as it is written "the nakedness of thy sister . . . thou shalt not uncover" (Leviticus 18,9).

333 Not to have sexual relations with a sister from the father or from the mother, as it is written "the nakedness of thy sister, the daughter of thy father . . . even their nakedness thou shalt not uncover" (Leviticus 18,9).

334 Not to have sexual relations with one's son's daughter, as it is written "the nakedness of thy son's daughter" (Leviticus 18,10).

335 Not to have sexual relations with one's daughter's daughter, as it is written "or of thy daughter's daughter, even their nakedness thou shalt not uncover" (Leviticus 18,10).

336 Not to have sexual relations with one's daughter; and the reason this was not explicitly set forth in the Torah is that since the Torah forbids one's daughter's daughter, it hardly needed to mention one's own daughter, and it was learned from the oral tradition that prohibition of the daughter is a law of the Torah itself, like the other severely forbidden sexual relations.

337 Not to have sexual relations with one's wife's daughter, as it is written "thou shalt not uncover the nakedness of a woman and her daughter" (Leviticus 18,17).

338 Not to have sexual relations with the daughter of one's wife's son, as it is written "her son's daughter" (Leviticus 18,17).

339 Not to have sexual relations with the daughter of one's wife's daughter, as it is written "or her daughter's daughter, thou shalt not take" (Leviticus 18,17).

340 Not to have sexual relations with one's father's sister, as it is written "thou shalt not uncover the nakedness of thy father's sister" (Leviticus 18,12).

341 Not to have sexual relations with one's mother's sister, as it is written "thou shalt not uncover the nakedness of thy mother's sister" (Leviticus 18,13).

342 Not to have sexual relations with one's father's brother's wife, as it is written "thou shalt not approach to his wife: she is thine aunt" (Leviticus 18,14).

343 Not to have sexual relations with one's son's wife, as it is written "thou shalt not uncover the nakedness of thy daughter-in-law" (Leviticus 18,15).

344 Not to have sexual relations with one's brother's wife, as it is written "thou shalt not uncover the nakedness of thy brother's wife" (Leviticus 18,16).

345 Not to have sexual relations with one's wife's sister, as it is written "and thou shalt not take a woman to her sister" (Leviticus 18,18).

346 Not to have sexual relations with a woman unclean from menstruation, as it is written "and thou shalt not approach unto a woman to uncover her nakedness, as long as she is impure by her uncleanness" (Leviticus 18,19).

347 Not to have sexual relations with another man's wife, as it is written "and thou shalt not lie carnally with thy neighbour's wife" (Leviticus 18,20).

348 Not to have sexual relations with an animal, as it is written "and thou shalt not lie with any beast" (Leviticus 18,23).

349 That a woman shall not have sexual relations with an animal, as it is written "neither shall any woman stand before a beast, to lie down thereto" (Leviticus 18,23).

350 Not to have sexual relations with a male, as it is written "thou shalt not lie with mankind, as with womankind" (Leviticus 18,22).

351 Not to have sexual relations with one's father, as it is written "the nakedness of thy father . . . shalt thou not uncover" (Leviticus 18,7).

352 Not to have sexual relations with one's father's brother, as it is written "thou shalt not uncover the nakedness of thy fathers brother" (Leviticus 18,14).

353 Not to be intimate with one with which sexual relations are severely forbidden, such as embracing, kissing, hinting, and skipping, which might lead to sexual relations, as it is written "none of you shall approach to any that is near of kin to him, to uncover their nakedness" (Leviticus 18,6); it was learned from the oral tradition that this is a warning against intimacy that might lead to sexual relations.

354 That a mamzer shall not marry an Israelite woman, as it is written "a bastard shall not enter into the assembly of the LORD" (Deuteronomy 23,3).

355 That there shall be no prostitute, which is a woman who has sexual relations without a marriage contract and sanctification ceremony, as it is written "there shall be no harlot" (Deuteronomy 23,18).

356 That one who divorced his wife shall not remarry her after she has been married to another, as it is written "her former husband may not . . ." (Deuteronomy 24,4).

357 That a widow whose husband died childless shall not be married to anyone but her deceased husband's brother, as it is written "the wife of the dead shall not be" (Deuteronomy 25,5).

358 That the rapist shall not divorce his rape victim, as it is written "he may not put her away all his days" (Deuteronomy 22,29).

359 That one who defames his wife as a non-virgin at marriage shall not divorce his wife, as it is written "he may not put her away all his days" (Deuteronomy 22,19).

360 That a eunuch shall not marry an Israelite woman, as it is written "he that is crushed in his privy parts shall not enter" (Deuteronomy 23,2).

361 Not to castrate the male of any species, neither a man, nor a domestic or wild animal, nor a fowl, as it is written "neither shall ye do thus in your land" (Leviticus 22,24).

Mitzvah 362-365.....The head of the Jewish State and its officers.

362 Not to appoint as a ruling authority over Israel one from the congregation of converts, as it is written "thou mayest not put a foreigner over thee" (Deuteronomy 17,15).

363 That the King shall not have too many horses, as it is written "only he shall not multiply horses to himself" (Deuteronomy 17,16).

364 That the King shall not have too many wives, as it is written "neither shall he multiply wives to himself" (Deuteronomy 17,17).

365 That he shall not have too much gold and silver, as it is written "neither shall he greatly multiply to himself silver and gold" (Deuteronomy 17,17).

Comment 1 These are the six hundred thirteen commandments that were said to Moshe [Moses] on Sinai, together with their general principles, detailed applications, and minute particulars; all these principles, details, and particulars as well as the explanation of each and every commandment are the Oral Law, which each court received from its predecessor.

Comment 2 There are other commandments that were enacted after the giving of the Torah, which were instituted by prophets and sages and became accepted by all Israel--such as the reading of the scroll of Esther, the lighting of Chanukkah candles, the fasting on the Ninth of Av, the washing of the hands, and the making of eruvin. For each and every one of these commandments, there are commentaries and details; and all of them will be explained in this work.

Comment 3 We must accept and observe all of these enacted commandments, as it is written "thou shalt not turn aside from any of the sentences . . ." (see Deuteronomy 17,11); and they are not an addition to the commandments of the Torah. The point of the Torah's warning "thou shalt not add . . . nor diminish" (Deuteronomy 13,1) is that no prophet is allowed to make an innovation and say that the Holy One blessed be He had commanded him in this commandment to add it to the commandments of the Torah, or to take away one of these six hundred thirteen commandments.

Comment 4 But if the Great Rabbinical Court with the prophet living at the time institutes a commandment as an affirmative legislation, or as an instruction, or as a negative legislation, this is not an addition: for they have not said that the Holy One blessed be He commanded to make an eruv or to read the scroll of Esther at its appointed time. And if they had said so, they would have been adding to the Torah.

Comment 5 Rather, we say that the prophets with the Great Rabbinical Court legislated and ordered to read the scroll of Esther at its appointed time to recall the praises of the Holy One blessed be He and the salvation he did for us, and that He was ever ready when we cried to Him, and that we should therefore bless and praise Him, and inform future generations how true is what is promised in the Torah "for what great nation is there that hath God so nigh unto it" (see Deuteronomy 4,7; Deuteronomy 4,8). In this way is to be seen each and every rabbinical commandment, whether affirmative or negative.