



The 613 Mitzvot

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613 Mitzvot

613 Mitzvot or 613 Commandments (Hebrew: יִרְתִּיג תּוֹצֵמ transliterated as Taryag mitzvot; TaRYaG is the acronym for the numeric value of "613") are a list of commandments from God in the Torah. In Judaism, there is a tradition that the Torah contains 613 mitzvot (Hebrew for "commandments," from mitzvah - הוֹצֵם -- "precept", plural: mitzvot; from הוֹצֵה, tzavah- "command").

According to tradition, of these 613 commandments, 248 are mitzvot aseh ("positive commandments" commands to perform certain actions) and 365 are mitzvot lo taaseh ("negative commandments" commands to abstain from certain actions). Three-hundred and sixty-five corresponded to the number of days in a year and 248 was believed by ancient Hebrews to be the number of bones and significant organs in the human body.

Three of the negative commandments can involve yehareg ve'al ya'avur, meaning 'One should let himself be killed rather than violate this negative commandment', and they are murder, idol-worship, and forbidden relations.

Significance of 613

According to the Talmud (tractate Makkoth 23b), a Biblical verse states that Moses transmitted the "Torah" from God to the Jewish people: "Moses commanded us the Torah as an inheritance for the community of Jacob" (Deut. 33:04). However, there were two commandments which God delivered directly to the Jews: the first two of the Ten Commandments; these are phrased in the first person. The Talmud calculates that the numerical value of the Hebrew word "Torah" is 611. Thus, Moses's 611 commandments combined with the two directly from God add up to 613.

Many Jewish philosophical and mystical works (e.g. by Baal ha-Turim, the Maharal of Prague and leaders of Hasidic Judaism) find allusions and inspirational calculations relating to the number of commandments. Other works dispute that exactly 613 mitzvot exist.

The tzitzit ("knotted fringes") of the tallit ("[prayer] shawl") are connected to the 613 commandments by interpretation: principal Torah commentator Rashi bases the number of knots on a gematria: the word tzitzit (Hebrew: תְּצִיץ (Biblical), תִּצִיץ, in its Mishnaic spelling) has the value 600. Each tassel has eight threads (when doubled over) and five sets of knots, totaling 13. The sum of all numbers is 613. This reflects the concept that donning a garment with tzitzit reminds its wearer of all Torah commandments.

The 613 Mitzvot can be understood another way too. In order to understand this other methodology, you must first understand that there are both positive and negative mitzvot. For example a positive Mitzvah would be to Worship God, a negative one would be Do Not Worship Any Other gods. So, understanding that, the mitzvot can be divided like this: 365 Negative Mitzvot (so you know not to do these bad things every day of the year) + 248 Positive Mitzvot (this is the number of bones in the body. So, when you do these mitzvot you do them with all of your body) = 613.



Other Views

The Talmudic source is not without dissent. Apart from Rabbi Simlai, to whom the number 613 is attributed, other classical sages who hold this view include Rabbi Simeon ben Azzai (Sifre, Deuteronomy 76) and Rabbi Eleazar ben Yose the Galilean (Midrash Aggadah to Genesis 15:1). It is quoted in Midrash Shemot Rabbah 33:7, Bamidbar Rabbah 13:15–16; 18:21 and Talmud Yevamot 47b.

However, some held that this count was not an authentic tradition, or that it was not logically possible to come up with a systematic count. This is possibly why no early work of Jewish law or Biblical commentary depended on this system, and no early systems of Jewish principles of faith made acceptance of this Aggadah (non-legal Talmudic statement) normative. The classical Biblical commentator and grammarian Rabbi Abraham ibn Ezra denied that this was an authentic rabbinic tradition. Ibn Ezra writes "Some sages enumerate 613 mitzvot in many diverse ways [...] but in truth there is no end to the number of mitzvot [...] and if we were to count only the root principles [...] the number of mitzvot would not reach 613" (Yesod Mora, Chapter 2).

Nahmanides held that this counting was the matter of a dispute, and that rabbinic opinion on this is not unanimous. Despite this, he states that "this total has proliferated throughout the aggadic literature...we ought to say that it was a tradition from Moses at Mount Sinai," (Nahmanides, Commentary to Maimonides' Sefer Hamitzvot", Root Principle 1).

Rabbi Simeon ben Tzemah Duran states that "perhaps the agreement that the number of mitzvot is 613...is just Rabbi Simlai's opinion, following his own explication of the mitzvot. And we need not rely on his explication when we come to determine the law, but rather on the Talmudic discussions" (Zohar Harakia, Lviv, 1858, p.99).

Rabbis who attempted to compile a list of the 613 commandments faced a number of difficulties:

- Which statements were to be counted as commandments? Every command by God to any individual? Only commandments to the entire people of Israel?
- Would an order from God be counted as a commandment, for the purposes of such a list, if it could only be complied with in one place and time? Or, would such an order only count as a commandment if it could - at least in theory - be followed at all times? (The latter is the view of Maimonides.)
- How does one count commandments in a single verse which offers multiple prohibitions? Should each prohibition count as a single commandment, or does the entire set count as one commandment?

The idea that there are 613 commandments became accepted as normative in the Jewish community. Today, even among those who do not literally accept this count as accurate, it is still a common practice to refer to the total system of commandments within the Torah as the "613 commandments."



However, the 613 Mitzvot do not constitute a proper code of present-day halakhah; such codes are listed under Codes of Jewish law. The *Kitzur Shulkhan Arukh* of Rabbi Shlomo Ganzfried (Hungary 1804 - 1886) is an especially popular—though often criticized—overview of the rules of Ashkenazi Jewish life.

Works Enumerating the Commandments

In practice there is no one definitive list that explicates the 613 laws. The differences come about because in some places the Torah lists related laws together, so it is difficult to know whether one is dealing with a single law, which lists several cases, or several separate laws. Other "commandments" in the Torah are restricted as one-time acts, and would not be considered as "mitzvot" binding on other persons. In rabbinic literature there are a number of works, mainly by the Rishonim, that were composed to determine which commandments belong in this enumeration:

- *Sefer ha-Mitzvot* ("Book of Commandments") by Rabbi Saadia Gaon is the earliest extant enumeration of the 613 mitzvot. Written during the period of the Geonim, Gaon's work is a simple list, though it was (later expanded by Rabbi Yerucham Fishel Perlow.)
- *Sefer Hamitzvot* ("Book of Commandments") by Maimonides, with a critical commentary by Nachmanides. Maimonides employs a set of fourteen rules (*shorashim*) which determine inclusion into the list. In this work, he supports his specification of each Mitzvah through quotations from the midrash halakha and the Gemara. Nachmanides makes a number of critical points and replaces some items of the list with others.
- *Sefer ha-Chinnuch* ("Book of Education"). This work generally follows Maimonides' reckoning of the 613 commandments. It is written in the order in which the commandments appear in the Torah rather than an arrangement by category (as in Maimonides' work.) In addition to enumerating the commandments and giving a brief overview of relevant laws, the *Sefer ha-Chinuch* also tries to explain the philosophical reasons behind the mitzvot. It has been attributed to various authors, most commonly Rabbi Aaron ha-Levi of Barcelona (the Ra'ah), though its true authorship is unknown.
- *Sefer ha-Mitzvot ha-Gadol* ("Large book of Commandments") by Rabbi Moses ben Jacob of Coucy.
- *Sefer ha-Mitzvot ha-Katan* ("Small book of Commandments") by Rabbi Isaac of Corbeil. This work was written in the form of a poem, divided into seven sections and intended to be read each week. While Isaac's work is fairly short, most editions contain lengthy commentaries.
- *Sefer Yere'im* ("Book of the [God-] fearing") by Rabbi Eliezer of Metz (not a clear enumeration.)
- *Sefer ha-Mitzvot* by Rabbi Yisrael Meir Kagan (the "Chafetz Chaim"). The Chafetz Chaim's work follows the reckoning of Maimonides but gives only the commandments relevant today (ignoring commandments regarding temple service, ritual purity, etc.). Though the original included only those commandments relevant in all places and at all times, later editions included agricultural laws relevant today only in the land of Israel.



Maimonides' List

The 613 commandments and their source in scripture, as enumerated by Maimonides:

1. To know there is a God Ex. 20:2
2. Not to entertain thoughts of other gods besides Him Ex. 20:3
3. To know that He is One Deut. 6:4
4. To love Him Deut. 6:5
5. To fear Him Deut. 10:20
6. To sanctify His Name Lev. 22:32
7. Not to profane His Name Lev. 22:32
8. Not to destroy objects associated with His Name Deut. 12:4
9. To listen to the prophet speaking in His Name Deut. 18:15
10. Not to test the prophet unduly Deut. 6:16
11. To emulate His ways Deut. 28:9
12. To cleave to those who know Him Deut. 10:20
13. To love other Jews Lev. 19:18
14. To love converts Deut. 10:19
15. Not to hate fellow Jews Lev. 19:17
16. To reprove a sinner Lev. 19:17
17. Not to embarrass others Lev. 19:17
18. Not to oppress the weak Ex. 22:21
19. Not to speak derogatorily of others Lev. 19:16
20. Not to take revenge Lev. 19:18
21. Not to bear a grudge Lev. 19:18
22. To learn Torah Deut. 6:7
23. To honor those who teach and know Torah Lev. 19:32
24. Not to inquire into idolatry Lev. 19:4
25. Not to follow the whims of your heart or what your eyes see Num. 15:39
26. Not to blaspheme Ex. 22:27
27. Not to worship idols in the manner they are worshiped Ex. 20:5
28. Not to worship idols in the four ways we worship God Ex. 20:5
29. Not to make an idol for yourself Ex. 20:4
30. Not to make an idol for others Lev. 19:4
31. Not to make human forms even for decorative purposes Ex. 20:20
32. Not to turn a city to idolatry Ex. 23:13
33. To burn a city that has turned to idol worship Deut. 13:17
34. Not to rebuild it as a city Deut. 13:17
35. Not to derive benefit from it Deut. 13:18
36. Not to missionize an individual to idol worship Deut. 13:12
37. Not to love the missionary Deut. 13:9
38. Not to cease hating the missionary Deut. 13:9
39. Not to save the missionary Deut. 13:9
40. Not to say anything in his defense Deut. 13:9
41. Not to refrain from incriminating him Deut. 13:9
42. Not to prophesize in the name of idolatry Deut. 13:14



43. Not to listen to a false prophet Deut. 13:4
44. Not to prophesize falsely in the name of God Deut. 18:20
45. Not to be afraid of killing the false prophet Deut. 18:22
46. Not to swear in the name of an idol Ex. 23:13
47. Not to perform ov (medium) Lev. 19:31
48. Not to perform yidoni ("magical seer") Lev. 19:31
49. Not to pass your children through the fire to Molech Lev. 18:21
50. Not to erect a pillar in a public place of worship Deut. 16:22
51. Not to bow down on smooth stone Lev. 26:1
52. Not to plant a tree in the Temple courtyard Deut. 16:21
53. To destroy idols and their accessories Deut. 12:2
54. Not to derive benefit from idols and their accessories Deut. 7:26
55. Not to derive benefit from ornaments of idols Deut. 7:25
56. Not to make a covenant with idolaters Deut. 7:2
57. Not to show favor to them Deut. 7:2
58. Not to let them dwell in the Land of Israel Ex. 23:33
59. Not to imitate them in customs and clothing Lev. 20:23
60. Not to be superstitious Lev. 19:26
61. Not to go into a trance to foresee events, etc. Deut. 18:10
62. Not to engage in astrology Lev. 19:26
63. Not to mutter incantations Deut. 18:11
64. Not to attempt to contact the dead Deut. 18:11
65. Not to consult the ov Deut. 18:11
66. Not to consult the yidoni Deut. 18:11
67. Not to perform acts of magic Deut. 18:10
68. Men must not shave the hair off the sides of their head Lev. 19:27
69. Men must not shave their beards with a razor Lev. 19:27
70. Men must not wear women's clothing Deut. 22:5
71. Women must not wear men's clothing Deut. 22:5
72. Not to tattoo the skin Lev. 19:28
73. Not to tear the skin in mourning Deut. 14:1
74. Not to make a bald spot in mourning Deut. 14:1
75. To repent and confess wrongdoings Num. 5:7
76. To say the Shema twice daily Deut. 6:7
77. To serve the Almighty with daily prayer Ex. 23:25
78. The Kohanim must bless the Jewish nation daily Num. 6:23
79. To wear tefillin (phylacteries) on the head Deut. 6:8
80. To bind tefillin on the arm Deut. 6:8
81. To put a mezuzah on each door post Deut. 6:9
82. Each male must write a Torah scroll Deut. 31:19
83. The king must have a separate Sefer Torah for himself Deut. 17:18
84. To have tzitzit on four-cornered garments Num. 15:38
85. To bless the Almighty after eating Deut. 8:10
86. To circumcise all males on the eighth day after their birth Lev. 12:3
87. To rest on the seventh day Ex. 23:12
88. Not to do prohibited labor on the seventh day Ex. 20:10



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89. The court must not inflict punishment on Shabbat Ex. 35:3
90. Not to walk outside the city boundary on Shabbat Ex. 16:29
91. To sanctify the day with Kiddush and Havdalah Ex. 20:8
92. To rest from prohibited labor Lev. 23:32
93. Not to do prohibited labor on Yom Kippur Lev. 23:32
94. To afflict yourself on Yom Kippur Lev. 16:29
95. Not to eat or drink on Yom Kippur Lev. 23:29
96. To rest on the first day of Passover Lev. 23:7
97. Not to do prohibited labor on the first day of Passover Lev. 23:8
98. To rest on the seventh day of Passover Lev. 23:8
99. Not to do prohibited labor on the seventh day of Passover Lev. 23:8
100. To rest on Shavuot Lev. 23:21
101. Not to do prohibited labor on Shavuot Lev. 23:21
102. To rest on Rosh Hashanah Lev. 23:24
103. Not to do prohibited labor on Rosh Hashanah Lev. 23:25
104. To rest on Sukkot Lev. 23:35
105. Not to do prohibited labor on Sukkot Lev. 23:35
106. To rest on Shemini Atzeret Lev. 23:36
107. Not to do prohibited labor on Shemini Atzeret Lev. 23:36
108. Not to eat chametz on the afternoon of the 14th day of Nissan Deut. 16:3
109. To destroy all chametz on 14th day of Nissan Ex. 12:15
110. Not to eat chametz all seven days of Passover Ex. 13:3
111. Not to eat mixtures containing chametz all seven days of Passover Ex. 12:20
112. Not to see chametz in your domain seven days Ex. 13:7
113. Not to find chametz in your domain seven days Ex. 12:19
114. To eat matzah on the first night of Passover Ex. 12:18
115. To relate the Exodus from Egypt on that night Ex. 13:8
116. To hear the Shofar on the first day of Tishrei (Rosh Hashanah) Num. 9:1
117. To dwell in a Sukkah for the seven days of Sukkot Lev. 23:42
118. To take up a Lulav and Etrog all seven days Lev. 23:40
119. Each man must give a half shekel annually Ex. 30:13
120. Courts must calculate to determine when a new month begins Ex. 12:2
121. To afflict oneself and cry out before God in times of calamity Num. 10:9
122. To marry a wife by means of ketubah and kiddushin Deut. 22:13
123. Not to have sexual relations with women not thus married Deut. 23:18
124. Not to withhold food, clothing, and sexual relations from your wife Ex. 21:10
125. To have children with one's wife Gen 1:28 HE
126. To issue a divorce by means of a Get document Deut. 24:1
127. A man must not remarry his ex-wife after she has married someone else Deut. 24:4
128. To perform yibbum (marry the widow of one's childless brother) Deut. 25:5
129. To perform halizah (free the widow of one's childless brother from yibbum) Deut. 25:9
130. The widow must not remarry until the ties with her brother-in-law are removed (by halizah) Deut. 25:5
131. The court must fine one who sexually seduces a maiden Ex. 22:15-16
132. The rapist must marry the maiden (if she chooses) Deut. 22:29
133. He is never allowed to divorce her Deut. 22:29



134. The slanderer must remain married to his wife Deut. 22:19
135. He must not divorce her Deut. 22:19
136. To fulfill the laws of the Sotah Num. 5:30
137. Not to put oil on her meal offering (as usual) Num. 5:15
138. Not to put frankincense on her meal offering (as usual) Num. 5:15
139. Not to have sexual relations with your mother Lev. 18:7
140. Not to have sexual relations with your father's wife Lev. 18:8
141. Not to have sexual relations with your sister Lev. 18:9
142. Not to have sexual relations with your father's wife's daughter Lev. 18:11
143. Not to have sexual relations with your son's daughter Lev. 18:10
144. Not to have sexual relations with your daughter Lev. 18:6, Lev. 18:10
145. Not to have sexual relations with your daughter's daughter Lev. 18:10
146. Not to have sexual relations with a woman and her daughter Lev. 18:17
147. Not to have sexual relations with a woman and her son's daughter Lev. 18:17
148. Not to have sexual relations with a woman and her daughter's daughter Lev. 18:17
149. Not to have sexual relations with your father's sister Lev. 18:12
150. Not to have sexual relations with your mother's sister Lev. 18:13
151. Not to have sexual relations with your father's brother's wife Lev. 18:14
152. Not to have sexual relations with your son's wife Lev. 18:15
153. Not to have sexual relations with your brother's wife Lev. 18:16
154. Not to have sexual relations with your wife's sister Lev. 18:18
155. A man must not have sexual relations with an animal Lev. 18:23
156. A woman must not have sexual relations with an animal Lev. 18:23
157. Not to have homosexual sexual relations Lev. 18:22
158. Not to have homosexual sexual relations with your father Lev. 18:7
159. Not to have homosexual sexual relations with your father's brother Lev. 18:14
160. Not to have sexual relations with someone else's wife Lev. 18:20
161. Not to have sexual relations with a menstrually impure woman Lev. 18:19
162. Not to marry non-Jews Deut. 7:3
163. Not to let Moabite and Ammonite males marry into the Jewish people Deut. 23:4
164. Not to prevent a third-generation Egyptian convert from marrying into the Jewish people Deut. 23:8-9
165. Not to refrain from marrying a third generation Edomite convert Deut. 23:8-9
166. Not to let a mamzer (a child born due to an illegal relationship) marry into the Jewish people Deut. 23:3
167. Not to let a eunuch marry into the Jewish people Deut. 23:2
168. Not to offer to God any castrated male animals Lev. 22:24
169. The High Priest must not marry a widow Lev. 21:14
170. The High Priest must not have sexual relations with a widow even outside of marriage Lev. 21:15
171. The High Priest must marry a virgin maiden Lev. 21:13
172. A Kohen (priest) must not marry a divorcee Lev. 21:7
173. A Kohen must not marry a zonah (a woman who has had a forbidden sexual relationship) Lev. 21:7
174. A Kohen must not marry a chalalah ("a desecrated person") (party to or product of 169-172) Lev. 21:7
175. Not to make pleasurable (sexual) contact with any forbidden woman Lev. 18:6



176. To examine the signs of animals to distinguish between kosher and non-kosher Lev. 11:2
177. To examine the signs of fowl to distinguish between kosher and non-kosher Deut. 14:11
178. To examine the signs of fish to distinguish between kosher and non-kosher Lev. 11:9
179. To examine the signs of locusts to distinguish between kosher and non-kosher Lev. 11:21
180. Not to eat non-kosher animals Lev. 11:4
181. Not to eat non-kosher fowl Lev. 11:13
182. Not to eat non-kosher fish Lev. 11:11
183. Not to eat non-kosher flying insects Deut. 14:19
184. Not to eat non-kosher creatures that crawl on land Lev. 11:41
185. Not to eat non-kosher maggots Lev. 11:44
186. Not to eat worms found in fruit on the ground Lev. 11:42
187. Not to eat creatures that live in water other than (kosher) fish Lev. 11:43
188. Not to eat the meat of an animal that died without ritual slaughter Deut. 14:21
189. Not to benefit from an ox condemned to be stoned Ex. 21:28
190. Not to eat meat of an animal that was mortally wounded Ex. 22:30
191. Not to eat a limb torn off a living creature Deut.
192. Not to eat blood Lev. 3:17
193. Not to eat certain fats of clean animals Lev. 3:17
194. Not to eat the sinew of the thigh Gen. 32:33
195. Not to eat meat and milk cooked together Ex. 23:19
196. Not to cook meat and milk together Ex. 34:26
197. Not to eat bread from new grain before the Omer Lev. 23:14
198. Not to eat parched grains from new grain before the Omer Lev. 23:14
199. Not to eat ripened grains from new grain before the Omer Lev. 23:14
200. Not to eat fruit of a tree during its first three years Lev. 19:23
201. Not to eat diverse seeds planted in a vineyard Deut. 22:9
202. Not to eat untithed fruits Lev. 22:15
203. Not to drink wine poured in service to idols Deut. 32:38
204. To ritually slaughter an animal before eating it Deut. 12:21
205. Not to slaughter an animal and its offspring on the same day Lev. 22:28
206. To cover the blood (of a slaughtered beast or fowl) with earth Lev. 17:13
207. Not to take the mother bird from her children Deut. 22:6
208. To release the mother bird if she was taken from the nest Deut. 22:7
209. Not to swear falsely in God's Name Lev. 19:12
210. Not to take God's Name in vain Ex. 20:6
211. Not to deny possession of something entrusted to you Lev. 19:11
212. Not to swear in denial of a monetary claim Lev. 19:11
213. To swear in God's Name to confirm the truth when deemed necessary by court Deut. 10:20
214. To fulfill what was uttered and to do what was avowed Deut. 23:24
215. Not to break oaths or vows Num. 30:3
216. For oaths and vows annulled, there are the laws of annulling vows explicit in the Torah Num. 30:3
217. The Nazir must let his hair grow Num. 6:5
218. He must not cut his hair Num. 6:5
219. He must not drink wine, wine mixtures, or wine vinegar Num. 6:3
220. He must not eat fresh grapes Num. 6:3



221. He must not eat raisins Num. 6:3
222. He must not eat grape seeds Num. 6:4
223. He must not eat grape skins Num. 6:4
224. He must not be under the same roof as a corpse Num. 6:6
225. He must not come into contact with the dead Num. 6:7
226. He must shave his head after bringing sacrifices upon completion of his Nazirite period Num. 6:9
227. To estimate the value of people as determined by the Torah Lev. 27:2
228. To estimate the value of consecrated animals Lev. 27:12-13
229. To estimate the value of consecrated houses Lev. 27:14
230. To estimate the value of consecrated fields Lev. 27:16
231. Carry out the laws of interdicting possessions (cherem) Lev. 27:28
232. Not to sell the cherem Lev. 27:28
233. Not to redeem the cherem Lev. 27:28
234. Not to plant diverse seeds together Lev. 19:19
235. Not to plant grains or greens in a vineyard Deut. 22:9
236. Not to crossbreed animals Lev. 19:19
237. Not to work different animals together Deut. 22:10
238. Not to wear shatnez, a cloth woven of wool and linen Deut. 22:11
239. To leave a corner of the field uncut for the poor Lev. 19:10
240. Not to reap that corner Lev. 19:9
241. To leave gleanings Lev. 19:9
242. Not to gather the gleanings Lev. 19:9
243. To leave the gleanings of a vineyard Lev. 19:10
244. Not to gather the gleanings of a vineyard Lev. 19:10
245. To leave the unformed clusters of grapes Lev. 19:10
246. Not to pick the unformed clusters of grapes Lev. 19:10
247. To leave the forgotten sheaves in the field Deut. 24:19
248. Not to retrieve them Deut. 24:19
249. To separate the "tithe for the poor" Deut. 14:28
250. To give charity Deut. 15:8
251. Not to withhold charity from the poor Deut. 15:7
252. To set aside Terumah Gedolah (gift for the Kohen) Deut. 18:4
253. The Levite must set aside a tenth of his tithe Num. 18:26
254. Not to preface one tithe to the next, but separate them in their proper order Ex. 22:28
255. A non-Kohen must not eat Terumah Lev. 22:10
256. A hired worker or a Jewish bondsman of a Kohen must not eat Terumah Lev. 22:10
257. An uncircumcised Kohen must not eat Terumah Ex. 12:48
258. An impure Kohen must not eat Terumah Lev. 22:4
259. A chalalah (party to #s 169-172 above) must not eat Terumah Lev. 22:12
260. To set aside Ma'aser (tithe) each planting year and give it to a Levite Num. 18:24
261. To set aside the second tithe (Ma'aser Sheni) Deut. 14:22
262. Not to spend its redemption money on anything but food, drink, or ointment Deut. 26:14
263. Not to eat Ma'aser Sheni while impure Deut. 26:14
264. A mourner on the first day after death must not eat Ma'aser Sheni Deut. 26:14
265. Not to eat Ma'aser Sheni grains outside Jerusalem Deut. 12:17
266. Not to eat Ma'aser Sheni wine products outside Jerusalem Deut. 12:17



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267. Not to eat Ma'aser Sheni oil outside Jerusalem Deut. 12:17
268. The fourth year crops must be totally for holy purposes like Ma'aser Sheni Lev. 19:24
269. To read the confession of tithes every fourth and seventh year Deut. 26:13
270. To set aside the first fruits and bring them to the Temple Ex. 23:19
271. The Kohanim must not eat the first fruits outside Jerusalem Deut. 12:17
272. To read the Torah portion pertaining to their presentation Deut. 26:5
273. To set aside a portion of dough for a Kohen Num. 15:20
274. To give the shoulder, two cheeks, and stomach of slaughtered animals to a Kohen Deut. 18:3
275. To give the first shearing of sheep to a Kohen Deut. 18:4
276. To redeem firstborn sons and give the money to a Kohen Num. 18:15
277. To redeem the firstborn donkey by giving a lamb to a Kohen Ex. 13:13
278. To break the neck of the donkey if the owner does not intend to redeem it Ex. 13:13
279. To rest the land during the seventh year by not doing any work which enhances growth Ex. 34:21
280. Not to work the land during the seventh year Lev. 25:4
281. Not to work with trees to produce fruit during that year Lev. 25:4
282. Not to reap crops that grow wild that year in the normal manner Lev. 25:5
283. Not to gather grapes which grow wild that year in the normal way Lev. 25:5
284. To leave free all produce which grew in that year Ex. 23:11
285. To release all loans during the seventh year Deut. 15:2
286. Not to pressure or claim from the borrower Deut. 15:2
287. Not to refrain from lending immediately before the release of the loans for fear of monetary loss Deut. 15:9
288. The Sanhedrin must count seven groups of seven years Lev. 25:8
289. The Sanhedrin must sanctify the fiftieth year Lev. 25:10
290. To blow the Shofar on the tenth of Tishrei to free the slaves Lev. 25:9
291. Not to work the soil during the fiftieth year (Jubilee) Lev. 25:11
292. Not to reap in the normal manner that which grows wild in the fiftieth year Lev. 25:11
293. Not to pick grapes which grew wild in the normal manner in the fiftieth year Lev. 25:11
294. Carry out the laws of sold family properties Lev. 25:24
295. Not to sell the land in Israel indefinitely Lev. 25:23
296. Carry out the laws of houses in walled cities Lev. 25:29
297. The Tribe of Levi must not be given a portion of the land in Israel, rather they are given cities to dwell in Deut. 18:1
298. The Levites must not take a share in the spoils of war Deut. 18:1
299. To give the Levites cities to inhabit and their surrounding fields Num. 35:2
300. Not to sell the fields but they shall remain the Levites' before and after the Jubilee year Lev. 25:34
301. To build a Temple Ex. 25:8
302. Not to build the altar with stones hewn by metal Ex. 20:23
303. Not to climb steps to the altar Ex. 20:26
304. To show reverence to the Temple Lev. 19:30
305. To guard the Temple area Num. 18:2
306. Not to leave the Temple unguarded Num. 18:5
307. To prepare the anointing oil Ex. 30:31
308. Not to reproduce the anointing oil Ex. 30:32



309. Not to anoint with anointing oil Ex. 30:32
310. Not to reproduce the incense formula Ex. 30:37
311. Not to burn anything on the Golden Altar besides incense Ex. 30:9
312. The Levites must transport the ark on their shoulders Num. 7:9
313. Not to remove the staves from the ark Ex. 25:15
314. The Levites must work in the Temple Num. 18:23
315. No Levite must do another's work of either a Kohen or a Levite Num. 18:3
316. To dedicate the Kohen for service Lev. 21:8
317. The work of the Kohanim's shifts must be equal during holidays Deut. 18:6-8
318. The Kohanim must wear their priestly garments during service Ex. 28:2
319. Not to tear the priestly garments Ex. 28:32
320. The Kohen Gadol 's breastplate must not be loosened from the Efod Ex. 28:28
321. A Kohen must not enter the Temple intoxicated Lev. 10:9
322. A Kohen must not enter the Temple with long hair Lev. 10:6
323. A Kohen must not enter the Temple with torn clothes Lev. 10:6
324. A Kohen must not enter the Temple indiscriminately Lev. 16:2
325. A Kohen must not leave the Temple during service Lev. 10:7
326. To send the impure from the Temple Num. 5:2
327. Impure people must not enter the Temple Num. 5:3
328. Impure people must not enter the Temple Mount area Deut. 23:11
329. Impure Kohanim must not do service in the temple Lev. 22:2
330. An impure Kohen, following immersion, must wait until after sundown before returning to service Lev. 22:7
331. A Kohen must wash his hands and feet before service Ex. 30:19
332. A Kohen with a physical blemish must not enter the sanctuary or approach the altar Lev. 21:23
333. A Kohen with a physical blemish must not serve Lev. 21:17
334. A Kohen with a temporary blemish must not serve Lev. 21:17
335. One who is not a Kohen must not serve Num. 18:4
336. To offer only unblemished animals Lev. 22:21
337. Not to dedicate a blemished animal for the altar Lev. 22:20
338. Not to slaughter it Lev. 22:22
339. Not to sprinkle its blood Lev. 22:24
340. Not to burn its fat Lev. 22:22
341. Not to offer a temporarily blemished animal Deut. 17:1
342. Not to sacrifice blemished animals even if offered by non-Jews Lev. 22:25
343. Not to inflict wounds upon dedicated animals Lev. 22:21
344. To redeem dedicated animals which have become disqualified Deut. 12:15
345. To offer only animals which are at least eight days old Lev. 22:27
346. Not to offer animals bought with the wages of a harlot or the animal exchanged for a dog Deut. 23:19
347. Not to burn honey or yeast on the altar Lev. 2:11
348. To salt all sacrifices Lev. 2:13
349. Not to omit the salt from sacrifices Lev. 2:13
350. Carry out the procedure of the burnt offering as prescribed in the Torah Lev. 1:3
351. Not to eat its meat Deut. 12:17
352. Carry out the procedure of the sin offering Lev. 6:18



- 353. Not to eat the meat of the inner sin offering Lev. 6:23
- 354. Not to decapitate a fowl brought as a sin offering Lev. 5:8
- 355. Carry out the procedure of the guilt offering Lev. 7:1
- 356. The Kohanim must eat the sacrificial meat in the Temple Ex. 29:33
- 357. The Kohanim must not eat the meat outside the Temple courtyard Deut. 12:17
- 358. A non-Kohen must not eat sacrificial meat Ex. 29:33
- 359. To follow the procedure of the peace offering Lev. 7:11
- 360. Not to eat the meat of minor sacrifices before sprinkling the blood Deut. 12:17
- 361. To bring meal offerings as prescribed in the Torah Lev. 2:1
- 362. Not to put oil on the meal offerings of wrongdoers Lev. 5:11
- 363. Not to put frankincense on the meal offerings of wrongdoers Lev. 3:11
- 364. Not to eat the meal offering of the High Priest Lev. 6:16
- 365. Not to bake a meal offering as leavened bread Lev. 6:10
- 366. The Kohanim must eat the remains of the meal offerings Lev. 6:9
- 367. To bring all vowed and freewill offerings to the Temple on the first subsequent festival Deut. 12:5-6
- 368. Not to withhold payment incurred by any vow Deut. 23:22
- 369. To offer all sacrifices in the Temple Deut. 12:11
- 370. To bring all sacrifices from outside Israel to the Temple Deut. 12:26
- 371. Not to slaughter sacrifices outside the courtyard Lev. 17:4
- 372. Not to offer any sacrifices outside the courtyard Deut. 12:13
- 373. To offer two lambs every day Num. 28:3
- 374. To light a fire on the altar every day Lev. 6:6
- 375. Not to extinguish this fire Lev. 6:6
- 376. To remove the ashes from the altar every day Lev. 6:3
- 377. To burn incense every day Ex. 30:7
- 378. To light the Menorah every day Ex. 27:21
- 379. The Kohen Gadol ("High Priest") must bring a meal offering every day Lev. 6:13
- 380. To bring two additional lambs as burnt offerings on Shabbat Num 28:9
- 381. To make the show bread Ex. 25:30
- 382. To bring additional offerings on Rosh Chodesh ("The New Month") Num. 28:11
- 383. To bring additional offerings on Passover Num. 28:19
- 384. To offer the wave offering from the meal of the new wheat Lev. 23:10
- 385. Each man must count the Omer - seven weeks from the day the new wheat offering was brought Lev. 23:15
- 386. To bring additional offerings on Shavuot Num. 28:26
- 387. To bring two leaves to accompany the above sacrifice Lev. 23:17
- 388. To bring additional offerings on Rosh Hashana Num. 29:2
- 389. To bring additional offerings on Yom Kippur Num. 29:8
- 390. To bring additional offerings on Sukkot Num. 29:13
- 391. To bring additional offerings on Shmini Atzeret Num. 29:35
- 392. Not to eat sacrifices which have become unfit or blemished Deut. 14
- 393. Not to eat from sacrifices offered with improper intentions Lev. 7:18
- 394. Not to leave sacrifices past the time allowed for eating them Lev. 22:30
- 395. Not to eat from that which was left over Lev. 19:8
- 396. Not to eat from sacrifices which became impure Lev. 7:19



- 397. An impure person must not eat from sacrifices Lev. 7:20
- 398. To burn the leftover sacrifices Lev. 7:17
- 399. To burn all impure sacrifices Lev. 7:19
- 400. To follow the procedure of Yom Kippur in the sequence prescribed in Parshah Acharei Mot ("After the death of Aaron's sons...") Lev. 16:3
- 401. One who profaned property must repay what he profaned plus a fifth and bring a sacrifice Lev. 5:16
- 402. Not to work consecrated animals Deut. 15:19
- 403. Not to shear the fleece of consecrated animals Deut. 15:19
- 404. To slaughter the paschal sacrifice at the specified time Ex. 12:6
- 405. Not to slaughter it while in possession of leaven Ex. 23:18
- 406. Not to leave the fat overnight Ex. 23:18
- 407. To slaughter the second Paschal Lamb Num. 9:11
- 408. To eat the Paschal Lamb with matzah and Marror on the night of the fourteenth of Nissan Ex. 12:8
- 409. To eat the second Paschal Lamb on the night of the 15th of Iyar Num. 9:11
- 410. Not to eat the paschal meat raw or boiled Ex. 12:9
- 411. Not to take the paschal meat from the confines of the group Ex. 12:46
- 412. An apostate must not eat from it Ex. 12:43
- 413. A permanent or temporary hired worker must not eat from it Ex. 12:45
- 414. An uncircumcised male must not eat from it Ex. 12:48
- 415. Not to break any bones from the paschal offering Ex. 12:46
- 416. Not to break any bones from the second paschal offering Num. 9:12
- 417. Not to leave any meat from the paschal offering over until morning Ex. 12:10
- 418. Not to leave the second paschal meat over until morning Num. 9:12
- 419. Not to leave the meat of the holiday offering of the 14th until the 16th Deut. 16:4
- 420. To be seen at the Temple on Passover, Shavuot, and Sukkot Deut. 16:16
- 421. To celebrate on these three Festivals (bring a peace offering) Ex. 23:14
- 422. To rejoice on these three Festivals (bring a peace offering) Deut. 16:14
- 423. Not to appear at the Temple without offerings Deut. 16:16
- 424. Not to refrain from rejoicing with, and giving gifts to, the Levites Deut. 12:19
- 425. To assemble all the people on the Sukkot following the seventh year Deut. 31:12
- 426. To set aside the firstborn animals Ex. 13:12
- 427. The Kohanim must not eat unblemished firstborn animals outside Jerusalem Deut. 12:17
- 428. Not to redeem the firstborn Num. 18:17
- 429. Separate the tithe from animals Lev. 27:32
- 430. Not to redeem the tithe Lev. 27:33
- 431. Every person must bring a sin offering (in the temple) for his transgression Lev. 4:27
- 432. Bring an asham talui (temple offering) when uncertain of guilt Lev. 5:17-18
- 433. Bring an asham vadai (temple offering) when guilt is ascertained Lev. 5:25
- 434. Bring an oleh v'yored (temple offering) offering (if the person is wealthy, an animal; if poor, a bird or meal offering) Lev. 5:7-11
- 435. The Sanhedrin must bring an offering (in the Temple) when it rules in error Lev. 4:13
- 436. A woman who had a running (vaginal) issue must bring an offering (in the Temple) after she goes to the Mikveh Lev. 15:28-29



437. A woman who gave birth must bring an offering (in the Temple) after she goes to the Mikveh Lev. 12:6
438. A man who had a running (unnatural urinary) issue must bring an offering (in the Temple) after he goes to the Mikveh Lev. 15:13-14
439. A metzora must bring an offering (in the Temple) after going to the Mikveh Lev. 14:10
440. Not to substitute another beast for one set apart for sacrifice Lev. 27:10
441. The new animal, in addition to the substituted one, retains consecration Lev. 27:10
442. Not to change consecrated animals from one type of offering to another Lev. 27:26
443. Carry out the laws of impurity of the dead Num. 19:14
444. Carry out the procedure of the Red Heifer (Para Aduma) Num. 19:2
445. Carry out the laws of the sprinkling water Num. 19:21
446. Rule the laws of human tzara'at as prescribed in the Torah Lev. 13:12
447. The metzora must not remove his signs of impurity Deut. 24:8
448. The metzora must not shave signs of impurity in his hair Lev. 13:33
449. The metzora must publicize his condition by tearing his garments, allowing his hair to grow and covering his lips Lev. 13:45
450. Carry out the prescribed rules for purifying the metzora Lev. 14:2
451. The metzora must shave off all his hair prior to purification Lev. 14:9
452. Carry out the laws of tzara'at of clothing Lev. 13:47
453. Carry out the laws of tzara'at of houses Lev. 13:34
454. Observe the laws of menstrual impurity Lev. 15:19
455. Observe the laws of impurity caused by childbirth Lev. 12:2
456. Observe the laws of impurity caused by a woman's running issue Lev. 15:25
457. Observe the laws of impurity caused by a man's running issue (irregular ejaculation of infected semen) Lev. 15:3
458. Observe the laws of impurity caused by a dead beast Lev. 11:39
459. Observe the laws of impurity caused by the eight shratzim (insects) Lev. 11:29
460. Observe the laws of impurity of a seminal emission (regular ejaculation, with normal semen)
461. Observe the laws of impurity concerning liquid and solid foods Lev. 11:34
462. Every impure person must immerse himself in a Mikveh to become pure Lev. 15:16
463. The court must judge the damages incurred by a goring ox Ex. 21:28
464. The court must judge the damages incurred by an animal eating Ex. 22:4
465. The court must judge the damages incurred by a pit Ex. 21:33
466. The court must judge the damages incurred by fire Ex. 22:5
467. Not to steal money stealthily Lev. 19:11
468. The court must implement punitive measures against the thief Ex. 21:37
469. Each individual must ensure that his scales and weights are accurate Lev. 19:36
470. Not to commit injustice with scales and weights Lev. 19:35
471. Not to possess inaccurate scales and weights even if they are not for use Deut. 25:13
472. Not to move a boundary marker to steal someone's property Deut. 19:14
473. Not to kidnap Ex. 20:13
474. Not to rob openly Lev. 19:13
475. Not to withhold wages or fail to repay a debt Lev. 19:13
476. Not to covet and scheme to acquire another's possession Ex. 20:14
477. Not to desire another's possession Deut. 5:18
478. Return the robbed object or its value Lev. 5:23



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- 479. Not to ignore a lost object Deut. 22:3
- 480. Return the lost object Deut. 22:1
- 481. The court must implement laws against the one who assaults another or damages another's property Ex. 21:18
- 482. Not to murder Ex. 20:13
- 483. Not to accept monetary restitution to atone for the murderer Num. 35:31
- 484. The court must send the accidental murderer to a city of refuge Num. 35:25
- 485. Not to accept monetary restitution instead of being sent to a city of refuge Num. 35:32
- 486. Not to kill the murderer before he stands trial Num. 35:12
- 487. Save someone being pursued even by taking the life of the pursuer Deut. 25:12
- 488. Not to pity the pursuer Num. 35:12
- 489. Not to stand idly by if someone's life is in danger Lev. 19:16
- 490. Designate cities of refuge and prepare routes of access Deut. 19:3
- 491. Break the neck of a calf by the river valley following an unsolved murder Deut. 21:4
- 492. Not to work nor plant that river valley Deut. 21:4
- 493. Not to allow pitfalls and obstacles to remain on your property Deut. 22:8
- 494. Make a guard rail around flat roofs Deut. 22:8
- 495. Not to put a stumbling block before a blind man (nor give harmful advice) (Lifnei iver) Lev. 19:14
- 496. Help another remove the load from a beast which can no longer carry it Ex. 23:5
- 497. Help others load their beast Deut. 22:4
- 498. Not to leave others distraught with their burdens (but to help either load or unload) Deut. 22:4
- 499. Buy and sell according to Torah law Lev. 25:14
- 500. Not to overcharge or underpay for an article Lev. 25:14
- 501. Not to insult or harm anybody with words Lev. 25:17
- 502. Not to cheat a sincere convert monetarily Ex. 22:20
- 503. Not to insult or harm a sincere convert with words Ex. 22:20
- 504. Purchase a Hebrew slave in accordance with the prescribed laws Ex. 21:2
- 505. Not to sell him as a slave is sold Lev. 25:42
- 506. Not to work him oppressively Lev. 25:43
- 507. Not to allow a non-Jew to work him oppressively Lev. 25:53
- 508. Not to have him do menial slave labor Lev. 25:39
- 509. Give him gifts when he goes free Deut. 15:14
- 510. Not to send him away empty-handed Deut. 15:13
- 511. Redeem Jewish maidservants Ex. 21:8
- 512. Betroth the Jewish maidservant Ex. 21:8
- 513. The master must not sell his maidservant Ex. 21:8
- 514. Canaanite slaves must work forever unless injured in one of their limbs Lev. 25:46
- 515. Not to extradite a slave who fled to (Biblical) Israel Deut. 23:16
- 516. Not to wrong a slave who has come to Israel for refuge Deut. 23:16
- 517. The courts must carry out the laws of a hired worker and hired guard Ex. 22:9
- 518. Pay wages on the day they were earned Deut. 24:15
- 519. Not to delay payment of wages past the agreed time Lev. 19:13
- 520. The hired worker may eat from the unharvested crops where he works Deut. 23:25
- 521. The worker must not eat while on hired time Deut. 23:26
- 522. The worker must not take more than he can eat Deut. 23:25
- 523. Not to muzzle an ox while plowing Deut. 25:4



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524. The courts must carry out the laws of a borrower Ex. 22:13
525. The courts must carry out the laws of an unpaid guard Ex. 22:6
526. Lend to the poor and destitute Ex. 22:24
527. Not to press them for payment if you know they don't have it Ex. 22:24
528. Press the idolater for payment Deut. 15:3
529. The creditor must not forcibly take collateral Deut. 24:10
530. Return the collateral to the debtor when needed Deut. 24:13
531. Not to delay its return when needed Deut. 24:12
532. Not to demand collateral from a widow Deut. 24:17
533. Not to demand as collateral utensils needed for preparing food Deut. 24:6
534. Not to lend with interest Lev. 25:37
535. Not to borrow with interest Deut. 23:20
536. Not to intermediate in an interest loan, guarantee, witness, or write the promissory note Ex. 22:24
537. Lend to and borrow from idolaters with interest Deut. 23:21
538. The courts must carry out the laws of the plaintiff, admitter, or denier Ex. 22:8
539. Carry out the laws of the order of inheritance Num. 27:8
540. Appoint judges Deut. 16:18
541. Not to appoint judges who are not familiar with judicial procedure Deut. 1:17
542. Decide by majority in case of disagreement Ex. 23:2
543. The court must not execute through a majority of one; at least a majority of two is required Ex. 23:2
544. A judge who presented an acquittal plea must not present an argument for conviction in capital cases Deut. 23:2
545. The courts must carry out the death penalty of stoning Deut. 22:24
546. The courts must carry out the death penalty of burning Lev. 20:14
547. The courts must carry out the death penalty of the sword Ex. 21:20
548. The courts must carry out the death penalty of strangulation Lev. 20:10
549. The courts must hang those stoned for blasphemy or idolatry Deut. 21:22
550. Bury the executed on the day they are killed Deut. 21:23
551. Not to delay burial overnight Deut. 21:23
552. The court must not let the sorcerer live Ex. 22:17
553. The court must give lashes to the wrongdoer Ex. 25:2
554. The court must not exceed the prescribed number of lashes Deut. 25:3
555. The court must not kill anybody on circumstantial evidence Ex. 23:7
556. The court must not punish anybody who was forced to do a crime Deut. 22:26
557. A judge must not pity the murderer or assaulter at the trial Deut. 19:13
558. A judge must not have mercy on the poor man at the trial Lev. 19:15
559. A judge must not respect the great man at the trial Lev. 19:15
560. A judge must not decide unjustly the case of the habitual transgressor Ex. 23:6
561. A judge must not pervert justice Lev. 19:15
562. A judge must not pervert a case involving a convert or orphan Deut. 24:17
563. Judge righteously Lev. 19:15
564. The judge must not fear a violent man in judgment Deut. 1:17
565. Judges must not accept bribes Ex. 23:8
566. Judges must not accept testimony unless both parties are present Ex. 23:1



- 567. Not to curse judges Ex. 22:27
- 568. Not to curse the head of state or leader of the Sanhedrin Ex. 22:27
- 569. Not to curse any upstanding Jew Lev. 19:14
- 570. Anybody who knows evidence must testify in court Lev. 5:1
- 571. Carefully interrogate the witness Deut. 13:15
- 572. A witness must not serve as a judge in capital crimes Deut. 19:17
- 573. Not to accept testimony from a lone witness Deut. 19:15
- 574. Transgressors must not testify Ex. 23:1
- 575. Relatives of the litigants must not testify Deut. 24:16
- 576. Not to testify falsely Ex. 20:13
- 577. Punish the false witnesses as they tried to punish the defendant Deut. 19:19
- 578. Act according to the ruling of the Sanhedrin Deut. 17:11
- 579. Not to deviate from the word of the Sanhedrin Deut. 17:11
- 580. Not to add to the Torah commandments or their oral explanations Deut. 13:1
- 581. Not to diminish from the Torah any commandments, in whole or in part Deut. 13:1
- 582. Not to curse your father and mother Ex. 21:17
- 583. Not to strike your father and mother Ex. 21:15
- 584. Respect your father or mother Ex. 20:12
- 585. Fear your father or mother Lev. 19:3
- 586. Not to be a rebellious son Deut. 21:18
- 587. Mourn for relatives Lev. 10:19
- 588. The High Priest must not defile himself for any relative Lev. 21:11
- 589. The High Priest must not enter under the same roof as a corpse Lev. 21:11
- 590. A Kohen must not defile himself (by going to funerals or cemeteries) for anyone except relatives Lev. 21:1
- 591. Appoint a king from Israel Deut. 17:15
- 592. Not to appoint a foreigner Deut. 17:15
- 593. The king must not have too many wives Deut. 17:17
- 594. The king must not have too many horses Deut. 17:16
- 595. The king must not have too much silver and gold Deut. 17:17
- 596. Destroy the seven Canaanite nations Deut. 20:17
- 597. Not to let any of them remain alive Deut. 20:16
- 598. Wipe out the descendants of Amalek Deut. 25:19
- 599. Remember what Amalek did to the Jewish people Deut. 25:17
- 600. Not to forget Amalek's atrocities and ambush on our journey from Egypt in the desert Deut. 25:19
- 601. Not to dwell permanently in Egypt Deut. 17:16
- 602. Offer peace terms to the inhabitants of a city while holding siege, and treat them according to the Torah if they accept the terms Deut. 20:10
- 603. Not to offer peace to Ammon and Moab while besieging them Deut. 23:7
- 604. Not to destroy fruit trees even during the siege Deut. 20:19
- 605. Prepare latrines outside the camps Deut. 23:13
- 606. Prepare a shovel for each soldier to dig with Deut. 23:14
- 607. Appoint a priest to speak with the soldiers during the war Deut. 20:2
- 608. He who has taken a wife, built a new home, or planted a vineyard is given a year to rejoice with his possessions Deut. 24:5



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- 609. Not to demand from the above any involvement, communal or military Deut. 24:5
- 610. Not to panic and retreat during battle Deut. 20:3
- 611. Keep the laws of the captive woman Deut. 21:11
- 612. Not to sell her into slavery Deut. 21:14
- 613. Not to retain her for servitude after having sexual relations with her Deut. 21:14



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For More Information

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