

# 613 Mitzvot

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(Redirected from 613 mitzvot)

The **613 Mitzvot** or **613 Commandments** (Hebrew: תרי"ג מצוות transliterated as *Taryag mitzvot*, *TaRYaG* is the acronym for the numeric value of "613") are a list of commandments from God in the Torah. Jewish tradition holds that the Torah contains 613 distinct *mitzvot*.

Traditionally, 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 was at that time thought to correspond with the number of days in a solar year, and 248 was believed to be the number of bones and significant organs in the human body.

Three of the negative commandments fall under the category of *yehareg ve'al ya'avov*, meaning "One should let himself be killed rather than violate it". These are murder, idolatry, and forbidden sexual relations.

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## 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 gematria (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: ציצית (Biblical), צִיצִית, in its Mishnaic spelling) has the value 600. Each tassel has eight threads (when doubled over) and five sets of knots, totalling 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.

## 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 formal code of present-day halakhah; such codes are listed under Codes of Jewish law. The most widely recognized is the

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Shulkhan Arukh, written by Rabbi Yosef Karo (Safed, Israel, 1550) and adopted to Ashkenazic custom by Rabbi Moses Isserles. For Sephardic Jewry, this is generally the accepted code. The Kitzur Shulkhan Arukh of Rabbi Shlomo Ganzfried (Hungary 1804 -1886) is an especially popular among Ashkenazic Jews --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, Saadia'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 idolater Deut. 13:9
38. Not to cease hating the idolater Deut. 13:9
39. Not to save the idolater Deut. 13:9
40. Not to say anything in the idolater's defense Deut. 13:9
41. Not to refrain from incriminating the idolater 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
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 *Etrug* 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
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. 18:6Lev. 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 *chalahah* ("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. 12:23
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. To send away the mother bird before taking its 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 *shaatnez*, 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
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
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