

A List of the 613 Mitzvot

The Book of Knowledge

Its groups of laws are five, and this is their order: Laws of the Foundations of the Torah, Laws of Personal Dispositions, Laws of Torah Study, Laws of Idolatry and Gentile Customs, Laws of Repentance

Laws of the Foundations of the Torah include ten commandments, six positive commandments and four negative commandments, which are: (1) to know that there is Elohim; (2) not to entertain the thought that there is any elohim but YHWH; (3) to acknowledge His Oneness; (4) to love Him; (5) to fear Him; (6) to sanctify His Name; (7) not to profane His Name; (8) not to destroy things upon which His Name is called; (9) to obey the prophet who speaks in His Name; (10) not to test Him.

Laws of Personal Dispositions include eleven commandments, five positive commandments and six negative commandments, which are: (1) to imitate His ways; (2) to cleave to those who know Him; (3) to love others; (4) to love converts; (5) not to hate others; (6) to rebuke; (7) not to shame others; (8) not to afflict the unfortunate; (9) not to gossip; (10) not to take revenge; (11) not to bear a grudge.

Laws of Torah Study includes two positive commandments: (1) to learn Torah; (2) to honor those who teach it and know it.

Laws of Idolatry and Gentile Customs include fifty-one commandments, two positive commandments and forty-nine negative commandments, which are: (1) not to turn to idolatry; (2) not to stray after thoughts of the heart and sights of the eyes; (3) not to blaspheme; (4) not to worship an object of idolatry in its normal way; (5) not to prostrate oneself before it; (6) not to make a graven image for oneself; (7) not to make a graven image even for others; (8) not to make figures even for decoration; (9) not to proselytize others after it; (10) to burn a city that has been proselytized over to idolatry; (11) not to rebuild it; (12) not to benefit from any of its property; (13) not to entice an individual to worship it; (14) not to love the enticer; (15) not to leave off hating him; (16) not to save him; (17) not to plead for his acquittal; (18) not to refrain from pleading for his conviction; (19) not to prophesy in its name; (20) not to listen to one who prophesies in its name; (21) not to prophesy falsely, even in the name of the YHWH; (22) not to fear killing a false prophet; (23) not to swear in the name of idolatry; (24) not to divine by consulting ghosts; (25) not to resort to familiar spirits; (26) not to turn over to Molech; (27) not to set up a pillar; (28) not to prostrate oneself on a figured stone; (29) not to plant a tree for worship; (30) to destroy an object of idolatry and everything made for it; (31) not to benefit from a object of idolatry or its accessories; (32) not to benefit from the coverings of anything worshipped; (33) not to make a covenant with idolaters; (34) not to show them favor; (35) that they must not settle in our land; (36) not to imitate their customs or their dress; (37) not to practice divination; (38) not to practice black magic; (39) not to practice soothsaying; (40) not to practice the charmer's art; (41) not to enquire of the dead; (42) not to consult a ghost; (43) not to consult a familiar spirit; (44) not to practice witchcraft; (45) not to shave the corners of the head; (46) not to remove the corners of the beard; (47) that a man shall not wear the attire of a woman; (48) that a woman shall not wear the attire of a man; (49) not to tattoo the body; (50) not to cut oneself; (51) not to make a bald spot for the dead.

Laws of Repentance include one positive commandment, which is that the sinner shall repent of his sin before the YHWH, and confess.

All the commandments included in this book are thus seventy five, sixteen of them positive commandments and fifty-nine negative commandments.

The Book of Love

Its groups of laws are six, and this is their order: Laws of Reading the Shema`, Laws of Prayer and Priestly Blessing, Laws of Tefillin, Mezuzah, and Torah Scroll, Laws of Tzitzit, Laws of Blessings, Laws of Circumcision

Laws of Reading the Shema` include one positive commandment, which is to read the Shema` twice daily.

Laws of Prayer and Priestly Blessing includes two positive commandments: (1) to serve the YHWH in prayer daily; (2) for priests to bless Israel daily.

Laws of Tefillin, Mezuzah, and Torah Scroll include five positive commandments, which are: (1) for there to be tefillin on the head; (2) to bind them on the arm; (3) to fix a mezuzah at entrances; (4) for every man to write a Torah scroll for himself; (5) for the King to write a second scroll for himself, so that he will have two Torah scrolls.

Laws of Tzitzit include one positive commandment, which is to make Tzitzit on the corners of garments.

Laws of Blessings include one positive commandment, which is to bless His Name after eating.

Laws of Circumcision include one positive commandment, which is to circumcise males on the eighth day.

All the commandments included in this book are thus eleven positive commandments.

The Book of Times

Its groups of laws are ten, and this is their order: Laws of the Sabbath, Laws of Eruvin, Laws of Rest on the Tenth of Tishri, Laws of Rest on the Holidays, Laws of Leaven and Unleavened Bread, Laws of Shofar, Sukkah, and Lulav, Laws of Shekels, Laws of Sanctification of Months, Laws of Fasts, Laws of the Scroll of Esther and Hanukkah

Laws of the Sabbath include five commandments, two positive commandments and three negative commandments, which are: (1) to rest on the seventh day; (2) not to do work on it; (3) not to punish on the Sabbath; (4) not to leave the limits of one's settlement on the Sabbath; (5) to sanctify the day in speech.

Laws of Eruvin include one positive commandment, which is rabbinical and not counted among the Torah commandments.

Laws of Rest on the Tenth of Tishri include four commandments, two positive commandments and two negative commandments, which are: (1) to rest on it from work; (2) not to do work on it; (3) to fast on it; (4) not to eat or drink on it.

Laws of Rest on the Holidays include twelve commandments, six positive commandments and six negative commandments, which are: (1) to rest on the first day of Pesach; (2) not to do work on it; (3) to rest on the seventh day of Pesach; (4) not to do work on it; (5) to rest on Shavuot; (6) not to do work on it; (7) to rest on Rosh Hashanah; (8) not to do work on it; (9) to rest on the first day of the Festival of Sukkot; (10) not to do work on it; (11) to rest on the eighth day of the Festival; (12) not to do work on it.

Laws of Leaven and Unleavened Bread include eight commandments, three positive commandments and five negative commandments, which are: (1) not to eat leavened food on the Fourteenth of Nisan, from noon onwards; (2) to get rid of leaven on the Fourteenth of Nisan; (3) not to eat leavened food during the seven days; (4) not to eat a mixture that contains leaven during the seven days; (5) that no leavened food is to be seen in one's possession during the seven days; (6) that no leavened food is to be found in one's possession during the seven days; (7) to eat unleavened bread on the night of Pesach; (8) to tell the story of the Exodus from Egypt on that night.

Laws of Shofar, Sukkah, and Lulav include three positive commandments, which are: (1) to hear the sound of the shofar on the first of Tishri; (2) to dwell in a sukkah seven days of the Festival; (3) to take up a Lulav in the Temple all seven days of the Festival.

Laws of Shekels include one positive commandment, which is for every man to give half a Sheqel every year.

Laws of Sanctification of Months include one positive commandment, which is to calculate, know, and fix which day is to be the beginning of each and every month in the year.

Laws of Fasts include one positive commandment, which is to fast and cry out before the YHWH whenever a great calamity comes upon the public.

Laws of the Scroll of Esther and Hanukkah includes two positive rabbinical commandments, not counted among the Torah commandments.

All the Torah commandments included in this book are thus thirty five, nineteen of them positive commandments and sixteen negative commandments; there are also three rabbinical commandments.

The Book of Women

Its groups of laws are five, and this is their order: Laws of Marriage, Laws of Divorce, Laws of Levirate Marriage and Release, Laws of the Virgin Maiden, Laws of a Woman Suspected of Adultery

Laws of Marriage include four commandments, two positive commandments and two negative commandments, which are: (1) to take a wife by marriage contract and sanctification ceremony; (2) for a woman not to have sexual relations without a marriage contract and sanctification ceremony; (3) not to withhold food, clothing, and conjugal rights; (4) to be fruitful and multiply from one's wife.

Laws of Divorce include two commandments: (1) a positive commandment, which is that one shall divorce with a written document; (2) that one shall not take back a former wife after her being married to another.

Laws of Levirate Marriage and Release include three commandments, two positive commandments and one negative commandment, which are: (1) to marry the widow of a brother who died childless; (2) to release the widow, if one does not marry her; (3) that such a widow not be married to another man until the levirate obligation has been removed.

Laws of the Virgin Maiden include five commandments, three positive commandments and two negative commandments, which are: (1) to fine the seducer; (2) that the rapist shall marry his victim; (3) that the rapist shall not divorce; (4) that the wife of one who defamed her as a non-virgin at marriage may remain with him forever; (5) that such a defamer shall not divorce his wife.

Laws of a Woman Suspected of Adultery include three commandments, one affirmative commandment and two negative commandments, which are: (1) to do to a woman suspected of adultery the special procedure set out in the Torah; (2) not to put oil on her offering; (3) not to put frankincense on it.

All the commandments included in this book are thus seventeen, nine of them positive commandments and eight negative commandments.

The Book of Holiness

Its groups of laws are three, and this is their order: Laws of Forbidden Sexual Relations, Laws of Forbidden Foods, and Laws of Slaughter

Laws of Forbidden Sexual Relations include thirty-seven commandments, one positive commandment and thirty-six negative commandments, which are: (1) not to have sexual relations with one's mother; (2) not to have sexual relations with one's father's wife; (3) not to have sexual relations with one's sister; (4) not to have sexual relations with one's father's wife's daughter; (5) not to have sexual relations with one's son's daughter; (6) not to have sexual relations with one's daughter; (7) not to have sexual relations with one's daughter's daughter; (8) not to marry a woman and her daughter; (9) not to marry a woman and her son's daughter; (10) not to marry a woman and her daughter's daughter; (11) not to have sexual relations with one's father's sister; (12) not to have sexual relations with one's mother's sister; (13) not to have sexual relations with one's father's brother's wife; (14) not to have sexual relations with one's son's wife; (15) not to have sexual relations with one's brother's wife; (16) not to have sexual relations with one's wife's sister; (17) not have sexual relations with a beast; (18) that a woman shall not bring a beast to have sexual relations with her; (19) not to have sexual relations with another male; (20) not to have sexual relations with one's father; (21) not to have sexual relations with one's father's brother (22) not to have sexual relations with another man's wife; (23) not to have sexual relations with a menstruous woman; (24) not to intermarry with Gentiles; (25) that an Ammonite or Moabite shall not enter the community by marriage with born Jews; (26) not to keep an Egyptian of the third generation from so entering the community; (27) not to keep an Edomite of the third generation from so entering the community; (28) that a mamzer shall not so enter the community; (29) that a eunuch shall not so enter the community; (30) not to castrate a male, even a domestic animal or wild beast or fowl; (31) that the High Priest shall not marry a widow; (32) that the High Priest shall not have sexual relations with a widow, even without marriage; (33) that the High Priest shall marry a virgin in her adolescence; (34) that a priest shall not marry a divorced woman; (35) that he shall not marry a harlot; (36) that he shall not marry a profaned woman;

(37) that one shall not be intimate with one with which sexual relations are severely forbidden, even though he does not have sexual relations.

Laws of Forbidden Foods include twenty-eight commandments, four positive commandments and twenty-four negative commandments, which are: (1) to examine the identifying signs in animals and beasts to tell the unclean from the clean; (2) to examine the identifying signs of fowl to tell the unclean from the clean; (3) to examine the identifying signs of locusts to tell the unclean from the clean; (4) to examine the identifying signs of fishes to tell the unclean from the clean; (5) not to eat unclean animals and beasts; (6) not to eat unclean fowl; (7) not to eat unclean fishes; (8) not to eat winged swarming things; (9) not to eat things that creep upon the earth; (10) not to eat things that swarm upon the earth; (11) not to eat a worm found in fruit after it has emerged onto the ground; (12) not to eat things that swarm in water; (13) not to eat an animal that died without slaughtering; (14) not to benefit from an ox condemned to be stoned; (15) not to eat an animal that is fatally injured; (16) not to eat a limb removed from a living animal; (17) not to eat blood; (18) not to eat suet of a clean animal; (19) not to eat the sinew of the thigh; (20) not to eat meat with milk; (21) not to cook it; (22) not to eat bread of the new crop; (23) not to eat roasted grain of the new crop; (24) not to eat fresh grain of the new crop; (25) not to eat fruit of a tree in the first three years from planting; (26) not to eat grains or vegetables sown in a vineyard; (27) not to eat produce from which priestly portions have not yet been removed; (28) not to drink wine of libation to idolatry.

Laws of Slaughter include five commandments, three positive commandments and two negative commandments, which are: (1) to slaughter and then eat; (2) not to slaughter an animal and its young on the same day; (3) to cover the blood of a wild beast or of a fowl; (4) not to take the mother bird with the young; (5) to set the mother bird free, if one has taken it and its young.

All the commandments included in this book are thus seventy, eight of them positive commandments and sixty-two negative commandments.

The Book of Promises

Its groups of laws are four, and this is their order: Laws of Oaths, Laws of Vows, and Laws of the Nazarite, Laws of Appraisals and Devoted Property

Laws of Oaths include five commandments, one positive commandment and four negative commandments, which are: (1) not to swear by His Name falsely; (2) not to take His Name in vain; (3) not to falsely deny an article left in trust; (4) not to swear falsely in denial of a claim to property; (5) to swear by His Name in truth.

Laws of Vows include three commandments, two positive commandments and one negative commandment, which are: (1) that one shall fulfill whatever he has uttered and do as he has vowed; (2) not to break one's word; (3) that a vow or oath may be annulled, which is the law of annulment of vows explicitly mentioned in the Written Law.

Laws of the Nazarite include ten commandments, two positive commandments and eight negative commandments, which are: (1) that the Nazarite shall let his hair grow long; (2) that he shall not cut his hair all the days of his Nazariteship; (3) that the Nazarite shall not drink wine nor a mixture with wine, not even their vinegar; (4) that he shall not eat fresh grapes; (5) that he shall not eat raisins; (6) that he shall not eat grape seeds; (7) that he shall not eat grape skins;

(8) That he shall not enter under any covering where there is a corpse; (9) that he shall not become unclean from a corpse; (10) that he shall shave off his hair when bringing his sacrifices, when he completes his Nazariteship or when he becomes unclean.

Laws of Appraisals and Devoted Property include seven commandments, five positive commandments and two negative commandments, which are: (1) to judge in appraisals of the values of persons as explicitly set forth in the Torah, which is the law of appraisal of persons; (2) the law of the appraisal of animals; (3) the law of the appraisal of houses; (4) the law of the appraisal of fields; (5) the law of one who devotes his property; (6) that what was so devoted shall not be sold; (7) that what was so devoted shall not be redeemed.

All the commandments included in this book are thus twenty five, ten of them positive commandments and fifteen negative commandments.

The Book of Seeds

Its groups of laws are seven, and this is their order: Laws of Diverse Varieties, Laws of Gifts to the Poor, Laws of Heave Offerings, Laws of Tithes, Laws of Second Tithes and the Fruit of the Fourth Year, Laws of First Fruits and Other Priestly Gifts outside the Sanctuary, Laws of the Sabbatical Year and the Jubilee

Laws of Diverse Varieties include five negative commandments, which are: (1) not to sow diverse seeds together; (2) not to sow grain or vegetables in a vineyard; (3) not to mate animals of different species; (4) not to work with animals of different species together; (5) not to wear clothing of both wool and linen.

Laws of Gifts to the Poor include thirteen commandments, seven positive commandments and six negative commandments, which are: (1) to leave the corner of the field unharvested; (2) not to wholly reap the corner of the field; (3) to leave the fallen stalks; (4) not to gather the fallen stalks; (5) to leave the imperfect clusters of the vineyard; (6) not to gather the imperfect clusters of the vineyard; (7) to leave the individual fallen grapes of the vineyard; (8) not to gather the individual fallen grapes of the vineyard; (9) to leave the forgotten sheaf; (10) not to go back to take the forgotten sheaf; (11) to set aside a tithe for the poor; (12) to give charity according to one's ability; (13) not to harden one's heart against the poor.

Laws of Heave Offerings include eight commandments, two positive commandments and six negative commandments, which are: (1) to set aside a great heave offering; (2) to set aside a heave offering of the tithes; (3) not to set aside heave offerings and tithes out of order, but to set them aside in the right order; (4) that an unauthorized person shall not eat a heave offering; (5) that even a tenant or hired worker of a priest shall not eat a heave offering; (6) that the uncircumcised shall not eat a heave offering; (7) that an unclean priest shall not eat a heave offering; (8) that a profaned woman shall not eat a heave offering nor a gift from consecrated animals.

Laws of Tithes include one commandment, which is to set apart the first tithe of produce each and every year the fields are sown and give it to the Levites.

Laws of Second Tithes and the Fruit of the Fourth Year include nine commandments, three positive commandments and six negative commandments, which are: (1) to set apart the second tithe; (2) not to spend its redemption money for any necessities but eating, drinking, and anointing; (3) not to eat it while unclean; (4) not to eat it while mourning; (5) not to eat the second tithe of grain outside Jerusalem; (6) not to eat the second tithe of wine outside Jerusalem;

(7) not to eat the second tithe of olive oil outside Jerusalem; (8) that all the fruit of trees in the fourth year after planting shall be holy, and that it is to be eaten by its owner in Jerusalem like the second tithe; (9) to make the tithe declaration.

Laws of First Fruits and Other Priestly Gifts Outside the Sanctuary include nine commandments, eight positive commandments and one negative commandment, which are: (1) to set apart first fruits and bring them to the Sanctuary; (2) that the priest shall not eat the first fruits outside Jerusalem; (3) to recite the declaration on them; (4) to set apart a portion of dough for the priest; (5) to give the foreleg, the jaw, and the stomach to the priest; (6) to give him the first fleece; (7) to redeem the first-born son, and to give the redemption gift to the priest; (8) to redeem the first-born of an ass, and give the redemption gift to the priest; (9) to decapitate the first-born of an ass, if one does not want to redeem it.

Laws of the Sabbatical Year and the Jubilee include twenty-two commandments, nine positive commandments and thirteen negative commandments, which are: (1) that the land shall rest unworked in the Sabbatical year; (2) that one shall not work the ground in that year; (3) that one shall not work the trees in that year; (4) that one shall not harvest what grows by itself in the manner of harvesters; (5) that one shall not harvest a vineyard in the manner of harvesters; (6) that one shall renounce ownership in what the land produces; (7) that one shall release all his loans; (8) that one shall not oppress nor demand a debt; (9) that one shall not refrain from making loans before the Sabbatical year, so as not to lose his money; (10) to count the years by sevens; (11) to sanctify the fiftieth year; (12) to sound the shofar on the Tenth of Tishri so that slaves go out free; (13) that the land shall not be worked in that year; (14) that one shall not harvest what grows by itself in manner of harvesters; (15) not to harvest the vineyards in the manner of harvesters; (16) to grant redemption to the land in this year, which is the rule for inherited fields or purchased fields; (17) that the land shall not be sold in perpetuity; (18) the rule for houses in walled cities; (19) that none of the Tribe of Levi shall receive a heritage in the Land of Israel, but cities to dwell in shall be given to them as a gift; (20) that the Tribe of Levi shall not take a share in the spoils of war; (21) to give to the Levites cities to dwell in and open land round about the cities; (22) that the open land round about their cities shall never be sold, but they may redeem it at any time whether before the Jubilee or after the Jubilee.

All the commandments included in this book are thus sixty seven, thirty of them positive commandments and thirty-seven negative commandments.

The Book of Service

Its groups of laws are nine, and this is their order: Laws of the Chosen House, Laws of Vessels of the Sanctuary and Those Who Serve in It, Laws of Entry into the Sanctuary, Laws of Things Forbidden on the Altar, Laws of Sacrificial Procedures, Laws of the Daily Offerings and Additional Offerings, Laws of Sacrifices Become Unfit, Laws of the Service on Yom Kippur, Laws of Benefit from Consecrated Things

Laws of the Chosen House include six commandments, three positive commandments and three negative commandments, which are: (1) to build a Sanctuary; (2) not to build the Altar of hewn stones; (3) not to go up by steps onto the Altar; (4) to fear the Sanctuary; (5) to keep a guard around the Sanctuary; (6) not to stop guarding the Sanctuary.

Laws of Vessels of the Sanctuary and Those Who Serve in It include fourteen commandments, six positive commandments and eight negative commandments, which are: (1) to prepare the anointing oil; (2) not to make the like of it; (3) not to anoint oneself with it;

(4) not to prepare incense in the formula of the incense; (5) not to offer on the Golden Altar anything but the incense; (6) to bear the Ark on the shoulder; (7) that one shall not remove the staves from it; (8) that the Levite shall serve in the Sanctuary; (9) that no one shall do the work assigned to another in the Sanctuary; (10) to sanctify the priest for the service; (11) that all divisions take part equally on the pilgrimage festivals; (12) to wear priestly clothing for the service; (13) that one shall not rend the priests' robes; (14) that the breastplate be not loosened from the Ephod.

Laws of Entry into the Sanctuary include fifteen commandments, two positive commandments and thirteen negative commandments, which are: (1) that a drunken priest shall not enter the Sanctuary; (2) that a priest whose hair is disheveled shall not enter it; (3) that a priest whose garment is torn shall not enter it; (4) that a priest shall not enter the Temple at all times; (5) that a priest shall not leave the Sanctuary during the service; (6) to send the unclean out of the Sanctuary; (7) that one who is unclean shall not enter the Sanctuary; (8) that one who is unclean shall not enter the Temple Mount; (9) that one who is unclean shall not serve; (10) that who took a purifying ritual bath shall not serve in the Sanctuary before the stars come out on the following evening; (11) that one who serves shall wash his hands and feet; (12) that one with a disqualifying blemish shall not enter the Temple nor approach the Altar; (13) that one with a disqualifying blemish shall not serve; (14) that one with a temporary disqualifying blemish shall not serve; (15) that a non-priest shall not serve.

Laws of Things Forbidden on the Altar include fourteen commandments, four positive commandments and ten negative commandments, which are: (1) to sacrifice only unblemished animals; (2) not to set apart a blemished animal for the Altar; (3) not to slaughter one; (4) not to sprinkle its blood; (5) not to burn its suet; (6) not to sacrifice one with a temporary blemish; (7) not to sacrifice one with a blemish, even in sacrifices of Gentiles; (8) not to inflict a blemish in consecrated animals; (9) to redeem consecrated animals that have become unfit; (10) to sacrifice only from eight days old and onward, for before then it is called underage and is not to be sacrificed; (11) not to sacrifice animals taken in exchange for services of a prostitute or in exchange for a dog; (12) not to burn on the Altar leaven or honey; (13) to salt all sacrifices; (14) not to omit salting of sacrifices.

Laws of Sacrificial Procedures include twenty-three commandments, ten positive commandments and thirteen negative commandments, which are: (1) to do the burnt offering according to the procedures in its prescribed order; (2) not to eat the flesh of the burnt offering; (3) the order of the sin offering; (4) not to eat the flesh of a sin offering brought inside; (5) not to sever the head a sin offering of fowl; (6) the order of the guilt offering; (7) that the priests shall eat the flesh of the most holy sacrifices within the Sanctuary; (8) that they shall not eat them outside the Courtyard; (9) that a non-priest shall not eat of the most holy sacrifices; (10) the order of the peace offerings; (11) not to eat the flesh of the minor holy sacrifices before the sprinkling of their blood; (12) to do each of the meal offerings according to the order of its procedures prescribed in the Torah; (13) that one not put oil on the meal offering of a sinner; (14) that one not put frankincense upon it; (15) that a priest's meal offering shall not be eaten; (16) that a meal offering shall not be baked leavened; (17) that the priests shall eat the remainders of meal offerings; (18) that one shall bring all his vowed offerings and his free-will offerings on the first pilgrimage festival that comes; (19) that one shall not delay vowed offerings or free-will offerings or other things one is obligated to do; (20) to offer all sacrifices in the Chosen House; (21) to bring things consecrated outside Israel to the Chosen House; (22) not to slaughter sacrifices outside the Courtyard; (23) not to offer a sacrifice outside the Courtyard.

Laws of the Daily Offerings and Additional Offerings include nineteen commandments, eighteen positive commandments and one negative commandment, which are: (1) to sacrifice daily two lambs as burnt offerings; (2) to light a fire upon the Altar daily; (3) not to extinguish it; (4) to remove the ashes daily; (5) to burn incense daily; (6) to light lamps daily;

(7) that the High Priest shall bring a meal offering daily, which is called Chavittin; (8) to add on the Sabbath two lambs as burnt offerings; (9) to do the showbread; (10) the additional offering of New Moons; (11) the additional offering of Pesach; (12) to offer the Omer as a wave offering; (13) that each and every man shall count seven weeks from the day the Omer is offered; (14) the additional offering of Shavuot; (15) to bring the two loaves of bread with the sacrifices brought because of them on Shavuot; (16) the additional offering of Rosh Hashanah; (17) the additional offering of the Day of the Fast; (18) the additional offering of the Festival of Sukkot; (19) the additional offering of the Festival of Shemini `Atzeret.

Laws of Sacrifices Become Unfit include eight commandments, two positive commandments and six negative commandments, which are: (1) not to eat consecrated animals that have become unfit or have been blemished; (2) not to eat the abomination of intended delay; (3) that one shall not leave the offerings until after their time; (4) that one shall not eat what is left over beyond its time; (5) that one shall not eat sacrifices that have become unclean; (6) that one who has become unclean shall not eat sacrifices; (7) to burn what is left over beyond its time; (8) to burn what has become unclean.

Laws of the Service on Yom Kippur are one positive commandment, which is to do the service of the whole Day of Atonement in the order written in Lev.16--the sacrifices, the confessions, the sending of the scapegoat, and the rest of the service.

Laws of Benefit from Consecrated Things include three commandments, one positive commandment and two negative commandments, which are: (1) for one has benefited from consecrated things to pay what he has benefited with the addition of a fifth and bring an offering, which is the rule for one who benefits from consecrated things; (2) not to work with consecrated animals; (3) not to shear the fleece of consecrated animals.

All the commandments included in this book are thus one hundred three, forty seven of them positive commandments and fifty-six negative commandments.

The Book of Sacrifices

Its groups of laws are six, and this is their order: Laws of the Pesach Sacrifice, Laws of Pilgrimage Festival Sacrifices, Laws of the First-Born, Laws of Unintentional Sins, Laws of Those with Incomplete Atonement, and Laws of Substitution for Consecrated Animals

Laws of the Pesach Sacrifice include sixteen commandments, four positive commandments and twelve negative commandments, which are: (1) to slaughter the Pesach sacrifice at its appointed time; (2) not to slaughter it while in possession of leaven; (3) not to let the parts to be burned on the Altar be left overnight; (4) to slaughter the Second Pesach sacrifice; (5) to eat the flesh of the Pesach sacrifice with unleavened bread and bitter herbs on the night of the Fifteenth of Nisan; (6) to eat the flesh of the Second Pesach sacrifice with unleavened bread and bitter herbs on the night of the Fifteenth of the second month; (7) not to eat it raw or boiled; (8) not to take flesh of the Pesach sacrifice outside the place of the group appointed to eat it; (9) that an apostate shall not eat it; (10) that an alien tenant or hired worker shall not eat it; (11) that the uncircumcised shall not eat it; (12) that one shall not break a bone of it; (13) that one shall not break a bone of the Second Pesach sacrifice; (14) that one shall not leave over any of it until morning; (15) that one shall not leave over any of the Second Pesach sacrifice until morning; (16) that one shall not leave over any of the flesh of the pilgrimage festival sacrifice brought on the Fourteenth of Nisan until the third day.

Laws of Pilgrimage Festival Sacrifices include six commandments, four positive commandments and two negative commandments, which are: (1) to appear before the YHWH; (2) to celebrate the three pilgrimage festivals; (3) to rejoice on the pilgrimage festivals; (4) not to appear empty-handed; (5) not to neglect to make the Levite rejoice and to give him gifts on the pilgrimage festivals; (6) to assemble the people on Sukkot after the end of the Sabbatical year.

Laws of the First-Born include five commandments, two positive commandments and three negative commandments, which are: (1) to set apart the first-born; (2) not to eat an unblemished first-born outside Jerusalem; (3) not to redeem the first-born; (4) to set apart a tithe of animals; (5) not to redeem the tithe of animals. I have included Laws of the tithe of animals with those of the first-born because the procedure is the same in both, and the Written Torah includes the one with the other, as it is written "and dash their blood" (see Numbers 18, 17, which according to the oral tradition is both the blood of the tithe of animals and the blood of the first-born).

Laws of Unintentional Sins include five positive commandments, which are: (1) that an individual shall bring a fixed sin offering for his error; (2) that one who does not know whether he sinned or not shall bring a guilt offering until he knows for certain and brings his sin offering, and this is called the conditional guilt offering; (3) that the sinner in specific sins brings a guilt offering, and this is called the unconditional guilt offering; (4) that the sinner in specific sins brings, if wealthy an animal and if poor a fowl or a tenth of an ephah of meal, and this is called the offering according to means; (5) that the Sanhedrin shall bring an offering, if they have erred and instructed not according to the law in one of certain grave matters.

Laws of Those with Incomplete Atonement include four positive commandments, which are: (1) that a woman with an unclean issue shall bring an offering, when she becomes clean; (2) that a woman after childbirth shall bring an offering, when she becomes clean; (3) that a man with an unclean issue shall bring an offering, when he becomes clean; (4) that a leper shall bring an offering, when he becomes clean. After they have brought their offerings, their purification is complete.

Laws of Substitution for Consecrated Animals include three commandments, one positive commandment and two negative commandments, which are: (1) not to substitute for consecrated animals; (2) that a substituted animal shall become consecrated, if a substitution was made; (3) not to change consecrated animals from one category of holiness to another.

All the commandments included in this book are thus thirty nine, twenty of them positive commandments and nineteen negative commandments.

The Book of Ritual Purity

Its groups of laws are eight, and this is their order: Laws of the Uncleanness from a Corpse, Laws of the Red Heifer, Laws of Uncleanness from Leprosy, Laws of Uncleanness of a Bed or Seat, Laws of Other Sources of Uncleanness, Laws of Uncleanness of Foods, Laws of Vessels, Laws of Ritual Baths

Laws of the Uncleanness from a Corpse includes one positive commandment, which is the rule for uncleanness from a corpse.

Laws of the Red Heifer includes two positive commandments: (1) the rule for the red heifer; (2) the rule for the uncleanness of the waters of sprinkling and of their purification.

Laws of Uncleaness from Leprosy include eight commandments, six positive commandments and two negative commandments, which are: (1) to give judgments on leprosy in persons according to the rules written in the Torah; (2) not to cut off the identifying signs of uncleaness; (3) not to shave the scull; (4) that the leper shall be recognizable by wearing torn garments, letting the hair go unkempt, and covering the head down to the lips; (5) the cleansing of leprosy; (6) that the leper shall shave all his hair when he becomes clean; (7) the rule for leprosy of a garment; (8) the rule for leprosy of a house.

Laws of Uncleaness of a Bed or Seat include four positive commandments, which are: (1) the rule for uncleaness from a menstruous woman; (2) the rule for uncleaness from a woman after childbirth; (3) the rule for uncleaness from a woman with an unclean issue; (4) the rule for uncleaness from a man with an unclean issue.

Laws of Other Sources of Uncleaness includes three positive commandments, which are: (1) the rule for uncleaness from an animal that died without slaughtering; (2) the rule for uncleaness from the eight creeping things; (3) the rule for uncleaness from semen. An idol defiles like a creeping thing, and this uncleaness is rabbinical.

Laws of Uncleaness of Foods are one commandment, which is the rule for the uncleaness of liquids, and foods, and the conditions that cause foods to be susceptible to becoming unclean.

Laws of Vessels are on the subject of knowing which vessels contract uncleaness of any of the sorts given above, which vessels do not contract them, and how vessels become unclean and cause uncleaness.

Laws of Ritual Baths include one positive commandment, which is that whoever is unclean shall immerse himself in a ritual bath and then he will become clean.

All the commandments included in this book are thus twenty, eighteen of them positive commandments and two negative commandments.

The Book of Injuries

Its groups of laws are five, and this is their order: Laws of Injury to Property, Laws of Theft, Laws of Robbery and Lost Property, Laws of One Who Injures Person or Property, Laws of a Murderer and the Preservation of Life

Laws of Injury to Property include four positive commandments, which are: (1) the rule for the goring ox; (2) the rule for the grazing animal; (3) the rule for the uncovered pit; (4) the rule for the spreading fire.

Laws of Theft include seven commandments, two positive commandments and five negative commandments, which are: (1) not to steal property; (2) the rule for the thief; (3) to maintain just scales and weights; (4) not to do injustice in measures and weights; (5) not to have in one's possession diverse weights and measures, even if they are not used in buying and selling; (6) not to move a landmark; (7) not to steal persons.

Laws of Robbery and Lost Property include seven commandments, two positive commandments and five negative commandments, which are: (1) not to rob; (2) not to exploit; (3) not to covet; (4) not to desire what belongs to another; (5) to return what has been robbed; (6) not to ignore lost property; (7) to return lost property.

Laws of One Who Injures Person or Property includes one positive commandment, which is the rule for one who injures another or damages another's property.

Laws of a Murderer and the Preservation of Life include seventeen commandments, seven positive commandments and ten negative commandments, which are: (1) not to murder; (2) not to take ransom from a murderer, but rather to execute him; (3) to exile one who killed another accidentally; (4) not to take ransom from one who is liable for exile; (5) that a murderer shall not be executed when he has committed murder, before he has been tried; (6) to save the pursued at the cost of the life of the pursuer; (7) to show no pity for the pursuer; (8) not to stand by idly when life is in danger; (9) to set apart cities of refuge and prepare the way to them; (10) to decapitate the heifer in a riverbed; (11) not to till its ground nor sow it; (12) not to endanger human life; (13) to build a parapet; (14) that one not cause the innocent to err; (15) to help a person unload the burden when fallen on the way; (16) to help him to load it again; (17) not to leave him alarmed and go on one's way.

All the commandments included in this book are thus thirty six, sixteen of them positive commandments and twenty negative commandments.

The Book of Acquisition

Its groups of laws are five, and this is their order: Laws of Sales, Laws of Acquisition of Ownerless Property and Gifts, Laws of Neighbors, Laws of Agents and Partners, Laws of Slaves

Laws of Sales include five commandments, one positive commandment and four negative commandments, which are: (1) the rule for purchase and sale; (2) not to wrong others in buying and selling; (3) not to wrong others in speech; (4) not to wrong a righteous convert in his possessions; (5) not to wrong him in speech.

Laws of Acquisition of Ownerless Property and Gifts are on the subject of knowing the rule for one who acquires ownerless property and how and by what means he acquires it, and the rule for one who gives a gift and its recipient and which gift returns to its giver and which does not return.

Laws of Neighbors are on the subject of knowing the rule for partition of land between partners, the avoidance of damage by each of them to his neighbor or to the owner of adjoining property, and the rule for the owner of adjoining property.

Laws of Agents and Partners are on the subject of knowing the rule for a person's agent or his partner, and the laws on their purchases and sales and losses and profits.

Laws of Slaves include thirteen commandments, five positive commandments and eight negative commandments, which are: (1) the rule for the acquisition of a Hebrew bondman; (2) that he shall not be sold as a slave is sold; (3) that he shall not be subjugated to do strenuous work; (4) that we shall not allow a resident alien to subjugate him to strenuous work; (5) that we shall not force him to do the work of a slave; (6) to give him a gift when he goes free; (7) that he shall not go out empty-handed; (8) to redeem a Hebrew bondmaid; (9) to espouse her; (10) that she shall not be sold; (11) to use a Canaanite slave forever, except if the master injured one of certain parts of his body; (12) not to return a slave who fled from outside the Land of Israel to the Land of Israel; (13) not to wrong such a slave who escaped to us.

All the commandments included in this book are thus eighteen, six of them positive commandments and twelve negative commandments.

The Book of Judgments

Its groups of laws are five, and this is their order: Laws of Hiring, Laws of Borrowed and Deposited Things, Laws of Creditor and Debtor, Laws of Claimant and Respondent, Laws of Inheritances

Laws of Hiring include seven commandments, three positive commandments and four negative commandments, which are: (1) the rule for the hired worker and the paid depositary; (2) to pay the hired worker's wage on time; (3) not to delay the payment of the hired worker's wage after it is due; (4) that the hired worker may eat of the unharvested produce in which he is working; (5) that he may not eat the unharvested produce other than when he does the finishing work on it; (6) that the hired worker shall not take anything away other than what he has eaten; (7) that one shall not muzzle an ox in his treading, and this applies to other animals.

Laws of Borrowed and Deposited Things include two positive commandments: (1) the rule for the borrower; (2) the rule for an unpaid depositary.

Laws of Creditor and Debtor include twelve commandments, four positive commandments and eight negative commandments, which are: (1) to lend to the poor and needy; (2) not to press him; (3) to press the Gentile; (4) that one shall not take a pledge by force; (5) to return the pledge to its owner, when he needs it; (6) not to delay return of the pledge to a poor owner, when he needs it; (7) not to exact a pledge from a widow; (8) not to take in pledge utensils used in preparing food; (9) that the lender shall not loan at interest; (10) that the borrower shall not borrow at interest; (11) that a person shall not provide services between lender and borrower in a loan at interest, neither to serve as witness between them, nor to write the loan document, nor to act as a guarantor; (12) to borrow from the Gentile and loan him at interest.

Laws of Claimant and Respondent is one positive commandment, which is the rule for one who makes a claim and one who admits or denies.

Laws of Inheritances are one positive commandment, which is the rule for the order of inheritances.

All the commandments included in this book are thus twenty three, eleven of them positive commandments and twelve negative commandments.

The Book of Judges

Its groups of laws are five, and this is their order: Laws of the Sanhedrin and the Penalties under Their Jurisdiction, Laws of Evidence, Laws of Rebels, Laws of Mourning, Laws of Kings and Wars

Laws of the Sanhedrin and the Penalties Under Their Jurisdiction include thirty commandments, ten positive commandments and twenty negative commandments, which are: (1) to appoint judges; (2) not to appoint a judge who does not know the way of judgment; (3) to follow the majority, when the judges differ in opinion;

(4) not to execute the accused if there is only a bare majority for conviction, but rather when there is at least a majority of two; (5) that one who has argued for acquittal shall not later argue for conviction in capital cases; (6) to execute by stoning; (7) to execute by burning;

(8) to execute by decapitation with a sword; (9) to execute by strangling; (10) to hang; (11) to bury the executed on the day of his execution; (12) not to let his body remain overnight; (13) not to allow a sorcerer to live; (14) to whip the wicked; (15) not to exceed the maximum number of whippings; (16) not to execute the innocent on circumstantial evidence; (17) not to punish one who committed an offence under duress; (18) not to show pity for one who kills another person or injures him; (19) not to show compassion to a poor person in a trial; (20) not to show respect to an important person in a trial; (21) not to decide against a habitual transgressor, even though he is a sinner; (22) not to do injustice in a judgment; (23) not to pervert the judgment of a convert or orphan; (24) to judge righteously; (25) not to fear when judging a violent person; (26) not to take a bribe; (27) not to receive a baseless report; (28) not to curse judges; (29) not to curse a king or head of Sanhedrin; (30) not to curse any other worthy Israelite.

Laws of Evidence include eight commandments, three positive commandments and five negative commandments, which are: (1) for one who knows evidence to testify in court; (2) to examine and thoroughly check witnesses; (3) that a witness shall not give instruction in a case in which he has given evidence, in capital cases; (4) that nothing shall be on evidence of a single witness; (5) that a habitual transgressor shall not testify; (6) that a relative shall not testify; (7) not to testify falsely; (8) to do to a false witness as he had plotted to do to the accused.

Laws of Rebels include nine commandments, three positive commandments and six negative commandments, which are: (1) to act according to the Torah as the Great Rabbinical Court declares it; (2) not to deviate from their words; (3) not to add to the Torah either in the commandments of the Written Law or in the interpretation that we have learned from tradition; (4) not to take away from either of them; (5) not to curse one's father or mother; (6) not to strike one's father or mother; (7) to honor one's father and mother; (8) to fear one's father and mother; (9) that a son shall not be stubborn and rebellious against the voice of his father and mother.

Laws of Mourning include four commandments, one positive commandment and three negative commandments, which are: (1) to mourn for deceased relatives, and even a priest must become unclean and mourn for his relatives; but one does not mourn for those who have been executed by a court, and for this reason I have included these laws in this book, because they are similar to the duty of burying the executed on the day of his death, which is a positive commandment; (2) that the High Priest shall not become unclean for deceased relatives; (3) that he shall not enter under a covering where a corpse is; (4) that an ordinary priest shall not become unclean from the corpse of any person aside from his relatives.

Laws of Kings and Wars include twenty-three commandments, ten positive commandments and thirteen negative commandments, which are: (1) to appoint a king from among the Israelites; (2) not to appoint him from the community of converts; (3) that he shall not have many wives; (4) that he shall not have many horses; (5) that he shall not have much gold and silver; (6) to exterminate the seven Canaanite peoples; (7) not to let a single one of them live; (8) to wipe out the seed of Amalek; (9) to remember what Amalek did; (10) not to forget his evil deeds and his ambush on the way; (11) not to dwell in the Land of Egypt; (12) to offer peace to the inhabitants of a city when besieging it, and to deal with it in the way set out in the Torah, according as it makes peace or does not; (13) not to seek peace with Ammon and Moab, when besieging them; (14) not to destroy fruit trees in a siege; (15) to prepare a latrine so that members of the camp shall go out there to excrete; (16) to prepare a stake to dig with; (17) to anoint a priest to speak to the men of the army in time of war; (18) for a man who has espoused a wife, built a house, or planted a vineyard to rejoice in their new acquisitions a full year, and they are sent back home from the war;

(19) that they shall not be pressed into any service, and not even to go out for the needs of the city, the needs of the troops, nor the like; (20) not to be frightened nor retreat in time of war; (21) the rule for a beautiful woman taken captive in war; (22) that she is not to be sold; (23) that one shall not enslave her after having sexual relations with her.

All the commandments included in this book are thus seventy four, twenty seven of them positive commandments and forty-seven negative commandments.

And thus all the groups of commandments in these fourteen books are eighty-three groups.

B'nai Avraham PO Box 556 Ottumwa, Ia 52501