

The 613 Commandments

Introduction

Talmud: There are 613 commandments in the Torah:

-248 positive commandments (do's) and

-365 negative commandments (don't's).

Rabbi Simlai, when preaching, said: 613 precepts were communicated to Moses: 365 negative precepts, corresponding to the number of solar days [in the year], and 248 positive precepts, corresponding to the number of members in a man's body [joints, or bones, covered with flesh and sinews, excluding teeth].

Said Rabbi Hamnuna: What is the [proof] text for this? It is:

Torah tziva lanu Moshe; morasha kehilat Yaakov

Moses commanded us a Torah, an inheritance of the congregation of Jacob. [Deut. 33:4]

In letter-value, Torah is 611. [Tav = 400, vav = 6, resh = 200, heh = 5, total 611.] [The first two of the Ten Commandments]:

"I am [the Lord your God]" and "You shall have no [other Gods]"

are [not counted here because] we heard [them directly] from the mouth of [God]. [Makkot 23b-24a]

Known as "The Taryag", or "The 613". (613: tav = 400; resh = 200; yud = 10; gimel = 3.)

Strangely, Talmud provides no list.

Several rabbis have compiled lists. They generally agree on most, but disagree on whether some commandments are independent or part of other commandments. Example:

Rashi on Ner Tamid: God speaks to Moses about the mishkan, the Tabernacle, and says:

And the fire upon the altar shall be burning... It shall not be put out... [Lev. 6:5]

And immediately, in the next verse, God clarifies:

The fire upon the altar shall ALWAYS be burning. It shall not be put out. [Lev. 6:6]

Rashi: Since "it shall not be put out" is stated twice in a row, if you extinguish the fire you transgress two negative commandments, not just one.

Rambam: No, the 2 are: One positive (P29, to keep the fire burning) and the other negative (N81, not to extinguish it).

Maimonides' *Sefer Hamitzvot (Ketar el Fara'id)* gives list most often used. He comments on each.

How many commandments apply today?

-Of the 613 commandments,

-only 411 don't require the Temple (202, or about a third, do);

-of these, only 369 commandments are applicable today (42 pertain to slaves, kings, nazirs, etc.);

-of these, only 270 apply always, regardless of circumstances (99 require special circumstances, e.g., "don't be late in fulfilling a vow" applies only if you make a vow; likewise, parapet around roof, paying laborer on time, etc.);

-of these, only 244 apply outside Israel. (26 apply only in Israel.)

So, for most Jews, only 244, of 40%, of the mitzvot apply.

Can the commandments be summarized?

The mitzvot are not ranked by importance. Mishna:

Rabbi [Yehudah haNasi] said: Be as scrupulous in observing a minor commandment as a major commandment, because you do not know the value of each commandment. [Pirkei Avot 2:1]

But Talmud tries to capture their essence:

[King] David came and reduced the [613 commandments] to eleven [principles], as it is written [in Psalm 15]:

A Psalm of David.

Lord, who shall abide in your tent? Who shall dwell in your holy mountain?

(1) He who walks uprightly,

(2) and does what is right,

(3) and speaks the truth in his heart.

(4) He who does not slander with his tongue,

(5) nor does evil to his neighbor,

(6) nor takes up a reproach against his neighbor.

(7) In whose eyes a vile person is despised;

(8) but he honors those who fear the Lord.

(9) He who swears to his own hurt, and does not change.

(10) He who does not put out his money at interest,

(11) nor takes a bribe against the innocent.

He who does these things shall never be moved... [Ps. 15]

[The prophet] Isaiah came and reduced them to six [principles], as it is written:

- (1) He who walks righteously,
 - (2) and speaks uprightly;
 - (3) he who despises the gain of oppression,
 - (4) he who shakes his hands from holding bribes,
 - (5) he who stops his ears from hearing of blood,
 - (6) and shuts his eyes from seeing evil;
- He shall dwell on high... [Isa. 33:15-16]

[The prophet] Micah came and reduced them to three [principles], as it is written:
It has been told you, O man, what is good, and what the Lord requires of you:

- (1) only to do justice,
- (2) and to love mercy,
- (3) and to walk humbly with your God... [Micah 6:8]

Again came [the prophet] Isaiah and reduced them to two [principles], as it is said:

- Thus says the Lord,
- (1) Keep justice,
 - (2) and do righteousness... [Isa. 56:1]

[The prophet] Amos came and reduced them to one [principle], as it is said:

- For thus says the Lord to the house of Israel,
- (1) Seek me, and you shall live... [Amos 5:4]

But it is [the prophet] Habakuk who came and based them all on one [principle], as it is said:

- (1) But the righteous shall live by his faith. [Hab. 2:4]

[Makkot 23b-24a]

The Ten Commandments' location in Torah

Why were the Ten Commandments not said at the beginning of the Torah? The Rabbis gave a parable. To what may this be compared? To the following: A king who entered a province said to the people, "May I be your king?" But the people said to him, "Have you done anything good to us that you should rule over us?" What did he do then? He built the city wall for them, he brought in the water supply for them, and he fought their battles. Then when he said to them, "May I be your king?", they said, "Yes".

Likewise, God. He brought the Israelites out of Egypt, divided the sea for them, sent down the manna for them, brought up the well for them, brought the quails for them, fought for them the battle with Amalek. Then He said to them, "I am to be your king". And they said to him, "Yes, yes".

[Mechilta de-Rabbi Ishmael, Exodus 20:2]

Rambam's 14 principles for inclusion:

1. Exclude the seven rabbinic commandments. (Wash hands for bread, build Eruv, say blessing before food, light Shabbat candles, read Megillah on Purim, light Hanukkah candles, recite Hallel.)
2. Exclude commandments derived with Rabbi Yishmael's 13 hermeneutic rules. (E.g., reverence for Torah scholars.)
3. Exclude commandments that are not permanent. (E.g., put blood on your houses so the Angel of Death passes over them.)
4. Exclude commandments that encompass the entire Torah. (E.g., "keep everything that I have instructed you".)
5. Do not consider the reason for a commandment as a separate commandment. (E.g., do not do this and do not bring guilt upon the land.)
6. Count a commandment with both positive and negative components as two. (E.g., on Shabbat, rest and do no work.)
7. Exclude the details of a commandment. (E.g., bring a sin-offering if can afford it; if not bring two birds; and if not bring a flour-offering.)
8. The negation of an obligation is not a prohibition.
9. An instruction repeated many times counts only once. (E.g., do not eat blood is repeated 7 times, but counts as only one commandment.)
10. Exclude preparations for a commandment.
11. Do not count the parts of a commandment separately. (E.g., the four species on Sukkot.)
12. Do not count separately the activities required to fulfill a commandment.
13. Count only once a commandment performed over many days.
14. Count each form of punishment only once, regardless of context.

Read Rambam's list of 613 mitzvot (below)

Cover some mitzvot in depth

Shavuot:

P45: The Shavuot Additional Offering

P46: Bring Two Loaves on Shavuot

P52: The three annual pilgrimages

P54: Rejoicing on the Festivals.

How does one rejoice? Sages: Go through the motions required by the holiday; get something special for yourself alone; do things differently; surround yourself with family, friends and community; consider it your duty to make sure THEY rejoice; and focus on only ONE source for rejoicing at a time.

P162: Resting on Shavuot

N156: Not to appear in Sanctuary on festival without sacrifice

P1: Believing in God.

P3: Loving God.

P4: Fearing God.

Rambam: Both fear and awe. How can these be commanded?

Rambam was big on belief (13 principles), a point disputed by others.

But Rambam: If you study God's work, you cannot but feel belief, love, and fear/awe. So are these just commandment to study? See also [Ber. 54a].

N363: A king not owning many horses

N364: A king not taking many wives

N365: A king not amassing great personal wealth

Rambam: Use King Solomon as example. He thought that knowing (guessing) the reasons for commandments allowed him to satisfy the reasons while breaking the commandments. But God withheld reasons for commandments precisely so people would not do that to get around them.

N45: Not making cuttings in our flesh.

Tattoos not allowed. [Tosafot to Gittin 20b]

N64: Not testing God's promises and warnings.

Do not incur danger expecting a miracle.

N66: Not leaving the body of an executed criminal hanging overnight.

Kal vachomer (a fortiori): This applies to all dead.

N232: Failing to give charity to our needy brethren.

French Jews made their coffins from the boards of the tables on which they gave food to poor.

N235: Not lending at interest.

Modern poskim refuse to allow for inflation.

N250: Not wronging one another in business.

One-sixth rule: If amount in dispute less than 1/6 of total, no recourse.

N288: Not convicting on the testimony of a single witness

It once happened that Tobiah sinned and Zigud alone came and testified against him before Rav Papa. [But Rav Papa] punished Zigud [alone]!

[Zigud] exclaimed, “*He* sinned and *I* get punished!”

”Yes”, said [Rav Papa] to him, for it is written [in the Torah]:

A single witness shall not rise up against a man [for any iniquity, or for any sin, in any sin that he sins; by the mouth of two witnesses, or by the mouth of three witnesses, shall the matter be established. [Deut. 19:15].

You have testified against him alone. All you did was bring him into disrepute.

[Pes. 113b]

N290: No capital punishment based on circumstantial evidence.

N294: Not punishing a person for a sin committed under duress.

N300: Not inflicting excessive corporal punishment.

Rules: No permanent injury must result; one must first estimate how many strokes the defendant can bear, etc. Practice stopped in Middle Ages, replaced by fines.

N299: Not giving misleading advice.

”Stumbling block before the blind” also applies to causing another to sin, or even goading someone into anger, which provoke him to sin.

N313: Not to add to the Written or Oral Law.

N314: Not to detract from the Written or Oral Law

Some latitude in interpretation allowed, on case by case basis.

The 613 Mitzvot

(Commandments)

According to the Rambam

248 Positive Mitzvot

Mitzvot aseh

P1: Believing in God
P2: Unity of God
P3: Loving God
P4: Fearing God
P5: Worshipping God
P6: Cleaving to God
P7: Taking an oath by God's Name
P8: Walking in God's ways
P9: Sanctifying God's Name
P10: Reading the Shema twice daily
P11: Studying and teaching Torah
P12: Wearing Tephillin of the head
P13: Wearing Tephillin of the hand
P14: To make Tzitzit
P15: To affix a Mezuzah
P16: Hakhel during Sukkot
P17: A king should write a Torah
P18: Everyone should write a Torah
P19: Grace after meals
P20: Building a Sanctuary for God
P21: Revering the Beis Hamikdash
P22: Guarding the Mikdash
P23: Levitical services in the Mikdash
P24: Ablutions of the Kohanim
P25: Kindling the lamps by the Kohanim
P26: Kohanim blessing Israel
P27: The Showbread
P28: Burning the Incense
P29: The perpetual fire on the Altar
P30: Removing the ashes from the Altar
P31: Removing tameh persons from the camp

P32: Honoring the Kohanim
P33: The Priestly garments
P34: Kohanim bearing the Ark on their shoulders
P35: The oil of the Anointment
P36: Kohanim ministering in watches
P37: Kohanim defiling themselves for deceased relatives
P38: Kohen Gadol should only marry a virgin
P39: Daily Burnt Offerings
P40: Kohen Gadol's daily Meal Offering
P41: The Shabbat Additional Offering
P42: The New Moon Additional Offering
P43: The Pesach Additional Offering
P44: The Meal Offering of the Omer
P45: The Shavuot Additional Offering
P46: Bring Two Loaves on Shavuot
P47: The Rosh Hashana Additional Offering
P48: The Yom Kippur Additional Offering
P49: The Service of Yom Kippur
P50: The Sukkot Offering
P51: The Shemini Atzeret Additional Offering
P52: The three annual pilgrimages
P53: Appearing before the Lord during the Festivals
P54: Rejoicing on the Festivals
P55: Slaughtering the Pesach Offering
P56: Eating the Pesach Offering
P57: Slaughtering the Pesach Sheni Offering
P58: Eating the Pesach Sheni Offering
P59: Blowing the trumpets in the Sanctuary

P60: Minimum age of cattle to be offered
P61: Offering only unblemished sacrifices
P62: Bringing salt with every offering
P63: The Burnt-Offering
P64: The Sin-Offering
P65: The Guilt-Offering
P66: The Peace-Offering
P67: The Meal-Offering
P68: Offerings of a Court that has erred
P69: The Fixed Sin-Offering
P70: The Suspensive Guilt-Offering
P71: The Unconditional Guilt-Offering
P72: The Offering of a Higher or Lower Value
P73: Making confession
P74: Offering brought by a zav (man with a discharge)
P75: Offering brought by a zavah (woman with a discharge)
P76: Offering of a woman after childbirth
P77: Offering brought by a leper
P78: Tithe of Cattle
P79: Sanctifying the Firstborn
P80: Redeeming the Firstborn
P81: Redeeming the firstling of a donkey
P82: Breaking the neck of the firstling of a donkey
P83: Bringing due offerings on the first festival
P84: All offerings to be brought to the Sanctuary
P85: Bring all offerings due from outside Eretz Yisrael to Sanctuary
P86: Redeeming blemished offerings
P87: Holiness of substituted offerings
P88: Kohanim eat the residue of the Meal Offerings
P89: Kohanim eat the meat of the Consecrated Offerings

P90: To burn Consecrated Offerings that have become tameh
P91: To burn the remnant of the Consecrated Offerings
P92: The Nazir letting his hair grow
P93: Nazirite obligations on completion of vow
P94: All oral submissions to be fulfilled
P95: Revocation of vows
P96: Defilement through carcasses of animals
P97: Defilement through carcasses of eight creeping creatures
P98: Defilement of food and drink
P99: Tumah of a menstruant
P100: Tumah of a woman after childbirth
P101: Tumah of a leper
P102: Garments contaminated by leprosy
P103: A leprous house
P104: Tumah of a zav (man with a discharge)
P105: Tumah of semen
P106: Tumah of a zavah (woman with a discharge)
P107: Tumah of a corpse
P108: The law of the water of sprinkling
P109: Immersing in a mikveh
P110: Cleansing from Leprosy
P111: A leper must shave his head
P112: The leper must be made distinguishable
P113: Ashes of the Red Heifer
P114: Valuation of a person
P115: Valuation of beasts
P116: Valuation of houses
P117: Valuation of fields
P118: Restitution for Sacrilege
P119: The fruits of the fourth-year planting
P120: To leave the corners (Peah) for the poor
P121: To leave gleanings for the poor

P122: To leave the forgotten sheaf for the poor
P123: To leave defective grape clusters for the poor
P124: To leave grape gleanings for the poor
P125: To bring First-fruits to the Sanctuary
P126: To set aside the great Heaveoffering
P127: To set aside the first tithe
P128: To set aside the second tithe
P129: The Levites' tithe for the Kohanim
P130: To set aside the poor-man's tithe in the third and sixth year
P131: The avowal of the tithe
P132: Recital on bringing the First-fruits
P133: To set aside the Challah for the Kohen
P134: Renouncing as ownerless produce of the Sabbatical year
P135: Resting the land on the Sabbatical year
P136: Sanctifying the Jubilee year
P137: Blowing the Shofar in the Jubilee year
P138: Reversion of the land in the Jubilee year
P139: Redemption of property in a walled city
P140: Counting the years till the Jubilee year
P141: Canceling monetary claims in the Sabbatical year
P142: Exacting debts from idolaters
P143: The Kohen's due in the slaughter of every clean animal
P144: The first of the fleece to be given to the Kohen
P145: Devoted thing to God and the Kohen
P146: Slaughtering animals before eating them
P147: Covering the blood of slain birds and animals
P148: Releasing the mother before taking the nest

P149: Searching for the prescribed signs in cattle and animals
P150: Searching for the prescribed signs in birds
P151: Searching for the prescribed signs in grasshoppers
P152: Searching for the prescribed signs in fishes
P153: Determining the New Moon
P154: Resting on Shabbat
P155: Proclaiming the sanctity of Shabbat
P156: Removal of chametz on Pesach
P157: Recounting Exodus from Egypt on first night of Pesach
P158: Eating Matzah on the first night of Pesach
P159: Resting on the first day of Pesach
P160: Resting on the seventh day of Pesach
P161: Counting the Omer
P162: Resting on Shavuot
P163: Resting on Rosh Hashana
P164: Fasting on Yom Kippur
P165: Resting on Yom Kippur
P166: Resting on the first day of Sukkot
P167: Resting on Shemini Atzeret
P168: Dwelling in a Sukkah for seven days
P169: Taking a Lulav on Sukkot
P170: Hearing a Shofar on Rosh Hashana
P171: Giving half a shekel annually
P172: Heeding the Prophets
P173: Appointing a King
P174: Obeying the Great Court
P175: Abiding by a majority decision
P176: Appointing Judges and Officers of the Court
P177: Treating litigants equally before the law
P178: Testifying in Court

P179: Inquiring into the testimony of witnesses
P180: Condemning witnesses who testify falsely
P181: Eglah Arufah
P182: Establishing Six Cities of Refuge
P183: Assigning cities to the Levi'im
P184: Building fences on roof; and removing sources of danger from our dwellings
P185: Destroying all idol-worship
P186: The law of the apostate city
P187: The law of the Seven Nations
P188: The extinction of the seed of Amalek
P189: Remembering the nefarious deeds of Amalek
P190: The law of the non-obligatory war
P191: Appoint a Kohen to speak to the people going to war and send back any man unfit for battle
P192: Preparing a place beyond the camp
P193: Including a digging tool among war implements
P194: A robber to restore the stolen article
P195: To give charity
P196: Lavishing gifts on a Hebrew bondman on his freedom
P197: Lending money to the poor
P198: Lending money to the heathen with interest
P199: Restoring a pledge to a needy owner
P200: Paying wages on time
P201: An employee is allowed to eat the produce he's working in
P202: Unloading a tired animal
P203: Assisting the owner in loading his burden
P204: Returning lost property to its owner
P205: Rebuking the sinner
P206: Loving our Fellow Jew

P207: Loving the convert
P208: The law of weights and measures
P209: Honoring scholars
P210: Honoring parents
P211: Fearing parents
P212: Be fruitful and multiply
P213: The law of marriage
P214: Bridegroom devotes himself to his wife for one year
P215: Circumcising one's son
P216: Law of the Levirite Marriage
P217: Law of Chalitzah
P218: A violator must marry the maiden he has violated
P219: The law of the defamer of his bride
P220: The law of the seducer
P221: The law of the captive woman
P222: The law of divorce
P223: The law of a suspected adulteress
P224: Whipping transgressors of certain commandments
P225: The law of unintentional manslaughter
P226: Beheading transgressors of certain commandments
P227: Strangling transgressors of certain commandments
P228: Burning transgressors of certain commandments
P229: Stoning transgressors of certain commandments
P230: Hanging after execution, transgressors of certain commandments
P231: Burial on the day of execution
P232: The law of the Hebrew bondman
P233: Hebrew bondmaid to be married by her master or his son
P234: Redemption of a Hebrew bondmaid
P235: The law of a Canaanite bondman
P236: Penalty of inflicting injury

P237: The law of injuries caused by an ox
P238: The law of injuries caused by an pit
P239: The law of theft
P240: The law of damage caused by a beast
P241: The law of damage caused by a fire
P242: The law of an unpaid bailee
P243: The law of a paid bailee
P244: The law of a borrower
P245: The law of buying and selling
P246: The law of litigants
P247: Saving the life of the pursued
P248: The law of inheritance

365 Negative Mitzvot

Mitzvot lo taaseh

N1: Not believing in any other God
N2: Not to make images for the purpose of worship
N3: Not to make an idol (even for others) to worship
N4: Not to make figures of human beings
N5: Not to bow down to an idol
N6: Not to worship idols
N7: Not to hand over any children to Moloch
N8: Not to practice sorcery of the ov
N9: Not to practice sorcery of the yidde'oni
N10: Not to study idolatrous practices
N11: Not to erect a pillar which people will assemble to honor
N12: Not to make figured stones on which to prostrate ourselves
N13: Not to plant trees in the Sanctuary
N14: Not to swear by an idol
N15: Not to divert people to idolatry

N16: Not to try to persuade an Israelite to worship idols
N17: Not to love someone who seeks to mislead you to idols
N18: Not to relax one's aversion to the misleader
N19: Not to save the life of a misleader
N20: Not to plead for the misleader
N21: Not to oppress evidence unfavorable to the misleader
N22: No benefit from ornaments which have adorned an idol
N23: Not rebuilding an apostate city
N24: Not deriving benefit from property of an apostate city
N25: Not increasing wealth from anything connected with idolatry
N26: Not prophesying in the name of an idol
N27: Not prophesying falsely
N28: Not to listen to the prophecy made in the name of an idol
N29: Not fearing or refraining from killing a false prophet
N30: Not adopting the habits and customs of unbelievers
N31: Not practicing divination
N32: Not regulating one's conduct by the stars
N33: Not practicing the art of the soothsayer
N34: Not practicing sorcery
N35: Not practicing the art of the charmer
N36: Not consulting a necromancer who uses the ov
N37: Not consulting a sorcerer who uses the ydo'a
N38: Not to seek information from the dead
N39: Women not to wear men's clothes or adornments
N40: Men not wearing women's clothes or adornments
N41: Not imprinting any marks on our bodies

N42: Not wearing Shatnes (mixture of wool and linen)
N43: Not shaving the temples of the head
N44: Not shaving the beard
N45: Not making cuttings in our flesh
N46: Not settling in the land of Egypt
N47: Not to follow one's heart or eyes
N48: Not to make a covenant with the Seven Nations of Canaan
N49: Not to spare the life of the Seven Nations
N50: Not to show mercy to idolaters
N51: Not to allow idolaters to settle in our land
N52: Not to intermarry with a heretic
N53: Not to intermarry with a male from Ammon or Moav
N54: Not to exclude the descendants of Esav
N55: Not to exclude the descendants of Egyptians
N56: Not offering peace to Ammon and Moav
N57: Not destroying fruit trees in time of siege
N58: Not fearing heretics in time of war
N59: Not forgetting what Amalek did to us
N60: Not blaspheming the Great Name
N61: Not violating a shevuas bittui (oath of utterance)
N62: Not swearing a shevuas shav (vain oath)
N63: Not profaning the Name of God
N64: Not testing His promises and warnings
N65: Not to break down houses of worship or to destroy holy books
N66: Not leaving the body of an executed criminal hanging overnight
N67: Not to interrupt the watch over the Sanctuary

N68: Kohen Gadol may not enter Sanctuary at any but prescribed times
N69: Kohen with blemish not to enter Sanctuary from Altar inwards
N70: Kohen with a blemish not to minister in the Sanctuary
N71: Kohen with a temporary blemish not to minister in Sanctuary
N72: Levites and Kohanim not perform each other's allotted services
N73: Not to be intoxicated when entering Sanctuary; and not to be intoxicated when giving a decision on Torah law
N74: Zar (nonkohen) not to minister in Sanctuary
N75: Tameh Kohen not to minister in Sanctuary
N76: Kohen who is tevel yom, not to minister in Sanctuary
N77: Tameh person not to enter any part of Sanctuary
N78: Tameh person not to enter camp of Levites
N79: Not to build an Altar of stones which were touched by iron
N80: Not to ascend the Altar by steps
N81: Not to extinguish the Altar fire
N82: Not to offer any sacrifice whatever on the Golden Altar
N83: Not to make oil like the Oil of Anointment
N84: Not anoint anyone with special oil except Kohen Gadol and King
N85: Not to make incense like used in Sanctuary
N86: Not to remove the staves from their rings in the Ark
N87: Not to remove the Breastplate from the Ephod
N88: Not to tear the edge of the Kohen Gadol's robe
N89: Not to offer sacrifices outside the Sanctuary Court

N90: Not to slaughter holy offerings outside the Sanctuary Court
N91: Not to dedicate a blemished animal to be offered on the Altar
N92: Not to slaughter a blemished animal as a korban
N93: Not to dash the blood of a blemished beast on the Altar
N94: Not to burn the sacrificial portions of blemished beast on Altar
N95: Not to sacrifice a beast with a temporary blemish
N96: Not to offer a blemished sacrifice of a gentile
N97: Not to cause an offering to become blemished
N98: Not to offer leaven or honey upon the Altar
N99: Not to offer a sacrifice without salt
N100: Not to offer on Altar the "hire of a harlot" or "price of a dog"
N101: Not to slaughter the mother and her young on the same day
N102: Not to put olive oil on the Meal-Offering of a sinner
N103: Not to put frankincense the Meal-Offering of a sinner
N104: Not mingle olive oil with Meal-Offering of suspected adulteress
N105: Not put frankincense on Meal-Offering of suspected adulteress
N106: Not to change a beast that has been consecrated as an offering
N107: Not to change one's holy offering for another
N108: Not to redeem the firstling (of a clean beast)
N109: Not to sell the tithe of cattle
N110: Not to sell devoted property
N111: Not redeem devoted land without specific statement of purpose

N112: Not to sever the head of the bird of Sin-Offering during melikah
N113: Not to do any work with a dedicated beast
N114: Not to shear a dedicated beast
N115: Not slaughter the Korban Pesach while chametz in our possession
N116: Not leave any sacrificial portions of Korban Pesach overnight
N117: Not allow meat of Korban Pesach to remain till morning
N118: Not allow meat of 14 Nissan Festival Offering remain till day 3:
N119: Not allow meat of Pesach Sheni offering to remain till morning
N120: Not allow meat of thanksgiving offering to remain till morning
N121: Not to break any bones of Pesach offering
N122: Not to break any bones of Pesach Sheni offering
N123: Not to remove Pesach offering from where it is eaten
N124: Not to bake the residue of a meal offering with leaven
N125: Not to eat the Pesach offering boiled or raw
N126: Not to allow a ger toshav to eat the Pesach offering
N127: An uncircumcised person may not eat the Pesach offering
N128: Not to allow an apostate Israelite to eat the Pesach offering
N129: Tameh person may not eat hallowed food
N130: Not to eat meat of consecrated offerings which have become tameh
N131: Not eating nosar (beyond allotted time)
N132: Not eating piggul (improper intentions)

N133: A zar may not eat terumah
N134: A Kohen's tenant or hired servant may not eat terumah
N135: An uncircumcised Kohen may not eat terumah
N136: Tameh Kohen may not eat terumah
N137: A chalalah may not eat holy food
N138: Not to eat the Meal-Offering of a Kohen
N139: Not eat Sin-Offering meat whose blood was brought into Sanctuary
N140: Not to eat the invalidated consecrated offerings
N141: Not to eat unredeemed 2nd tithe of corn outside Yerushalayim
N142: Not consuming unredeemed 2nd tithe of wine outside Yerushalayim
N143: Not consuming unredeemed 2nd tithe of oil outside Yerushalayim
N144: Not eating an unblemished firstling outside Yerushalayim
N145: Not eat sin-offering and guilt-offering outside Sanctuary court
N146: Not to eat the meat of a burnt offering
N147: Not eat lesser holy offerings before blood dashed on Altar
N148: A zar not to eat the most holy offerings
N149: Kohen not to eat first fruits outside Yerushalayim
N150: Not eating an unredeemed tameh 2nd tithe, even in Yerushalayim
N151: Not eating the 2nd tithe in mourning
N152: Not spend 2nd tithe redemption money, except on food and drink
N153: Not eating tevel(produce heaveoffering and tithes not taken)

N154: Not altering the prescribed order of harvest tithing
N155: Not to delay payment of vows
N156: Not to appear in Sanctuary on festival without sacrifice
N157: Not to infringe on any oral obligation, even if without an oath
N158: Kohen may not marry a zonah
N159: Kohen may not marry a chalalah
N160: Kohen may not marry a divorcee
N161: Kohen Gadol may not marry a widow
N162: Kohen Gadol may not have relations with a widow
N163: Kohen with disheveled hair may not enter the Sanctuary
N164: Kohen wearing rent garments may not enter Sanctuary
N165: Ministering Kohanim may not leave the Sanctuary
N166: Common Kohen may not defile himself for dead (except some)
N167: Kohen Gadol may not be under one roof with dead body
N168: Kohen Gadol may not defile himself for any dead person
N169: Levites may not take a share of the land
N170: Levites may not share in the spoil on conquest of the Land
N171: Not to tear out hair for the dead
N172: Not to eat any unclean animal
N173: Not to eat any unclean fish
N174: Not to eat any unclean fowl
N175: Not to eat any swarming winged insect
N176: Not to eat anything which swarms on the earth

N177: Not to eat any creeping thing that breeds in decayed matter
N178: Not to eat living creatures that breed in seeds or fruit
N179: Not to eat any swarming thing
N180: Not to eat any animal which is a nevelah
N181: Not to eat an animal which is a treifah
N182: Not to eat a limb of a living animal
N183: Not to eat the gid hanasheh (sinew of the thigh-vein)
N184: Not to eat blood
N185: Not to eat the fat of a clean animal
N186: Not to cook meat in milk
N187: Not to eat meat cooked in milk
N188: Not to eat the flesh of a stoned ox
N189: Not to eat bread made from grain of new crop
N190: Not to eat roasted grain of the new crop
N191: Not to eat fresh ears of grain
N192: Not to eat orlah
N193: Not to eat kilai hakerem
N194: Not to drink yayin nesach (libation wine for idol worship)
N195: No eating or drinking to excess
N196: Not to eat on Yom Kippur
N197: Not to eat chametz on Pesach
N198: Not to eat an admixture of chametz on Pesach
N199: Not to eat chametz after noon of 14 Nissan
N200: No chametz may be seen in our homes during Pesach
N201: Not to possess chametz during Pesach
N202: A Nazir may not drink wine

N203: A Nazir may not eat fresh grapes
N204: A Nazir may not eat dried grapes
N205: A Nazir may not eat grape kernels
N206: A Nazir may not eat grape husks
N207: A Nazir may not rend himself tameh for the dead
N208: A Nazir may not rend himself tameh by entering house with corpse
N209: A Nazir may not shave
N210: Not to reap all harvest without leaving a corner for the poor
N211: Not to gather ears of corn that fell during harvesting
N212: Not to gather the whole produce of vineyard at vintage time
N213: Not to gather single fallen grapes during the vintage
N214: Not to return for a forgotten sheaf
N215: Not to sow kilayim (diverse kinds of seed in one field)
N216: Not to sow grain or vegetables in a vineyard
N217: Not to make animals of different species
N218: Not to work with two different kinds of animals together
N219: Not preventing a beast from eating the produce where working
N220: Not to cultivate the soil in the seventh year
N221: Not to prune the trees in the seventh year
N222: Not reap a selfgrown plant in the 7th year as in ordinary year
N223: Not gather selfgrown fruit in the 7th year as in ordinary year
N224: Not to cultivate the soil in the Jubilee year
N225: Not to reap the aftergrowths of Jubilee year as in ordinary year

N226: Not to gather fruit in Jubilee year as in ordinary year
N227: Not to sell out holdings in Eretz Israel in perpetuity
N228: No to sell the open lands of the Levites
N229: Not to forsake the Levites
N230: Not to demand payment of debts after Shmitah year
N231: Not to withhold a loan to be canceled by the Shmitah year
N232: Failing to give charity to our needy brethren
N233: Not sending a Hebrew bondman away emptyhanded
N234: Not demanding payment from a debtor known unable to pay
N235: Not lending at interest
N236: Not borrowing at interest
N237: Not participating in a loan at interest
N238: Not oppressing an employee by delaying payment of his wages
N239: Not taking a pledge from a debtor by force
N240: Not keeping a needed pledge from its owner
N241: Not taking a pledge from a widow
N242: Not taking food utensils in pledge
N243: Not abducting an Israelite
N244: Not stealing money
N245: Not committing robbery
N246: Not fraudulently altering land boundaries
N247: Not usurping our debts
N248: Not repudiating our debts
N249: Not to swear falsely in repudiating our debts
N250: Not wronging one another in business
N251: Not wronging one another by speech
N252: Not wronging a proselyte by speech

N253: Not wronging a proselyte in business
N254: Not handing over a fugitive bondman
N255: Not wronging a fugitive bondman
N256: Not dealing harshly with orphans and widows
N257: Not employing a Hebrew bondman in degrading tasks
N258: Not selling a Hebrew bondman by public auction
N259: Not having a Hebrew bondman do unnecessary work
N260: Not allowing a heathen to mistreat a Hebrew bondman
N261: Not selling a Hebrew bondmaid
N262: Not to afflict one's wife or espoused Hebrew bondmaid by diminishing food, raiment or conjugal rights
N263: Not selling a captive woman
N264: Not enslaving a captive woman
N265: Not planning to acquire someone else's property
N266: Not coveting another's belongings
N267: A hired laborer not eating growing crops
N268: A hired laborer not putting of the harvest in his own vessel
N269: Not ignoring lost property
N270: Not leaving a person who is trapped under his burden
N271: Not cheating in measurements and weights
N272: Not keeping false weights and measures
N273: Judge not to commit unrighteousness
N274: Judge not accept gifts from litigants
N275: Judge not to favor a litigant

N276: Judge not avoid just judgment through fear of a wicked person
N277: Judge not to decide in favor of poor man, out of pity
N278: Judge not to pervert justice against person of evil repute
N279: Judge not to pity one who has killed or caused loss of limb
N280: Judge not perverting justice due to proselytes or orphans
N281: Judge not to listen to one litigant in absence of the other
N282: A court may not convict by a majority of one in a capital case
N283: A judge may not rely on the opinion of a fellow judge, or may not argue for conviction after favoring acquittal
N284: Not appointing an unlearned judge
N285: Not bearing false witness
N286: Judge not to receive a wicked man's testimony
N287: Judge not to receive testimony from litigant's relatives
N288: Not convicting on the testimony of a single witness
N289: Not killing a human being
N290: No capital punishment based on circumstantial evidence
N291: A witness not acting as an advocate
N292: Not killing a murderer without trial
N293: Not sparing the life of a pursuer
N294: Not punishing a person for a sin committed under duress
N295: Not accepting ransom from an unwitting murderer
N296: Not accepting a ransom from a wilful murderer

N297: Not neglecting to save the life of an Israelite in danger
N298: Not leaving obstacles on public or private domain
N299: Not giving misleading advice
N300: Not inflicting excessive corporal punishment
N301: Not to bear tales
N302: Not to hate another Jew
N303: Not to put another to shame
N304: Not to take vengeance on another
N305: Not to bear a grudge
N306: Not to take the entire bird's nest (mother and young)
N307: Not to shave the scall
N308: Not to cut or cauterize signs of leprosy
N309: Not ploughing a valley where Eglah Arufah was done
N310: Not permitting a sorcerer to live
N311: Not taking bridegroom from home during first year
N312: Not to differ from traditional authorities
N313: Not to add to the Written or Oral Law
N314: Not to detract from the Written or Oral Law
N315: Not to curse a judge
N316: Not to curse a ruler
N317: Not to curse any Israelite
N318: Not cursing parents
N319: Not smiting parents
N320: Not to work on Shabbat
N321: Not to go beyond city limits on Shabbat
N322: Not to punish on Shabbat
N323: Not to work on the first day of Pesach
N324: Not to work on the seventh day of Pesach
N325: Not to work on Atzeret
N326: Not to work on Rosh Hashana

N327: Not to work on the first day of Sukkot
N328: Not to work on Shemini Atzeret
N329: Not to work on Yom Kippur
N330: Not have relations with one's mother
N331: Not have relations with one's father's wife
N332: Not have relations with one's sister
N333: Not have relations with daughter of father's wife if sister
N334: Not have relations with one's son's daughter
N335: Not have relations with one's daughter's daughter
N336: Not have relations with one's daughter
N337: Not have relations with a woman and her daughter
N338: Not have relations with a woman and her son's daughter
N339: Not have relations with a woman and her daughter's daughter
N340: Not have relations with one's father's sister
N341: Not have relations with one's mother's sister
N342: Not have relations with wife of father's brother
N343: Not have relations with one's son's wife
N344: Not have relations with brother's wife
N345: Not have relations with sister of wife (during her lifetime)
N346: Not to have relations with a menstruant
N347: Not to have relations with another man's wife
N348: Men may not lie with beasts
N349: Women may not lie with beasts
N350: A man may not lie carnally with another man
N351: A man may not lie carnally with his father

N352: A man may not lie carnally with his father's brother
N353: Not to be intimate with a kinswoman
N354: A mamzer may not have relations with a Jewess
N355: Not having relations with a woman without marriage
N356: Not remarrying one's divorced wife after she has remarried
N357: Not having relations with woman subject to Levirate marriage
N358: Not divorcing woman he has raped and been compelled to marry
N359: Not divorcing a woman after falsely bringing evil name on her
N360: Man incapable of procreation not to marry a Jewess
N361: Not to castrate a man or beast
N362: Not appointing a non-Israelite born King
N363: A king not owning many horses
N364: A king not taking many wives
N365: A king not amassing great personal wealth