

All
613
Commandments
in prose

ECLECTIC TORAH COMPILATIONS

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— TALMUDIC BOOKS —

THE SIX HUNDRED AND THIRTEEN COMMANDMENTS

In accordance with the Rambam's Sefer HaMitzvos

THE 248 POSITIVE COMMANDMENTS

Basic Laws of Our Faith¹

Every Jew is required to believe in G-d and that He is the prime cause of and reason for all existence (1), and acknowledge His Unity (2); and to love (3), fear (4), worship and pray to Him (5). We must associate and bond with Torah sages in order that we learn to act like them; and we must trust in the veracity of their words (6). When necessary, we must give oath in His Name (7). To the best of our ability, we must emulate His Attributes, such as by being merciful and righteous (8). We must sanctify His Name by publicizing our true religion and not fear martyrdom for Him (9), recite Krias Shema twice daily, evening and morning (10), and learn and teach the wisdom of the Torah (11).

On-Going Commandments Designed to Encourage Us to Love and Remember G-d at All Times

We must don the head (12) and arm (13) Tefillin, wear Tzitzis (14), and affix Mezuzahs on our doorposts and gates (15). We are to assemble on the second day of Succos every seventh year when portions of the Torah are read [Hakel] (16). Every reigning king must write a Sefer Torah which he must keep with him at all times (17); and every man must have his own Torah which, if possible, he should write himself (18). We must thank G-d after every meal (19).

The Sanctuary and Communal Sacrifices

We are to build a Sanctuary for G-d where we can offer sacrifices, serve Him and gather on the festivals (20), be in great awe of this place by acting therein with great respect (21), and guard it by continuously encircling it day and night, as a matter of honor and exaltation (22). The Levites shall serve therein with their special duties such as locking the gates and singing when a sacrifice is offered (23). The Kohanim must wash their own hands and feet each time they enter the Temple and before they perform Service therein (24). The Kohanim must kindle lights [the Menorah] (25), and bless the people every day (26); place the showbread on the Table (27); offer incense (28), kindle a fire on the Altar daily (29), and remove the ashes from on top of the Altar each day (30), and remove defiled (persons) from the Sanctuary (31). We must honor, respect, exalt and sanctify the descendants of Aaron [the Kohanim] (32). The Kohanim must don special garments for honor and glory before they can serve in the Sanctuary (33). They must carry the Ark on their shoulders when transporting it (34). We must

¹ Groupings follow the system found in Seder HaMitzvos L'Harambam, R' Yaacov Muenster, New York 5705

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prepare special oil to anoint each High Priest [Kohen Godol] and king of Davidic lineage when he is appointed (35). The Kohanim must work in set, weekly divisions and share in the Service on the Festivals (36). They must defile themselves by contact with those deceased, close relatives specified in the Torah (37). The Kohen Godol must marry a virgin girl (38). Every day, two lamb offerings must be brought [the Tomid] (39), and the Kohen Godol must offer two meal offerings [the Chavittim], one in the morning and one in the evening (40). An additional sacrifice [Musaf] is brought on Shabbos (41), Rosh Chodesh (42) and each of the seven days of Pesach (43). On the 16th of Nissan, the Omer meal-offering is brought (44). One Musaf (45) and two leaven loaves (46) are offered on the 50th day [Shavuos] after the Omer offering. A Musaf is to be brought on the 1st [Rosh Hashanah] (47) and 10th [Yom Kippur] (48) of Tishrei. A special Temple Service has been commanded for Yom Kippur to atone for all our sins (49). A Musaf must be brought on each day of Succos (50) and on the 8th day of Succos [Shemini Atzeres] (51).

Private Offerings

We must make pilgrimage to the Temple thrice a year (52) on the festivals, males must offer a burnt-offering (53) and everyone must rejoice with additional sacrifices, the eating of meat, drinking of wine, new clothing, and so forth (54). A lamb must be slaughtered on the 14th of Nissan (55) and eaten roasted on the night of the 15th with Matzo and Morrор, and in one's abode (56). One who was unable to sacrifice on that date could offer his lamb a month later on the 14th of Iyar (57) and eat the lamb on the night of the 15th of Iyar with Matzo and Morrор (58). Trumpets are to be sounded whenever a festival offering is sacrificed (59). Sacrificial animals must be at least eight days old (60), whole and without defect or blemish (61). Salt is offered with each sacrifice (62). The Torah has instructed the procedure for bringing a burnt-offering [Olah] (63), a sin-offering [Chattos] (64), a guilt-offering [Oshom] (65), a peace-offering [Shlomim] (66), and a meal-offering [Mincha] (67). The Court is to offer a sacrifice if they erred in a ruling and gave instruction contrary to the Law in certain serious crimes (68). A person who inadvertently committed certain grave offenses must offer a sin-offering (69). A person who is in doubt if he committed certain sins must offer, as an atonement, a conditional guilt-offering [Oshom Tolui] (70), and in other cases an unconditional guilt-offering [Oshom Vaday] (71) or an offering-according-to-means [Olah V'Yored] (72). We must admit to our sins verbally and ask for atonement (73). A man (74) or a woman (75) who had an unclean issue and has healed must offer a sacrifice, as does a woman after childbirth (76), and a healed leper [Mitzorah] (77).

We must separate a tithe of all clean animals born each year, the fats and blood of which are offered while the remaining portions are eaten in Jerusalem (78), and sanctify the first-born (79). A first-born son is to be redeemed from a Kohen (80), as is a first-born donkey (81). If the first-born donkey is not redeemed,

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it must be decapitated (82). We must bring all our outstanding vow-offerings and free-will offerings by the next festival (83). Sacrifices may only be brought in the Temple (84), including by those persons who became obligated to bring a sacrifice while outside the Land of Israel (85). A sacrifice with a disqualifying blemish must be redeemed and thus becomes unconsecrated which one can then slaughter and eat (86). The animal which was substituted for a sanctified animal becomes, itself, sanctified (87). The Kohanim eat the remnants of the meal-offering (88), as well as the flesh of certain sacrifices (89). Defiled offerings are to be burned (90), as is any sacrifice left over beyond its designated time for eating (91). The Nazirite must grow his hair long (92), and then cut it and bring a sacrifice when he completes his Naziriteship (93). We are obliged to fulfill whatever we vow to do (94) although a sage, father or husband can annul oaths, if they so see fit (95).

Ritual Purity and Impurity

We are obliged by the Laws of Defilement regarding carrion (96), the eight types of creeping reptiles (97), food and drink (98), a menstruating woman (99), a woman after childbirth (100), a leper (101), garments (102), houses (103), a man with an unclean issue (104), semen (105), a woman with an unclean issue (106), and corpses (107). We are commanded with the Laws of the Purifying Waters (108), and immersion in a ritual bath [Mikveh] (109). The purification procedure for a leper is as designated in the Torah (110). The leper must shave himself (111), and be marked as a leper (112). The ashes of a Red Heifer must be prepared (113).

Personal Vows

The Torah has commanded Laws for appraising the value of people in the event that someone vows to donate the "value of a person" (114), impure animals (115), houses (116), and fields (117). One who benefits from consecrated items or eats of consecrated food must return its value and add an additional fifth (118).

Agricultural Laws

Fruits of the fourth year are holy (119). A corner of a wheat field and of an orchard must remain unharvested (120). Crops which fell during harvest must be left for the poor and the resident aliens [Geirim] (121). Forgotten sheaves must be left in the field for resident aliens, orphans and widows (122). Residual grapes in the vineyard (123) and those that fell during harvest (124) must be left for the poor and resident aliens. First Fruits are to be separated and brought to the Sanctuary (125). A first portion of the harvest is to be separated for the Kohanim [Terumah] (126), as well as two tithes, the First Tithe for the Levite (127) and the Second Tithe for the owner (128). Levites are to separate a tithe of their own Tithe to be given to the Kohanim (129). Every third and sixth year of the Sabbatical cycle, a Tithe for

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the Poor replaces the Second Tithe (130). We must attest that we have properly separated the various tithes (131). We must tell of G-d's Graciousness with us from the days of Jacob and the freedom from our suffering and bondage in Egypt, praying that the blessing continue in perpetuity, and thank Him when the First Fruits are brought (132). A portion of dough must be separated and given to a Kohen (133). Everything which grows on the Land in the Sabbatical year must be made ownerless, available and accessible to everyone (134) and the Land must not be worked that year (135). Every fiftieth [Jubilee] year is to be sanctified also by not working the Land that year (136), the Shofar is sounded on the 10th of Tishrei in that year to signal the release to freedom of the slaves and the Hebrew bondsmen (137), all real estate returns to its original owners without payment (138), and there is redemption for property bought within the city walls until the end of one year, only after which it becomes that of the buyer and is not returned in the fiftieth year (139). Every seven years must be counted until the Jubilee year, beginning with the time we ruled the Land and held on to it, just as we count the Omer (140). We must cancel any debts that others owe us in the Seventh year (141). The Gentile must be pressed to pay his debts (142). The Kohen is to be given the foreleg, cheeks and stomach from all slaughtered, Kosher animals (143), as well as the first fleece (144). Someone who dedicates to G-d an object he has in his possession, must give it to a Kohen or to the Temple treasury for its upkeep and maintenance (145).

Foods

An animal must be slaughtered before its meat can be eaten (146). The "blood of slaughter" of a fowl or an undomesticated beast must be covered with earth (147). The mother bird must be driven away from the nest before her chicks can be taken (148). The Torah has informed us of the signs of Kosher animals (149), birds (150), grasshoppers (151), and fish (152).

Time-Related Laws

We must calculate the months and years (153); rest on the Sabbath (154), sanctify that day by reciting Kiddush at its beginning and Havdala at its end in honor of it and in order to separate it from the other days of the week (155); remove leaven from our possession on the 14th of Nissan (156), tell of the Exodus at the beginning of the night of the 15th of Nissan, everyone in his own words, although the one who adds and expounds on this subject is praiseworthy (157), eat Matzo that night (158), rest on the first (159) and seventh (160) days of Pesach; count the Omer (161); rest on Shavuos (162), the 1st of Tishrei [Rosh Hashanah] (163); fast (164) and rest from work (165) on the 10th of Tishrei [Yom Kippur]; rest on the first (166) and eighth (167) day of Succos, dwell in a Succah for the seven days of the holiday (168), pick up a Lulav and rejoice for those seven days (169); listen to the

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Shofar on the 1st of Tishrei (170); and give half a Shekel to the Temple each year (171).

Matters of Justice

We are obligated to obey the Prophets (172), appoint a Jewish king to unite and lead us (173), and heed the Great Court in all matters (174).

Matters for the Great Court

We must act in accordance with the majority opinion of Torah Sages and courts must rule in accordance with the opinion of the majority of its judges (175); and appoint judges to execute Torah commands, compel and warn the people to follow the True way, punish sinners and appoint officers to oversee the people (176). The judges must allow each litigant to speak his piece without prejudice or restriction in time (177). A witness must give full testimony about everything he knows about the case, regardless of consequences (178). Witnesses must be thoroughly cross-examined before judgment may be rendered (179). False witnesses are to be punished in the same way as would the defendant have been punished had he been found guilty (180). We are commanded with the Laws of the Decapitated Calf (181). We must designate six cities of refuge for accidental murderers and prepare open roads to enable easy access to them (182), and cities for the Levites to live in, since they have no share in the Land (183). Traps and obstacles must be removed from our habitats, and we must build parapets on our roofs and fences around open pits to protect people from injury (184). Idolatry and idolatrous places of worship must be completely burned, eradicated or otherwise destroyed (185). The residents of a city which completely succumbed to idolatry must be executed and the city and everything within it burned down (186). The Seven Nations [the Hittites, Amorites, Canaanites, Prizites, Chivites, Jebusites and the Girgushites] must be exterminated inasmuch as they epitomized the essence of idolatry and were its source (187), as well as each and every descendent of Amalek (188). We are to remember the unprovoked wickedness that Amalek did to us (189). We may do battle with other nations if they do not want to make peace with us (190). A Kohen must be designated to address the troops before going to war, and return home those who are not capable of going out to battle (191). Latrines must be prepared outside the encampment (192), and a shovel to cover over his excrement must be carried by every soldier in the field (193).

Random Interpersonal Laws

A stolen item must either be returned to its rightful owner if the object is still extant as it was originally, along with one fifth of its value, or its value paid if the object was altered (194). Charity and support must be given to the indigent (195).

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A freed Hebrew bondsman must be given financial assistance upon his release as he must not be sent away empty-handed (196). We must lend money to the poor man in order to ease his poverty (197). We must charge interest to the Gentile when loaning money to him (198). Collateral, such as a tool needed for his work, must be returned to the Jewish borrower, if he needs that item during that day. It is then returned to the lender that night (199). Wages must be paid to a day-laborer that very day (200). A worker can eat from the un-harvested produce he is working on in the field (201). We must help unload an animal which collapsed under the weight of a burden (202), and load a burden on an animal or person if he is alone (203). We must return a lost item to its rightful owner (204). We must prevent someone from committing a sin, and warn and reprove one who intends to sin (205). We must love and be merciful with other Jews, just as we love and pity ourselves (206), and love converts (207). We must be certain that our weights, scales and measures are precise and accurate (208). We must honor our Sages and stand up before them (209); and honor (210) and fear (211) our parents.

Relationships with Women

We must produce children in order to populate the world with human beings (212), and have intimate relations only within the context of a consecrated marriage (213). The groom has one undisturbed year to be alone with his new bride and does not go out to war (214). We must circumcise our baby boys (215). One must either marry his childless brother's widow (216) or release her (217). The rapist of a virgin must marry his victim (218). We are commanded with the Laws of libeling one's bride (219), the seducer (220), and the Woman of Beauty taken captive during war (221). A divorce can only be executed by means of a written document (222). We have been commanded with the Laws of the Wife Suspected of Adultery [Sotah] (223).

Laws Dealing with Punishment

Lashes are given with a leather whip as a punishment for certain crimes (224). The accidental killer is to be exiled to a city of refuge (225). Depending upon the crime, offenders may be executed by means of the sword (226), strangulation (227), burning (228) or stoning (229). The bodies of some of those executed by the Court are to be hanged after death (230), but all are to be buried on the day of execution or death (231).

Laws of Damages, Acquisition and Monetary Matters

We have been commanded with the Laws of the Hebrew bondsman (232), to marry off (233) and redeem (234) a Hebrew maidservant, and with the Laws governing Gentile slaves (235). We are commanded with the Laws of injuries and

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finer (236), the goring ox (237), digging an injurious uncovered pit in a public place (238), robbery (239), the one who sends his oxen to graze in someone else's field (240), and the destructive fire one set in his own field but which spread to another field (241). We are commanded with the Laws of the unpaid bailee (242), the paid watchman (243), and the borrower (244). We are commanded with the Laws governing commerce (245), and claims (246). We must save the life of one being pursued even by killing his pursuer (247). We are commanded with the Laws governing inheritance (248).

THE 365 PROHIBITIONS

The Intellect

It is prohibited to assign godliness to anything but the One G-d (1), make or commission the making of idols for worship (2) or any other type of idolatry (3), make human figures such as sculptures, even for decorative purposes (4), worship idolatry by genuflecting, offering animals or incense or with libations (5), or by any other means of worship peculiar to this idolatry (6) or to give of our children to Molech worship (7). We are warned against necromancy (8) and witchcraft (9), engaging in matters dealing with idolatrous practices, such as to involve ourselves in its study (10), setting up pillars for people to gather around for pagan worship (11) or iconographic stone floors for prostrating upon for idolatrous worship (12). We must not plant trees in the Sanctuary or near the Altar, even for decoration or beautification, since this was the practice of the idolaters (13). We are prohibited from ourselves swearing or even causing an idolater to swear in the name of idolatry (14); proselytizing (15) or enticing (16) another Jew to worship idols. The enticed person must not love his enticer and crave for his words (17), nor be compassionate with and not resent with hatred his enticer (18). The enticed person must not save the life of his enticer (19) nor learn merit for him (20) nor protect him from punishment by remaining silent regarding his guilt (21). We are forbidden to benefit from any ornamentation that was used to adorn idolatry (22). We must not rebuild the destroyed idolatrous city (23) nor may we use or benefit from any of its property (24). We must not become enriched by anything derived from idolatry, rather we must distance ourselves from everything dealing with idolatry (25). It is forbidden to prophesize in the name of idolatry (26), nor falsely in the Name of G-d (27). We are forbidden to listen to one who prophesizes in the name of idolatry, and not ask questions or even argue with him (28). We must not be sympathetic with a false prophet or desist from executing him (29). We are commanded against imitating the heretics and acting like them, such as by copying their clothing or attending their sporting events, circuses and theaters (30). We are prohibited from practicing sorcery (31), acting in accordance with

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astrology (32); practicing divination and fortune-telling (33), black magic (34) or enchantment (35). We are forbidden to make inquiries of a necromancer (36), sorcerer (37) or of the dead (38). Women are prohibited from wearing men's clothing, including the wearing of armor and carrying weapons, as well as cutting their hair in male hairstyles (39), nor may men wear women's jewelry or clothing (40). We must not tattoo our bodies (41), wear clothing of mixed wool and linen (42), shave the sides of our heads (43), shave off our beards with a razor (44) or slash ourselves (45). Included in this last prohibition is to avoid public disputes and disunity. We must never live in Egypt so that we do not learn from their apostasy and act in accordance with their despicable ways (46), stray after those thoughts of our hearts which oppose those of the Torah (47), establish a covenant with heretics, that is the peoples of the Seven Nations, nor permit them to remain tranquil with their apostasy (48). We must not allow a member of one of the Seven Nations to live lest these people cause depravity and lead others to idolatry (49), nor be merciful with idolaters or praise anything that is special about them (50), nor permit an idol-worshipper to settle in our Land lest we learn from their profanations (51). We are forbidden to marry heretics, that is, Gentiles (52), nor the males of Ammon or Moab even after they convert (53). We cannot marry the descendents of Esau after they have converted [for three generations] (54), as well as Egyptians and Edomites (55). We must never call the Ammonites or Moabites to peace (56). We are prohibited from cutting down fruit-bearing trees during a siege of a city in order to harass and pain the residents (57). We are warned against being afraid of our enemies in battle and retreat (58). We must not forget what evil the seed of Amelek did to us (59). It is a prohibition to blaspheme (60), swear falsely and take His Name in vain (61, 62), profane the Name (63), test or challenge G-d (64), nor destroy synagogues or the books of the Prophets, or erase the Holy Names (65). We must not abandon one who was hanged and leave him hanging on the tree overnight (66).

Serving G-d

We must not forgo guarding the Temple, nor continuously circling it during the night (67). The Kohen Godol cannot enter the Sanctuary just at any time because of the honor of the place and fear of the Holy Presence nor may any Kohen enter therein except when he is engaged in a Holy Service (68). A Kohen with a disqualifying blemish may not enter the Temple (69) nor may he perform any Holy Service therein (70), even if his is a temporary defect (71). A Levite must not perform the unique Temple duties of a Kohen nor may a Kohen perform those of a Levite (72). It is forbidden to enter the Temple or instruct a matter of Torah if one is inebriated (73). A non-Kohen is forbidden to perform any Temple Service (74), as is a ritually impure Kohen (75), and as is a Kohen who is required to wait until evening after immersing in the Mikveh to complete his purification process (76). A ritually impure person cannot enter anywhere in the Temple (77), nor even

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the Temple Mount (78). The Altar cannot be constructed with stones which were touched by metal (79). We cannot ascend the Altar via stairs (80). We are forbidden to extinguish the fire on top of the Altar (81). No offering, except for the Incense, may be offered on the Golden Altar (82). We are warned against preparing oil like the Anointing Oil (83). No one but a Kohen Godol and a king may be anointed using the Anointing Oil prepared by Moses (84). We are forbidden to prepare incense similar to the Incense offered in the Temple (85). We must not remove the staves of the Ark from their rings (86) nor remove the Breastplate [Choshen] from the Kohen's garment [the Ephod] (87), nor tear or cut the edge of the robe [Me'il] of the Kohen Godol, rather the edge is to be woven with no loose threads at the end (88). We are warned against offering a sacrifice (89) or slaughtering a consecrated animal (90) outside the Temple. Regarding an animal with a defect or blemish, we are forbidden to set it aside as an offering for the Altar (91), slaughter it as an offering (92), toss its blood on the Altar (93), offer up any of its internal organs (94) or offer it, even if the blemish is impermanent (95). We must not offer a sacrifice from the Gentiles if the animal has a disqualifying defect (96). We are forbidden to maim a consecrated animal (97).

We must not offer either barley or honey on the Altar (98) nor make an offering without salt (99). We are forbidden to offer a sacrifice which was donated based on the price of a prostitute or dog (100). We are forbidden to slaughter a parent and child animal on the same day (101). It is forbidden to add oil (102) or frankincense (103) to the sinner's meal-offering, nor to mix oil (104) or frankincense (105) with the Sotah's meal-offering. We are forbidden to substitute a consecrated offering for another animal (106), or to offer up one type of consecrated offering with another type of consecrated offering (107). We are forbidden to redeem a ritually pure first-born animal (108), sell the Tithe animal (109), or sell any sort of property, including animals, slaves, real-estate or moveable objects (110) or redeem real-estate (111) which were dedicated to the Temple. We are prohibited from severing the head of a bird sin-offering at the time its neck was snapped (112), working a consecrated animal (113) or shearing its fleece (114).

Sacrifices

We are forbidden to slaughter the Paschal Lamb (Korban Pesach) while we are still in the possession of leaven (115). We are warned against desisting from sacrificing the innards of the Korban Pesach until the time for eating the remnants has past (116). We must not leave over any meat of the Korban Pesach until the next day, that is, the 15th of Nissan (117), the meat of the Chaggigah of the 14th [of Nissan] sacrifice until the third day (118), the meat of the Pesach Sheni until the next morning (119), and the Thanksgiving Offering (Korban Todah) until morning (120). We must not break a bone of the Korban Pesach (121), nor that of the Pesach Sheni (122), nor remove the meat of the Korban Pesach outside of the area where the group has come together to eat it (123). Remnants of the meal-offering

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[eaten by the Kohanim] must not be cooked (124). We are prohibited from eating the Korban Pesach if it was cooked or is raw (125). The Korban Pesach cannot be given to a Resident Alien to eat (126); nor may an uncircumcised male eat (127) or a Jewish apostate be given to eat (128) of it. One who is ritually impure may not eat the Holy Sacrifices (129). It is forbidden to eat sacrificial meat which became defiled (130), remnants for which the time of their eating has past [Nossor] (131), and sacrifices which were slaughtered with the wrong intention [Pigul] (132). A non-Kohen is forbidden to eat of the Priest's due (133), as are the Kohen's permanent employees or hired workers (134), the uncircumcised (135), and a defiled Kohen (136). A woman who was forbidden to have relations with a Kohen [a Challalah] and her offspring from such a relationship are forbidden to eat of consecrated foods (137). We are warned against eating the Kohen's meal-offering (138). The Kohanim are forbidden to eat the meat of certain sin-offerings the blood of which was brought inside the Heichal (139). We must not eat of disqualified, consecrated sacrifices (140); nor the Second Tithe of grain (141), wine (142), olive oil (143), or the unblemished first-born animal (144) outside of Jerusalem. Everyone, including the Kohanim, is forbidden to eat a sin-offering or a guilt-offering outside of the Temple Courtyard (145). We are prohibited from eating the meat of the burnt-offering (Olah) (146), and that of Lower-Sanctity sacrifices prior to the tossing of the blood on the Altar (147). Kohanim cannot eat of the First-Fruits outside of the Temple (148). A non-Kohen cannot eat Higher-Sanctity sacrificial meat (149). The Second-Tithe cannot be eaten in impurity before it is redeemed (150), nor on the day one of that person's seven close relatives died (151). The monies of redeemed Second-Tithes cannot be used for any purpose other than for buying food and drink (152). We are forbidden to eat untithed foods (153). Tithes must not be given in any sequence other than that prescribed by the Torah (154). We must not tarry in contributing anything we vow to give, including sacrifices (155). We must not go up to the Temple to celebrate the festivals without bringing a sacrifice (156). We must not neglect to fulfill what we have vowed to do (157).

Sanctity

No Kohen may marry a harlot (158), a Challalah (159) or a divorcee (160). The Kohen Godol may not marry a widow (161) nor may he come upon her even without benefit of marriage (162). A Kohen may not enter the Temple with disheveled hair (163) or tattered clothing (164). The Kohanim are forbidden to leave the Temple when the Service is taking place (165). An ordinary Kohen may not become defiled except with one of those relatives specified in Scriptures (166). The Kohen Godol must not be present under the same roof as a corpse (167) or become defiled by any corpse (168). No one from the Tribe of Levi may possess a portion of the Land (169) or take of the spoils captured during the conquest of the Land of Israel (170). We are forbidden to pull out our hair because of mourning for

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the dead, as do the fools (171). We are prohibited from eating meat from an unclean animal (172), fish (173) or bird (174); flying insects, such as flies, bees and wasps (175), swarming vermin, such as worms and beetles (176), life-forms which live in mold (177) or in seeds and fruit, when they emerge (178) or any other type of vermin (179), carrion (180), meat from an animal which was torn asunder or injured (181), a limb torn from a live animal (182), the thigh tendon [Gid Hanoshe] (183), blood (184), and certain fats from Kosher animals (185). We are forbidden to cook (186) or eat and benefit from (187) meat and milk together. We must not eat the meat of an animal condemned to stoning to death as a punishment to it, even if it was first slaughtered (188). Before the 16th of Nissan, we are forbidden to eat bread made from the new crop of wheat, barley, spelt, oats or rye (189), roasted grain of the new crop (190), and dry new-crop wheat kernels (191). Also prohibited are fruit within the first three years of the tree's planting (192), admixtures of grains and vegetables from the vineyard (193), and the drinking of wine designated for idolatrous purposes (194). We must not become drunkards and gourmands, that is, stubborn and rebellious, at an early age (195), eat on Yom Kippur (196), leaven on Pesach (197) or even food mixed with leaven on Pesach (198), and leaven after mid-day on the 14th of Nissan (199). Leaven must not be seen (200) or found (201) in our residences for the seven days of Passover. The Nazirite is prohibited from drinking wine or any alcoholic beverage with grape content (202), eating grapes (203), raisins (204), grape seeds (205) or grape skins (206), defiling himself with contact with the dead (207), being under the same roof as a corpse (208) or shaving and cutting off of his hair (209).

Agricultural Laws

We must not harvest the corners of our fields (210). During harvest, we may not gather the fallen stalks (211), completely clear out the vineyards (212), gather the berries which fell in the vineyard (213) nor return for the forgotten sheaves (214), all of which is to be left for the poor. We are prohibited from planting together different species in our fields in the Land of Israel (215) nor wheat or other vegetables in a vineyard (216). It is forbidden to mate (217) or work (218) different species of animals together. We must not prevent an animal from eating the food it is working on at that time by muzzling, such as an ox when it is threshing wheat (219). During the Seventh Year, we are prohibited from working the Land (220), the trees (221); nor harvest, in the normal way, produce that grew naturally in the fields (222) or the fruit (223). We are forbidden to work the Land (224), collect the harvest (225) and fruits (226) in the normal way during the Jubilee year. We are prohibited from selling our lands in the Land of Canaan for perpetuity (227) nor the Levites' plots (228). We are warned against neglecting the Levites and leaving them without their full due, and not cheering them on the holidays (229). We must not sue our debtors during the Sabbatical Year (230), refrain from lending because the Sabbatical Year will cancel all debts (231),

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withhold charity and financial aid to the poor (232) nor send away our freed Hebrew bondsman empty-handed at the end of his six years of servitude (233).

Injury and Damages

We must not sue a debtor if we know that he can't pay back his debt (234), charge (235) or payback (236) interest on a loan, or occupy ourselves in any way with those who are borrowing or lending with interest, such as being a guarantor, witness or writer of the loan document (237). We are prohibited from oppressing a worker by delaying payment of his wages (238), seizing a pledge by ourselves, but may only do so via court order and through its agent (239); withholding from a debtor his pledge if he needs that item that day, such as his blanket at night or his plough during the daytime (240), taking collateral from a widow whether she be rich or poor (241) or from any sort of vessel or item used to prepare food (242). It is forbidden to kidnap a Jew (243), steal money (244), rob by force (245), reposition borders (246), deny payment to our debtors and exploit them by means of fraud and manipulation (247), deny our debts or that we are in the possession of a deposit left with us (248), falsely swear that we owe no debt (249), act fraudulently one with another in commerce (250), be deceitful in speech, which also means to speak to others in a hurtful way such as to remind someone of his past sins; nor be misleading in speech such as speaking to someone as if you intend to buy something from him but have no intent to do so with a fellow Jew (251); nor with a righteous convert (252) or with a righteous convert in business (253). We are forbidden to return a slave who fled to the Land of Israel to his master (254) and to defraud him (255). We must not afflict orphans or widows (256), work a Hebrew bondsman with demeaning labor (257), sell a Hebrew bondsman in the same disgraceful and humiliating manner as are other slaves sold (258), make a Hebrew bondsman perform useless work (259), permit a Gentile living in our country to give oppressive work to a Hebrew bondsman who sold himself to the Gentile (260), sell a Hebrew maidservant (261) or, if he marries her or any woman, exasperate her by restricting her food and clothing or denying her marital relations (262), nor sell (263) or enslave (264) the Woman of Beauty after having had intercourse with her. We are forbidden to scheme ways to acquire (265) or covet (266) someone else's property. A worker may not eat from the produce he is working on if it is still attached to the ground (267) and not more than what is permitted him (268). We must not be oblivious to a lost object (269) or ignore and not help one carrying a burden (270). We are warned against cheating with regard to measuring land, and with measures and weights (271), and even against maintaining undersized weights and measures at home, and even if they are not used in business (272).

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Laws for Judges

The judge must not do any injustice in his judgement that is, by convicting an innocent man or releasing a guilty one (273), take bribes even if it will not change his verdict (274), favor one of the litigants even if he is a very great person (275), be in trepidation of a lawless and violent man, but judge him without fear (276), have compassion for the indigent in trial and rule leniently with them (277), pervert judgement because the litigant is a lawless and evil man (278), be merciful with the murderer or the one who caused the loss of a limb (279), favor converts or orphans (280), listen to the testimony of one litigant when not in presence of the other one (281), decide because it is the opinion of the majority in a capital case, if the majority is of only one (282) or to follow the reasoning of another judge because the other is greater than he, but rather, he must use his own logic to arrive at a decision (283). The Great Court or the Exilarch is warned not to appoint as a judge a man who is not an expert in Torah wisdom and Law (284). We are warned against giving false witness (285). The judge is forbidden to accept or judge in accordance with the testimony of a sinful person (286), nor accept testimony of relatives (287). We must not punish anyone or take money from a litigant based on the testimony of one witness even if he, the witness, is the most impeccable person (288). We are warned against murdering one another (289). We must not execute punishment based only on having "strong" evidence or being "reasonably" certain (290). In a capital case, a witness is not permitted to say anything, whether it is for or against the accused, other than give testimony (291). We must not execute a sinner who committed a capital crime before he has been brought to trial (292). We are warned against being merciful with the life of the pursuer (293), failing to punish a rapist (294), and accepting a payoff to release an intentional murderer from execution (295) or an accidental murderer from exile (296). We must not abstain from saving the life of another Jew, such as if he was drowning when we can swim and save him (297), endanger human life by failing to remove injurious traps and obstacles in our cities and homes (298), and cause the innocent and naïve to stumble by intentionally offering them incorrect advise and logic (299). The judge must not beat the sinner brutally by exceeding the maximum number of lashes (300).

Grief and Fraud

We are warned against gossiping (301); hating (302), shaming (303), or avenging (304) one another, and bearing a grudge (305). We must not take both mother bird and her chicks together (306). The leper must not shave the hair of the skin disruption (307), nor cut or burn off the signs of leprosy in order to change its appearance (308). We must not plant or work the land near the running river where the calf was decapitated (309), let a sorcerer live (310), remove the groom

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from his house for a year to serve in the military or do any other public service (311).

Honoring Others

We are warned not to dispute or divert from following the rabbis who teach Torah (312); not to add to (313) or detract from (314) anything to either the written or oral Torahs; curse a judge (315), the President of the Court (316), another Jew (317), or one's parents (318); or strike one's parents (319).

Time-Related Laws

We must not perform work (320), travel beyond the city limits (321), punish a sinner or execute judgement (322) on Shabbos. We are forbidden to work on the first (323) and seventh day (324) of Pesach, Shavuos (325), Rosh Hashanah (326), the first day of Succos (327), Shemini Atzeres (328) and Yom Kippur (329).

Illicit Relationships

One is forbidden to engage in intimate relations with his mother (330), father's wife (331), sister (332), father's wife's daughter (333), son's daughter (334), daughter's daughter (335), daughter (336), both a woman and her daughter together (337), a woman and her son's daughter together (338), a woman and her daughter's daughter (339), father's sister (340), mother's sister (341), father's brother's wife (342), son's wife (343), brother's wife (344), a woman and her sister during the woman's lifetime (345), a menstruating woman (346), another man's wife (347), an animal (348) - and, for a woman, to bring an animal upon herself (349) - a male (350), one's father (351), and one's father's brother (352). One must not be intimate with, such as by hugging or kissing, any of these even without intercourse (353). A bastard [Mamzer] may not marry a daughter of Israel (354).

Relationships with Women

We are prohibited from having intercourse with anyone without benefit of a marriage contract (355). We may not remarry our divorced wife if she had married someone else in the interim (356). A man may not have relations with his brother's widow as long as she is still obligated to have a levirate marriage (357). The rapist cannot divorce his victim (358), nor may the man who slandered his wife (359). One who has mangled reproductive organs is prohibited from having relations with a Jewess (360). It is forbidden to castrate either a male human or animal (361).

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The King

We must not appoint one born a Gentile as our king, even if he becomes a righteous convert (362). The king must not have an abundance of horses (363), wives (364) or wealth (365).

The seven rabbinical commands are to recite blessings, wash one's hands before meals, light the Shabbos candles, the Laws of Eruvim, saying Hallel, lighting Chanukah lights, and reading the Book of Esther on Purim.

The seven commands incumbent on Gentiles are idolatry, murder, theft, blasphemy, illicit sexual relations such as adultery and incest, eating the limb of a living animal and establishing courts of law.

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| 1. Ex. 20:2,
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| 2. Deut. 6:4 | 37. Lev. 21:3 | 75. Lev. 15:28-29 |
| 3. Deut. 6:5 | 38. Lev. 21:13 | 76. Lev. 12:6 |
| 4. Deut. 6:13 | 39. Num. 28:3 | 77. Lev. 14:10 |
| 5. Ex. 23:25,
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| 6. Deut. 11:22,
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| 7. Deut. 10:20 | 42. Num. 28:11 | 80. Ex. 22:28;
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| 8. Deut. 28:9,
11:22, 13:5 | 43. Lev. 23:36 | 81. Ex. 34:20 |
| 9. Lev. 22:32 | 44. Lev. 23:10 | 82. Ex. 34:20 |
| 10. Deut. 6:7 | 45. Num. 28:26-
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| 11. Deut. 6:7,
31:12 | 46. Lev. 23:17 | 84. Deut. 12:14 |
| 12. Deut. 6:8 | 47. Num. 29:1-2 | 85. Deut. 12:26 |
| 13. Deut. 6:8 | 48. Num. 29:7-8 | 86. Deut. 12:15 |
| 14. Num. 15:38 | 49. Lev. 16 | 87. Lev. 27:33 |
| 15. Deut. 6:9 | 50. Num. 29:13 | 88. Lev. 6:9 |
| 16. Deut. 31:12 | 51. Num. 29:36 | 89. Ex. 29:33 |
| 17. Deut. 17:18 | 52. Ex. 23:14 | 90. Lev. 7:19 |
| 18. Deut. 31:19 | 53. Deut. 16:16 | 91. Lev. 7:17 |
| 19. Deut. 8:10 | 54. Deut. 16:14 | 92. Num. 6:5 |
| 20. Ex. 25:8 | 55. Ex. 12:6 | 93. Num. 6:9, 13 |
| 21. Lev. 19:30 | 56. Ex. 12:8 | 94. Deut. 23:24,
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| 22. Num. 18:2,
18:4 | 57. Num. 9:11 | 95. Num. 30:3 |
| 23. Num. 18:23,
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| 24. Ex. 30:19-20 | 59. Num. 10:10 | 97. Lev. 11:29 |
| 25. Ex. 27:21 | 60. Lev. 22:27,
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| 26. Num. 6:23 | 61. Lev. 22:21,
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| 27. Ex. 25:30 | 62. Lev. 2:13 | 100. Lev. 12 |
| 28. Ex. 30:7-8 | 63. Lev. 1:2-3 | 101. Lev. 13 |
| 29. Lev. 6:6 | 64. Lev. 6:18 | 102. Lev. 13:47 |
| 30. Lev. 6:3 | 65. Lev. 7:1 | 103. Lev. 14:33 |
| 31. Num. 5:2,
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| 32. Lev. 21:8 | 67. Lev. 2:1, 5, 7;
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| 33. Ex. 28:2, 29:8 | 68. Lev. 4:13 | 106. Lev. 15:19 |
| 34. Num. 7:9 | 69. Lev. 4:27 | 107. Num. 19:11 |
| 35. Lev. 21:10 | 70. Lev. 5:17-18 | 108. Num. 19:12 |
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| | 73. Num. 5:6-7 | 111. Lev. 14:9 |
| | | 112. Lev. 13:45 |
| | | 113. Num. 19:9 |
| | | 114. Lev. 27:2 |
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| 116. Lev. 27:14 | 163. Lev. 23:24 | 206. Lev. 19:18 |
| 117. Lev. 27:16, 22 | 164. Lev. 16:29, 31 | 207. Deut. 10:19 |
| 118. Lev. 5:16;
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| 119. Lev. 19:24 | 166. Lev. 23:35 | 209. Lev. 19:32 |
| 120. Lev. 19:10 | 167. Lev. 23:36 | 210. Ex. 20:12,
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| 121. Lev. 23:22 | 168. Lev. 23:42 | 211. Lev. 19:3 |
| 122. Deut. 24:19 | 169. Lev. 23:40 | 212. Gen. 1:28, 9:7 |
| 123. Lev. 19:10 | 170. Num. 29:1 | 213. Deut. 24:1 |
| 124. Lev. 19:10 | 171. Ex. 30:12-13 | 214. Deut. 24:5 |
| 125. Ex. 23:19 | 172. Deut. 18:19 | 215. Gen. 17:10 |
| 126. Deut. 18:4 | 173. Deut. 17:15 | 216. Deut. 25:5 |
| 127. Num. 18:24 | 174. Deut. 17:11 | 217. Deut. 25:9 |
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| 130. Deut. 14:28 | 177. Lev. 19:15 | 220. Ex. 22:15 |
| 131. Deut. 26:13 | 178. Lev. 5:1 | 221. Deut. 21:11 |
| 132. Deut. 26:5 | 179. Deut. 13:15 | 222. Deut. 24:1 |
| 133. Num. 15:20 | 180. Deut. 19:19 | 223. Num. 5:12 |
| 134. Ex. 23:11 | 181. Deut. 21:1 | 224. Deut. 25:2 |
| 135. Ex. 34:21;
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| 141. Deut. 15:3, 2 | 188. Deut. 25:19 | 231. Deut. 21:23 |
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| 143. Deut. 18:3 | 190. Deut. 20:11-12 | 233. Ex. 21:8 |
| 144. Deut. 18:4 | 191. Deut. 20:2 | 234. Ex. 21:8 |
| 145. Lev. 27:28 | 192. Deut. 23:13 | 235. Lev. 25:46,
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14 | 236. Ex. 21:18,
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| 149. Lev. 11:2 | 196. Deut. 15:14 | 239. Ex. 21:37-
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| 150. Deut. 14:11 | 197. Ex. 22:24 | 240. Ex. 22:4 |
| 151. Lev. 11:21 | 198. Deut. 23:21 | 241. Ex. 22:5 |
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| 153. Ex. 12:2 | 200. Deut. 24:13 | 243. Ex. 22:9 |
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| 156. Ex. 12:15 | 203. Deut. 22:4 | 246. Ex. 22:8 |
| 157. Ex. 13:8 | 204. Ex. 23:4,
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| 158. Ex. 12:18 | 205. Lev. 19:17 | 248. Num. 27:8 |
| 159. Ex. 12:16 | | |
| 160. Ex. 12:16 | | |
| 161. Lev. 23:15 | | |
| 162. Lev. 23:21 | | |

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1. Ex. 20:3	39. Deut. 22:5	79. Ex. 20:25
2. Ex. 20:4	40. Deut. 22:5	80. Ex. 20:26
3. Lev. 19:4	41. Lev. 19:28	81. Lev. 6:7
4. Ex. 20:20	42. Deut. 22:11	82. Ex. 30:9
5. Ex. 20:5	43. Lev. 19:27	83. Ex. 30:32
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9. Lev. 19:31	47. Num. 16:39	87. Ex. 28:28
10. Lev. 20:4, Deut. 11:16, 4:19, 12:30	48. Deut. 7:2	88. Ex. 28:32
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12. Lev. 26:1	50. Deut. 7:2	90. Lev. 17:3-4
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14. Ex. 23:13	52. Deut. 7:3	92. Lev. 22:22
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23. Deut. 13:17	61. Lev. 19:12	101. Lev. 22:28
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| 122. Num. 9:12 | 167. Lev. 21:11 | 213. Lev. 19:10 |
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| 125. Ex. 12:9 | 170. Deut. 18:1 | 216. Deut. 22:9 |
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| 127. Ex. 12:48 | Lev. 21:5 | 218. Deut. 22:10 |
| 128. Ex. 12:43 | 172. Deut. 14:7 | 219. Deut. 25:4 |
| 129. Lev. 12:4 | 173. Lev. 11:11 | 220. Lev. 25:4 |
| 130. Lev. 7:19 | 174. Lev. 11:13 | 221. Lev. 25:4 |
| 131. Lev. 19:6-8 | 175. Deut. 14:19 | 222. Lev. 25:5 |
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| 133. Lev. 22:10 | 177. Lev. 11:44 | 224. Lev. 25:10 |
| 134. Lev. 22:10 | 178. Lev. 11:42 | 225. Lev. 25:11 |
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| 136. Lev. 22:4, 9 | 180. Deut. 14:21 | 227. Lev. 25:27 |
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| 152. Deut. 26:14 | 194. Lev. 32:38 | 243. Ex. 20:13 |
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| 154. Ex. 22:28 | 196. Lev. 23:29 | 245. Lev. 19:13 |
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| 165. Lev. 10:7, | 209. Num. 6:5 | 257. Lev. 25:39 |
| 21:12 | 210. Lev. 23:22 | 258. Lev. 25:42 |
| 166. Lev. 21:1 | 211. Lev. 23:22 | 259. Lev. 25:43 |
| | 212. Lev. 19:10 | 260. Lev. 25:53 |

THE SIX HUNDRED AND THIRTEEN COMMANDMENTS

In accordance with the Rambam's Sefer HaMitzvos

261. Ex. 21:8	304. Lev. 19:18	350. Deut. 23:18
262. Ex. 21:10	305. Lev. 19:18	351. Lev. 18:7
263. Deut. 21:14	306. Deut. 22:6	352. Lev. 18:14
264. Deut. 21:14	307. Lev. 13:3	353. Lev. 18:6, 30
265. Ex. 20:13	308. Deut. 24:8	354. Deut. 23:3
266. Deut. 5:18	309. Deut. 21:4	355. Lev. 19:29
267. Deut. 23:26	310. Ex. 22:17	356. Deut. 24:4
268. Deut. 23:25	311. Deut. 24:5	357. Deut. 25:5
269. Deut. 22:3, 1	312. Deut. 17:11	358. Deut. 22:29
270. Deut. 23:5, 22:4	313. Deut. 13:1	359. Deut. 22:19
271. Lev. 19:35	314. Deut. 13:1	360. Deut. 23:2
272. Deut. 25:13	315. Ex. 22:27	361. Lev. 22:24
273. Lev. 19:15	316. Ex. 22:27	362. Deut. 17:15
274. Ex. 23:8, Num. 16:19	317. Lev. 19:14	363. Deut. 17:16
275. Lev. 19:15	318. Ex. 21:17	364. Deut. 17:17
276. Deut. 1:17	319. Ex. 21:15	365. Deut. 17:17.
277. Ex. 23:3, Lev. 19:15	320. Ex. 20:10	
278. Ex. 23:6	321. Ex. 16:29	
279. Deut. 19:21, 13	322. Ex. 35:3	
280. Deut. 24:17	323. Ex. 12:16	
281. Ex. 23:1	324. Ex. 12:16	
282. Ex. 23:2	325. Lev. 23:21	
283. Ex. 23:2	326. Lev. 23:25	
284. Deut. 1:17	327. Lev. 23:35	
285. Ex. 20:16, Deut. 5:17	328. Lev. 23:36	
286. Ex. 23:1	329. Lev. 23:28	
287. Deut. 24:16	330. Lev. 18:7	
288. Deut. 19:15	331. Lev. 18:8	
289. Ex. 20:13, Deut. 5:17	332. Lev. 18:9	
290. Ex. 23:7	333. Lev. 18:11	
291. Num. 35:30, Deut. 17:6	334. Lev. 18:10	
292. Num. 35:12	335. Lev. 18:10	
293. Deut. 25:12	336. No Scriptural reference	
294. Deut. 22:26	337. Lev. 18:17	
295. Num. 35:31	338. Lev. 18:17	
296. Num. 35:32	339. Lev. 18:17	
297. Lev. 19:16	340. Lev. 18:12	
298. Deut. 22:8	341. Lev. 18:13	
299. Lev. 19:14	342. Lev. 18:14	
300. Deut. 25:2	343. Lev. 18:15	
301. Lev. 19:16	344. Lev. 18:16	
302. Lev. 19:17	345. Lev. 18:18	
303. Lev. 19:17	346. Lev. 18:19	
	347. Lev. 18:20, Ex. 20:13, Deut. 5:17	
	348. Lev. 18:23	
	349. Lev. 18:23	