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Tikkun Leil Shavuos

English Translation



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Tikkun
Leil
Shavuos

English Translation

Chabad.org Special Edition

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Introduction

Tikun Leil Shavuos: Background and Source

A few hours into the night on the first night of Shavuos, in Jewish communities around the world, thousands of men and women flow to nearby synagogues or lecture halls for all-night study vigils. This custom is mentioned in the *Shulchan Aruch*, the Code of Jewish Law, where the Alter Rebbe writes (494:3) that it is customary to stay awake all night and be occupied in Torah study... with the primary focus on *Torah sheb'al peh*, the Oral Law. This makes sense, since we will be receiving the Torah once again the next day, how could one just go to sleep?!

This excitement and anticipation of receiving the Torah is not new fad. We find this custom prevalent among the 15th-century Kabbalists, where the Ramak, Rabbi Moshe Cordovero, a leading kabbalist at the time, adapted selected verses from Tanach and Mishnah to be recited, and created a specific order of study called *Tikkun Leil Shavuos*. It included the first sections from each Torah portion of the Five Books of Moses; sections from the Prophets and Writings, including “Song of Songs,” Ruth and Psalms; sections of the Mishnah; the poem “Azharot”; and, at the end, portions from the Kabbalah, including the Zohar.

The Arizal, Rabbi Isaac Luria, also formulated selected passages of Torah to be recited on Shavuos, which was conveyed by his disciple, Rabbi Chaim Vital. Later, the renowned scholar and Kabbalist Rabbi Isaiah Horowitz, known as the Shelah HaKadosh, changed the order somewhat to include readings from all the books of the Tanach and the Talmud, and also made other minor changes. This basic order established by the Shelah stands as the text of *Tikkun Leil Shavuos* (established text for the night of Shavuos) used today in almost all Jewish communities.

Customs and Insights:

- The proper focus of serving Hashem during Shavuos, and the proper way to prepare for the receiving of the Torah, is by simply reciting words of Torah. Doing so makes the person reciting them receptive to the greatest revelations that become available on Shavuos. (Sichos 5700, pg. 113, 5705 pg. 103)
- In 1944, the Previous Rebbe relayed to the management of Tomchei Tmimim (the Lubavitch yeshiva) that even the young yeshivah students should read *Tikkun Leil Shavuos*, and if they do not complete it on the first night of Shavuos, they should continue and conclude it during the day. (Kovetz Lubavitch 3, pg. 35. See also Sefer Hasichos 1943, pg. 118)
- The Rebbe Rashab would begin reciting *Tikkun Leil Shavuos* just after Yom Tov candle lighting, and continue after the Yom Tov meal.
- Reciting the verses of *Tikkun Leil Shavuos* is, according to the Zohar, like preparing jewels for the bride, in preparation of the union with her husband. (Hisvaaduyos 5741, pg. 315)
- Reciting *Tikkun Leil Shavuos* must be conducted with the appropriate attitude, with awe and trepidation, as if now being received from Hashem at Mount Sinai. This awe and trepidation is not something to be

displayed with exaggerated bodily expressions, rather, it should be an internal force, generated from the recognition that at this very moment Hashem is reciting these words together with you. (Shabbos Bamidbar, 5748)

- Though the simple meaning of *Tikkun Leil Shavuos* is connected to the word *Takanah*, a custom that was established to be recited on the night of Shavuos, nonetheless, there is an additional meaning: It is a *Tikkun*, a correction/enhancement. By reciting the verses and passages one elicits a correction and enhancement in the receiving of the Torah, which takes place at the reading of the Ten Commandments the following morning. (Shabbos Tazria – Metzora, 3 Iyar, 5750, Hisvaaduyos pg. 133)

Torah

Bereishis

1,1 In the beginning God created the heaven and the earth. **1,2** Now the earth was unformed and void, and darkness was upon the face of the deep; and the spirit of God hovered over the face of the waters. **1,3** And God said: 'Let there be light.' And there was light. **1,4** And God saw the light, that it was good; and God divided the light from the darkness. **1,5** And God called the light Day, and the darkness He called Night. And there was evening and there was morning, one day.

1,6 And God said: 'Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.' **1,7** And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament; and it was so. **1,8** And God called the firmament Heaven. And there was evening and there was morning, a second day.

1,9 And God said: 'Let the waters under the heaven be gathered together to one place, and let the dry land appear.' And it was so. **1,10** And God called the dry land Earth, and the gathering together of the waters He called Seas; and God saw that it was good. **1,11** And God said: 'Let the earth put forth grass, herb yielding seed, and fruit-tree bearing fruit after its kind, wherein is the seed thereof, upon the earth.' And it was so. **1,12** And the earth brought forth grass, herb yielding seed after its kind, and tree bearing fruit, wherein is the seed thereof, after its kind; and God saw that it was good. **1,13** And there was evening and there was morning, a third day.

1,14 And God said: 'Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days and years; **1,15** and let them be for lights in the firmament of the heaven to give light upon the earth.' And it was so. **1,16** And God made the two great lights: the greater light to rule the day, and the lesser light to rule the night; and the stars. **1,17** And God set them in the firmament of the heaven to give light upon the earth, **1,18** and to rule over the day and over the night, and to divide the light from the darkness; and God saw that it was good. **1,19** And there was evening and there was morning, a fourth day.

1,20 And God said: 'Let the waters swarm with swarms of living creatures, and let fowl fly above the earth in the open firmament of heaven.' **1,21** And God created the great sea-monsters, and every living creature that moves, wherewith the waters swarmed, after its kind, and every winged fowl after its kind; and God saw that it was good. **1,22** And God blessed them, saying: 'Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply on the earth.' **1,23** And there was evening and there was morning, a fifth day.

1,24 And God said: 'Let the earth bring forth living creatures after its kind, cattle, and creeping thing, and beast of the earth after its kind.' And it was so. **1,25** And God made the beast of the earth after its kind, and the cattle after its kind, and everything that moves upon the ground after its kind; and God saw

that it was good. **1,26** And God said: 'Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that moves upon the earth.' **1,27** And God created man in His own image, in the image of God created He him; male and female created He them. **1,28** And God blessed them; and God said to them: 'Be fruitful, and multiply, and fill the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moves upon the earth.' **1,29** And God said: 'Behold, I have given you every herb yielding seed, which is upon the face of all the earth, and every tree, in which is the fruit of a tree yielding seed – to you it shall be for food; **1,30** and to every beast of the earth, and to every fowl of the air, and to everything that moves upon the earth, wherein there is a living soul, [I have given] every green herb for food.' And it was so. **1,31** And God saw everything that He had made, and, behold, it was very good. And there was evening and there was morning, the sixth day.

2,1 And the heaven and the earth were finished, and all the host of them. **2,2** And on the seventh day God finished His work which He had made; and He rested on the seventh day from all His work which He had made. **2,3** And God blessed the seventh day, and hallowed it; because that in it He rested from all His work which God in creating had made.

6,5 And the Lord saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. **6,6** And the Lord reconsidered that He had made man on the earth, and it grieved Him at His heart. **6,7** And the Lord said: 'I will blot out man whom I have created from the face of the earth; both man, and beast, and creeping thing, and fowl of the air; for I have reconsidered that I have made them.' **6,8** But Noah found grace in the eyes of the Lord.

Noach

6,9 These are the generations of Noah. Noah was in his generations a man righteous and whole-hearted; Noah walked with God. **6,10** And Noah begot three sons, Shem, Ham, and Japheth. **6,11** And the earth was corrupt before God, and the earth was filled with violence. **6,12** And God saw the earth, and, behold, it was corrupt; for all flesh had corrupted their way upon the earth.

11,29 And Abram and Nachor took them wives: the name of Abram's wife was Sarai; and the name of Nahor's wife was Milcah, the daughter of Haran, the father of Milcah and the father of Iscah. **11,30** And Sarai was barren; she had no child. **11,31** And Terach took Abram his son, and Lot the son of Haran, his son's son, and Sarai his daughter-in-law, his son Abram's wife; and they went forth with them from Ur of the Chaldees, to go into the land of Canaan; and they came to Charan, and dwelt there. **11,32** And the days of Terach were two hundred and five years; and Terach died in Charan.

Lech Lecha

12,1 And the Lord said to Abram: 'Get you out of your country, and from your birthplace, and from your father's house, to the land that I will show you. **12,2** And I will make of you a great nation, and I will bless you, and make your name great; and be you a blessing. **12,3** And I will bless them that bless you, and him that curses you will I curse; and in you shall all the families of the earth be blessed.'

17,24 And Abraham was ninety-nine years old, when he was circumcised in the flesh of his foreskin. **17,25** And Ishmael his son was thirteen years old, when he was circumcised in the flesh of his foreskin. **17,26** In the selfsame day was Abraham circumcised, and Ishmael his son. **17,27** And all the men of his house, those born in the house, and those bought with money from a foreigner, were circumcised with him.

Vayera

18,1 And the Lord appeared to him by the terebinths of Mamre, as he sat in the tent door in the heat of the day; **18,2** and he lifted up his eyes and looked, and behold, three men stood over him; and when he saw them, he ran to meet them from the tent door, and bowed down to the earth, **18,3** and said: 'My lords, if now I have found favour in your sight, pass not away, I pray you, from your servant. **18,4** Let now a little water be fetched, and wash your feet, and recline yourselves under the tree. **18,5** And I will fetch a morsel of bread, and stay you your heart; after that you shall pass on; forasmuch as you are come to your servant.' And they said: 'So do, as you have said.'

22,20 And it came to pass after these things, that it was told Abraham, saying: 'Behold, Milcah, she also has borne children to your brother Nachor: **22,21** Utz his first-born, and Buz his brother, and Kemuel the father of Aram; **22,22** and Kesed, and Chazo, and Pildash, and Yidlaph, and Bethuel.' **22,23** And Bethuel begot Rebekah; these eight did Milcah bear to Nachor, Abraham's brother. **22,24** And his concubine, whose name was Reumah, she also bore Tevach, and Gacham, and Tachash, and Maachah.

Chayei Sarah

23,1 And the life of Sarah was a hundred and twenty-seven years; these were the years of the life of Sarah. **23,2** And Sarah died in Kiriath-arba – the same is Hebron – in the land of Canaan; and Abraham came to mourn for Sarah, and to weep for her. **23,3** And Abraham rose up from before his dead, and spoke to the children of Cheth, saying:

25,16 These are the sons of Ishmael, and these are their names, by their villages, and by their encampments; twelve princes according to their nations. **25,17** And these are the years of the life of Ishmael, a hundred and thirty-seven years; and he expired and died; and was gathered to his people. **25,18** And they dwelt from Chavilah to Shur that is before Egypt, as you go toward Ashur: among all his brethren he did settle.

Toldos

25,19 And these are the generations of Isaac, Abraham's son: Abraham begot Isaac. **25,20** And Isaac was forty years old when he took Rebekah, the daughter of Bethuel the Aramean, of Paddan-aram, the sister of Laban the Aramean, to be his wife. **25,21** And Isaac entreated the Lord for his wife, because she was barren; and the Lord let Himself be entreated of him, and Rebekah his wife conceived.

28,7 And Jacob hearkened to his father and his mother, and went to Paddan-aram. **28,8** And Esau saw that the daughters of Canaan pleased not Isaac his father; **28,9** so Esau went to Ishmael, and took to the wives that he had Mahalath, the daughter of Ishmael Abraham's son, the sister of Nebaioth, to be his wife.

Vayetze

28,10 And Jacob went out from Beer-sheba, and went toward Charan. **28,11** And he lighted upon the place, and stayed there the night, because the sun had set; and he took one of the stones of the place, and put it under his head, and lay down in that place to sleep. **28,12** And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven; and behold the angels of God ascending and descending on it.

32,1 And early in the morning Laban rose up, and kissed his sons and his daughters, and blessed them. And Laban departed, and returned to his place. **32,2** And Jacob went on his way, and angels of God met him. **32,3** And Jacob said when he saw them: 'This is God's camp.' And he called the name of that place Machanaim.

Vayishlach

32,4 And Jacob sent messengers before him to Esau his brother to the land of Seir, the field of Edom. **32,5** And he commanded them, saying: 'Thus shall you say to my lord Esau: Thus said your servant Jacob: I have sojourned with Laban, and tarried until now. **32,6** And I have oxen, and asses, and flocks, and men-servants and maid-servants; and I have sent to tell my lord, that I may find favour in your sight.'

36,40 And these are the names of the chiefs that came of Esau, according to their families, after their places, by their names: the chief of Timna, the chief of Alvah, the chief of Yetheth; **36,41** the chief of Oholibamah, the chief of Elah, the chief of Pinon; **36,42** the chief of Kenaz, the chief of Teiman, the chief of Mivtzar; **36,43** the chief of Magdiel, the chief of Iram. These are the chiefs of Edom, according to their habitations in the land of their possession. This is Esau the father of the Edomites.

Vayeshev

37,1 And Jacob dwelt in the land of his father's sojournings, in the land of Canaan. **37,2** These are the generations of Jacob. Joseph, being seventeen years old, was feeding the flock with his brethren, being still a lad, with the sons of Bilhah, and with the sons of Zilpah, his father's wives; and Joseph brought evil report of them to their father.

37,3 Now Israel loved Joseph more than all his children, because he was the son of his old age; and he made him a coat of many colours.

40,20 And it came to pass the third day, which was Pharaoh's birthday, that he made a feast for all his servants; and he lifted up the head of the chief butler and the head of the chief baker among his servants. **40,21** And he restored the chief butler back to his butlership; and he gave the cup into Pharaoh's hand. **40,22** But he hanged the chief baker, as Joseph had interpreted to them. **40,23** Yet the chief butler did not remember Joseph, but forgot him.

Miketz

41,1 And it came to pass at the end of two full years, that Pharaoh dreamed: and behold, he stood by the river. **41,2** And, behold, there came up out of the river seven cows, well-looking and fat-fleshed; and they fed in the reed-grass. **41,3** And behold, seven other cows came up after them out of the river, ugly looking and lean-fleshed, and stood by the other cows upon the brink of the river. **41,4** And the ugly looking and lean-fleshed cows did eat up the seven well-looking and fat cows. And Pharaoh awoke.

44,14 And Judah and his brethren came to Joseph's house, and he was yet there; and they fell before him on the ground. **44,15** And Joseph said to them: 'What deed is this that you have done? know you not that such a man as I will indeed divine?' **44,16** And Judah said: 'What shall we say to my lord? what shall we speak? or how shall we clear ourselves? God has found out the iniquity of your servants; behold, we are my lord's bondmen, both we and he in whose hand the cup is found.' **44,17** And he said: 'Far be it from me that I should do so; the man in whose hand the goblet is found, he shall be my bondman; but as for you, go up in peace to your father.'

Vayigash

44,18 Then Judah came near to him, and said: 'Oh my lord, let your servant, I pray you, speak a word in my lord's ears, and let not your anger burn against your servant; for you are even as Pharaoh. **44,19** My lord asked his servants, saying: Have you a father or a brother? **44,20** And we said to my lord: We have an old father and a young child of his old age; and his brother is dead, and he alone is left of his mother, and his father loves him.'

47,25 And they said: 'You have saved our lives. Let us find favour in the sight of my lord, and we will be Pharaoh's bondmen.' **47,26** And Joseph made it a statute concerning the land of Egypt to this day, that Pharaoh should have a fifth; only the land of the priests alone became not Pharaoh's. **47,27** And Israel dwelt in the land of Egypt, in the land of Goshen; and they got them possessions therein, and were fruitful, and multiplied exceedingly.

Vayechi

47,28 And Jacob lived in the land of Egypt seventeen years; so the days of Jacob, the years of his life, were a hundred and forty-seven years. **47,29** And the time drew near that Israel must die; and he called his son Joseph, and said to him: 'If now I have found favour in your sight, put, I pray you, your hand under my thigh, and deal kindly and truly

with me; bury me not, I pray you, in Egypt. **47,30** But when I sleep with my fathers, you should carry me out of Egypt, and bury me in their burial place.' And he said: 'I will do as you have said.' **47,31** And he said: 'Swear to me.' And he swore to him. And Israel bowed down upon the bed's head.

50,23 And Joseph saw Ephraim's children of the third generation; the children also of Machir the son of Manasseh were born upon Joseph's knees. **50,24** And Joseph said to his brethren: 'I die; but God will surely remember you, and bring you up out of this land to the land which He swore to Abraham, to Isaac, and to Jacob.' **50,25** And Joseph took an oath of the children of Israel, saying: 'God will surely remember you, and you shall carry up my bones from hence.' **50,26** So Joseph died, being a hundred and ten years old. And they embalmed him, and he was put in a coffin in Egypt.

Shemos

1,1 Now these are the names of the sons of Israel, who came into Egypt with Jacob; every man came with his household: **1,2** Reuben, Simeon, Levi, and Judah; **1,3** Issachar, Zebulun, and Benjamin; **1,4** Dan and Naphtali, Gad and Asher. **1,5** And all the souls that came out of the loins of Jacob were seventy souls; and Joseph was in Egypt already. **1,6** And Joseph died, and all his brethren, and all that generation. **1,7** And the children of Israel were fruitful, and increased abundantly, and multiplied, and grew exceedingly mighty; and the land was filled with them.

5,22 And Moses returned to the Lord, and said: 'Lord, why have You dealt ill with this people? why is it that You have sent me? **5,23** For since I came to Pharaoh to speak in Your name, he has dealt ill with this people; neither have You delivered Your people at all.' **6,1** And the Lord said to Moses: 'Now you will see what I will do to Pharaoh; for by a strong hand shall he let them go, and by a strong hand shall he drive them out of his land.'

Va'eira

6,2 And God spoke to Moses, and said to him: 'I am the Lord; **6,3** and I appeared to Abraham, to Isaac, and to Jacob, as God Almighty, but by My name 'Lord 'I was not known to them. **6,4** And I have also established My covenant with them, to give them the land of Canaan, the land of their sojournings, wherein they sojourned. **6,5** And moreover I have heard the groaning of the children of Israel, whom the Egyptians keep in bondage; and I have remembered My covenant.'

9,33 And Moses went out of the city from Pharaoh, and spread forth his hands to the Lord; and the thunders and hail ceased, and the rain was not poured upon the earth. **9,34** And when Pharaoh saw that the rain and the hail and the thunders had ceased, he sinned yet more, and hardened his heart, he and his servants. **9,35** And the heart of Pharaoh was hardened, and he did not let the children of Israel go; as the Lord had spoken by Moses.

Bo

10,1 And the Lord said to Moses: 'Go in to Pharaoh; for I have hardened his heart, and the heart of his servants, that I might show these My signs in the midst of them; **10,2** and that you may tell in the ears of your son, and of your son's son, what I have wrought upon Egypt, and My signs which I have done among them; that you may know that I am the Lord.' **10,3** And Moses and Aaron went in to Pharaoh, and said to him: 'Thus said the Lord, the God of the Hebrews: How long will you refuse to be humbled before Me? let My people go, that they may serve Me.'

13,11 And it shall be when the Lord shall bring you into the land of the Canaanite, as He swore to you and to your fathers, and shall give it you, **13,12** that you should set apart to the Lord all that opens the womb; every firstling that is a male, which you have coming of a beast, shall be the Lord's. **13,13** And every firstling of an ass you should redeem with a lamb; and if you will not redeem it, then you should break its neck; and all the first-born of man among your sons should you redeem. **13,14** And it shall be when your son asks you in time to come, saying: What is this? that you should say to him: By strength of hand the Lord brought us out from Egypt, from the house of bondage; **13,15** and it came to pass, when Pharaoh was hardened, not letting us go, that the Lord slew all the firstborn in the land of Egypt, both the first-born of man and the first-born of beast; therefore I sacrifice to the Lord all males that open the womb, and all the first-born of my sons I redeem. **13,16** And it shall be for a sign upon your hand, and for frontlets between your eyes; for by strength of hand the Lord brought us forth out of Egypt.

Beshalach

13,17 And it came to pass, when Pharaoh had let the people go, that God led them not by the way of the land of the Philistines, although that was near; for God said: 'Lest the people repent when they see war, and they return to Egypt.' **13,18** But God led the people about by the way of the wilderness to the Red Sea; and the children of Israel went up armed out of the land of Egypt. **13,19** And Moses took the bones of Joseph with him; for he had made the children of Israel swear, saying: 'God will surely remember you, and you shall carry up my bones from hence with you.' **13,20** And they journeyed from Succoth, and encamped in Etham, in the edge of the wilderness. **13,21** And the Lord went before them by day in a pillar of cloud, to lead them the way; and by night in a pillar of fire, to give them light; that they might go by day and by night: **13,22** the pillar of cloud by day, and the pillar of fire by night, departed not from before the people.

14,1 And the Lord spoke to Moses, saying: **14,2** 'Speak to the children of Israel, that they turn back and encamp before Pi-hachiroth, between Migdol and the sea, before Baal-tzephon, opposite it shall you encamp by the sea. **14,3** And Pharaoh will say of the children of Israel: They are entangled in the land, the wilderness has shut them in. **14,4** And I will harden Pharaoh's heart, and he shall follow after them; and I will get Me honour upon Pharaoh, and upon all his host; and the Egyptians shall know that I am the Lord.' And they did so. **14,5** And it was told the king of Egypt that the people had fled; and the heart of Pharaoh and of his servants was turned regarding the people, and they said: 'What is this we have done, that we have let Israel go from serving us?' **14,6** And he made ready his chariots, and took his people with

him. **14,7** And he took six hundred chosen chariots, and all the chariots of Egypt, and captains over all of them. **14,8** And the Lord hardened the heart of Pharaoh king of Egypt, and he pursued after the children of Israel; and the children of Israel went out with a high hand. **14,9** And the Egyptians pursued after them, and overtook them encamping by the sea, all the horses and chariots of Pharaoh, and his horsemen, and his army, beside Pi-hachiroth, in front of Baal-tzephon. **14,10** And when Pharaoh drew near, the children of Israel lifted up their eyes, and behold, the Egyptians were marching after them; and they were very afraid; and the children of Israel cried out to the Lord. **14,11** And they said to Moses: 'Is it because there are no graves in Egypt that you have taken us to die in the wilderness? why have you dealt thus with us, to bring us out of Egypt? **14,12** Is not this the word that we spoke to you in Egypt, saying: Let us alone, that we may serve the Egyptians? For it is better for us to serve the Egyptians, than that we should die in the wilderness.' **14,13** And Moses said to the people: 'Fear not: stand still, and see the salvation of the Lord, which He will work for you today; for whereas you have seen the Egyptians today, you shall see them again no more forever. **14,14** The Lord will fight for you, and you shall hold your peace.'

14,15 And the Lord said to Moses: 'Why do you cry to Me? speak to the children of Israel, that they go forward. **14,16** And lift you up your rod, and stretch out your hand over the sea, and divide it; and the children of Israel shall go in the midst of the sea on dry ground. **14,17** And I, behold, I will harden the hearts of the Egyptians, and they shall go in after them; and I will get Me honour upon Pharaoh, and upon all his host, upon his chariots, and upon his horsemen. **14,18** And the Egyptians shall know that I am the Lord, when I have gotten Me honour upon Pharaoh, upon his chariots, and upon his horsemen.' **14,19** And the angel of God, who went before the camp of Israel, removed and went behind them; and the pillar of cloud removed from before them, and stood behind them; **14,20** and it came between the camp of Egypt and the camp of Israel; and there was the cloud and the darkness [for the Egyptians], and [the pillar of fire] illuminated the night [for Israel]; and the one came not near the other all the night. **14,21** And Moses stretched out his hand over the sea; and the Lord caused the sea to go back by a strong east wind all the night, and made the sea dry land, and the waters were divided. **14,22** And the children of Israel went in the midst of the sea upon dry ground; and the waters were a wall to them on their right and on their left. **14,23** And the Egyptians pursued, and went in after them, all Pharaoh's horses, his chariots, and his horsemen, into the midst of the sea. **14,24** And it came to pass in the morning watch, that the Lord looked forth upon the host of the Egyptians with a pillar of fire and of cloud, and discomfited the host of the Egyptians. **14,25** And He took off their chariot wheels, and made them to drive heavily; so that the Egyptians said: 'Let us flee from before Israel; for the Lord fights for them against the Egyptians.'

14,26 And the Lord said to Moses: 'Stretch out your hand over the sea, that the waters may come back upon the Egyptians, upon their chariots, and upon their horsemen.' **14,27** And Moses stretched forth his hand over the sea, and the sea returned to its strength towards morning; and the Egyptians fled against it; and the Lord overthrew the Egyptians in the midst of the sea. **14,28** And the waters returned, and

covered the chariots, and the horsemen, all the host of Pharaoh that went in after them into the sea; there remained not so much as one of them. **14,29** But the children of Israel walked upon dry land in the midst of the sea; and the waters were a wall to them on their right and on their left. **14,30** Thus the Lord saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the sea-shore. **14,31** And Israel saw the great power which the Lord brought upon the Egyptians, and the people feared the Lord; and they believed in the Lord and in His servant Moses.

15,1 Then sang Moses and the children of Israel this song to the Lord, and spoke, saying: I will sing to the Lord, for He is highly exalted; the horse and his rider He has thrown into the sea. **15,2** God is my strength and song, and He is become my salvation; this is my God, and I will glorify Him; my father's God, and I will exalt Him. **15,3** The Lord is a master of war, the Lord is His name. **15,4** Pharaoh's chariots and his host He has cast into the sea, and his chosen captains are sunk in the Red Sea. **15,5** The deeps cover them – they went down into the depths like a stone. **15,6** Your right hand, O Lord, glorious in power, Your right hand, O Lord, crushes the enemy. **15,7** And in the greatness of Your excellency You overthrow them that rise up against You; You send forth Your wrath, it consumes them as stubble. **15,8** And with the blast of Your nostrils the waters were piled up – the floods stood upright as a heap; the deeps were congealed in the heart of the sea. **15,9** The enemy said: 'I will pursue, I will overtake, I will divide the spoil; my lust shall be satisfied upon them; I will draw my sword, my hand shall destroy them.' **15,10** You blew with Your wind, the sea covered them; they sank as lead in the mighty waters. **15,11** Who is like unto You, O Lord, among the mighty? who is like unto You, glorious in holiness, fearful in praises, doing wonders? **15,12** You stretched out Your right hand, the earth swallowed them. **15,13** You in Your love have led the people that You have redeemed; You have guided them in Your strength to Your holy habitation. **15,14** The peoples have heard, they tremble; pangs have taken hold on the inhabitants of Philistia. **15,15** Then were the chiefs of Edom affrighted; the mighty men of Moab, trembling takes hold upon them; all the inhabitants of Canaan melted away. **15,16** Terror and dread falls upon them; by the greatness of Your arm they are as still as a stone; until Your people pass over, O Lord, until the people pass over that You have acquired. **15,17** You bring them in, and plant them in the mountain of Your inheritance, the place, O Lord, which You have made for You to dwell in, the sanctuary which Your hands, O Lord, have established. **15,18** The Lord shall reign for ever and ever. **15,19** For the horses of Pharaoh went in with his chariots and with his horsemen into the sea, and the Lord brought back the waters of the sea upon them; but the children of Israel walked on dry land in the midst of the sea.

15,20 And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and with dances. **15,21** And Miriam sang to them: Sing you to the Lord, for He is highly exalted; the horse and his rider He has thrown into the sea.

15,22 And Moses led Israel onward from the Red Sea, and they went out into the wilderness of Shur; and they went three days in the wilderness, and found no water. **15,23** And when they came to Marah, they

could not drink of the waters of Marah, for they were bitter. Therefore the name of it was called Marah. **15,24** And the people murmured against Moses, saying: 'What shall we drink?' **15,25** And he cried to the Lord; and the Lord showed him a tree, and he cast it into the waters, and the waters became sweet. There He made for them a statute and an ordinance, and there He tested them; **15,26** and He said: 'If you will diligently hearken to the voice of the Lord your God, and will do that which is right in His eyes, and wilt give ear to His commandments, and keep all His statutes, I will put none of the diseases upon you, which I have put upon the Egyptians; for I am the Lord that heals you.'

17,14 And the Lord said to Moses: 'Write this for a memorial in the book, and rehearse it in the ears of Joshua: for I will utterly blot out the remembrance of Amalek from under heaven.' **17,15** And Moses built an altar, and called the name of it 'the Lord is my banner.' **17,16** And he said: 'The hand [is raised to swear] upon the throne of God: the Lord will have war with Amalek from generation to generation.'

Yisro

18,1 Now Jethro, the ruler of Midian, Moses' father-in-law, heard of all that God had done for Moses, and for Israel His people, how the Lord had brought Israel out of Egypt. **18,2** And Jethro, Moses' father-in-law, took Zipporah, Moses' wife, after he had sent her away, **18,3** and her two sons; of whom the name of the one was Gershom; for he had said: 'I have been a stranger in a strange land.'

19,1 In the third month after the children of Israel went out of the land of Egypt, the same day came they into the wilderness of Sinai. **19,2** And they departed from Rephidim, and came to the wilderness of Sinai, they encamped in the wilderness; and there Israel encamped before the mountain. **19,3** And Moses went up to God, and the Lord called to him out of the mountain, saying: 'Thus should you say to the house of Jacob, and tell the children of Israel: **19,4** You have seen what I did to the Egyptians, and how I bore you on eagles' wings, and brought you to Myself. **19,5** Now therefore, if you will indeed hearken to My voice, and keep My covenant, then you shall be My own treasure from among all peoples; for all the earth is Mine; **19,6** and you shall be to Me a kingdom of priests and a holy nation. These are the words which you should speak to the children of Israel.' **19,7** And Moses came and called for the elders of the people, and set before them all these words which the Lord commanded him. **19,8** And all the people answered together, and said: 'All that the Lord has spoken we will do.' And Moses reported the words of the people to the Lord. **19,9** And the Lord said to Moses: 'Behold, I will come to you in a thick cloud, that the people may hear when I speak with you, and may also believe in you forever.' And Moses told the words of the people to the Lord. **19,10** And the Lord said to Moses: 'Go to the people, and sanctify them today and tomorrow, and let them wash their garments, **19,11** and be ready for the third day; for the third day the Lord will come down in the sight of all the people upon mount Sinai. **19,12** And you should set bounds to the people round about, saying: Take heed to yourselves, that you go not up onto the mountain, or touch the border of it; whosoever touches the mountain shall be surely put to death; **19,13** no hand shall touch him, but he shall surely be stoned or cast down; whether it be beast or man, it shall not live; when

the ram's horn sounds a long blast, they may come up to the mountain.' **19,14** And Moses went down from the mountain to the people, and sanctified the people; and they washed their garments. **19,15** And he said to the people: 'Be ready for the third day; come not near a woman.' **19,16** And it came to pass on the third day, when it was morning, that there were thunders and lightning and a thick cloud upon the mountain, and the voice of a shofar exceedingly loud; and all the people that were in the camp trembled. **19,17** And Moses brought forth the people out of the camp to meet God; and they stood at the foot of the mountain. **19,18** Now mount Sinai was altogether on smoke, because the Lord descended upon it in fire; and the its smoke ascended as the smoke of a furnace, and the whole mountain quaked greatly. **19,19** And the voice of the shofar grew louder and louder, Moses spoke, and God answered him by a voice. **19,20** And the Lord came down upon mount Sinai, to the top of the mountain; and the Lord called Moses to the top of the mountain; and Moses went up. **19,21** And the Lord said to Moses: 'Go down, charge the people, lest they break through to the Lord to gaze, and many of them perish. **19,22** And let the priests also, that come near to the Lord, sanctify themselves, lest the Lord break forth upon them.' **19,23** And Moses said to the Lord: 'The people cannot come up to mount Sinai; for You charged us, saying: Set bounds about the mountain, and sanctify it.' **19,24** And the Lord said to him: 'Go, get you down, and you should come up, you, and Aaron with you; but let not the priests and the people break through to come up to the Lord, lest He break forth upon them.' **19,25** So Moses went down to the people, and told them.

20,1 And God spoke all these words, saying: **20,2** I am the Lord your God, who brought you out of the land of Egypt, out of the house of bondage. **20,3** You should have no other gods before Me. **20,4** You should not make to you a graven image, nor any manner of likeness, of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. **20,5** You should not bow down to them, nor serve them; for I the Lord your God am a jealous God, visiting the iniquity of the fathers upon the children to the third and the fourth generation of them that hate Me; **20,6** and showing mercy to two thousand generations for them that love Me and keep My commandments.

20,7 You should not take the name of the Lord your God in vain; for the Lord will not hold him guiltless that takes His name in vain.

20,8 Remember the Sabbath day, to keep it holy. **20,9** Six days should you labour, and do all your work; **20,10** but the seventh day is a Sabbath to the Lord your God; you should not do any work, you, your son or your daughter, your man-servant or your maid-servant, your cattle, or your stranger that is within your gates; **20,11** for in six days the Lord made heaven and earth, the sea, and all that is in them, and rested on the seventh day; therefore the Lord blessed the Sabbath day, and hallowed it.

20,12 Honour your father and your mother, that your days may be long upon the land which the Lord your God gives you.

20,13 You should not murder. You should not commit adultery. You should not steal. You should not bear false witness against your neighbour.

20,14 You should not covet your neighbour's house; you should not covet your neighbour's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is your neighbour's.

20,15 And all the people perceived the thunders, and the lightning, and the voice of the shofar, and the mountain smoking; and when the people saw it, they trembled, and stood far off. **20,16** And they said to Moses: 'Speak you with us, and we will hear; but let not God speak with us, lest we die.' **20,17** And Moses said to the people: 'Fear not; for God has come to prove you, and that His fear may be upon you, that you sin not.' **20,18** And the people stood far off; and Moses drew near to the thick darkness where God was.

20,19 And the Lord said to Moses: Thus you should say to the children of Israel: You have seen that I have talked with you from heaven. **20,20** You shall not make with Me – gods of silver, or gods of gold, you shall not make to you. **20,21** An altar of earth you should make to Me, and should sacrifice thereon your burnt-offerings, and your peace-offerings, your sheep, and your oxen; in every place where I cause My name to be mentioned I will come to you and bless you. **20,22** And if you make Me an altar of stone, you should not build it of hewn stones; for if you lift up your tool upon it, you have profaned it. **20,23** Neither should you go up by steps to My altar, that your nakedness be not uncovered thereon.

Mishpatim

21,1 Now these are the ordinances which you should set before them. **21,2** If you buy a Hebrew servant, six years he shall serve; and in the seventh he shall go out free for nothing. **21,3** If he come in by himself, he shall go out by himself; if he be married, then his wife shall go out with him. **21,4** If his master give him a wife, and she bear him sons or daughters; the wife and her children shall be her master's, and he shall go out by himself. **21,5** But if the servant shall plainly say: I love my master, my wife, and my children; I will not go out free; **21,6** then his master shall bring him to the Courts, and shall bring him to the door, or to the door-post; and his master shall pierce his ear with an awl; and he shall serve him forever.

24,1 And to Moses He said: 'Come up to the Lord, you, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel; and you shall worship from afar; **24,2** and Moses alone shall come near to the Lord; but they shall not come near; neither shall the people go up with him.' **24,3** And Moses came and told the people all the words of the Lord, and all the ordinances; and all the people answered with one voice, and said: 'All the words which the Lord has spoken we will do.' **24,4** And Moses wrote all the words of the Lord, and rose up early in the morning, and built an altar under the mountain, and twelve pillars, according to the twelve tribes of Israel. **24,5** And he sent the young men of the children of Israel, who offered burnt-offerings, and sacrificed peace-offerings of oxen to the Lord. **24,6** And Moses took half of the blood, and put it in basins; and half of the blood he dashed against the altar. **24,7** And he took the book of the covenant, and read in the hearing of the people; and they said: 'All that the Lord has spoken we will do and obey.' **24,8** And Moses took the blood, and sprinkled it on the people, and said: 'Behold the blood of the covenant, which the Lord has made with you in agreement with all these words.' **24,9** Then went up Moses, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel; **24,10** and they saw the God of Israel; and there was under His feet the like of a paved work of sapphire stone, like the essence of the pure heaven. **24,11** And upon the nobles of the children of Israel He laid not His hand; and they beheld God, and did eat and drink.

24,12 And the Lord said to Moses: 'Come up to Me into the mountain and be there; and I will give you the tablets of stone, and the law and the commandment, which I have written, that you may teach them.' **24,13** And Moses rose up, and Joshua his servant; and Moses went up to the mountain of God. **24,14** And to the elders he said: 'Wait here for us, until we come back to you; and, behold, Aaron and Chur are with you; whoever has a cause, let him come near to them.' **24,15** And Moses went up to the mountain, and the cloud covered the mountain. **24,16** And the glory of the Lord abode upon mount Sinai, and the cloud covered it six days; and the seventh day He called to Moses out of the midst of the cloud. **24,17** And the appearance of the glory of the Lord was like devouring fire on top of the mountain in the eyes of the children of Israel. **24,18** And Moses entered into the midst of the cloud, and went up onto the mountain; and Moses was on the mountain forty days and forty nights.

Terumah

25,1 And the Lord spoke to Moses, saying: **25,2** Speak to the children of Israel, that they take for Me an offering; of every man whose heart makes him willing you shall take My offering. **25,3** And this is the offering which you shall take of them: gold, and silver, and brass...

27,17 All the pillars of the courtyard round about shall be filleted with silver; their hooks of silver, and their sockets of brass. **27,18** The length of the courtyard shall be a hundred cubits, and the breadth fifty by fifty, and the height five cubits, of fine twined linen, and their sockets of brass. **27,19** All the instruments of the tabernacle in all the service thereof, and all the pins thereof, and all the pins of the courtyard, shall be of brass.

Tetzaveh

27,20 And you should command the children of Israel, that they bring to you pure olive oil beaten for the light, to cause a lamp to burn continually. **27,21** In the Tent of Meeting, outside the veil which is before the Testimony, Aaron and his sons shall arrange it, [to burn] from evening to morning before the Lord; it shall be a statute forever throughout their generations on behalf of the children of Israel. **28,1** And you, bring near to you Aaron your brother, and his sons with him, from among the children of Israel, that they may serve as priests to Me: Aaron, Nadab and Abihu, Elazar and Ithamar, Aaron's sons.

30,8 And when Aaron lights the lamps toward evening, he shall burn it, a perpetual incense before the Lord throughout your generations. **30,9** You shall offer no strange incense thereon, nor burnt-offering, nor meal-offering; and you shall pour no drink-offering thereon. **30,10** And Aaron shall make atonement upon its corners once a year; with the blood of the sin-offering of atonement once a year shall he make atonement for it throughout your generations; it is most holy to the Lord.

Ki Sisa

30,11 And the Lord spoke to Moses, saying: **30,12** When you take the sum of the children of Israel, according to their number, then shall they give every man a ransom for his soul to the Lord, when you number them; that there

be no plague among them, when you number them. **30,13** This they shall give, everyone that passes among them that are numbered, half a shekel by the shekel of the sanctuary – the shekel is twenty gerahs – half a shekel for an offering to the Lord. **30,14** Everyone that passes among them that are numbered, from twenty years old and upward, shall give the offering of the Lord. **30,15** The rich shall not give more, and the poor shall not give less, than the half shekel, when they give the offering of the Lord, to make atonement for your souls. **30,16** And you should take the atonement money from the children of Israel, and should appoint it for the service of the Tent of Meeting, that it may be a memorial for the children of Israel before the Lord, to make atonement for your souls.

34,27 And the Lord said to Moses: 'Write you these words, for by means of these words I have made a covenant with you and with Israel.' **34,28** And he was there with the Lord forty days and forty nights; he did neither eat bread, nor drink water. And he wrote upon the tablets the words of the covenant, the ten words. **34,29** And it came to pass, when Moses came down from mount Sinai with the two tablets of the testimony in Moses' hand, when he came down from the mountain, that Moses knew not that the skin of his face became shining while He talked with him. **34,30** And when Aaron and all the children of Israel saw Moses, behold, the skin of his face shone; and they were afraid to come near him. **34,31** And Moses called to them; and Aaron and all the rulers of the congregation returned to him; and Moses spoke to them. **34,32** And afterward all the children of Israel came near, and he commanded them all that the Lord had spoken with him on mount Sinai. **34,33** And when Moses had done speaking with them, he put a veil on his face. **34,34** But when Moses went in before the Lord that He might speak with him, he took the veil off; until he came out; and he came out, and spoke to the children of Israel that which he was commanded. **34,35** And the children of Israel saw the face of Moses, that the skin of Moses' face shone; and Moses put the veil back upon his face, until he went in to speak with Him.

Vayakhel

35,1 And Moses assembled all the congregation of the children of Israel, and said to them: 'These are the words which the Lord has commanded, that you should do them. **35,2** Six days shall work be done, but on the seventh day there shall be to you a holy Sabbath of rest to the Lord; whoever does any work therein shall be put to death. **35,3** You shall kindle no fire throughout your habitations on the Sabbath day.'

38,18 And the screen for the gate of the courtyard was the work of a weaver, of blue, and purple, and scarlet, and fine twined linen; and twenty cubits was the length, and the height in the breadth was five cubits, corresponding to the hangings of the courtyard. **38,19** And their pillars were four, and their sockets four, of brass; their hooks of silver, and the overlaying of their tops and their fillets of silver. **38,20** And all the pins of the tabernacle, and of the courtyard round about, were of brass.

Pekudei

38,21 These are the accounts of the Tabernacle, the Tabernacle of the testimony, as they were rendered according to the commandment of Moses, through the service of the Levites, by the hand of Ithamar, the son of Aaron the priest. **38,22** And Betzalel the son of Uri, the son of Chur, of the tribe of Judah, made all that the Lord commanded

Moses. **38,23** And with him was Oholiab, the son of Achisamach, of the tribe of Dan, a craftsman, and a skilful workman, and a weaver, in blue, and in purple, and in scarlet, and fine linen.

40,34 And the cloud covered the Tent of Meeting, and the glory of the Lord filled the Tabernacle. **40,35** And Moses was not able to enter the Tent of Meeting, because the cloud abode thereon, and the glory of the Lord filled the Tabernacle. **40,36** And whenever the cloud rose up from over the Tabernacle, the children of Israel went onward, throughout all their journeys. **40,37** But if the cloud would not rise up, then they journeyed not till the day that it rose up. **40,38** For the cloud of the Lord was upon the Tabernacle by day, and there was fire thereon by night, in the sight of all the house of Israel, throughout all their journeys.

Vayikra

1,1 And He called to Moses, and the Lord spoke to him from the Tent of Meeting, saying: **1,2** Speak to the children of Israel, and say to them: When any man of you brings an offering to the Lord, you shall bring your offering of the cattle, even of the herd or of the flock. **1,3** If his offering be a burnt-offering of the herd, he shall offer it a male without blemish; he shall bring it to the door of the Tent of Meeting, that he may be accepted before the Lord.

5,24 Or anything about which he has sworn falsely, he shall restore it in full, and shall add a fifth part to it; to him to whom it appertains shall he give it, in the day of his being guilty. **5,25** And he shall bring his guilt-offering to the Lord, a ram without blemish out of the flock, according to the valuation, for a guilt-offering, to the priest. **5,26** And the priest shall make atonement for him before the Lord, and he shall be forgiven, concerning whatsoever he does to be guilty thereby.

Tzav

6,1 And the Lord spoke to Moses, saying: **6,2** Command Aaron and his sons, saying: This is the law of the burnt-offering: the burnt-offering shall be on its hearth upon the altar all night until the morning; and the fire of the altar shall be kept burning on it. **6,3** And the priest shall put on his linen garment, and his linen breeches shall he put upon his flesh; and he shall take up the ashes of the burnt-offering that the fire has consumed on the altar, and he shall put them beside the altar. **6,4** And he shall remove his garments, and put on other garments, and carry forth the ashes outside the camp to a clean place. **6,5** And the fire upon the altar shall be kept burning on it, it shall not go out; and the priest shall kindle wood on it every morning; and he shall arrange the burnt-offering upon it, and shall burn upon it the fat of the peace-offerings. **6,6** Fire shall be kept burning upon the altar continually; it shall not go out.

8,34 As has been done this day, so the Lord has commanded to do, to make atonement for you. **8,35** And at the door of the Tent of Meeting shall you abide day and night seven days, and keep the charge of the Lord, that you die not; for so I am commanded. **8,36** And Aaron and his sons did all the things which the Lord commanded by the hand of Moses.

Shemini

9,1 And it came to pass on the eighth day, that Moses called Aaron and his sons, and the elders of Israel; **9,2** and he said to Aaron: 'Take you a calf of the herd for a sin-offering, and a ram for a burnt-offering, without blemish, and offer them before the Lord. **9,3** And to the children of Israel you should speak, saying: Take a he-goat for a sin-offering; and a calf and a lamb, of the first year, without blemish, for a burnt-offering..'

11,45 For I am the Lord that brought you up out of the land of Egypt, to be your God; and you shall be holy, for I am holy. **11,46** This is the law of the beast, and of the fowl, and of every living creature that moves in the waters, and of every creature that swarms upon the earth; **11,47** to make a distinction between the unclean and the clean, and between the creature that may be eaten and the creature that may not be eaten.

Tazria

12,1 And the Lord spoke to Moses, saying: **12,2** Speak to the children of Israel, saying: If a woman conceives and bears a man-child, then she shall be unclean seven days; as in the days of the impurity of her sickness shall she be unclean. **12,3** And in the eighth day the flesh of his foreskin shall be circumcised.

13,57 And if it appear again in the garment, or in the warp, or in the woof, or in any skin article, it is breaking out; you should burn that which has the plague with fire. **13,58** And the garment, or the warp, or the woof, or any skin article, which you will wash and the plague be departed from them, then it shall be washed a second time, and shall be clean. **13,59** This is the law of the plague of leprosy in a garment of wool or linen, or in the warp, or in the woof, or in any skin article, to pronounce it clean, or to pronounce it unclean.

Metzora

14,1 And the Lord spoke to Moses, saying: **14,2** This shall be the law of the leper in the day of his cleansing: he shall be brought to the priest. **14,3** And the priest shall go forth out of the camp; and the priest shall look, and behold, the plague of leprosy be healed in the leper...

15,31 And you shall separate the children of Israel from their uncleanness; that they die not in their uncleanness, when they defile My tabernacle that is in the midst of them. **15,32** This is the law of him that has an issue, and of him from whom the flow of seed goes out, so that he is unclean thereby; **15,33** and of her that is sick with her impurity, and of them that have an issue, whether it be a man or a woman; and of him that lies with her that is unclean.

Acharei

16,1 And the Lord spoke to Moses, after the death of the two sons of Aaron, when they drew near before the Lord, and died; **16,2** and the Lord said to Moses: Speak to Aaron your brother, that he come not at all times into the holy place within the veil, before the ark-cover which is upon the ark; that he die not; for I appear in the cloud

upon the ark-cover. **16,3** With this shall Aaron come into the holy place: with a young bullock for a sin-offering, and a ram for a burnt-offering.

18,28 And the land should not vomit you out when you defile it, as it vomited out the nation that was before you.

18,29 For whosoever shall do any of these abominations, the souls that do them shall be cut off from among their people. **18,30** And shall you keep My charge, that you do not any of these abominable customs that were done before you, and that you not be defiled by them: I am the Lord your God.

Kedoshim

19,1 And the Lord spoke to Moses, saying: **19,2** Speak to all the congregation of the children of Israel, and say to them: You shall be holy; for I the Lord your God am holy. **19,3** You shall fear every man his mother and his father, and you shall keep My Sabbaths: I am the Lord your God.

20,25 And you shall separate between the clean beast and the unclean, and between the unclean fowl and the clean; and you shall not make your souls detestable by beast, or by fowl, or by anything with which the ground teems, which I have set apart for you to hold unclean. **20,26** And you shall be holy to Me, for I the Lord am holy, and have set you apart from the peoples, that you should be Mine. **20,27** And a man or a woman that divines by a ghost or a spirit, shall surely be put to death; they shall stone them with stones; their blood shall be upon them.

Emor

21,1 And the Lord said to Moses: Speak to the priests the sons of Aaron, and say to them: There shall none defile himself for the dead among his people; **21,2** except for his kin, that is near to him, for his mother, and for his father, and for his son, and for his daughter, and for his brother; **21,3** and for his sister a virgin, that is near to him, that has had no husband, for her may he defile himself.

23,15 And you shall count for yourselves from the morrow after the day of rest, from the day that you brought the omer of the waving; they shall be seven complete weeks; **23,16** until the morrow after the seventh week shall you count, fifty days; and you shall present a new meal-offering to the Lord. **23,17** You shall bring out of your dwellings two loaves of two tenth parts of an ephah; they shall be of fine flour, they shall be baked with leaven, for first-fruits to the Lord. **23,18** And you shall present with the bread seven lambs without blemish of the first year, and one young bullock, and two rams; they shall be a burnt-offering to the Lord, with their meal-offering, and their drink-offerings, an fire-offering of a sweet savour to the Lord. **23,19** And you shall offer one he-goat for a sin-offering, and two he-lambs of the first year for a sacrifice of peace-offerings. **23,20** And the priest shall wave them with the bread of the first-fruits for a wave-offering before the Lord, with the two lambs; they shall be holy to the Lord for the priest. **23,21** And you shall proclaim on the selfsame day, it shall be a holy convocation to you; you shall do no manner of work; it is a statute forever in all your dwellings throughout your generations. **23,22** And when you reap the harvest of your land, you should not wholly reap the corner of your field, neither should you gather the gleaning of your harvest; you should leave them for the poor and for the stranger: I am the Lord your God.

24,21 And he that kills a beast shall make restitution for it; and he that kills a man shall be put to death. **24,22** You shall have one manner of law, as well for the stranger, as for the home-born; for I am the Lord your God. **24,23** And Moses spoke to the children of Israel, and they brought him that had cursed out of the camp, and stoned him with stones. And the children of Israel did as the Lord commanded Moses.

Behar

25,1 And the Lord spoke to Moses on mount Sinai, saying: **25,2** Speak to the children of Israel, and say to them: When you come into the land which I give you, then shall the land keep a Sabbath to the Lord. **25,3** Six years you should sow your field, and six years you should prune your vineyard, and gather in its produce.

25,55 For to Me the children of Israel are servants; they are My servants whom I brought forth out of the land of Egypt: I am the Lord your God. **26,1** You shall make yourselves no idols, neither shall you raise yourselves up a graven image or a pillar, neither shall you place any figured stone in your land, to bow down upon it; for I am the Lord your God. **26,2** You shall keep My Sabbaths, and revere My sanctuary: I am the Lord.

Bechukosai

26,3 If you walk in My statutes, and keep My commandments, and do them; **26,4** then I will give your rains in their season, and the land shall yield her produce, and the trees of the field shall yield their fruit. **26,5** And your threshing shall reach to the vintage, and the vintage shall reach to the sowing time; and you shall eat your bread and be satiated, and dwell in your land safely.

27,32 And all the tithe of the herd or the flock, whatever passes under the rod, the tenth shall be holy to the Lord. **27,33** He shall not distinguish between good or bad, neither shall he change it; and if he change it at all, then both it and its replacement shall be holy; it shall not be redeemed. **27,34** These are the commandments, which the Lord commanded Moses for the children of Israel at mount Sinai.

Bamidbar

1,1 And the Lord spoke to Moses in the wilderness of Sinai, in the Tent of Meeting, on the first day of the second month, in the second year after they came out of the land of Egypt, saying: **1,2** Take the sum of all the congregation of the children of Israel, by their families, by their fathers' houses, according to the number of names, every male, by their heads; **1,3** from twenty years old and upward, all that are able to go forth to war in Israel: you shall number them by their hosts, you and Aaron.

4,17 And the Lord spoke to Moses and to Aaron, saying: **4,18** Cut you not off the tribe of the families of the Kohathites from among the Levites; **4,19** but thus do to them, that they may live, and not die, when they approach to the most holy things: Aaron and his sons shall go in, and appoint them every one to his service and to his burden; **4,20** but they shall not go in to see the holy things as they are being covered, lest they die.

Naso

4,21 And the Lord spoke to Moses, saying: **4,22** Take the sum of the sons of Gershon also, by their fathers' houses, by their families; **4,23** from thirty years old and upward until fifty years old should you number them: all that come to participate in the service, to do service in the Tent of Meeting.

6,22 And the Lord spoke to Moses, saying: **6,23** Speak to Aaron and to his sons, saying: Thus you shall bless the children of Israel; say to them: **6,24** The Lord bless you, and keep you; **6,25** The Lord make His face to shine upon you, and be gracious to you; **6,26** The Lord lift up His countenance upon you, and give you peace. **6,27** So shall they put My name upon the children of Israel, and I will bless them.

7,84 This was the dedication-offering of the altar, in the day when it was anointed, at the hands of the princes of Israel: twelve silver dishes, twelve silver basins, twelve golden pans; **7,85** each silver dish weighing a hundred and thirty shekels, and each basin seventy; all the silver of the vessels was two thousand and four hundred shekels, by the shekel of the sanctuary; **7,86** twelve golden pans, full of incense, weighing ten shekels apiece, by the shekel of the sanctuary; all the gold of the pans was a hundred and twenty shekels; **7,87** all the oxen for the burnt-offering was twelve bullocks, the rams twelve, the he-lambs of the first year twelve, and their meal-offering; and the male goats for a sin-offering twelve; **7,88** and all the oxen for the sacrifice of peace-offerings twenty-four bullocks, the rams sixty, the he-goats sixty, the he-lambs of the first year sixty. This was the dedication-offering of the altar, after it was anointed. **7,89** And when Moses went into the Tent of Meeting that He might speak with him, then he heard the voice speaking to him from above the ark-cover that was upon the ark of the testimony, from between the two cherubim; and He spoke to him.

Behaalos' cha

8,1 And the Lord spoke to Moses, saying: **8,2** Speak to Aaron, and say to him: When you light the lamps, the seven lamps shall give light toward the centre of the menorah. **8,3** And Aaron did so: he lighted its lamps toward the centre of the menorah, as the Lord commanded Moses. **8,4** And this was the work of the menorah, beaten of gold; from its base to its flowers, it was beaten work; according to the pattern which the Lord had shown Moses, so he made the menorah.

12,14 And the Lord said to Moses: 'If her father had but spit in her face, should she not hide in shame seven days? let her be shut up outside the camp seven days, and after that she shall be brought in.' **12,15** And Miriam was shut up outside the camp seven days; and the people journeyed not till Miriam was brought in. **12,16** And afterward the people journeyed from Chatzeroth, and encamped in the wilderness of Paran.

Shlach

13,1 And the Lord spoke to Moses, saying: **13,2** 'Send you men, that they may spy out the land of Canaan, which I give to the children of Israel; of every tribe of their fathers shall you send a man, all a prince among them.' **13,3**

And Moses sent them from the wilderness of Paran according to the commandment of the Lord; all of them men who were heads of the children of Israel.

15,37 And the Lord spoke to Moses, saying: **15,38** Speak to the children of Israel, and bid them that they make them throughout their generations fringes in the corners of their garments, and that they put with the fringe of each corner a thread of blue. **15,39** And it shall be to you for tzitzit, that you may look upon it, and remember all the commandments of the Lord, and do them; and that you follow after your heart and your eyes, by which you go astray; **15,40** that you may remember and do all My commandments, and be holy to your God. **15,41** I am the Lord your God, who brought you out of the land of Egypt, to be your God: I am the Lord your God.

Korach

16,1 And Korach, the son of Itzhar, the son of Kohath, the son of Levi, with Dathan and Abiram, the sons of Eliab, and On, the son of Peleth, sons of Reuben, took men; **16,2** and they rose up before Moses, with two hundred and fifty men of the children of Israel; they were princes of the congregation, the elect men of the assembly, men of renown; **16,3** and they assembled against Moses and against Aaron, and said to them: 'You take too much upon you, for all and every one the congregation are holy, and the Lord is among them; why then do you lift yourselves up above the assembly of the Lord?'

18,30 And you should say to them: When you set apart the best thereof from it, then it shall be counted to the Levites as the produce of the threshing-floor, and as the produce of the wine-press. **18,31** And you may eat it in every place, you and your households; for it is your reward in return for your service in the Tent of Meeting. **18,32** And you shall bear no sin through it, when you set apart from it the best thereof; and you shall not profane the holy things of the children of Israel, that you die not.

Chukas

19,1 And the Lord spoke to Moses and to Aaron, saying: **19,2** This is the statute of the law which the Lord has commanded, saying: Speak to the children of Israel, that they bring you a completely red heifer, wherein is no blemish, and upon which never came a yoke. **19,3** And you shall give it to Elazar the priest, and it shall be brought outside the camp, and it shall be slaughtered in front of him.

21,34 And the Lord said to Moses: 'Fear him not; for I have delivered him into your hand, and all his people, and his land; and you should do to him as you did to Sichon king of the Amorites, who dwelt at Cheshbon.' **21,35** So they smote him, and his sons, and all his people, until there was none left of him remaining; and they possessed his land. **22,1** And the children of Israel journeyed, and encamped in the plains of Moab beyond the Jordan at Jericho.

Balak

22,2 And Balak the son of Tzippor saw all that Israel had done to the Amorites. **22,3** And Moab was very afraid of the people, because they were many; and Moab was overcome with dread because of the children of Israel. **22,4** And Moab said to the elders of Midian: 'Now this multitude will lick up everything around us, as the ox licks up the grass of the field.' And Balak the son of Tzippor was king of Moab at that time.

25,7 And when Pinchas, the son of Elazar, the son of Aaron the priest, saw it, he rose up from the midst of the congregation, and took a spear in his hand. **25,8** And he went after the man of Israel into the chamber, and thrust both of them through, the man of Israel, and the woman through her belly. So the plague was stayed from the children of Israel. **25,9** And those that died by the plague were twenty and four thousand.

Pinchas

25,10 And the Lord spoke to Moses, saying: **25,11** Pinchas, the son of Elazar, the son of Aaron the priest, has turned My wrath away from the children of Israel, in that he zealously took up My cause among them, so that I consumed not the children of Israel in My anger. **25,12** Therefore say: Behold, I give to him My covenant of peace.

28,26 And in the day of the first-fruits, when you bring a new meal-offering to the Lord in your feast of weeks, you shall have a holy convocation: you shall do no manner of work; **28,27** and you shall present a burnt-offering for a sweet savour to the Lord: two young bullocks, one ram, seven he-lambs of the first year; **28,28** and their meal-offering, fine flour mingled with oil, three tenths for each bullock, two tenths for the one ram, **28,29** a tenth for every lamb of the seven lambs; **28,30** one he-goat, to make atonement for you. **28,31** Beside the continual burnt-offering, and its meal-offering, you shall offer them; they shall be to you without blemish, and their drink-offerings.

29,35 On the eighth day you shall have a solemn assembly: you shall do no manner of work; **29,36** and you shall present a burnt-offering, a fire-offering of a sweet savour to the Lord: one bullock, one ram, seven he-lambs of the first year, without blemish; **29,37** their meal-offering and their drink-offerings for the bullock, for the ram, and for the lambs, according to their number, after the ordinance; **29,38** and one he-goat for a sin-offering; beside the continual burnt-offering, and its meal-offering, and its drink-offering. **29,39** These you shall offer to the Lord in your appointed seasons, beside your vows, and your freewill-offerings, whether they be your burnt-offerings, or your meal-offerings, or your drink-offerings, or your peace-offerings. **30,1** And Moses told the children of Israel according to all that the Lord commanded Moses.

Matos

30,2 And Moses spoke to the heads of the tribes of the children of Israel, saying: This is the thing which the Lord has commanded. **30,3** When a man vows a vow to the Lord, or swears an oath to bind his soul with a bond, he shall not break his word; he shall do according to all that proceeds out of his mouth. **30,4** Also when a woman vows a vow to the Lord, and binds herself by a bond, being in her father's house, in her youth...

32,40 And Moses gave Gilead to Machir the son of Manasseh; and he dwelt therein. **32,41** And Yair the son of Manasseh went and took its villages, and called them Chavoth-Yair. **32,42** And Novach went and took Kenath and its villages, and called it Novach, after his own name.

Masei

33,1 These are the journeys of the children of Israel, by which they went out of the land of Egypt by their hosts under the hand of Moses and Aaron. **33,2** And Moses wrote their goings forth, stage by stage, by the commandment of the Lord; and these are their stages at their goings forth. **33,3** And they journeyed from Rameses in the first month, on the fifteenth day of the first month; on the morrow after the Passover the children of Israel went out with a high hand in the sight of all the Egyptians.

36,11 And Machlah, Tirtzah, and Choglah, and Milcah, and Noa, the daughters of Tzelofchad, were married to their father's brothers' sons. **36,12** They were married into the families of the sons of Manasseh the son of Joseph, and their inheritance remained in the tribe of the family of their father. **36,13** These are the commandments and the ordinances, which the Lord commanded by the hand of Moses to the children of Israel in the plains of Moab by the Jordan at Jericho.

Devarim

1,1 These are the words which Moses spoke to all Israel beyond the Jordan; in the wilderness, in the Arabah, opposite Suph, between Paran and Tophel, and Laban, and Chatzeroth, and Di-zahab. **1,2** It is eleven days journey from Horeb to Kadesh-barnea by the way of mount Seir. **1,3** And it came to pass in the fortieth year, in the eleventh month, on the first day of the month, that Moses spoke to the children of Israel, according to all that the Lord had commanded him regarding them.

3,20 Until the Lord give rest to your brethren, as to you, and they also possess the land which the Lord your God gives them beyond the Jordan; then shall you return every man to his possession, which I have given you. **3,21** And I commanded Joshua at that time, saying: 'Your eyes have seen all that the Lord your God has done to these two kings; so shall the Lord do to all the kingdoms whither you go over. **3,22** You shall not fear them; for the Lord your God, He it is that fights for you.'

Va'eschanan

3,23 And I beseeched the Lord at that time, saying; **3,24** 'O Lord God, You have begun to show Your servant Your greatness, and Your strong hand; for what god is there in heaven or on earth, that can do according to Your works, and according to Your mighty acts? **3,25** Let me go over, I pray You, and see the good land that is beyond the Jordan, that goodly mountain, and the Lebanon.'

5,1 And Moses called to all Israel, and said to them: Hear, O Israel, the statutes and the ordinances which I speak in your ears this day, that you may learn them, and observe to do them. **5,2** The Lord our God made a covenant with us in Horeb. **5,3** The Lord made not this covenant with our fathers, but with us, we who are all of us here alive this day. **5,4** The Lord spoke with you face to face at the mountain out of the midst of the fire – **5,5** I stood between the Lord and you at that time, to tell you the word of the Lord; for you were afraid because of the fire, and went not up onto the mountain – saying:

5,6 I am the Lord your God, who brought you out of the land of Egypt, out of the house of bondage. **5,7** You should have no other gods before Me. **5,8** You should not make to you a graven image, any manner of likeness, of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. **5,9** You should not bow down to them, nor serve them; for I the Lord your God am a jealous God, visiting the iniquity of the fathers upon the children to the third and the fourth generation of them that hate Me; **5,10** and showing mercy to two thousand generations for them that love Me and keep My commandments.

5,11 You should not take the name of the Lord your God in vain; for the Lord will not hold him guiltless that takes His name in vain.

5,12 Observe the Sabbath day, to keep it holy, as the Lord your God commanded you. **5,13** Six days should you labour, and do all your work; **5,14** but the seventh day is a Sabbath to the Lord your God; you should not do any work, you, your son or your daughter, your man-servant or your maid-servant, your ox, your ass or any of your cattle, or your stranger that is within your gates; that your man-servant and your maid-servant may rest as well as you. **5,15** And you should remember that you were a servant in the land of Egypt, and the Lord your God brought you out from there by a mighty hand and by an outstretched arm; therefore the Lord your God commanded you to keep the Sabbath day.

5,16 Honour your father and your mother, as the Lord your God commanded you; that your days may be long, and that it may go well with you, upon the land which the Lord your God gives you.

5,17 You should not murder. Neither should you commit adultery. Neither should you steal. Neither should you bear false witness against your neighbour.

5,18 Neither should you covet your neighbour's wife; neither should you desire your neighbour's house, his field, or his man-servant, or his maid-servant, his ox, or his ass, or anything that is your neighbour's.

5,19 These words the Lord spoke to all your assembly at the mountain out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice, and it went on no more. And He wrote them upon two tablets of stone, and gave them to me. **5,20** And it came to pass, when you heard the voice out of the midst of the darkness, while the mountain did burn with fire, that you came near to me, all the heads of your tribes, and your elders; **5,21** and you said: 'Behold, the Lord our God has shown us His glory and His greatness, and we have heard His voice out of the midst of the fire; we have seen this day that God speaks with man, and he lives. **5,22** Now therefore why should we die? for this great fire will consume us;

if we hear the voice of the Lord our God any more, then we shall die. **5,23** For who is there of all flesh, that has heard the voice of the living God speaking out of the midst of the fire, as we have, and lived? **5,24** Go you near, and hear all that the Lord our God will say; and you should speak to us all that the Lord our God will speak to you; and we will hear it and do it.' **5,25** And the Lord heard the voice of your words, when you spoke to me; and the Lord said to me: 'I have heard the voice of the words of this people, which they have spoken to you; they have well said all that they have spoken. **5,26** Oh that they had such a heart as this always, to fear Me, and keep all My commandments, that it might be well with them and with their children forever! **5,27** Go say to them: Return you to your tents. **5,28** But as for you, stand here by Me, and I will speak to you all the commandment, and the statutes, and the ordinances, which you should teach them, that they may do them in the land which I give them to possess it.' **5,29** You shall observe to do therefore as the Lord your God has commanded you; you shall not turn aside to the right or to the left. **5,30** You shall walk in all the way which the Lord your God has commanded you, that you may live, and that it may be well with you, and that you may prolong your days in the land which you shall possess. **6,1** Now this is the commandment, the statutes, and the ordinances, which the Lord your God commanded to teach you, that you might do them in the land whither you go over to possess it – **6,2** that you might fear the Lord your God, to keep all His statutes and His commandments, which I command you, you, and your son, and your son's son, all the days of your life; and that your days may be prolonged. **6,3** Hear therefore, O Israel, and observe to do it; that it may be well with you, and that you may increase mightily, as the Lord, the God of your fathers, has promised to you – a land flowing with milk and honey.

6,4 Hear, O Israel: the Lord our God, the Lord is one. **6,5** And you should love the Lord your God with all your heart, and with all your soul, and with all your might. **6,6** And these words, which I command you this day, shall be upon your heart; **6,7** and you should teach them diligently to your children, and should talk of them when you sit in your house, and when you walk on the way, and when you lie down, and when you rise up. **6,8** And you should bind them for a sign upon your hand, and they shall be for frontlets between your eyes. **6,9** And you should write them upon the doorposts of your house, and upon your gates.

7,9 Know therefore that the Lord your God, He is God; the faithful God, who keeps covenant and mercy with them that love Him and keep His commandments to a thousand generations; **7,10** and repays them that hate Him to their face, to destroy them; He will not delay to him that hates Him, He will repay him to his face. **7,11** You should therefore keep the commandment, and the statutes, and the ordinances, which I command you this day, to do them.

Eikev

7,12 And it shall come to pass, because you hearken to these ordinances, and keep and do them, that the Lord your God shall keep with you the covenant and the mercy which He swore to your fathers, **7,13** and He will love you,

and bless you, and multiply you; He will also bless the fruit of your womb and the fruit of your land, your grain and your wine and your oil, the offspring of your cattle and the young of your flock, in the land which He swore to your fathers to give you. **7,14** You should be blessed above all peoples; there shall not be male or female barren among you, or among your cattle. **7,15** And the Lord will take away from you all sickness; and He will put none of the evil diseases of Egypt, which you know, upon you, but will lay them upon all them that hate you. **7,16** And you should consume all the peoples that the Lord your God shall deliver to you; your eye shall not pity them; neither should you serve their gods; for that will be a snare to you.

10,12 And now, Israel, what does the Lord your God require of you, but to fear the Lord your God, to walk in all His ways, and to love Him, and to serve the Lord your God with all your heart and with all your soul; **10,13** to keep for your good the commandments of the Lord and His statutes, which I command you this day? **10,14** Behold, to the Lord your God belongs the heaven, and the heaven of heavens, the earth, with all that is therein. **10,15** But the Lord had a delight in your fathers to love them, and He chose their seed after them – you, above all peoples, as it is this day. **10,16** Circumcise therefore the foreskin of your heart, and be no more stiff-necked. **10,17** For the Lord your God, He is God of gods and Lord of lords, the great, the mighty and the awesome God, who regards not persons, nor accepts bribe. **10,18** He executes justice for the fatherless and widow, and loves the stranger, in giving him food and clothing. **10,19** Love you therefore the stranger; for you were strangers in the land of Egypt. **10,20** You should fear the Lord your God; Him should you serve; and to Him should you cleave, and by His name should you swear. **10,21** He is your glory, and He is your God, that has done for you these great and awesome things, which your eyes have seen. **10,22** Your fathers went down into Egypt with seventy persons; and now the Lord your God has made you as the stars of heaven for multitude. **11,1** Therefore you should love the Lord your God, and keep His charge, and His statutes, and His ordinances, and His commandments, always. **11,2** And know you this day; for I speak not with your children that have not known, and that have not seen the chastisement of the Lord your God, His greatness, His mighty hand, and His outstretched arm, **11,3** and His signs, and His works, which He did in the midst of Egypt to Pharaoh the king of Egypt, and to all his land; **11,4** and what He did to the army of Egypt, to their horses, and to their chariots; how He made the water of the Red Sea to overflow them as they pursued after you, and how the Lord has destroyed them to this day; **11,5** and what He did to you in the wilderness, until you came to this place; **11,6** and what He did to Dathan and Abiram, the sons of Eliab, the son of Reuben; how the earth opened her mouth, and swallowed them up, and their households, and their tents, and every living substance that followed them, in the midst of all Israel; **11,7** but your eyes have seen all the great work of the Lord which He did. **11,8** Therefore shall you keep all the commandment which I command you this day, that you may be strong, and go in and possess the land, whither you go over to possess it; **11,9** and that you may prolong your days upon the land, which the Lord swore to your fathers to give to them and to their seed, a land flowing with milk and honey.

11,13 And it shall come to pass, if you shall hearken diligently to My commandments which I command you this day, to love the Lord your God and to serve Him with all your heart and with all your soul, **11,14** that I will give the rain of your land in its season, the former rain and the latter rain, that you may gather in your grain, and your wine, and your oil. **11,15** And I will give grass in your fields for your cattle, and you will eat and be satisfied. **11,16** Take heed to yourselves, lest your heart be persuaded, and you turn aside and serve other gods, and worship them; **11,17** then the anger of the Lord will be kindled against you, and He will shut up the heaven, so that there shall be

no rain, and the ground shall not yield her produce; and you will perish quickly from off the good land which the Lord gives you. **11,18** Therefore shall you place these My words in your heart and in your soul; and you shall bind them for a sign upon your hand, and they shall be for frontlets between your eyes. **11,19** And you shall teach them your children, to speak of them, when you sit in your house, and when you walk on the way, and when you lie down, and when you rise up. **11,20** And you should write them upon the doorposts of your house, and upon your gates; **11,21** that your days may be multiplied, and the days of your children, upon the land which the Lord swore to your fathers to give them, as the days of the heavens above the earth.

11,22 For if you shall diligently keep all this commandment which I command you, to do it, to love the Lord your God, to walk in all His ways, and to cleave to Him, **11,23** then will the Lord drive out all these nations from before you, and you shall dispossess nations greater and mightier than yourselves. **11,24** Every place whereon the sole of your foot shall tread shall be yours: from the wilderness, and Lebanon, from the river, the river Euphrates, until the western sea shall be your border. **11,25** There shall no man be able to stand against you: the Lord your God shall lay the fear of you and the dread of you upon all the land that you shall tread upon, as He has spoken to you.

Re'eh

11,26 Behold, I set before you this day a blessing and a curse: **11,27** the blessing, if you shall hearken to the commandments of the Lord your God, which I command you this day; **11,28** and the curse, if you shall not hearken to the commandments of the Lord your God, and turn aside from the way which I command you this day, to go after other gods, which you have not known.

16,9 Seven weeks should you number to you; from the time the sickle is first put to the standing grain should you begin to number seven weeks. **16,10** And you should keep a feast of weeks to the Lord your God after the measure of the freewill-offering of your hand, which you should give, according as the Lord your God blesses you. **16,11** And you should rejoice before the Lord your God, you, and your son, and your daughter, and your man-servant, and your maid-servant, and the Levite that is within your gates, and the stranger, and the fatherless, and the widow, that are in the midst of you, in the place which the Lord your God shall choose to cause His name to dwell there. **16,12** And you should remember that you were a slave in Egypt; and you should observe and do these statutes.

16,13 You should keep the feast of tabernacles seven days, when you have gathered in from your threshing-floor and from your winepress. **16,14** And you should rejoice in your festival, you, and your son, and your daughter, and your man-servant, and your maid-servant, and the Levite, and the stranger, and the fatherless, and the widow, that are within your gates. **16,15** Seven days should you keep a feast to the Lord your God in the place which the Lord shall choose; because the Lord your God shall bless you in all your produce, and in all the work of your hands, and you should be altogether joyful. **16,16** Three times a year shall all your males appear before the Lord your God in the place which He shall choose; on the feast of unleavened bread, and on the feast of weeks, and on the feast of tabernacles; and they shall not appear before the Lord empty-handed; **16,17** every man shall give as he is able, according to the blessing of the Lord your God which He has given you.

Shoftim

16,18 Judges and officers should you make you in all your gates, which the Lord your God gives you, tribe by tribe; and they shall judge the people with righteous judgment. **16,19** You should not pervert judgment; you should not show favouritism; neither should you take a bribe; for bribery blinds the eyes of the wise, and perverts the words of the righteous. **16,20** Justice, justice should you pursue, that you may live, and inherit the land which the Lord your God gives you.

21,7 And they shall speak and say: 'Our hands have not shed this blood, neither have our eyes seen it. **21,8** Forgive, O Lord, Your people Israel, whom You have redeemed, and suffer not innocent blood to remain in the midst of Your people Israel.' And the blood shall be forgiven them. **21,9** So should you put away the innocent blood from the midst of you, when you do that which is right in the eyes of the Lord.

Ki Seitzei

21,10 When you go forth to battle against your enemies, and the Lord your God delivers them into your hands, and you take their captives, **21,11** and see among the captives a woman of beautiful form, and you desire her, and would take her to you as a wife; **21,12** then you should bring her into your house; and she shall shave her head, and let her nails grow; **21,13** and she shall remove from herself the garment of her captivity, and shall remain in your house, and bewail her father and her mother a full month; and after that you may go in to her, and be her husband, and she shall be your wife. **21,14** And it shall be, if you have no delight in her, then you should let her go whither she will; but you should not sell her at all for money, you should not deal with her as a slave, because you have afflicted her.

25,17 Remember what Amalek did to you on the way as you came forth out of Egypt; **25,18** how he met you on the way, and cut down all that were enfeebled in your rear, when you were faint and weary; and he feared not God. **25,19** Therefore it shall be, when the Lord your God has given you rest from all your enemies round about, in the land which the Lord your God gives you for an inheritance to possess it, that you should blot out the remembrance of Amalek from under heaven; you should not forget.

Ki Savo

26,1 And it shall be, when you come into the land which the Lord your God gives you for an inheritance, and possess it, and dwell therein; **26,2** that you should take of the first of all the fruit of the ground, which you will bring in from your land that the Lord your God gives you; and you should put it in a basket and should go to the place which the Lord your God shall choose to cause His name to dwell there. **26,3** And you should come to the priest that shall be in those days, and say to him: 'I profess this day to the Lord your God, that I am come to the land which the Lord swore to our fathers to give us.'

29,6 And when you came to this place, Sichon the king of Cheshbon, and Og the king of Bashan, came out against us to battle, and we smote them. **29,7** And we took their land, and gave it for an inheritance to the Reubenites, and

to the Gadites, and to half the tribe of the Manassites. **29,8** Observe therefore the words of this covenant, and do them, that you may make all that you do to prosper.

Nitzavim

29,9 You are standing this day all of you before the Lord your God: your heads, your tribes, your elders, and your officers, all the men of Israel, **29,10** your little ones, your wives, and your stranger that is in the midst of your camp, from the hewer of your wood to the drawer of your water; **29,11** that you should enter into the covenant of the Lord your God, and into His oath, which the Lord your God makes with you this day.

30,18 I declare to you this day, that you shall surely perish; you shall not prolong your days upon the land, whither you pass over the Jordan to go in to possess it. **30,19** I call heaven and earth to witness against you this day: I have set before you life and death, the blessing and the curse; therefore choose life, that you may live, you and your seed; **30,20** to love the Lord your God, to hearken to His voice, and to cleave to Him; for that is your life, and the length of your days; that you may dwell in the land which the Lord swore to your fathers, to Abraham, to Isaac, and to Jacob, to give them.

Vayelech

31,1 And Moses went and spoke these words to all Israel. **31,2** And he said to them: 'I am a hundred and twenty years old this day; I can no more go out and come in; and the Lord has said to me: You should not go over this Jordan. **31,3** The Lord your God, He will go over before you; He will destroy these nations from before you, and you should dispossess them; Joshua shall go over before you, as the Lord has spoken. **31,4** And the Lord will do to them as He did to Sichon and to Og, the kings of the Amorites, and to their land; whom He destroyed. **31,5** And the Lord will deliver them up before you, and you shall do to them according to all the commandment which I have commanded you. **31,6** Be strong and of good courage, fear not, nor be affrighted at them; for the Lord your God, He it is that goes with you; He will not fail you, nor forsake you.'

31,28 Assemble to me all the elders of your tribes, and your officers, that I may speak these words in their ears, and call heaven and earth to witness before them. **31,29** For I know that after my death you will surely deal corruptly, and turn aside from the way which I have commanded you; and evil will befall you in the end of days, because you will do that which is evil in the sight of the Lord, to provoke Him through the work of your hands. **31,30** And Moses spoke in the ears of all the assembly of Israel the words of this song, until they were finished.

Ha'azinu

32,1 Give ear, heavens, and I will speak; and let the earth hear the words of my mouth. **32,2** My teaching shall drop as the rain, my speech shall flow as the dew; as the wind upon the grass, and as the showers upon the herb. **32,3** For I will proclaim the name of the Lord; ascribe greatness to our God.

32,48 And the Lord spoke to Moses that selfsame day, saying: **32,49** 'Get you up onto this mountain of Abarim, to mount Nebo, which is in the land of Moab, that is opposite Jericho; and behold the land of Canaan, which I give to the children of Israel for a possession; **32,50** and die on the mountain whither you go up, and be gathered to your people; as Aaron your brother died on mount Hor, and was gathered to his people. **32,51** Because you trespassed against Me in the midst of the children of Israel at the waters of Meribath-kadesh, in the wilderness of Tzin; because you did not sanctify Me in the midst of the children of Israel. **32,52** For you will see the land from afar; but you will not go thither into the land which I give the children of Israel.'

Vezos Habracha

33,1 And this is the blessing wherewith Moses the man of God blessed the children of Israel before his death. **33,2** And he said: The Lord came from Sinai, and shone from Seir to them; He appeared from mount Paran, and He came from the holy myriads, at His right hand was a fiery law to them. **33,3** Indeed, He loves the peoples, all His holy ones – they are in Your hand; and they sit down at Your feet, receiving of Your words. **33,4** The Torah that Moses commanded us is an inheritance of the congregation of Jacob. **33,5** And there was a king in Jeshurun, when the heads of the people were gathered, all the tribes of Israel together. **33,6** Let Reuben live, and not die in that his men become few.

34,10 And there did not arise another prophet in Israel like Moses, whom the Lord knew face to face; **34,11** in all the signs and the wonders, which the Lord sent him to do in the land of Egypt, to Pharaoh, and to all his servants, and to all his land; **34,12** and in all the mighty hand, and in all the great awesomeness, which Moses wrought in the sight of all Israel.

Nevi'im – Prophets

Yehoshua – Joshua

1:1 And it was after the death of Moses the servant of the Lord, that the Lord spoke to Joshua the son of Nun, Moses' attendant, saying, **2'** Moses My servant is dead; now therefore arise, cross over this Jordan, you and all this people, to the land which I give to them, to the people of Israel. **3** Every place that the sole of your foot shall tread upon I have given to you, as I said to Moses.'

24:31 And Israel served the Lord all the days of Joshua, and all the days of the elders who lived many years after Joshua, and who had known all the works of the Lord, that He had done for Israel. **32** And the bones of Joseph, which the people of Israel brought out of Egypt, they buried in Shechem, in the parcel of ground which Jacob had bought from the sons of Chamor the father of Shechem for a hundred kesitah; and it became the inheritance of the sons of Joseph. **33** And Elazar the son of Aaron died; and they buried him in the hill of Pinchas his son, which was given to him in Mount Ephraim.

Shoftim – Judges

1:1 And it came to pass after the death of Joshua, that the children of Israel asked the Lord, saying: 'Who shall go up for us first against the Canaanites, to fight against them?' **2** And the Lord said: 'Judah shall go up; behold, I have delivered the land into his hand.' **3** And Judah said to Simeon his brother: 'Come up with me into my lot, that we may fight against the Canaanites; and I likewise will go with you into your lot.' So Simeon went with him.

21:23 And the children of Benjamin did so, and took them wives, according to their number, of them that danced, whom they carried off; and they went and returned to their inheritance, and built the cities, and dwelt in them. **24** And the children of Israel departed thence at that time, every man to his tribe and to his family, and they went out from thence every man to his inheritance. **25** In those days there was no king in Israel; every man did that which was right in his own eyes.

Shmuel – Samuel

I 1:1 Now there was a certain man of Ramathaim-tzophim, of the hill-country of Ephraim, and his name was Elkanah, the son of Yerocham, the son of Elihu, the son of Tochu, the son of Tzuph, an Ephrathite. **2** And he had two wives: the name of the one was Hannah, and the name of the other Peninah; and Peninah had children, but Hannah had no children. **3** And this man went up out of his city from year to year to worship and to sacrifice to the Lord of hosts in Shiloh. And the two sons of Eli, Chofni and Pinchas, were there priests to the Lord.

II 24:23 All this did Aravnah the king give to the king. And Aravnah said to the king: 'The Lord your God accept you.' **24** And the king said to Araunah: 'No; but I will verily buy it from you for a price; neither will I offer burnt-offerings to the Lord my God for nothing.' So David bought the threshing-floor and the oxen for fifty shekels of

silver. **25** And David built there an altar to the Lord, and offered burnt-offerings and peace-offerings. So the Lord was entreated for the land, and the plague was stayed from Israel.

Melachim – Kings

I 1:1 Now King David was old and advanced in years; and they covered him with clothes, but he could get no heat. **2** So his servants said to him: 'Let there be sought for my lord the king a young virgin; and let her stand before the king, and be a companion to him; and let her lie in your bosom, that my lord the king may get heat.' **3** So they sought for a fair damsel throughout all the borders of Israel, and found Abishag the Shunammite, and brought her to the king.

II 25:28 And he spoke kindly to him, and set his throne above the throne of the kings that were with him in Babylon. **29** And he changed his prison garments, and did eat bread before him continually all the days of his life. **30** And for his allowance, there was a continual allowance given him of the king, every day a portion, all the days of his life.

Yeshayah – Isaiah

1:1 The vision of Isaiah the son of Amotz, which he saw concerning Judah and Jerusalem, in the days of Uzziah, Jotham, Achaz, and Hezekiah, kings of Judah. **2** Hear, O heavens, and give ear, O earth, for the Lord has spoken: Children I have reared and brought up, and they have rebelled against Me. **3** The ox knows his owner, and the ass his master's crib; but Israel does not know, My people does not consider.

66:22 For as the new heavens and the new earth, which I will make, shall remain before Me, said the Lord, so shall your seed and your name remain. **23** And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before Me, said the Lord. **24** And they shall go forth, and look upon the carcasses of the men that have rebelled against Me; for their worm shall not die, neither shall their fire be quenched; and they shall be a disgrace to all flesh. **23** *And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before Me, said the Lord.*

Yirmiyah – Jeremiah

1:1 The words of Jeremiah the son of Hilkiyah, of the priests that were in Anathoth in the land of Benjamin, **2** to whom the word of the Lord came in the days of Josiah the son of Amon, king of Judah, in the thirteenth year of his reign. **3** It came also in the days of Jehoiakim the son of Josiah, king of Judah, until the end of the eleventh year of Zedekiah the son of Josiah, king of Judah, until the exile of Jerusalem in the fifth month.

52:32 And he spoke kindly to him, and set his throne above the throne of the kings that were with him in Babylon. **33** And he changed his prison garments, and did eat bread before him continually all the days of his life. **34** And

for his allowance, there was a continual allowance given him of the king of Babylon, every day a portion until the day of his death, all the days of his life.

Yechezkel – Ezekiel

1:1 Now it came to pass in the thirtieth year, in the fourth month, on the fifth day of the month, as I was among the exiles by the river Chebar that the heavens were opened, and I saw visions of God. **2** On the fifth day of the month, which was the fifth year of king Jehoiachin's exile, **3** the word of the Lord came to Ezekiel the priest, the son of Buzi, in the land of the Chaldeans by the river Chebar; and the hand of the Lord was there upon him. **4** And I looked, and behold, a storm-wind came out of the north, a great cloud, with a fire flashing, and a brightness round about it; and from its midst like the pure luminescence, out of the midst of the fire. **5** And out of its midst, the likeness of four living creatures. And this was their appearance: they had the likeness of a man. **6** And every one had four faces, and every one of them had four wings. **7** And their feet were straight feet; and the sole of their feet was like the sole of a calf's foot; and they sparkled like burnished brass. **8** And they had the hands of a man under their wings on their four sides; and as for the faces and wings of them four, **9** their wings were joined one to another; they turned not when they went; every one went straight forward. **10** As for the likeness of their faces, they had the face of a man; and they four had the face of a lion on the right side; and they four had the face of an ox on the left side; they four had also the face of an eagle. **11** Thus were their faces; and their wings were stretched upward; two wings of every one were joined one to another, and two covered their bodies. **12** And they went every one straight forward; whither the spirit was to go, they went; they turned not when they went. **13** As for the likeness of the living creatures, their appearance was like coals of fire, burning like the appearance of torches; it flashed up and down among the living creatures; and there was brightness to the fire, and out of the fire went forth lightning. **14** And the living creatures ran and returned as the appearance of a flash of lightning. **15** Now as I beheld the living creatures, behold, one wheel on the ground beside the living creatures, at the four faces thereof. **16** The appearance of the wheels and their work was like a beryl; and they four had one likeness; and their appearance and their work was as it were a wheel within a wheel. **17** When they went, they went toward any of their four sides; they turned not when they went. **18** As for their rims, they were high and they were awesome; and they four had their rims full of eyes round about. **19** And when the living creatures went, the wheels went beside them; and when the living creatures were lifted up from the ground, the wheels were lifted up. **20** Wherever the spirit was to go, as the spirit was to go thither, so they went; and the wheels were lifted up beside them; for the spirit of the living creature was in the wheels. **21** When those went, these went, and when those stood, these stood; and when those were lifted up from the earth, the wheels were lifted up beside them; for the spirit of the living creature was in the wheels. **22** And over the heads of the living creatures there was the likeness of a firmament, like awesome ice, stretched forth over their heads above. **23** And under the firmament were their wings conformable the one to the other; this one of them had two which covered, and that one of them had two which covered, their bodies. **24** And when they went, I heard the noise of their wings like the sound of great waters, like the voice of the Almighty, a noise of tumult like the noise of an army; when they stood, their wings were stilled. **25** And there was a voice above the firmament that was over their heads, as they stood, their wings were stilled. **26** And above the firmament that was over their heads was the likeness of a throne, as the appearance of sapphire; and upon the likeness of the throne was a likeness as the appearance of a man upon it above. **27** And I saw as a pure luminescence, as the appearance of fire round about

enclosing it, from the appearance of his loins and upward; and from the appearance of his loins and downward I saw as the appearance of fire, and there was brightness round about him. **28** As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of the Lord. And when I saw it, I fell upon my face, and I heard a voice of one that spoke.

3:12 Then a wind lifted me, and I heard behind me the voice of a great rushing: 'Blessed be the glory of the Lord from His place.'

48:33 And at the south side four thousand and five hundred reeds by measure; and three gates: the gate of Simeon, one; the gate of Issachar, one; the gate of Zebulun, one; **34** at the west side four thousand and five hundred reeds, with their three gates: the gate of Gad, one; the gate of Asher, one; the gate of Naphtali, one. **35** It shall be eighteen thousand reeds round about. And the name of the city from that day shall be, the Lord is there.

Hoshea – Hosea

1:1 The word of the Lord that came to Hoshea the son of Beeri, in the days of Uzziah, Jotham, Achaz, and Hezekiah, kings of Judah, and in the days of Jeroboam the son of Joash, king of Israel. **2** When the Lord spoke at first with Hoshea, the Lord said to Hosea: 'Go, take to you a wife of harlotry and children of harlotry; for the land is turning astray from the Lord.' **3** So he went and took Gomer the daughter of Diblaim; and she conceived, and bore him a son.

Chabakuk – Habakkuk

2:20 But the Lord is in His holy Temple; let all the earth keep silence before Him.

3:1 A prayer of Cabakuk the prophet. Upon Shigionoth. **2** O Lord, I have heard the report of You, and am afraid; O Lord, revive Your work in the midst of the years, in the midst of the years make it known; in wrath remember compassion. **3** God comes from Teiman, and the Holy One from mount Paran, Selah. His glory covers the heavens, and the earth is full of His praise. **4** And a brightness appears as the light; rays has He at His side; and there is the hiding of His power. **5** Before Him goes the pestilence, and fiery bolts go forth at His feet. **6** He stands, and shakes the earth, He beholds, and makes the nations to tremble; and the everlasting mountains are shattered, the ancient hills do bow; His goings are as of old. **7** I see the tents of Cushan in affliction; the curtains of the land of Midian do tremble. **8** Is it against the rivers, O Lord, is it that Your anger is kindled against the rivers, or Your wrath against the sea? that You ride upon Your horses, upon Your chariots of victory? **9** Your bow is made quite bare; sworn are the rods of the word, Selah. You cleave the earth with rivers. **10** The mountains have seen You, and they tremble; the tempest of waters flows over; the deep utters its voice, and lifts up its hands on high. **11** The sun and moon stand still in their habitation; at the light of Your arrows as they go, at the shining of Your glittering spear. **12** You march through the earth in indignation, You thresh the nations in anger. **13** You come forth for the deliverance of Your people, for the deliverance of Your anointed; You wound the head of the house of the wicked, uncovering the foundation even to the neck, Selah.

14 You have stricken through with his own rods the head of his rulers, that storm forth to scatter me; whose rejoicing is as to devour the poor secretly. **15** You have trodden the sea with Your horses, the foaming of mighty waters. **16** When I heard, my innards trembled, my lips quivered at the voice; decay enters into my bones, and I tremble where I stand; that I should wait for the day of trouble, when he comes up against the people that he invades. **17** For though the fig-tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no food; the flock shall be cut off from the fold, and there shall be no herd in the stalls; **18** Yet I will rejoice in the Lord, I will exult in the God of my salvation. **19** God the Lord is my strength, and He makes my feet like hinds' feet, and He makes me to walk upon my high places. For the Leader, with my string-music.

Malachi

3:22 Remember you the Torah of Moses My servant, which I commanded to him in Horeb for all Israel, statutes and ordinances. **23** Behold, I will send you Elijah the prophet before the coming of the great and awesome day of the Lord. **24** And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers; lest I come and smite the land with utter destruction. **23** *Behold, I will send you Elijah the prophet before the coming of the great and awesome day of the Lord.*

Kesuvim – Sacred Writings

Rus – Ruth

1,1 And it came to pass in the days when the judges judged, that there was a famine in the land. And a certain man of Beth-lehem in Judah went to sojourn in the field of Moab, he, and his wife, and his two sons. **1,2** And the name of the man was Elimelech, and the name of his wife Naomi, and the name of his two sons Machlon and Kilyon, Ephrathites of Beth-lehem in Judah. And they came into the field of Moab, and remained there. **1,3** And Elimelech Naomi's husband died; and she was left, and her two sons. **1,4** And they took them wives of the women of Moab: the name of the one was Orpah, and the name of the other Ruth; and they dwelt there about ten years. **1,5** And Machlon and Kilyon died both of them; and the woman was left of her two children and of her husband. **1,6** Then she arose with her daughters-in-law, that she might return from the field of Moab; for she had heard in the field of Moab how that the Lord had remembered His people in giving them bread. **1,7** And she went forth out of the place where she was, and her two daughters-in-law with her; and they went on the way to return to the land of Judah. **1,8** And Naomi said to her two daughters-in-law: 'Go, return each of you to her mother's house; the Lord deal kindly with you, as you have dealt with the dead, and with me. **1,9** The Lord grant you that you may find rest, each of you in the house of her husband.' Then she kissed them; and they lifted up their voice, and wept. **1,10** And they said to her: 'No, but we will return with you to your people.' **1,11** And Naomi said: 'Turn back, my daughters; why will you go with me? have I yet sons in my womb, that they may be your husbands? **1,12** Turn back, my daughters, go your way; for I am too old to have a husband. If I should say: I have hope, should I even have a husband tonight, and also bear sons; **1,13** would you tarry for them till they were grown? would you shut yourselves off for them and have no husbands? no, my daughters; for it grieves me much for your sakes, for the hand of the Lord is gone forth against me.' **1,14** And they lifted up their voice, and wept again; and Orpah kissed her mother-in-law; but Ruth cleaved to her. **1,15** And she said: 'Behold, your sister-in-law is gone back to her people, and to her god; return after your sister-in-law.' **1,16** And Ruth said: 'Entreat me not to leave you, and to return from following after you; for whither you go, I will go; and where you lodge, I will lodge; your people shall be my people, and your God my God; **1,17** where you die, will I die, and there will I be buried; the Lord do so to me, and more also, for only death will part you and me.' **1,18** And when she saw that she was steadfastly minded to go with her, she left off speaking to her. **1,19** So they two went until they came to Beth-lehem. And it came to pass, when they were come to Beth-lehem, that all the city was astir concerning them, and they said: 'Is this Naomi?' **1,20** And she said to them: 'Call me not Naomi, call me Marah; for the Almighty has dealt very bitterly with me. **1,21** I went out full, and the Lord has brought me back empty; why call you me Naomi, seeing the Lord has testified against me, and the Almighty has afflicted me?' **1,22** So Naomi returned, and Ruth the Moabitess, her daughter-in-law, with her, who returned out of the field of Moab – and they came to Beth-lehem in the beginning of barley harvest. **2,1** And Naomi had a kinsman of her husband's, a mighty man of valour, of the family of Elimelech, and his name was Boaz. **2,2** And Ruth the Moabitess said to Naomi: 'Let me now go to the field, and glean among the ears of grain after him in whose sight I shall find favour.' And she said to her: 'Go, my daughter.' **2,3** And she went, and came and gleaned in the field after the reapers; and she happened to light on the portion of the field belonging to Boaz, who was of the family of Elimelech. **2,4** And behold, Boaz came from Beth-lehem, and said to the reapers: 'The Lord be with you.' And they answered him: 'The Lord bless you.' **2,5** Then said Boaz to his servant that was set

over the reapers: 'Whose damsel is this?' **2,6** And the servant that was set over the reapers answered and said: 'It is a Moabite damsel that came back with Naomi out of the field of Moab; **2,7** and she said: Let me glean, I pray you, and gather after the reapers among the sheaves; so she came, and has continued from the morning until now, save that she tarried a little in the house.' **2,8** Then said Boaz to Ruth: 'Hear you not, my daughter? Go not to glean in another field, neither pass from here, but abide here with my maidens. **2,9** Let your eyes be on the field that they reap, and go after them; I have indeed charged the young men that they shall not touch you; and when you are thirsty, go to the vessels, and drink of that which the young men have drawn.' **2,10** Then she fell on her face, and bowed down to the ground, and said to him: 'Why have I found favour in your sight, that you should take cognizance of me, seeing I am a foreigner?' **2,11** And Boaz answered and said to her: 'It has fully been told me, all that you have done to your mother-in-law since the death of your husband; and how you have left your father and your mother, and the land of your birthplace, and are come to a people that you knew not before now. **2,12** The Lord recompense your work, and be your reward complete from the Lord, the God of Israel, under whose wings you are come to take refuge.' **2,13** Then she said: 'Let me find favour in your sight, my lord; for you have comforted me, and for you have spoken to the heart of your handmaid, though I be not as one of your handmaidens.' **2,14** And Boaz said to her at meal-time: 'Come hither, and eat of the bread, and dip your morsel in the vinegar.' And she sat beside the reapers; and they handed her parched grain, and she did eat and was satisfied, and left over. **2,15** And when she rose to glean, Boaz commanded his young men, saying: 'Let her glean even among the sheaves, and put her not to shame. **2,16** And also pull out some for her of purpose from the bundles, and leave it, and let her glean, and rebuke her not.' **2,17** So she gleaned in the field until evening; and she beat out that which she had gleaned, and it was about an ephah of barley. **2,18** And she took it up, and went into the city; and her mother-in-law saw what she had gleaned; and she brought forth and gave to her that which she had left after she was satisfied. **2,19** And her mother-in-law said to her: 'Where have you gleaned today? and where wrought you? blessed be he that did take knowledge of you.' And she told her mother-in-law with whom she had wrought, and said: 'The man's name with whom I wrought today is Boaz.' **2,20** And Naomi said to her daughter-in-law: 'Blessed be he of the Lord, who has not left off His kindness to the living and to the dead.' And Naomi said to her: 'The man is our relative, one of our near kinsmen.' **2,21** And Ruth the Moabitess said: 'He also said to me: You should keep with my young men, until they have ended all my harvest.' **2,22** And Naomi said to Ruth her daughter-in-law: 'It is good, my daughter, that you go out with his maidens, and that you be not met in any other field.' **2,23** So she kept with the maidens of Boaz to glean until the end of barley harvest and of wheat harvest; and she dwelt with her mother-in-law. **3,1** And Naomi her mother-in-law said to her: 'My daughter, I must indeed seek rest for you, that it may be well with you; **3,2** and now is there not Boaz our kinsman, with whose maidens you were? Behold, he winnows barley tonight on the threshing-floor. **3,3** Therefore wash yourself, and anoint yourself, and put your raiment upon you, and go down to the threshing-floor; make not yourself known to the man, until he shall have done eating and drinking. **3,4** And it shall be, when he lies down, that you should mark the place where he shall lie, and you should come, and uncover his feet, and lie down; and he will tell you what you should do.' **3,5** And she said to her: 'All that you say to me I will do.' **3,6** And she went down to the threshing-floor, and did according to all that her mother-in-law bade her. **3,7** And when Boaz had eaten and drunk, and his heart was merry, he went to lie down at the end of the heap of grain; and she came softly, and uncovered his feet, and lay down. **3,8** And it came to pass at midnight, that the man was startled, and turned himself; and behold, a woman lay at his feet. **3,9** And he said: 'Who are you?' And she answered: 'I am Ruth your handmaid; spread therefore your garment over your

handmaid; for you are a near kinsman.' **3,10** And he said: 'Blessed be you of the Lord, my daughter; you have shown more kindness in the end than at the beginning, inasmuch as you did not follow the young men, whether poor or rich. **3,11** And now, my daughter, fear not; I will do to you all that you say; for all the men in the gate of my people know that you are a virtuous woman. **3,12** And now it is true that I am a near kinsman; however there is a kinsman nearer than I. **3,13** Stay this night, and it shall be in the morning, that if he will redeem for you, well; let him do so; but if he be not willing to redeem for you, then will I redeem for you, as the Lord lives; lie down until the morning.' **3,14** And she lay at his feet until the morning; and she rose up before one could discern another. For he said: 'Let it not be known that the woman came to the threshing-floor.' **3,15** And he said: 'Bring the mantle that is upon you, and hold it'; and she held it; and he measured six measures of barley, and laid it on her; and he went into the city. **3,16** And when she came to her mother-in-law, she said: 'Who are you, my daughter?' And she told her all that the man had done to her. **3,17** And she said: 'These six measures of barley gave he me; for he said to me: Go not empty-handed to your mother-in-law.' **3,18** Then said she: 'Sit still, my daughter, until you know how the matter will fall; for the man will not rest, until he has finished the matter this day.' **4,1** Now Boaz went up to the gate, and sat down there; and, behold, the near kinsman of whom Boaz had spoken came by; to whom he said: 'Turn aside, sit down here, So-and-so!' And he turned aside, and sat down. **4,2** And he took ten men of the elders of the city, and said: 'Sit down here.' And they sat down. **4,3** And he said to the near kinsman: 'Naomi, that is come back out of the field of Moab, sold the parcel of land, which was our brother Elimelech's; **4,4** and I thought to disclose it to you, saying: Buy it before them that sit here, and before the elders of my people. If you will redeem it, redeem it; but if it will not be redeemed, then tell me, that I may know; for there is none to redeem it beside you; and I am after you.' And he said: 'I will redeem it.' **4,5** Then said Boaz: 'The day you buy the field from the hand of Naomi, you also bought Ruth the Moabitess, the wife of the dead, to raise up the name of the dead upon his inheritance.' **4,6** And the near kinsman said: 'I cannot redeem it for myself, lest I mar my own inheritance; take you my right of redemption on you; for I cannot redeem it.' **4,7** Now this was the custom in former time in Israel concerning redeeming and concerning exchanging, to confirm all things: a man drew off his shoe, and gave it to his neighbour; and this was the attestation in Israel. **4,8** So the near kinsman said to Boaz: 'Buy it for yourself.' And he drew off his shoe. **4,9** And Boaz said to the elders, and to all the people: 'You are witnesses this day, that I have bought all that was Elimelech's, and all that was Kilyon's and Machlon's, of the hand of Naomi. **4,10** And also Ruth the Moabitess, the wife of Machlon, I have acquired to be my wife, to raise up the name of the dead upon his inheritance, that the name of the dead not be cut off from among his brethren, and from the gate of his place; you are witnesses this day.' **4,11** And all the people that were in the gate, and the elders, said: 'We are witnesses; the Lord make the woman that is come into your house like Rachel and like Leah, the two of whom did build the house of Israel; and do worthily in Ephrath, and be famous in Beth-lehem; **4,12** and let your house be like the house of Peretz, whom Tamar bore to Judah, of the seed which the Lord shall give you of this young woman.' **4,13** So Boaz took Ruth, and she became his wife; and he went in to her, and the Lord gave her conception, and she bore a son. **4,14** And the women said to Naomi: 'Blessed be the Lord, who has not left you this day without a near kinsman, and let his name be famous in Israel. **4,15** And he shall be to you a restorer of life, and a sustainer of your old age; for your daughter-in-law, who loves you, who is better to you than seven sons, has borne him.' **4,16** And Naomi took the child, and laid it in her bosom, and became nurse to it. **4,17** And the women her neighbours gave it a name, saying: 'There is a son born to Naomi'; and they called his name Obed; he is the father of Jesse, the father of David.

4,18 Now these are the generations of Peretz: Peretz begot Chetzron; **4,19** and Chetzron begot Ram, and Ram begot Amminadab; **4,20** and Amminadab begot Nachshon, and Nachshon begot Salmon; **4,21** and Salmon begot Boaz, and Boaz begot Obed; **4,22** and Obed begot Jesse, and Jesse begot David.

Tehillim – Psalms

Chapter 1

1 Happy is the man that has not walked in the counsel of the wicked, nor stood in the way of sinners, nor sat in the seat of the scornful.

2 But his delight is in the Torah of the Lord; and in His Torah he meditates day and night.

3 And he shall be like a tree planted by streams of water, that brings forth its fruit in its season, and whose leaf does not wither; and in whatever he does he shall prosper.

4 Not so the wicked; but they are like the chaff which the wind drives away.

5 Therefore the wicked shall not stand in the judgment, nor sinners in the congregation of the righteous.

6 For the Lord regards the way of the righteous; but the way of the wicked shall perish.

Chapter 19

1 For the Leader. A Psalm of David.

2 The heavens declare the glory of God, and the firmament tells His handiwork;

3 Day to day utters speech, and night to night reveals knowledge;

4 There is no speech, there are no words, neither is their voice heard.

5 Their line is gone out through all the earth, and their words to the end of the world. In them has He set a tent for the sun,

6 Which is as a bridegroom coming out of his chamber, and rejoices as a strong man to run his course.

7 His going forth is from the end of the heaven, and his circuit to the ends of it; and there is nothing hidden from its heat.

8 The Torah of the Lord is perfect, restoring the soul; the testimony of the Lord is faithful, making wise the simple.

9 The precepts of the Lord are upright, rejoicing the heart; the commandment of the Lord is clear, enlightening the eyes.

10 The fear of the Lord is pure, enduring for ever; the ordinances of the Lord are true, they are righteous together;

11 They are more desirable than gold, than much fine gold; sweeter also than honey and the honeycomb.

12 Your servant is also scrupulous with them; in keeping them there is great reward.

13 Who can discern errors? Clear me from hidden faults.

14 Keep back Your servant also from willful sins, let them not have dominion over me; then shall I be faultless, and I shall be clear from great transgression.

15 Let the words of my mouth and the meditation of my heart be acceptable before You, O Lord, my Rock and my Redeemer.

Chapter 68

1 For the Leader. A Psalm of David, a Song.

2 Let God arise, let His enemies be scattered; and let them that hate Him flee before Him.

3 As smoke is driven away, so drive them away; as wax melts before the fire, so let the wicked perish at the presence of God.

4 But let the righteous be glad, let them exult before God, and let them rejoice with gladness.

5 Sing to God, sing praises to His name; extol Him that rides upon the skies, whose name is God; and exult before Him.

6 A father of the fatherless, and a judge of the widows, is God in His holy habitation.

7 God makes the solitary to dwell in a house; He brings out the prisoners into prosperity; but the rebellious dwell in a parched land.

8 O God, when You went forth before Your people, when You marched through the wilderness; Selah.

9 The earth trembled, the heavens also dropped at the presence of God; even Sinai at the presence of the Lord, the God of Israel.

10 A bounteous rain did You pour down, O God; when Your inheritance was weary, You established it.

11 Your flock settled therein; You provided in Your goodness for the poor, O God.

12 The Lord gives the word; a great host of women proclaim the tidings.

13 Kings of armies flee, they flee; and she that stays at home divides the spoil.

14 When you lie among the sheepfolds, the wings of the dove are covered with silver, and her pinions with shimmering gold.

15 When the Almighty scatters kings therein, it snows in Tzalmon.

16 A mountain of God is the mountain of Bashan; a mountain of peaks is the mountain of Bashan.

17 Why look you askance, you mountains of peaks, at the mountain which God has desired for His abode? The Lord will indeed dwell therein forever.

18 The chariots of God are myriads, thousands upon thousands; the Lord is among them, as in Sinai, in holiness.

19 You have ascended on high, You have led away captives; You have received gifts among men, among the rebellious also, that the Lord God might dwell there.

20 Blessed be the Lord, day by day He bears our burden, the God who is our salvation. Selah.

21 God is to us a God of deliverances; and to God the Lord belong the issues of death.

22 Surely God will smite the head of His enemies, the hairy scalp of him that goes about in his guiltiness.

23 The Lord said: 'I will bring back from Bashan, I will bring back from the depths of the sea;

24 That your foot may wade through blood, that the tongue of your dogs may have its portion from your enemies.'

25 They see Your goings, O God, the goings of my God, my King, in holiness.

26 The singers go first, the minstrels follow after, in the midst of damsels playing upon timbrels.

27 'Bless you God in assemblies, the Lord, you that are from the fountain of Israel.'

28 There is Benjamin, the youngest, ruling them, the princes of Judah in purple, the princes of Zebulun, the princes of Naphtali.

- 29 Your God has commanded your strength; display the strength, O God, that You that have wrought for us.
30 Because of Your temple at Jerusalem, kings shall bring presents to You.
31 Rebuke the wild beast of the reeds, the multitude of the bulls with the calves of the peoples, every one submitting himself with pieces of silver; He has scattered the peoples that delight in war!
32 Nobles shall come out of Egypt; Ethiopia shall hasten to stretch out her hands to God.
33 Sing to God, kingdoms of the earth; sing praises to the Lord, Selah.
34 To Him that rides upon the heavens of heavens of old; behold, He utters His voice with a mighty sound.
35 Ascribe strength to God; His majesty is over Israel, and His strength is in the skies.
36 Awesome is God out of your holy places; the God of Israel, He gives strength and power to the people; blessed be God.

Chapter 119

- 1 Happy are they whose way is upright, who follow the Torah of the Lord.
2 Happy are they that keep His testimonies, that seek Him with all their heart.
3 They also do no unrighteousness; they walk in His ways.
4 You have ordained Your precepts, that we should observe them diligently.
5 How I wish that my ways were directed to observe Your statutes!
6 Then shall I not be ashamed, when I regard all Your commandments.
7 I will give thanks to You with uprightness of heart, when I learn Your righteous ordinances.
8 I will observe Your statutes; forsake me not utterly.
9 How shall a young man keep his way pure? By taking heed according to Your word.
10 With my whole heart have I sought You; let me not err from Your commandments.
11 Your word have I kept in my heart, that I might not sin against You.
12 Blessed are You, O Lord; teach me Your statutes.
13 With my lips have I told all the ordinances of Your mouth.
14 I have rejoiced in the way of Your testimonies, as much as in all riches.
15 I will meditate in Your precepts, and regard Your ways.
16 I will delight in Your statutes; I will not forget Your word.
17 Deal bountifully with Your servant that I may live, and I will observe Your word.
18 Open my eyes, that I may behold wondrous things out of Your Torah.
19 I am a sojourner in the earth; hide not Your commandments from me.
20 My soul breaks for the longing that it has to Your ordinances at all times.
21 You have rebuked the wicked that are cursed, that err from Your commandments.
22 Take away from me reproach and contempt; for I have kept Your testimonies.
23 Even though princes sit and talk against me, Your servant meditates in Your statutes.
24 Your testimonies are indeed my delight, they are my counsellors.

- 25 My soul cleaves to the dust; revive me according to Your word.
- 26 I told of my ways, and You answered me; teach me Your statutes.
- 27 Make me to understand the way of Your precepts, that I may talk of Your wondrous works.
- 28 My soul melts away for grief; sustain me according to Your word.
- 29 Remove from me the way of falsehood; and favour me with Your Torah.
- 30 I have chosen the way of faithfulness; Your ordinances have I set before me.
- 31 I cleave to Your testimonies; O Lord, put me not to shame.
- 32 I will run the way of Your commandments, for You broaden my heart.
- 33 Teach me, O Lord, the way of Your statutes; and I will keep it at every step.
- 34 Give me understanding, that I keep Your Torah and observe it with my whole heart.
- 35 Make me to tread in the path of Your commandments; for therein do I delight.
- 36 Incline my heart to Your testimonies, and not to seeking gain.
- 37 Turn away my eyes from beholding vanity; grant me life in Your ways.
- 38 Confirm to Your servant Your word regarding the fear of You.
- 39 Turn away my reproach which I dread; for Your ordinances are good.
- 40 Behold, I have longed for Your precepts; grant me life in Your righteousness.
- 41 Let Your mercies also come to me, O Lord, Your salvation according to Your word;
- 42 That I may have an answer for him that taunts me; for I trust in Your word.
- 43 And take not the word of truth utterly out of my mouth; for I hope in Your ordinances;
- 44 So shall I observe Your Torah continually for ever and ever;
- 45 And I will walk at ease, for I have sought Your precepts;
- 46 And I will speak of Your testimonies before kings, and will not be ashamed.
- 47 And I will delight in Your commandments, which I have loved.
- 48 And I will lift up my hands to Your commandments, which I have loved, and I will meditate in Your statutes.
- 49 Remember the word to Your servant, because You have made me hope.
- 50 This is my comfort in my affliction, that Your word has given me life.
- 51 The wicked have had me greatly in derision; yet I have not turned aside from Your Torah.
- 52 I have remembered Your ordinances which are of old, O Lord, and have comforted myself.
- 53 Burning indignation has taken hold upon me because of the wicked that forsake Your Torah.
- 54 Your statutes have been my songs in the house of my sojourn.
- 55 I have remembered Your name in the night, O Lord, and have observed Your Torah.
- 56 This has been my lot, that I have kept Your precepts.
- 57 My portion is the Lord, I have said that I would observe Your words.
- 58 I have entreated Your presence with my whole heart; be gracious to me according to Your word.
- 59 I considered my ways, and turned my feet to Your testimonies.

- 60 I made haste, and delayed not, to observe Your commandments.
- 61 The bands of the wicked have plundered me; but I have not forgotten Your Torah.
- 62 At midnight I will rise to give thanks to You because of Your righteous ordinances.
- 63 I am a companion of all them that fear You, and of them that observe Your precepts.
- 64 The earth, O Lord, is full of Your kindness; teach me Your statutes.
- 65 You have dealt well with Your servant, O Lord, according to Your word.
- 66 Teach me good discernment and knowledge; for I have believed in Your commandments.
- 67 Before I was afflicted, I did err; but now I observe Your word.
- 68 You are good, and do good; teach me Your statutes.
- 69 The wicked have forged a lie against me; but I with my whole heart will keep Your precepts.
- 70 Their heart is gross like fat; but I delight in Your Torah.
- 71 It is good for me that I have been afflicted, in order that I might learn Your statutes.
- 72 The Torah of Your mouth is better to me than thousands of gold and silver.
- 73 Your hands have made me and fashioned me; give me understanding, that I may learn Your commandments.
- 74 They that fear You shall see me and be glad, because I hope in Your word.
- 75 I know, O Lord, that Your judgments are righteous, and that in faithfulness You have afflicted me.
- 76 Let, I pray You, Your kindness be ready to comfort me, according to Your promise to Your servant.
- 77 Let Your mercies come to me, that I may live; for Your Torah is my delight.
- 78 Let the wicked be put to shame, for they have distorted my cause with falsehood; but I will meditate in Your precepts.
- 79 Let those that fear You return to me, and they that know Your testimonies.
- 80 Let my heart be undivided in Your statutes, in order that I may not be put to shame.
- 81 My soul pines for Your salvation; in Your word do I hope.
- 82 My eyes fail for Your word, saying: 'When will You comfort me?'
- 83 For I am become like a wine-skin in smoke; yet do I not forget Your statutes.
- 84 How many are the days of Your servant? When will You execute judgment on them that persecute me?
- 85 The wicked have dug pits for me, which is not according to Your Torah.
- 86 All Your commandments are faithful; they persecute me for nought; help me!
- 87 They had almost consumed me upon earth; but as for me, I forsook not Your precepts.
- 88 Grant me life by Your kindness, and I will observe the testimony of Your mouth.
- 89 Forever, O Lord, Your word stands firm in heaven.
- 90 Your faithfulness is to all generations; You have established the earth, and it stands.
- 91 They stand this day according to Your ordinances; for all things are Your servants.
- 92 Had Your Torah not been my delight, I should have perished in my affliction.

- 93 I will never forget Your precepts; for with them You have revived me.
- 94 I am Yours, save me; for I have sought Your precepts.
- 95 The wicked have waited for me to destroy me; but I will consider Your testimonies.
- 96 I have seen an end to every purpose; but Your commandment is exceedingly broad.
- 97 O how I love Your Torah! It is my meditation all day.
- 98 Your commandments make me wiser than my enemies: for they are ever with me.
- 99 I have more understanding than all my teachers; for Your testimonies are my meditation.
- 100 I perceive more than the elders, because I have kept Your precepts.
- 101 I have restrained my feet from every evil way, in order that I might observe Your word.
- 102 I have not turned aside from Your ordinances; for You have instructed me.
- 103 How sweet are Your words to my palate, sweeter than honey to my mouth!
- 104 From Your precepts I get understanding; therefore I hate every false way.
- 105 Your word is a lamp to my feet, and a light to my path.
- 106 I have sworn, and have confirmed it, to observe Your righteous ordinances.
- 107 I am afflicted very much; grant me life, O Lord, according to Your word.
- 108 Accept, I beseech You, the freewill-offerings of my mouth, O Lord, and teach me Your ordinances.
- 109 My soul is continually in my hand; yet I have not forgotten Your Torah.
- 110 The wicked have laid a snare for me; yet I went not astray from Your precepts.
- 111 Your testimonies have I taken as a heritage forever; for they are the rejoicing of my heart.
- 112 I have inclined my heart to perform Your statutes, forever, at every step.
- 113 I hate duplicitous minds; but Your Torah I love.
- 114 You are my shelter and my shield; in Your word do I hope.
- 115 Depart from me, evildoers, that I may keep the commandments of my God.
- 116 Uphold me according to Your word, that I may live; and put me not to shame in my hope.
- 117 Support me and I shall be saved, and I will occupy myself with Your statutes continually.
- 118 You have suppressed all who err from Your statutes; for their deceit is vain.
- 119 You put away all the wicked of the earth like dross; therefore I love Your testimonies.
- 120 My flesh shudders for fear of You; I am afraid of Your judgments.
- 121 I have done justice and righteousness; leave me not to my oppressors.
- 122 Guarantee Your servant for good; let not the wicked oppress me.
- 123 My eyes fail for Your salvation, and for Your righteous word.
- 124 Deal with Your servant according to Your kindness, and teach me Your statutes.
- 125 I am Your servant, give me understanding, that I may know Your testimonies.
- 126 It is time for the Lord to act; they have violated Your Torah.
- 127 Therefore I love Your commandments above gold, and above fine gold.
- 128 Therefore I completely affirm all Your precepts; every false way I hate.

- 129 Your testimonies are wonderful; therefore my soul keeps them.
- 130 The opening of Your words gives light; it gives understanding to the simple.
- 131 I opened wide my mouth, and panted; for I longed for Your commandments.
- 132 Turn towards me, and be gracious to me, as is Your practice to those that love Your name.
- 133 Order my footsteps by Your word; and let not any iniquity have dominion over me.
- 134 Redeem me from the oppression of man, and I will observe Your precepts.
- 135 Make Your face to shine upon Your servant; and teach me Your statutes.
- 136 My eyes run down with rivers of water, because they observe not Your Torah.
- 137 Righteous are You, O Lord, and upright are Your judgments.
- 138 You have commanded Your testimonies in righteousness and exceeding faithfulness.
- 139 My zeal cuts me down, because my adversaries have forgotten Your words.
- 140 Your word is utterly pure, and Your servant loves it.
- 141 I am small and despised; yet I have not forgotten Your precepts.
- 142 Your righteousness is an everlasting righteousness, and Your Torah is truth.
- 143 Trouble and anguish have overtaken me; yet Your commandments are my delight.
- 144 Your testimonies are righteous forever; give me understanding, and I shall live.
- 145 I have called with my whole heart; answer me, O Lord; I will keep Your statutes.
- 146 I have called You, save me, and I will observe Your testimonies.
- 147 I rose early at dawn, and cried out; I hoped in Your word.
- 148 My eyes preceded the night watches, that I might meditate in Your word.
- 149 Hear my voice according to Your kindness; O Lord, grant me life as is Your practice.
- 150 They draw near that follow after wickedness; they are far from Your Torah.
- 151 You are close, O Lord; and all Your commandments are truth.
- 152 Of old have I known from Your testimonies that You have founded them forever.
- 153 See my affliction and rescue me; for I do not forget Your Torah.
- 154 Plead my cause, and redeem me; grant me life according to Your word.
- 155 Salvation is far from the wicked; for they seek not Your statutes.
- 156 Great are Your mercies, O Lord; grant me life as is Your practice.
- 157 Many are my persecutors and my adversaries; yet have I not turned aside from Your testimonies.
- 158 I beheld traitors, and quarrelled with them; because they observed not Your word.
- 159 See how I love Your precepts; O Lord, grant me life according to Your kindness.
- 160 The beginning of Your word is truth; and all Your righteous ordinance endures forever.
- 161 Princes have persecuted me without cause; but my heart stands in awe of Your word.
- 162 I rejoice at Your word, as one that finds great spoil.
- 163 I hate and abhor falsehood; Your Torah I love.
- 164 Seven times a day do I praise You, because of Your righteous ordinances.

- 165 Great peace have they that love Your Torah; and there is no stumbling for them.
- 166 I have hoped for Your salvation, O Lord, and have done Your commandments.
- 167 My soul has observed Your testimonies; and I love them exceedingly.
- 168 I have observed Your precepts and Your testimonies; for all my ways are before You.
- 169 Let my cry come near before You, O Lord; give me understanding according to Your word.
- 170 Let my supplication come before You; deliver me according to Your word.
- 171 Let my lips utter praise: because You teach me Your statutes.
- 172 Let my tongue proclaim Your word; for all Your commandments are righteousness.
- 173 Let Your hand be ready to help me; for I have chosen Your precepts.
- 174 I have longed for Your salvation, O Lord; and Your Torah is my delight.
- 175 Let my soul live, and it shall praise You; and let Your ordinances help me.
- 176 I have gone astray like a lost sheep; seek Your servant; for I have not forgotten Your commandments.

Chapter 150

- 1 Hallelujah. Praise God in His sanctuary; praise Him in the firmament of His power.
- 2 Praise Him for His mighty acts; praise Him according to His abundant greatness.
- 3 Praise Him with the blast of the shofar; praise Him with lyre and harp.
- 4 Praise Him with timbrel and dance; praise Him with stringed instruments and pipe.
- 5 Praise Him with resounding cymbals; praise Him with clanging cymbals.
- 6 Let everything that has breath praise God. Hallelujah.

Iyov – Job

- 1:1 There was a man in the land of Utz, whose name was Job; and that man was whole-hearted and upright, and God-fearing, and shunned evil. 2 And there were born to him seven sons and three daughters. 3 His possessions were seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred she-asses, and a very great enterprise; so that this man was the greatest of all the children of the east.
- 42:15 And in all the land were no women found so fair as the daughters of Job; and their father gave them inheritance among their brethren. 16 And after this Job lived a hundred and forty years, and saw his sons, and his sons' sons, four generations. 17 So Job died, being old and fulfilled of days.

Mishlei – Proverbs

- 1:1** The proverbs of Solomon the son of David, king of Israel;
2 To know wisdom and instruction; to comprehend the words of understanding;
3 To receive the discipline of wisdom, justice, and right, and equity.
- 31:10** A woman of valour who can find? for her price is far above rubies.
11 The heart of her husband trusts in her, and he has no lack of gain.
12 She does him good and not evil all the days of her life.
13 She seeks wool and flax, and works willingly with her hands.
14 She is like the merchant-ships; she brings her food from afar.
15 She rises also while it is yet night, and gives food to her household, and a portion to her maidens.
16 She considers a field, and buys it; with the fruit of her hands she plants a vineyard.
17 She girds her loins with strength, and makes strong her arms.
18 She perceives that her merchandise is good; her lamp goes not out by night.
19 She lays her hands to the distaff, and her hands hold the spindle.
20 She stretches out her hand to the poor, and she reaches forth her hands to the needy.
21 She is not afraid of the snow for her household; for all her household are clothed with scarlet.
22 She makes for herself coverlets; her clothing is fine linen and purple.
23 Her husband is known in the gates, when he sits among the elders of the land.
24 She makes linen garments and sells them; and delivers girdles to the merchant.
25 Strength and dignity are her clothing; and she laughs at the time to come.
26 She opens her mouth with wisdom; and the teaching of kindness is on her tongue.
27 She looks to the ways of her household, and eats not the bread of idleness.
28 Her children rise up and acclaim her, her husband – and he praises her:
29 'Many daughters have done valiantly, but you excel them all.'
30 Grace is deceitful, and beauty is vanity; but a woman that fears the Lord, she shall be praised.
31 Give her of the fruit of her hands; and let her works praise her in the gates.

Koheles – Ecclesiastes

1:1 The words of Koheleth, the son of David, king in Jerusalem. **2** Vanity of vanities, said Koheleth; vanity of vanities, all is vanity. **3** What profit has man of all his labour which he labours under the sun?

12:12 And furthermore, my son, be careful: of making many books there is no end; and much study is a weariness of the flesh. **13** The end of the matter, all having been heard: fear God, and keep His commandments; for this is the whole purpose of man. **14** For God shall bring every work into judgment concerning every hidden thing, whether it be good or evil. **13** *The end of the matter, all having been heard: fear God, and keep His commandments; for this is the whole purpose of man.*

Shir Hashirim – Song of Songs

1:1 The song of songs, which is Solomon's. **2** Let him kiss me with the kisses of his mouth – for your love is better than wine. **3** Your ointments have a goodly fragrance; your name is as ointment poured forth; therefore do the maidens love you.

8:12 My vineyard, which is mine, is before me; you, O Solomon, should have the thousand, and those that keep its fruit two hundred. **13** You that dwell in the gardens, the companions hearken to your voice: 'Cause me to hear it.' **14** Make haste, my beloved, and be you like a gazelle or a young hart upon the mountains of spices.

Eicha – Lamentations

1:1 How does the city sit solitary, that was full of people! How is she become as a widow! She that was great among the nations, and princess among the provinces, how is she become tributary! **2** She weeps greatly in the night, and her tears are on her cheeks; she has none to comfort her among all her lovers; all her friends have dealt treacherously with her, they have become her enemies. **3** Judah is gone into exile because of affliction, and because of great servitude; she dwells among the nations, she finds no rest; all her pursuers overtook her within the straits.

5:20 Why do You forget us forever, and forsake us for many days? **21** Bring us back to You, O Lord, and we shall return; renew our days as of old. **22** For although You have utterly rejected us, You have been exceedingly angry against us! ***21** Bring us back to You, O Lord, and we shall return; renew our days as of old.*

Daniel

1:1 In the third year of the reign of Jehoiakim king of Judah came Nebuchadnezzar king of Babylon to Jerusalem, and besieged it. **2** And the Lord gave Jehoiakim king of Judah into his hand, with part of the vessels of the house of God; and he carried them into the land of Shinar to the house of his god, and the vessels he brought into the treasure-house of his god. **3** And the king spoke to Ashpenaz his chief officer, that he should bring in some of the children of Israel, and of the seed royal, and of the nobles.

12:11 And from the time that the continual burnt-offering shall be taken away, and the detestable shocking thing set up, there shall be a thousand two hundred and ninety days. **12** Happy is he that waits, and comes to the thousand three hundred and thirty-five days. **13** But go you your way till the end be; and you will rest, and will stand up to your lot, at the end of the days.

Esther

1:1 Now it came to pass in the days of Ahasuerus – this is Ahasuerus who reigned, from India to Ethiopia, over a hundred and seven and twenty provinces – **2** in those days, when the king Ahasuerus sat on the throne of his kingdom, which was in Shushan the capital, **3** in the third year of his reign, he made a feast for all his princes and his servants; the host of Persia and Media, the nobles and princes of the provinces, being before him.

10:1 And the king Ahasuerus laid a tribute upon the land, and upon the isles of the sea. **2** And all the acts of his power and of his might, and the full account of the greatness of Mordechai, how the king advanced him, are they not written in the book of the chronicles of the kings of Media and Persia? **3** For Mordechai the Jew was second to king Ahasuerus, and great among the Jews, and accepted of the multitude of his brethren; seeking the good of his people and speaking peace to all his seed.

Divrei Hayamim – Chronicles

I 1:1 Adam, Seth, Enosh; **2** Keinan, Mahalalel, Jared; **3** Enoch, Methuselah, Lamech.

II 36:21 To fulfil the word of the Lord by the mouth of Jeremiah, until the land had been paid her Sabbaths; for as long as she lay desolate she rested, until seventy years were completed. **22** Now in the first year of Cyrus king of Persia, that the word of the Lord by the mouth of Jeremiah might be accomplished, the Lord stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying: **23** 'Thus said Cyrus king of Persia: All the kingdoms of the earth has the Lord, the God of heaven, given me; and He has charged me to build Him a house in Jerusalem, which is in Judah. Whoever there is among you of all His people, the Lord his God be with him, and let him go up.'

Ezra / Nechemia

Ezra 1:1 Now in the first year of Cyrus king of Persia, that the word of the Lord by the mouth of Jeremiah might be accomplished, the Lord stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying: **2** 'Thus said Cyrus king of Persia: All the kingdoms of the earth has the Lord, the God of heaven, given me; and He has charged me to build Him a house in Jerusalem, which is in Judah. **3** Whoever there is among you of all His people, may his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the Lord, the God of Israel, He is the God who is in Jerusalem.

Nechemia 13:29 Remember them, O my God, because they have defiled the priesthood, and the covenant of the priesthood, and of the Levites. **30** Thus cleansed I them from everything foreign, and appointed wards for the priests and for the Levites, each one in his work; **31** and for the wood-offering, at times appointed, and for the first-fruits. Remember me, O my God, for good.

Mishnayos – Seder Zra'im

Brachos

1:1 From which time are we to recite the Shema in the evening? From the time when the priests return [i.e., priests who have become impure and have immersed themselves in a mikveh, must wait until the stars have appeared in order to be considered once again ritually pure, enabling them] to partake of the *Terumah* [i.e., the priestly dues, and one may recite the shema] up until the end of the first watch [the night is divided into three shifts, referred to by the Mishnah as “watches”]. This is the opinion of Rabbi Eliezer, but the Sages say, until midnight. Rabban Gamliel says, Until dawn. It once occurred that his sons returned late from a feast and said to him, “We have not yet recited the Shema.” He told them, “If dawn has not yet broken, it is your duty to recite it [even according to the view of the Sages].” And not only in this case, but in all cases [of obligations] where the Sages say, “Until midnight,” the obligation referred to may be carried out until dawn; [for instance,] the burning of fat and limbs may be performed until dawn, and all [the sacrifices] which must be eaten on the same day have their deadlines until dawn. If this is so, why then did the Sages say, “Until midnight?” In order to prevent a person from transgressing [since he may procrastinate in the fulfillment of his obligation, which may cause him to miss its deadline].

9:5 It is obligatory for one to bless [God] for a bad [occurrence] in the same manner [i.e., wholeheartedly] as one would for a good [occurrence], as it states: “And you should love God your God with all your heart, with all your soul and with all your might.” “With all your heart” [written # , instead of #] means with your two impulses — the evil impulse, as well as the good impulse [i.e., those physical functions which may be used for sin should also be harnessed for the service of God]. “With all your soul” means even if he takes your soul [life]. “With all your might” means with all your money. Another explanation of “With all your might” is, with whatever measure He metes out to you [whether bad or good], still you must thank Him very much. One should avoid showing disrespect towards the direction of the eastern gate [of the Sanctuary] because it is in a direct line with the Holy of Holies [i.e., the eastern gate was exactly opposite the gate of the women's Courtyard, which in turn, was directly opposite the Temple entrance, which, in turn, was directly opposite the Holy of Holies]. A man should not enter the Temple Mount with his staff or while wearing his shoes or with his money belt or with dusty feet, nor should he make it a shortcut, and spitting [on it is forbidden] a kal va-chomer [from wearing shoes, for even though he shows no disrespect by wearing shoes it is still prohibited; certainly spitting, which is disrespectful, is prohibited]. At the conclusion of the benedictions said in the Temple, at first they used to say “[Blessed are You Lord] forever.” When the heretics perverted their ways and asserted that there was only one world [i.e., there is no rising of the dead, nor a World To Come] it was ordained that it [the ending formula of the benedictions] should be “from everlasting to everlasting” [which can also mean from “this world to the next world,” i.e., the World To Come]. It was also ordained that people should greet each other in [God's] Name [and this in no way reduces the reverence of His Name], as it says: “And behold Boaz came from Bethlehem, and said to the reapers: God be with you, and they answered him: God bless you.” And [should you choose to say that Boaz acted on his own and one may not deduce from him,] it also says [regarding the angel who spoke to Gideon]: “God is with you, mighty man

of valour.” And [should you say that you can't deduce from the angel who repeated what God commanded him to say,] it also states: “And despise not your mother when she is old” [i.e., do not disgrace the old customs, namely, the custom of Boaz]; and it also says: “It is time to act for God; they have violated Your Torah.” Rabbi Nathan says: [This means] they have violated Your Torah because it is time to work for God [i.e., here, too, the usage of God's Name in greeting, even though it may be mistaken for irreverence, still in this case, we have “violated” Your Torah, since this is the will of God].

Peah

1:1 The following are the things for which no definite quantity is prescribed [and by Torah law the minutest amount fulfills his obligation]: the peah — corners [of the fields to be left for the poor], the first fruits, the [length of time and the offerings brought upon] appearing [at the Temple before God at the three pilgrim Festivals], the practice of [physical] acts of kindness [e.g., visiting the sick or burying the dead], and the study of Torah. The following are the things for which a man enjoys the fruits in this world, while the principal [reward is not diminished and] remains for him in the World To Come: honoring one's father and mother, practicing charity and making peace between man and his neighbour, but the study of Torah is equal to all of them.

8:9 If a man possesses fifty zuz and he does business with it, he must not take [the poor gifts, since 50 profit-bearing zuz is equivalent to 200 non-profit-bearing zuz]. And whoever does not need to take [charity] but still takes, will not depart from this world before being actually in need of his fellowmen; but he who needs to take and does not take, will not die before he will have come, in old age, to support others from his own funds. Concerning him the verse says: “Blessed be the man who trusts in God and whose hope is God (Jeremiah 17:7).” The same applies to a judge who judges with truth and integrity. And if a man is not crippled, blind, or lame, and he feigns to be one of these, he will not die in his old age before he actually becomes one of these; as it is written: “He who searches for evil, it shall come to him” (Proverbs 11:27), and it states: “Justice, justice shall you pursue” (Deuteronomy 16:20). And any judge who accepts a bribe and perverts justice will not die in old age before his eyes have become dim, as it is written: “And you must not take a bribe, for bribery blinds the clear-sighted” (Exodus 23:8).

Demai

1:1 These are those which we are lenient with *Demai* [produce from which it is uncertain if tithes were already taken]: wild figs, the fruit of the lotus, crab apples, white figs, fruit of the sycamore, stunted dates, dill, and capers; and in Judea, the sumac, Judean vinegar, and coriander. Rabbi Yehudah says, “All the wild figs are exempt except for those that bear twice a year; all the lotus fruits are exempt except for the lotus fruit from Shikmonah; all the sycamore fruits are exempt except for those that have been burst open.”

7:8 If one has ten rows of ten jars of wine each and says, “One outside row is the tithe” and it is not known which row it is, he takes two jars diagonally. [If he said,] “Half of one outside row is the tithe” and it is not known which it is, he takes four jars from the four corners. [If he said,] “One row is the tithe” and it is not known which row it

is, he takes one diagonal row. [If he said,] "Half of one row is the tithe" and it is not known which one, he takes two diagonal rows. [If he said,] "One jar is the tithe" and it is not known which jar it is, he takes from every jar.

Kilayim

1:1 Wheat and darnel [rye grass] are not *kilayim* [a forbidden crossbreeding or working of certain animals with one another, planting together certain plants, or interweaving certain fibers] one with the other. Barley and oats [together], spelt and rye, beans and chickpeas, small peas and sweet peas, white beans and kidney beans are not *kilayim* one with the other.

9:10 The marks of weavers [e.g. initials stitched on] and the marks of launderers are subject to the laws of *kilayim* [if the thread used is wool and the garment is linen]. If one makes a single stitch [through two materials] it is not [considered] a connection [for the laws of impurity] and are not subject to the laws of *kilayim*. If one pulled out [the single stitch] on Shabbat, he is exempt [from punishment]. If one brings both ends [of the single stitch] to the same side [he made two stitches], it is [considered] a connection, and is subject to the laws of *kilayim*, and the one who pulls it out on Shabbat is liable. Rabbi Yehudah says, [it is not a connection] unless one made three stitches. A sack and a basket combine for *kilayim* [if one has a strip of wool and the other a strip of linen that are fastened together].

Shvi'is

1:1 Until when is plowing done in a field with trees in the pre-Sabbatical year? According to Beit Shammai, as long as the plowing contributes to the growth of the fruit. According to Beit Hillel, until Shavuot. These two measures are almost identical.

10:9 One who returns a loan during the Sabbatical year, the spirit of the Sages is pleased by him. One who borrows from a convert whose family converted with him, need not repay his children. But if he did repay, the spirit of the Sages is pleased by him. All movable property is acquired through taking physical possession, but anyone who fulfills his word, the spirit of the Sages is pleased by him.

Terumos

1:1 Five [types of people] may not set aside *Terumah* [produce consecrated for priestly consumption], and if they did set aside *Terumah*, their *Terumah* is not [valid] *Terumah*: the deaf-mute, and the imbecile, and the minor, and one who sets aside *Terumah* from what does not belong to him; a non-Jew who set aside *Terumah* from what belongs to a Jew, even with permission, his *Terumah* is not [valid] *Terumah*.

11:10 One may burn oil that has to be burnt [because it is contaminated *Terumah*] in synagogues, houses of study, dark alleys, and for sick people with permission of a priest. The daughter of an Israelite who is married to a priest

and regularly goes to her father's house, her father may burn [such oil] with her permission. One may burn [such oil] in the house of celebration but not in the house of mourning, the words of Rabbi Yehudah. Rabbi Yose says: In the house of mourning, but not in the house of celebration. Rabbi Meir forbids both here and here. Rabbi Shimon permits here and here.

Maasros

1:1 They stated a rule with regard to tithes: Anything which is food, and is guarded, and grows from the earth, requires tithes. And they stated another rule: Anything that is in its beginning is food, and in its end is food, even if one guards it [and does not pick it when it is small] in order to add food, requires tithes whether it is small or large. And anything that is not in its beginning food, but is in its end is food, does not require tithes until it becomes food.

5:8 Garlic from Ba'albeck, onions from Rikhpa, Cicilian beans and Egyptian lentils, and Rabbi Meir says even the colocasia, and Rabbi Yose says even the beans of the colocasia, are exempt from tithes and may be bought from any man during the Sabbatical year. The seeds of upper *Luf* [plant], the seeds of leeks, the seeds of onions, the seeds of turnips and radishes, and the other seeds of garden produce that are not eaten, are exempt from tithes, and may be bought from any man during the Sabbatical year; for even though their fathers [the plants from which they grew] are *Terumah*, these may still be eaten [by non-priests].

Maaser Sheni

1:1 *Ma'aser Sheni* [second tithe, which must be eaten in Jerusalem]: may not be sold, and may not be pawned, and may not be exchanged, and may not be weighed against. A man should not say to his friend in Jerusalem, "Here is wine, and give me oil." This goes for all other fruit as well. But one can give it to another as a free gift.

5:15 Yochanan the High Priest discontinued the confessions of the tithe. He also eliminated those who recited the "Wake up" verse and the strikers [of sacrificial calves]. Until his day, the hammer would be striking in Jerusalem [on the intermediate days of a Festival, but he stopped it]. In his day, no one had to ask about *Demai* [produce from which it is uncertain if tithes were already taken].

Challah

1:1 Five things are obligated in *Challah* [dough that must be set aside for the priest]: wheat, barley, spelt, oats, and rye. These are obligated in *Challah*, and they join with each other [to complete the minimum measurement required for *Challah*], and they are forbidden as *Chadash* [grain from the current year that one is forbidden to eat until the *Omer* (the special barley offering, offered the day after Passover, which permits grain harvested in the last year to be eaten) is brought] from before Passover and to be harvested before the *Omer*. But if they took root before

the *Omer*, the *Omer* makes them permissible [to be eaten]; but if they did not, they are forbidden [to be eaten] until the next *Omer*.

4:11 Ben Antinus brought up first-born animals from Babylonia, but they did not accept from him. Joseph the Priest brought first fruits of wine and oil, but they did not accept from him. He also brought up his sons and the members of his household to celebrate the minor Passover in Jerusalem, but they turned him back, so that the thing should not become an obligation. Ariston brought his first fruits from Apamea and they accepted from him, because they said, one who buys [a field] in Syria is as one who buys [a field] in the outskirts of Jerusalem.

Orlah

1:1 One who plants [a fruit tree] to serve as a fence or for beams, it is exempt from [the laws of] *Orlah* [the fruit of a tree during the first three years after its planting, the consumption or usage of which is forbidden]. Rabbi Yose says: Even if he intended the inner side to be for fruit and the outer side to be a fence, the inside fruit is subject [to *Orlah*] while the outside is exempt.

3:9 If there is a doubt about [whether or not a certain fruit is] *Orlah*: in Israel it is forbidden [to have benefit from it], and in Syria it is permitted, and outside the Land [of Israel], one may go down [to the market] and buy it, as long as one doesn't see the gathering. A vineyard that has vegetables planted in it [rendering them *Kilayim*] and vegetables are sold outside of it: in Israel they are forbidden, and in Syria they are permitted, and outside the Land one can go down [to the market] and buy them as long as one doesn't gather them directly. New [wheat] is forbidden by law of the Torah everywhere. But *Orlah* [is forbidden] by traditional law ascribed to Moshe and *Kilayim* [is forbidden] by Rabbinic law.

Bikkurim

1:1 Some bring *Bikkurim* [first fruits that must be brought to the Temple in Jerusalem and given to the *Kohen*, priest] and recite [the accompanying Biblical passage], some bring but do not recite, and some do not bring. These are who do not bring: one who plants in one's own property but an extension of it grows into [another's] private or public property, and similarly, if an extension grows from a private or public property into one's own property. One who plants in one's own property, the extension grows in his own property and there are private or public roads intervening does not bring. Rabbi Yehudah says: In that case, one does bring.

3:12 Regarding what do we say that the *Bikkurim* are like the property of a *Kohen*? That he can buy with them slaves, land, or an impure animal, and a creditor takes them to pay a debt, and a woman takes them to pay her marriage contract, [as the *Bikkurim* may be used] like a Torah scroll. And Rabbi Yehudah says: They are only given to a *Chaver* [one who scrupulously observes tithes and purity laws], [and only] as a gift. And the Sages say: They are given to those [priests] of the watch, and they divide them among themselves, as sanctified Temple items.

Mishnayos – Seder Moed

Shabbos

1:1 There are two [types of] carrying [from one domain to the other] on Shabbat which amount to four inside, and two which amount to four outside. How so? [This is illustrated by] a poor person standing outside and a homeowner [standing] inside: If the poor person reaches his hand inside and puts something into the hand of the homeowner, or takes something from [the hand] and brings it outside, the poor person is liable and the homeowner is exempt. If the homeowner reaches his hand outside and puts something into the hand of the poor person, or takes something from [the hand] and brings it inside, the homeowner is liable and the poor person is exempt. If the poor person reaches his hand inside and the homeowner takes something from it, or puts something into it and [the poor person] brings it outside, they are both exempt. If the homeowner reaches his hand outside and the poor person takes something from it, or puts something into it and [the homeowner] brings it inside, they are both exempt.

24:5 One may annul vows on Shabbat, and may consult [a sage] regarding vows related to Shabbat needs. One may stop up a window, and one may measure a strip and a ritual bath. It once happened in the days of Rabbi Zadok's father and in the days of Abba Shaul ben Botnit, that they stopped up a window with a pitcher and tied a fire pot with reed grass to ascertain whether or not there was an opening of a square handbreadth in the barrel. And from their words we learn that [in some circumstances] one may stop up, and one may measure, and one may tie on Shabbat.

Eirubin

1:1 If a *mavoy* [an alleyway onto which courtyards open, has an entrance with an opening that] is higher than twenty *amot* [a specific unit of length], one must lower [it in order to separate the *mavoy* from the public domain]. Rabbi Yehudah says it is not necessary. And if it is wider than ten *amot*, one must narrow [it in order to separate the *mavoy* from the public domain]. If there is a *tsurat hapetach* [two uprights and a crossbar, however slight, halachically effecting a doorway], even though [the entrance] is wider than ten *amot*, it is not necessary to narrow it.

10:15 If a [dead] *sheretz* [a specific type of small animal that transmits ritual impurity] is found in the Temple [on Shabbat], the *Kohen* removes it with his belt, so as not to prolong the impurity [within the Temple] – so says Rabbi Yochanan ben Beroka. Rabbi Yehudah says: [He should remove it] with wooden pincers, so as not to increase [create more contamination from] the impurity." From where [in the Temple] must we remove it? From the Sanctuary, from the vestibule, and from between the vestibule and the altar – so says Rabbi Shimon ben Nanas. Rabbi Akiva said: Every place which [if entered while impure] intentionally, one would be liable for *karet* [excision] and if inadvertently, to bring a sin-offering, from there it must be removed. In all other places, it, we must cover it with a copper vessel [until after Shabbat, when it is removed]. Rabbi Shimon says: [Whatever] the Sages permitted, they [only] gave you [permission to do] what is yours [not forbidden by the Torah]; since they only permitted you

[that which is] a *shevut* [restrictions established by the Sages regarding Shabbat to prevent violation of Torah-level Shabbat prohibitions, and to increase its sanctity].

Pesachim

1:1 On the evening of the fourteenth [of Nissan] we check for *chametz* [leavened grain products] by candlelight. Any place into which we do not bring *chametz* does not require checking. And why did [the Sages] say [that we must check up to] two rows in the wine cellar? [It is] a place which we bring leavened bread into. Beit Shammai says, "Two rows upon the entire wine-cellar." But Beit Hillel says, "The two outer rows, which are the uppermost."

10:9 The [flesh of the] Pesach sacrifice after midnight makes the hands unclean [because it is then *notar* — left over after the permitted time for eating it]. The *pigul* [a sacrifice made unfit by improper intent] and the *notar* [meat of a sacrifice remaining after its proper time] make the hands unclean. If a person recited the blessing of the Pesach sacrifice — he is exempt from [the blessing] of the [Hagigah] sacrifice. If a person recited the blessing of the [Hagigah] sacrifice — he has not exempted [the blessing] of the Pesach sacrifice; the opinion of Rabbi Yishmael. Rabbi Akiva says: This [blessing] does not exempt that one, nor does that one exempt this one.

Chagigah

1:1 All are obligated in seeing [the Temple Mount on the Three Festivals], except for a deaf-mute, an imbecile, or a minor, an intersexual, an androgyne, women, unfreed slaves, a lame person, a blind person, a sick person, an old person, or one who cannot go up upon his feet. Who is a minor? Anyone who cannot ride on his father's shoulders and go up from Jerusalem to the Temple Mount, according to Beit Shammai. Beit Hillel say: Anyone who cannot hold his father's hand and go up from Jerusalem to the Temple Mount, for it says, "Three regalim [foot festivals]" (Exodus 23:14).

3:8 How did they remove [the vessels] for the purification of the Temple Courtyard? They would immerse the vessels that were in the Temple, and they would say to them [the priests]: be careful to not touch the table and make it impure. For each of the vessels that were in the Temple, there were two or three sets, so that if the first vessels were rendered impure, they would bring the second in their place. All the vessels in the Temple required immersion, except for the golden altar and the bronze altar, because they were like [i.e., affixed to] the ground [and thus not susceptible to impurity]; the opinion of Rabbi Eliezer. However, the Sages say [they were not susceptible to impurity] because they were plated.

Beitzah

1:1 If an egg was hatched on a festival, Beit Shammai say: It may be eaten. And Beit Hillel say: It may not be eaten. Beit Shammai say: [On Pesach, the forbidden measure of] leaven [not used as food] is the equivalent of an olive [in

volume], and for leavened food it is the equivalent of a date. Beit Hillel say: For both of them it is the equivalent of an olive.

5:7 If one invited guests to his home, they may not take any portions [back] with them, unless he had awarded them their portions on the eve of the holiday. One may not give drink to or slaughter wilderness animals, but one may give drink to or slaughter household animals. And which are [considered] household animals? Those that are in the city overnight. [And which are considered] wilderness animals? Those that are in the meadow over night.

Moed Katan

1:1 One may water an irrigated field on the *Moed* [intermediate days of *Pesach* and *Sukkot*, upon which some forms of work are prohibited] and during the Sabbatical year, whether from a new emerging spring, as well as from a spring that is not just now emerging. But they may not irrigate it from [stored] rain-water, nor from water [drawn] from a deep well; nor may they make [dig] trenches [to hold water] around vines.

3:9 On Rosh Chodesh days, on Chanukah and on Purim [women] may wail and clap, but must not sing lamentations. Once the corpse is interred, they may neither wail nor clap. What is "wailing"? When all of them wail as one. "Sing lamentations": when one recites and all of the others respond after her, as it is said, "Teach your daughters wailing and a woman her fellow a lamentation" (Jeremiah 9:19). But in the future to come it says, "He will swallow death for ever, and the Lord God will erase tears from all faces, etc." (Isaiah 25:8).

Rosh Hashanah

1:1 There are four new years: On the first of Nisan, the new year for the kings and for the festivals; On the first of Elul, the new year for the tithing of animals; Rabbi Eliezer and Rabbi Shimon say, on the first of Tishrei. On the first of Tishrei, the new year for years, for the Sabbatical years and for the Jubilee years and for the planting and for the vegetables. On the first of Shevat, the new year for the trees according to the words of Beit Shammai; Beit Hillel say, on the fifteenth thereof.

4:9 The order of sounding the shofar is three sets of three blows each; the required amount [of time] of the *tekiah* [long uninterrupted blow] is like [that of] three *teruot* [interrupted blows], and that of each *teruah* is like [that of] three short blows [understood to be like sighs or cries]. If one blew the first *tekiah*, and prolonged the second [following the *teruah* so as to be] like two, he only has one [*tekiah* credited to him]. He who has blessed [all the blessings of the *musaf* prayer], and [only] afterwards obtained a shofar, must blow [the sequence of] *tekiah*, *teruah*, and *tekiah* three times. Just like the prayer leader is obligated [to recite the prayers of the day for himself], so is every individual obligated [to do so]. Rabban Gamliel says: The prayer leader releases the public from their obligation [by reciting the prayers out loud for them].

Yuma

1:1 Seven days before the Day of Atonement, we sequester the High Priest from his house to the Palhedrin Chamber, and we prepare for him another priest in his place, [for] perhaps there will occur in him a disqualification. Rabbi Yehudah says: We even prepare another wife for him, [for] perhaps his wife will die; as it is said, "and he shall atone for himself and for his household" – his "household" is his wife. The Sages said: If so, there is no end to the matter.

8:9 One who says, "I will sin, and then repent, I will sin, and then repent," will not receive an opportunity to repent; [one who says,] "I will sin, and Yom Kippur will atone," Yom Kippur will not atone. Yom Kippur atones for transgressions between a person and God, but for a transgression against one's neighbour, Yom Kippur cannot atone, until he appeases his neighbour. Thus Rabbi Elazar ben Azariah expounds the text, "From all your sins before God shall you be clean": For transgressions between a person and God, Yom Kippur atones, for transgressions against one's neighbour, Yom Kippur cannot atone, until he appeases his neighbour. Rabbi Akiva says: Happy are you, Israel! Before whom are you purified, and who purifies you [of your transgressions]? Your Father Who is in heaven. For it is said, "Then will I sprinkle clean water upon you, and you shall be clean"; and it is also said, "The mikveh [lit. Hope] of Israel is God"; just as a mikveh purifies the unclean, so does the Holy One, Blessed be He, purify Israel.

Sukkah

1:1 A sukkah taller than twenty cubits is invalid. Rabbi Yehudah validates it. And one which is not ten handbreadths tall, or does not contain three walls, or whose [area of] sun is greater than its shade is invalid. Regarding an old sukkah, Beit Shammai invalidate it, and Beit Hillel validate it. What is an old sukkah? Any which was made thirty days before the festival. But if one made it for the sake of the festival, even [if he made it] from the beginning of the year, it is valid.

5:8 If one day fell separating between them [between Shabbat and the holiday], the shift [of priests] whose time [to serve] was set [to be on that Shabbat], would take ten breads, and that [priestly shift] which tarried there [through Shabbat, although it was not their time to serve] would take two. And on the remaining days of the year, the entering shift would take six [breads], and that which [already served and] was leaving would take six. Rabbi Yehudah says: That which was entering would take seven, and that which was leaving would take five. That which was entering distributed [the breads] in the north [of the Temple court], and that which was leaving [distributed] in the south. Bilgah [one of the priestly shifts] always distributed [their share of the bread] in the south, and their ring [for hanging the sacrificial animals] was fastened [down on the wall], and their window [to their chamber] was blocked up.

Ta'anis

1:1 From when do we begin to mention the power of [bringing] rain [in the *Shemoneh Esrai*]? Rabbi Eliezer says: From the first day of the festival [Sukkot]. Rabbi Yehoshua says: From the last day of the festival [Sukkot]. Rabbi

Yehoshua said to him [Rabbi Eliezer]: Since rain on the festival is nothing but a sign of a curse, why should he mention it? Rabbi Eliezer said to him: I also did not say to request [rain], but to make mention, “He causes the wind to blow and the rain to fall” in its due season. He replied to him: If so, one should at all times make mention of it!

4:8 Rabban Shimon ben Gamliel said: Never were more joyous festivals in Israel than the fifteenth of Av and Yom Kippur, for on them the maidens of Jerusalem used to go out dressed in white garments—borrowed ones, in order not to cause shame to those who had not of their own—these clothes were also to be previously immersed, and thus they went out and danced in the vineyards, saying, Young man, look and observe well whom you are about to choose [as a spouse]; regard not beauty [alone], but rather look to a virtuous family, for ‘Grace is deceitful, and beauty is vanity; but a woman that fears the Lord, she shall be praised’ (Prov. 31:30); and it is also said (Prov. 31:31), ‘Give her of the fruit of her hands, and let her works praise her in the gates.’ And thus is it said [in allusion to this custom], ‘Go out, maidens of Jerusalem, and look on King Solomon, and on the crown wherewith his mother has encircled [his head] on the day of his espousals, and on the day of the gladness of his heart’ (Song of Songs 3:11); ‘the day of his espousals,’ alludes to the day of the giving of the Torah, and ‘the day of the gladness of his heart,’ alludes to the building of the Temple. May it be rebuilt soon in our days, Amen!

Shekalim

1:1 On the first of the month of Adar a proclamation is made about the [giving of the] *shekalim* and about *kilayim* [forbidden mixed plantings]. On the 15th of the month the Book of Esther is read in cities. Additionally, they repair the roads between cities, the roads within cities, the *mikvaot* [pools for ritual immersion], take care of all public needs, mark graves and remove the *kilayim* [from the fields].

8:8 The limbs from the daily burnt-offering were placed on the lower half of the ramp [of the Altar] on the eastern side, those of the *musaf* [additional] offerings were placed on the lower half of the ramp on the western side, and those of the Rosh Chodesh *musaf* offering were placed on top of the rim of the altar. The laws of *shekalim* and first fruits apply only when the Temple is standing, but the laws of tithing grain, the laws of tithing animals, and the laws of firstborn animals apply whether or not the Temple is standing. If one consecrated *shekalim* or first fruits, they are consecrated. Rabbi Shimon says: If one consecrates first fruits they are not consecrated.

Megillah

1:1 The *Megillah* [Scroll of Esther] is read on the eleventh, on the twelfth, on the thirteenth, on the fourteenth, [or] on the fifteenth [of Adar], not earlier and not later. Cities surrounded with walls from the days of Yehoshua son of Nun read it on the fifteenth [of Adar]. Villages and large cities read it on the fourteenth, but villages read earlier, on the previous day of assembly [Monday or Thursday].

4:10 The incident of Reuben with Bilhah is to be read without being interpreted; that of Tamar [and Judah] is to be read and interpreted. The [first part of the] occurrence with the golden calf is to be read and interpreted; but

the second part [commencing Exod. 34:21] is to be read without being interpreted. The blessing of the priests, and the incident of David and Amnon, are neither to be read nor interpreted; the description of the Divine chariot (Ezek. 1) is not to be read as a Haphtorah [section from the Prophets], but Rabbi Yehudah permits it; Rabbi Eliezer says: Neither is "Cause Jerusalem to know her abomination" (Ezek. 16) to be read as a Haphtorah.

Mishnayos – Seder Nashim

Yevamos

1:1 Fifteen classes of women exempt their rivals and their rivals' rivals *ad infinitum* from *Chalitzah* [the ceremony releasing the widow of a childless man from the obligation of Levirate marriage] and *Yibum* [Levirate marriage wherein a man weds his childless brother's widow]. And these are they: His [the surviving brother's] daughter, and his daughter's daughter, and his son's daughter, and his wife's daughter, and her [his wife's] son's daughter, and her [his wife's] daughter's daughter, and his mother-in-law, and his mother-in-law's mother, and his father-in-law's mother, and his maternal sister, and his mother's sister, and his wife's sister, and his maternal brother's wife, and the wife of his brother who was no longer alive when he was born, and his daughter-in-law. These exempt their rivals and their rivals' rivals from *Chalitzah* and from *Yibum ad infinitum*. If any of these [women] died, or refused [as adults to remain in marriages they were forced into as minors], or were divorced, or were found to be barren, their rivals are permitted. But regarding his mother-in-law, and his mother-in-law's mother, and his father-in-law's mother you cannot say that they were found to be barren or that they refused.

16:7 Rabbi Akiva said: When I went down to Nehardea to intercalate the year, I found Nechemiah of Beit Deli who said to me, "I heard that in the Land of Israel only Rabbi Yehudah ben Bava allows a woman to marry based on a single witness." And I said to him, "That is so". He said to me, "Tell them in my name: You know that the country is rife with soldiers; I have a tradition from Rabban Gamliel the Elder that we allow a woman to marry based on a single witness." And when I went and reported this before Rabban Gamliel he exulted in my words and said, "We have found a colleague for Rabbi Yehudah ben Bava." Through the conversation Rabban Gamliel recalled that people were killed at Tel Arza and Rabban Gamliel the Elder had allowed their wives to marry based on a single witness, and they established a rule to allow women to marry based on a single witness, and they established a rule to allow women to marry based on what a witness heard from a witness, and based on the testimony of a slave, or based on the testimony of a woman, or based on the testimony of a maidservant. Rabbi Eliezer and Rabbi Yehoshua say: We do not allow a woman to marry based on a single witness. Rabbi Akiva says: [We do] not [allow a woman to marry] based on the testimony of a woman, and not based on the testimony of a slave, and not based on the testimony of a maidservant, and not based on the testimony of relatives. They [the Sages] said to him: It once happened that some Levites went to Tzoar, the city of palm trees, and one of them fell ill on the journey, and he was brought to an inn [and left there]. And on their return they said to the woman innkeeper, "Where is our friend?" She said to them, "He died and I buried him", and they allowed his wife to marry. They said to him [Rabbi Akiva]: And shall the daughter of a priest not be [as trusted] as the woman innkeeper?

He said to them: When the woman innkeeper is trusted [in this case that is because] the woman innkeeper brought out to them his staff, and his bag, and his Torah scroll that he had had with him.

Kesubos

1:1 A virgin should get married on a Wednesday, and a widow on a Thursday. For the courts convene twice per week in the cities, on Monday and on Thursday, and if he has a claim about [her lack of] virginity, he can come to the court [as] early [as possible].

13:11 One may [forcibly] bring anyone to the Land of Israel, but one may not remove anyone. One may [forcibly] bring anyone to Jerusalem, but one may not remove anyone. [This law applies] both to men and to women. If a man married a woman in the Land of Israel, and divorced her in the land of Israel, he pays her [the amount of her *ketubah*] with the money of the Land of Israel. If he married a woman in the Land of Israel, and divorced her in Cappadocia, he pays her with the money of the Land of Israel. If he married a woman in Cappadocia, and divorced her in the Land of Israel, he pays her with the money of the Land of Israel. Rabbi Shimon says: He pays her with the money of Cappadocia. If he married a woman in Cappadocia, and divorced her in Cappadocia, he pays her with the money of Cappadocia.

Kiddushin

1:1 A woman is acquired in three ways, and she acquires herself in two ways. She is acquired through money, through a document, or through sexual intercourse. Through money: Beit Shammai say, "With a *dinar* [a specific unit of money] or with the equivalent value of a *dinar*." And Beit Hillel say, "With a *perutah* or with the equivalent value of a *perutah*." How much is a *perutah*? One eighth of an Italian *issar* [a specific unit of money equal to one twenty-fourth of a *dinar*]. And she acquires herself through a bill of divorce or through the death of the husband. A *yevamah* [a widow whose brother-in-law performed levirate marriage with her] is acquired through sexual intercourse, and acquires herself through *chalitzah* [the ceremony releasing the widow of a childless man from the obligation of Levirate marriage] or through the death of her brother-in-law [upon whom has fallen the obligation to perform Levirate marriage].

4:14 Rabbi Yehudah says: An unmarried man should not herd animals, and two unmarried men should not sleep in the same garment. And the Sages permit it. Whoever's business is with women should not be alone with women. And one should not teach his son a profession [that would cause him to be] among women. Rabbi Meir says: A person should always teach his son a clean and easy profession, and he should pray to the One to whom wealth and possessions belong, as there is no profession which does not have in it poverty and wealth. For poverty is not due to one's profession, and wealth is not due to one's profession, rather, it is all according to one's merit." Rabbi Shimon ben Elazar says: Have you seen in all your days a beast or fowl that has a profession? Yet they sustain themselves without trouble. And weren't they created solely to serve me, and I was created to serve my Master. Isn't it logical, then, that I should be able to sustain myself without trouble? However, I have committed bad actions, and I deprived myself of my sustenance." Abba Gurian of Tzadyan says in the name of Abba Guria: A person should

not teach his son to be a donkey-driver, a camel-driver, a barber, a sailor, a shepherd, or a shopkeeper, for their professions are the professions of thieves. Rabbi Yehudah says in his name: Most donkey-drivers are wicked, and most camel-drivers are honorable. Most sailors are pious. The best physicians are destined for Gehinom, and the most honorable among the butchers is the partner of Amalek. Rabbi Nehorai says: I leave aside all professions in the world and I do not teach my son anything other than Torah, for a person enjoys its reward in this world and the principal remains for the world to come. And this is not the case for the rest of the professions. When a person encounters sickness, or old age, or suffering, and is not able to engage in his profession, he will surely die of hunger. But the Torah is not like this; rather, it protects him from all evil in his youth and grants him an end and hope in his old age. Regarding his youth, what does it say? "Those who wait for God will have their strength renewed" (Isaiah 40:31). Regarding his old age what does it say? "They shall still bear fruit in old age" (Psalms 92:15). And so it says with regard to Abraham, our father, peace be upon him, "And Abraham was old, well advanced in years, and God blessed Abraham with everything" (Genesis 24:1). We find that Abraham our father performed the entire Torah [even] before it was given, as it says "Because Abraham listened to My voice, and he observed My statutes, commandments, laws, and teachings" (Genesis 26:5).

Gittin

1:1 One who brings a bill of divorce from overseas must say, "[This document] was written and signed in my presence." Rabban Gamliel says, "[This statement must be made] even [when it was brought] from Rekem and Cheger." Rabbi Eliezer says, "Even from Kefar Luddim to Lod." And the Sages say, "Only one who brings it from overseas or one who brings it there must say, 'It was written and signed in my presence.'" And one who brings [a bill of divorce] from one province to another in an overseas land, must say, 'It was written and signed in my presence.'" Rabban Shimon ben Gamliel says, "Even from one district to another district."

9:10 Beit Shammai say, "No man shall divorce his wife, unless he found in her unchaste behaviour, as it is stated [Deuteronomy 24:1]: Because he found in her '*ervat davar*' [an unchaste matter]." Beit Hillel say, "Even if she spoiled his food, because it is said, *ervat davar* [meaning, unchastity or any matter]." Rabbi Akiva says, "Even if he found another [woman] prettier than her, as it is stated [ibid.]: If it happen that she does not find favor in his eyes."

Sotah

1:1 A man who warns his wife: Rabbi Eliezer says: He warns her [of his suspicions] before two [witnesses], and he makes her drink [the bitter waters] on the testimony of one witness or by his own testimony. Rabbi Yehoshua says: He warns her before two witnesses and makes her drink on the testimony of two [witnesses].

9:15 When Rabbi Meir died, the composers of fables ceased. When Ben Azzai died, the diligent students [of Torah] ceased. When Ben Zoma died, the expounders ceased. When Rabbi Yehoshua died, goodness ceased from the world. When Rabban Shimon ben Gamliel died, locusts came and troubles multiplied. When Rabbi Elazar ben Azaryah died, the sages ceased to be wealthy. When Rabbi Akiva died, the glory of the Torah ceased. When Rabbi Chanina ben Dosa died, men of wondrous deeds ceased. When Rabbi Yose Katnuta died, the pious men ceased—

and why was his name called Katnuta? Because he was the smallest of the pious men. When Rabban Yochanan ben Zakkai died, the splendor of wisdom ceased. When Rabban Gamliel the Elder died, the glory of the torah ceased, and purity and asceticism perished. When Rabbi Ishmael ben Pabi died, the splendor of the priesthood ceased. When Rabbi [Yehudah Hanasi] died, humility and fear of sin ceased. Rabbi Pinchas ben Yair says: when the Temple was destroyed, scholars and freemen were ashamed and covered their head, men of wondrous deeds were disregarded, and violent men and big talkers grew powerful. And nobody searches, nobody seeks, and nobody asks. Upon whom shall we depend? Upon our Father Who is in heaven. Rabbi Eliezer the Great says: from the day the Temple was destroyed, the sages began to be like scribes, scribes like synagogue-attendants, synagogue-attendants like common people, and the common people became more and more debased. And nobody asks, and nobody seeks. Upon whom shall we depend? Upon our Father Who is in heaven. In the footsteps of the Messiah insolence will increase and the cost of living will go up greatly; the vine will yield its fruit, but wine will be expensive; the government will turn to heresy, and there will be no one to rebuke; the meeting-place [of scholars] will be used for licentiousness; the Galilee will be destroyed, the Galilee will be desolated, and the dwellers on the frontier will go about [begging] from place to place without anyone to take pity on them; the wisdom of the learned will rot, those who fear sin will be despised, and the truth will be lacking; youths will put old men to shame, the old will stand up in the presence of the young, "For son spurns father, daughter rises up against mother, daughter-in-law against mother-in-law—a man's own household are his enemies" (Micah 7:6). The face of the generation will be like the face of a dog, a son will not feel ashamed before his father. Upon whom shall we depend? Upon our father who is in heaven. Rabbi Pinchas ben Yair says: Alacrity leads to cleanliness, cleanliness leads to purity, purity leads to asceticism, asceticism leads to sanctity, sanctity leads to humility, humility leads to fear of sin, fear of sin leads to piety, piety leads to the Holy Spirit. And the Holy Spirit leads to the resuscitation of the dead, and the resuscitation of the dead will come about through Elijah, may he be remembered for good, Amen.

Nedarim

1:1 All colloquial terms for vows are the same as vows; those for dedications are the same as dedications; those for oaths are the same as oaths; those for Nazirite vows are the same as Nazirite vows. One who says to one's peer "I am forbidden by vow from you"; "I am separated from you"; "I am distanced from you"; "I may not eat yours"; "I may not taste yours" – [the object of his vow] is forbidden. "I am excommunicated from you" – Rabbi Akiva was inclined to be stringent. [Using the phrase] "Like the vows of the wicked" - is a vow concerning becoming a Nazirite, or bringing an offering, or an oath. [Using the phrase] "Like the vows of the pious" – it is as if he had said nothing [because pious people do not usually take vows]. "Like their freewill offering" – is a vow concerning becoming a Nazirite or bringing an offering.

11:12 At first they would say: three women must be divorced and receive their ketubah: She who says: "I am defiled to you"; "Heaven is between me and you"; "I have been removed from the Jews." But subsequently they changed the ruling to prevent her from setting her eye on another and spoiling herself to her husband: Rather, she who says, "I am defiled to you"—must bring proof of her words. "Heaven is between me and you"—they [shall appease them] by a request. "I have been removed from the Jews" — he [the husband] must annul his portion, and she may have relations with him, and she shall be removed from other Jews.

Nazir

1:1 All colloquial terms for *nezirut* [a vow to forswear – for at least 30 days – grape products, corpse impurity and cutting one's hair] are the same as *nezirut* [itself]. One who says, "I will be," is a Nazirite. Or, "I will be beautiful," is a Nazirite. "Nazik," "naziach," "paziach," he is a Nazirite. "I am like this one," "I am to curl my hair," "I am to allow my hair to endure," "It is upon me to let it remain unbound," he is a Nazirite. "It is upon me [to offer] birds," Rabbi Meir says: He is a Nazirite. The Sages say: He is not a Nazirite.

9:5 Shmuel was a *nazir*, according to the words of Rabbi Nehorai, as it says, 'And a *moreh* (meaning "razor") will not come upon his head' (1 Samuel 1:11). It says about Shimshon, "And a *moreh*," (Judges 13:5) and it says about Shmuel, "And a *moreh*" (1 Samuel 1:11). Just like *moreh* said in regards to Shimshon means a *nazir*, so too *moreh* which is said in regards to Shmuel means a *nazir*. Rabbi Yose said: But is it not the case that *moreh* only means "fear," namely of humans? Rabbi Nehorai responded to him: But it is not already said, "Then Shmuel said: How can I go, since Shaul will hear and kill me!" So we see that he did have fear of humans on him.

Mishnayos – Seder Nezikin

Bava Kamma

1:1 [There are] four categories of damages: The ox, the pit, the grazer, and the fire. The [characteristics] of the ox are not similar to the [characteristics] of the grazer, and the [characteristics] of the grazer are not similar to the [characteristics] of the ox. Nor are either of these, which have a living spirit, similar to the fire, which has no living spirit. Nor are any of these, which move and do damage, similar to the pit, which does not move and do damage. What is common among them is that they do damage, and the responsibility for their supervision is upon you. And when they do damage, the damager must pay it from the best of the land.

10:10 Wool fibers that the laundryman pulls out belong to him. But those removed by the wool-comb belong to the owner. A laundryman may remove three threads [from the edge of a garment] and they belong to him, but if he removes more than this, they belong to the owner. If there were black threads among the white, he may remove them all and they are his. If the tailor left over thread sufficient to sew with or a piece of cloth three [fingerbreadths] by three [fingerbreadths], these belong to the owner. What a carpenter shaves off with a plane belongs to him; but what [he takes off] with a hatchet belongs to the owner. And if he was working in the owner's domain, even the sawdust belongs to the owner.

Bava Metzia

1:1 Two are holding a garment. One says, "I found it," and the other says, "I found it." [If] one says, "All of it is mine" and the other says, "All of it is mine," this one shall swear that he owns no less than half of it, and this one

shall swear that he owns no less than half of it, and they shall divide it [between them]. [If] one says, "All of it is mine" and the other says, "Half of it is mine," the one who says "all of it is mine" shall swear that he owns no less than three quarters of it, and the one who says "half of it is mine" shall swear that he owns no less than one quarter of it. He [the former] takes three quarters and he [the latter] takes one quarter.

10:6 Two gardens one on top of the other, with vegetables [growing] between them: Rabbi Meir says they pertain to [the owner of] the upper, and Rabbi Yehudah says they pertain to [the owner of] the lower. Rabbi Meir said: "If [the owner of] the upper would want to remove his soil, there would not be vegetables there." Rabbi Yehudah said: "If [the owner of] the lower would want to fill his garden with earth, there would be no vegetables there." Rabbi Meir said: "Since each of them is able to hold the other one back, we identify where the vegetable is sustained from." Rabbi Shimon said: "Anything that [the owner of] the upper is able to reach out his hand and take, this is his, and the remainder belongs to [the owner of] the lower."

Bava Basra

1:1 [If] joint owners agreed to make a division in a courtyard, they build the wall in the middle. They can build with rough stone, smooth stone, half-bricks, or bricks depending on the custom of the land. If [the division is made of] rough stones, each person gives three handbreadths. If [the division is made of] smooth stones, each person gives two and a half handbreadths. If [the division is made of] half-bricks, each person gives two handbreadths. If [the division is made of] full bricks, each person gives one and a half handbreadths. Therefore, if the wall falls, the place of the wall and the fallen materials will belong to both of them.

10:8 One who lent his fellow money by means of a document may collect [even] from property that has been transacted to another. If [he lent money] by means of witnesses, he may collect [only] from unencumbered property. If [the lender] brought forth [a loan document] that attested to [the borrower's] debt with [only the borrower's] signature, the creditor may collect the debt only from unencumbered property. [If] a guarantor's name appears after the signatures of witnesses, the creditor may collect the debt only from [the guarantor's] unencumbered property. A case came before Rabbi Yishmael and he said, "He may collect only from unencumbered property." Ben Nanas said to him: "He may recover the debt neither from transacted property nor from unencumbered property." He said to him: "Why?" He answered, "If a man was choking someone in the market, and his fellow found him and said 'Leave him alone and I will pay you,' he is exempt [from being a guarantor], since [the lender] did not lend [the borrower money] based upon [the guarantor's] trustworthiness. Rather, which type of guarantor is liable? 'Lend him money and I will pay you' - he is liable, for [the lender] did indeed lend [the borrower] money based [the guarantor's] trustworthiness." Rabbi Yishmael said: [If] one wishes to become wise, he should occupy himself with monetary laws, for there is no corner of Torah greater than them, for they are like a flowing spring. And [if] one wishes to occupy himself with monetary laws, let him serve Shimon ben Nanas.

Sanhedrin

1:1 Monetary cases [are judged] by three [judges]. [Cases of] theft and personal injury [are judged] by three [judges]. [Suits for] damages or half-damages, [crimes for which one would] pay double, or pay quadruple or quintuple, [are judged] by three [judges]. [Cases of] rape, seduction, and one who defames his wife [are judged] by three [judges]; these are the words of Rabbi Meir. But the Sages say: [A case of] defamation [is judged] by twenty-three [judges], because it can potentially become a capital case.

11:6 One who prophesies in the name of an idol— [this is] one who says, "thus said the idol," even if he gave an instruction in accordance with Jewish law, to render the impure impure and the pure pure. An adulterer—once a woman has entered the domain of her husband through the full marriage ceremony, even though she has not had relations [with her husband], one who has relations with her is [executed] by strangulation. [The same applies to witnesses] who falsely testify against a priest's daughter, and [to] the one who has relations with her—since all scheming [witnesses] receive the same form of execution [as that incurred by the prohibition which they falsely accuse another of transgressing], except for [witnesses] who falsely testify against a priest's daughter [whereas a priest's daughter who commits adultery is executed by burning, witnesses who falsely testify against her are executed by strangulation], and the one who has relations with her [is also executed by strangulation unlike her].

Makos

1:1 How do witnesses become [given the punishment due to] *zomemin* [scheming witnesses]? [If witnesses said,] "We testify that so and so [who was thought to be a Kohen] is the son of a divorced woman" or "the son of a *chalutzah* [a woman who performed *chalitzah* to free herself from Levirate marriage, and therefore unfit to serve as a priest]," we do not say that [as punishment, should such a witness also be a Kohen,] he is designated as the son of a divorced woman or the son of a *chalutzah* in his place [the falsely accused's]. Rather, [each scheming witness] is given forty lashes. [If witnesses said,] "We testify that so and so is liable to be exiled [to an *Ir Miklat*, City of Refuge, for accidentally killing somebody]," we do not say that [each scheming witness] should be exiled in his place. Rather, [each scheming witness] is given forty lashes. [If witnesses said,] "We testify that so and so divorced his wife and has not given her her *Ketubah* [the sum promised in the event of death or divorce]"; since in any case he [the accused] will eventually give her her *Ketubah* [because he will die or they will get divorced], we [therefore] assess how much a man would pay for this woman's *Ketubah*, given the chance that were she widowed or divorced [she would receive the money], whereas if she dies [before her husband] he inherits her [property, including the sum of the *Ketubah*]. [If witnesses said,] "We testify that so and so owes his fellow one thousand *zuz* [specific unit of currency] to be repaid within thirty days," and he [the accused] says [he must repay his loan] within ten years, we assess how much one would be willing to pay to have in his hand one thousand *zuz*, [evaluating the difference] between [that quantity when the loan] is to be repaid within thirty days and [that quantity when the loan] is to be repaid within ten years.

3:16 Rabbi Chanania son of Akashia says: The Holy One, Blessed be He, wanted to give Israel merit; therefore He multiplied for them Torah and commandments, as it says, "God desired, for the sake of His righteousness, to make the Torah great and glorious" (Isaiah 42:21).

Shevuos

1:1 [With regards to] oaths, there are two [types], which are [really] four; the [states of] awareness of impurity are of two [types], which are [really] four; the carrying [from one domain to the other] on Shabbat are of two [types], which are [really] four; the appearances of afflictions of the skin are of two [types], which are [really] four.

8:6 If he asked [the borrower]: Where is my ox, and he said: I don't know what you're talking about, but in reality it died, or broke a limb, or was captured, or was stolen or lost, and he said: Swear to me, and the borrower said: *Amen* [accepting the oath], he is obligated [to bring a sacrifice, for denying liability for the borrowed item]. If he said to the paid guardian or the renter: Where is my ox? and he said: It died, but in reality it broke a limb or was captured; [he said] it broke a limb, but in reality it died or was captured; [he said] it was captured, but in reality it died or broke a limb; [he said] it was stolen, but in reality it was lost; [he said] it was lost, but in reality it was stolen – if he says: swear to me, and he says: *Amen*, he is exempt [from a sacrifice, since the oath, although it was false, does not exempt the guardian from paying]. [If he said] it died, or broke a limb, or was captured, but in reality it was stolen or lost, and he said: Swear to me, and he said: *Amen*, he is obligated [to bring a sacrifice]. [If he said] it was lost or stolen, but in reality it died or broke a limb or was captured, and he said: Swear to me, and he said: *Amen*, he is exempt [from a sacrifice]. This is the rule: any claim that changes from one liability [to pay] to another liability, or from one exemption to another exemption, or from an exemption to a liability, he is exempt [from a sacrifice]; from a liability to an exemption, he is obligated [to bring a sacrifice]. This is the rule: anyone who takes an oath to be lenient with himself is obligated [to bring a sacrifice]; to be stringent with himself, he is exempt.

Eduyos

1:1 Shammai says: For all women, their hour [of discovering menstrual blood] suffices [to reckon the period of their impurity from that moment]. Hillel says: [The period of impurity is reckoned retroactively] from [the previous] examination to [the latest] examination, even for many days. But the Sages say: Not like the words of [Shammai] and not like the words of [Hillel]; rather, [she is judged impure] for the twenty-four hours [preceding the discovery] if this is less than [the span] between the last examination and the current examination, and [she is judged impure] from [the span] between the last examination and the current examination if this is less than twenty-four hours. [For] all women who have regular periods, the usual onset time of her period is sufficient [to be judged impure]. Using cloth [to clean herself after sexual relations] is considered an examination, and [this act] lessens [either] the preceding day's span or [the span] between the last examination and the current examination.

8:7 Rabbi Yehoshua said: I have a tradition from Rabbi Yochanan ben Zakkai, who heard it from his teacher, and his teacher from his teacher – a law to Moses from Sinai! – that Elijah will not come to declare people pure or impure, to distance people [from being part of the community] or to bring [into it], but rather to distance those who were brought close by force, and to bring close those who were distanced by force. The family Bet Tzreifa was across the Jordan, and Ben Tzion distanced them by force, and another family was there and Ben Tzion brought them close by force. It is cases such as these that Elijah is coming to declare pure and impure, to bring close and to distance. Rabbi Yehudah says: To bring people close, but not to distance. Rabbi Shimon says: To resolve arguments.

The Sages say: He will not come to distance or to bring close, but to make peace in the world, as it says: "Behold, I will send you Elijah the prophet [before the coming of the great and awesome day of God]. And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers" (Malachi 3:23-24).

Avodah Zarah

1:1 During the three days preceding the festivals of the non-Jews, it is forbidden to do business with them, to lend them something or to borrow something from them, to lend [money] to them or to borrow [money] from them, to resolve your debt to them or to have them resolve their debt to you. Rabbi Yehudah says: One can have them resolve their debt, since it causes him distress. They [the Sages] said to him: Even though he might be in distress at the outset, eventually he will be joyful.

5:12 One who buys utensils from a non-Jew, what is usually immersed one should immerse, what is usually boiled one should boil, what is usually made white-hot by fire one should make white-hot by fire. The spit and the grill should be made white-hot by fire. The knife – one can polish it and it is pure.

Avos

1:1 Moshe received the Torah from Sinai and transmitted it to Yehoshua, and Yehoshua to the Elders, and the Elders to the Prophets, and the Prophets transmitted it to the Men of the Great Assembly. They said three things: Be deliberate in judgment, raise up many disciples and make a fence for the Torah.

5:23 Ben Hei Hei says: According to the pain is the reward. **6:11** Everything that the Holy One, Blessed be He, created in His world, He created only for His honour, as it says (Isaiah 43:7): "Every one that is called by My name, and whom I have created for My honour, I have formed him, yes, I have made him." And it also says (Exodus 15:18), "God shall reign for ever and ever."

(Makkot 3:16) Rabbi Chanania ben Akashia says: The Holy One, Blessed be He, wanted to give Israel merit; therefore He multiplied for them Torah and commandments, as it says, "God desired, for the sake of His righteousness, to make the Torah great and glorious" (Isaiah 42:21).

Horiyos

1:1 If the court issued a ruling to violate one of the commandments mentioned in the Torah, and an individual went and accidentally did it on their instructions, whether they did it and he did it with them, whether they did it and he did it after them, whether they did not do it and he did it, he is exempt, because he relied on the court. If the court issued such a ruling and one of them knew that they erred, or a student who is capable of ruling [knew that they erred], and he went and did it because of their instructions, whether they did it and he did it with them, whether they did it and he did it after them, whether they did not do it and he did it, he is liable, because he was not relying on the court. This is the rule: If one relies on himself, he is liable. If one relies on the court, he is exempt.

3:8 A priest takes precedence over a Levite, a Levite over an Israelite, an Israelite over a *mamzer* [product of a forbidden relation], a *mamzer* over a *natin* [member of a group of Temple servants, historically descended from the Gibeonites], a *natin* over a convert, and a convert over a freed slave. When? When they are all equal. But if a *mamzer* is a Torah scholar and the high priest is an ignoramus, the *mamzer* who is a Torah scholar takes precedence the high priest who is an ignoramus.

Mishnayos – Seder Kodashim

Zevachim

1:1 All offerings which are slaughtered not for their own sake are valid, but they have not fulfilled the obligation of their owners. [This is true] except for the Passover offering and the sin-offering; the Passover offering [is invalid if slaughtered not for its own sake] at its appropriate time, and the sin-offering [is invalid if slaughtered not for its own sake] at any time. Rabbi Eliezer says: Also the guilt-offering; the Passover offering [is invalid if slaughtered not for its own sake] at its appropriate time, and the sin-offering and the guilt-offering [are invalid if slaughtered not for their own sake] at any time. Rabbi Eliezer said: The sin-offering comes [to atone] for a transgression and the guilt-offering comes [to atone] for a transgression. Just as the sin-offering that is not sacrificed for its own sake is invalid, so too the guilt-offering that is not sacrificed for its own sake is invalid.

14:10 These are the sacrifices that must be brought in the Tabernacle [even when *Bamot* (private altars) were permitted]: Sacrifices consecrated specifically for the Tabernacle. Communal sacrifices were brought at the Tabernacle, and personal sacrifices could be offered at *Bamot*. Personal sacrifices that were consecrated specifically for the Tabernacle, had to be brought at the Tabernacle, but if one sacrificed them at a *Bamah*, he is exempt from punishment. What differentiates a personal *Bamah* from a communal *Bamah*? Laying the hands [on the animal], and slaughtering it in the north [of the altar], and dashing [the blood] around [the altar, on the corners], and waving [certain sacrifices], and touching [the meal-offering to the corner of the altar] – Rabbi Yehudah says: The meal-offering cannot be brought at a *Bamah* – nor are *Kohanim* [necessary there], nor are priestly garments, nor are service vessels, nor is a pleasing aroma, nor is a dividing blood line [the red marking on the altar indicating where blood should be dashed], nor is washing the hands and feet [necessary there]. But [the Tabernacle and the *Bamot*] are similar with regard to *pigul* [a sacrifice made unfit by improper intent], and *notar* [a sacrifice made unfit by being unconsumed past the permitted time], and impurity.

Menachos

1:1 All grain offerings from which handfuls were taken not for their own sake are valid, but they have not fulfilled the obligation of their owners. [This is true] except for the grain offering of a sinner or the grain offering of jealousy [brought for a suspected adulteress]. The grain offerings of a sinner and of jealousy from which handfuls were taken not for their own sake, or that were put into a vessel, or that were brought [to the altar], or were burned not for

their own sake, or [one action was done] for their own sake and [the other] not for their own sake, or [one action was done] not for their own sake and [the other] for their own sake, they are invalid. What [is meant by one action done] for their own sake and [one done] not for their own sake? For the sake of the grain offering of a sinner and for the sake of a voluntary grain offering. [And what is meant by one action done] not for their own sake and [one done] for their own sake? For the sake of a voluntary grain offering and for the sake of the grain offering of a sinner.

13:11 It is said of the burnt-offering of cattle, “A fire-offering of pleasing odor” (Leviticus 1:9), and of the burnt-offering of birds, “A fire-offering of pleasing odor” (vs. 17), and of the grain offering, “A fire-offering of pleasing odor” (Leviticus 2:2) – to teach you that it is the same whether one offers much or little, so long as one directs one’s heart to heaven.

Chulin

1:1 Anyone may slaughter and his slaughter is valid, except for a deaf-mute, an imbecile, or a minor, lest they spoil the slaughter. But all who slaughter while others are watching them: their slaughter is valid. The slaughter of a non-Jew is a *nevelah* [an animal that died without being properly slaughtered] and renders impure through carrying. One who slaughters at night, and so too a blind person who slaughters, his slaughter is valid. One who slaughters on Shabbat, or on Yom Kippur, even though he is liable for death, his slaughter is valid.

12:5 A person may not take a mother with its offspring, even to purify the leper. And if even a light commandment that is worth an *issar* [a small unit of money], the Torah said [about it], “In order that it be good for you and you will lengthen your days” (Deuteronomy 22:7), how much more so for the weighty commandments in the Torah!

Bechoros

1:1 If one buys an unborn donkey fetus from a non-Jew, or sells one to him although one does not have permission to, has a partnership with [a non-Jew], receives [an unborn donkey fetus] from [a non-Jew], or gives [an unborn donkey fetus] to [a non-Jew], [the unborn donkey fetus] is exempt from the laws of the first-born. As it is written (Numbers 3:13): “in Israel”, but not by others. Priests and Levites are also exempt, for if they could exempt a Israelite [while the Jewish people were] in the desert, then they can certainly exempt themselves.

9:8 If two came out at the same time [when counting animals for the purpose of tithing], he counts them two at a time. If he counted [the two] as one, the ninth and the tenth are spoiled. If the ninth and the tenth came out at the same time, the ninth and the tenth are spoiled. If he called the ninth “tenth”, the tenth “ninth” and the eleventh “tenth”, all three are holy: the ninth may be eaten when it becomes blemished, the tenth is the tithe and the eleventh is sacrificed as a peace-offering, and it can make a *temurah* (substitute) – these are the words of Rabbi Meir. Rabbi Yehudah said: Can one *temurah* make another *temurah*? They said in the name of Rabbi Meir: if it were a *temurah*, it would not be sacrificed. If he called the ninth “tenth”, tenth “tenth” and the eleventh “tenth”, the eleventh is not holy. The following is the general rule: whenever the name of the tenth [animal] has not been uprooted, the eleventh is not holy.

Arachin

1:1 All are fit to evaluate [i.e., pledge one's fixed rate as described by the Torah to the Temple fund], to be evaluated [by another's pledge], to vow [another's actual worth] or to have their worth vowed: Priests, Levites, Israelites, women and slaves. The *tumtum* [person with recessed sexual organs whose gender is therefore impossible to determine, presently, by external examination. It is halachically uncertain whether such is male or female], or the *androgynos* [person with both male and female sexual organs], are fit to vow [another's worth], to have their worth vowed, and to evaluate, but they are not fit to be evaluated, as only those who are definitely male or definitely female are evaluated. A deaf-mute, an imbecile, and a minor are fit to have their worth vowed, and to be evaluated, but they are not fit to vow [on another's worth] or to evaluate, because they are not considered capable of intent. A baby less than a month old can be vowed, but not evaluated.

9:8 If an Israelite inherited from his mother's father who was a Levite, he cannot redeem it according to the order prescribed here. Also if a Levite inherited from his mother's father who was an Israelite, he cannot redeem it according to the order prescribed here, as it says, "As for the houses of the cities of the Levites" (Leviticus 25:32)— [this order does not apply] unless he is a Levite and in the cities of the Levites – [these are] the words of Rabbi; The Sages say: These things apply to the cities of the Levites. One may not turn a field into an open space, nor an open space into a field, nor an open space into a city, nor a city into an open space. Rabbi Eliezer said: When is this so? When it comes to the cities of the Levites, but when it comes to cities of Israelites one may turn a field into an open space, but not an open space; an open space into a city, but not a city into an open space, in order that they should not destroy the cities of Israel. Priests and Levites may sell [a house] at any time and redeem it at any time, as it is said: "The Levites shall forever have the right of redemption" (Leviticus 25:32).

Temurah

1:1 Everyone can substitute a dedicated animal for another, both men and women. Not that one is allowed to substitute, but rather, that if he did substitute, the substitution takes effect, and he is liable to forty lashes. Priests can substitute their own [offerings] and Israelites can substitute their own [offerings]. Priests cannot substitute sin-offerings, or guilt-offerings, or firstborn animals. Rabbi Yochanan ben Nuri said: Why can they not substitute a firstborn? Rabbi Akiva said to him: sin-offerings and guilt-offerings are gifts to the priest and the firstborn is a gift to the priest; just as he cannot substitute the sin-offering or guilt-offering, so too he cannot substitute a firstborn. Rabbi Yochanan ben Nuri said to him: But why does it matter that he cannot substitute the sin-offering or guilt-offering? He does not have rights to them while they are alive – should the same law apply to the firstborn, to which he has rights while it is alive? Rabbi Akiva responded to him: Does it not say (Leviticus 27:10): "It and its substitution will be holy"? Where does holiness takes effect [on a dedicated animal? While it is] in the original owner's possession; so too the substitution must be [while the animal is] in the original owner's possession.

7:6 All sanctified [animals] which were slaughtered [with intent to offer them or eat their meat] at the wrong time or in the wrong place are to be burned. A guilt-offering brought for doubt is to be burned [if it emerges that no sin

took place]. Rabbi Yehudah says: It should be buried. A sin-offering bird that is brought out of doubt should be burned. Rabbi Yehudah says: He should place it in the stream [that flows through the Temple Courtyard, where it will disintegrate]. All that should be burned may not be buried instead, and all that should be buried may not be burned. Rabbi Yehudah says: If he wants to be strict on himself to burn the things which are normally buried, he is permitted to do so. [The Sages] said to him: He is not permitted to change.

Kerisos

1:1 [There are] thirty-six acts for which the Torah [prescribes] *Karet* [excision at the hands of Heaven. It is a punishment for]: One who has relations with his mother, or with his father's wife, or with his daughter-in-law, or with a man, or with an animal, or a woman who has an animal have relations with her, or one who has relations with a woman and her daughter, or with a married woman, or with his sister, or with his paternal aunt, or with his maternal aunt, or with his wife's sister, or with his brother's wife, or with the wife of his father's brother, or with a *Niddah* [a woman who has menstruated and is thereby impure]. [Other individuals who are subject to *Karet* are]: one who blasphemes [curses God], or who worships idols, or who sacrifices his children to *Molekh* [a type of idolatry wherein one passes his child through fire or between flames], or a necromancer, or one who violates Shabbat, or an impure person who eats consecrated food, one who enters the Temple when impure, or one who eats forbidden fat, or who eats blood, or who eats *notar* [a sacrifice that was not consumed within the permitted time], or who eats *pigul* [a sacrifice that becomes unfit due to the improper intention of the priest who offered it], or one who slaughters a sacrifice outside [the Temple precincts], or who offers up a sacrifice outside [the Temple precincts], or who eats leavened bread on Pesach, or who eats on Yom Kippur, or who does work on Yom Kippur, or one who prepares oil [after the manner of the Temple's anointing oil], or who prepares incense [similar to that offered inside the Temple], or who anoints [himself] with the anointing oil. Positive commandments [whose neglect warrants *Karet* are]: The Passover offering, and circumcision.

6:9 Rabbi Shimon says: Lambs come before goats in all places [in Scripture]. You might think that it is because they are choicer. [Therefore,] Scripture states, "And if he bring a lamb as his sin-offering" (Leviticus 4:32), To teach [us] that both are equal. Turtledoves come before young pigeons in all places [in Scripture]. You might think that it is because they are choicer. [Therefore,] Scripture states, "A young pigeon or a turtledove for a sin-offering" (Leviticus 12:6), To teach [us] that both are equal. The father comes before the mother in all places [in Scripture]. You might think [that it is because] the honour due to the father exceeds the honour due to the mother. [Therefore,] Scripture states, "You shall fear every man his mother and his father" (Leviticus 19:3), to teach [us] that both are equal. But the Sages have said: The father comes before the mother in all places, because both he [the child] and his mother are bound to honour the father. And so it is also with the study of the Torah; if the son has been worthy [to sit and study] before the teacher, the teacher comes before the father in all places, because both he and his father are bound to honour the teacher.

Me'ilah

1:1 If sacrifices of the highest degree of sanctity [which ordinarily may be slaughtered in north area of the Temple Courtyard] were slaughtered in the south [of the Temple Courtyard], one is liable for *me'ilah* [misuse of consecrated property] for them [as they have become unfit to be eaten]. If they were slaughtered in the south, but their blood was gathered in the north; [if they were slaughtered] in the north, but their blood was gathered in the south; if they were slaughtered during the day, and their blood was sprinkled at night; [if they were slaughtered] at night, and their blood was sprinkled during the day; or one slaughtered them [with the intent to eat it] after its [designated] time or outside its [permitted] place, one is liable for *me'ilah* [for eating them]. Rabbi Yehoshua stated a general rule: Any [offering] that had at any time been permitted to the *kohanim* [priests], one is not liable for *me'ilah* for them. [However] anything which did not have a time when they were permitted to the *kohanim*, one is liable for *me'ilah*. What is [an example of an unfit sacrifice] that had at one time been permitted to the *kohanim*? If it was left past its [permitted] time, or which became impure, or went out [was removed from the Temple Courtyard]. What is [an example of a sacrifice] that did not have a time when it was permitted to the *kohanim*? If it was slaughtered [with the invalid intent to eat it] after its [designated] time or outside its [permitted] place, or an invalid one [*kohen*] gathered and sprinkled its blood.

6:6 If a *perutah* belonging to the Temple fell into one's pouch, or if he said: A *perutah* that is in this pouch belongs to the Temple [thus mixing it with his private coins], as soon as he spends the first one [*perutah*], he has committed *me'ilah*, so says Rabbi Akiva. The Sages say: He has not violated *me'ilah* until he has spent all the coins in the pouch. Rabbi Akiva [however] agrees with the Sages in the case where he said: One *perutah* out of this pouch belongs to the Temple, that he can spend the coins until he has spent the entire contents of the pouch [before committing *me'ilah*].

Tamid

1:1 The *Kohanim* [priests] stood watch in three places in the Temple: in the Chamber of Avtinas [name of a family], in the Chamber of *Nitsots* [spark], and in the Chamber of Fire. The Avtinas and *Nitsots* chambers were elevated and the youngsters [priests] would stand watch there. The Chamber of Fire was a domed structure, surrounded by benches of stone. The elders of the ministering priestly family would sleep there and the keys to the Temple Courtyard were in their hands. The young priests would sleep with their clothes on the ground. They did not sleep in their holy clothes, but would take them off, fold them, put them under their heads and sleep wearing their own clothing. If one had a seminal emission, he would exit and walk down a circular staircase that led under the Temple, where candles were burning on both sides [to give light] until he got to the place of immersion. There was a bonfire and a restroom there. This was the respectfulness: If he found it locked, he would know that there was somebody there. If it was open, he would know that there was nobody there. He would go down and immerse himself, come up and dry off and warm himself by the bonfire. He would go [to the Chamber of Fire] and sit with the other priests until the gates opened, and leave and go on his way.

7:4 [These are] the songs that the Levites would say in the Temple: On Sunday they would say, "To the Lord belongs the earth and that which fills it, the world and its inhabitants" (Psalms 24). On Monday they would say, "Great is the Lord and very praised, in the city of our God, His holy Mountain" (Psalms 48). On Tuesday they would say, "God stands in the divine assembly, in the midst of the judges He renders judgment" (Psalms 82). On Wednesday they would say, "The Lord is a God of vengeance; God of vengeance, appear" (Psalms 94). On Thursday they would say, "Sing for joy to God our strength, shout out to the God of Jacob" (Psalms 81). On Friday they would say, "The Lord has reigned, He has garbed Himself with grandeur; the Lord has robed Himself, He has girded Himself with strength; He has also established the world firmly that it shall not falter" (Psalms 93). On Shabbat they would say, "A Psalm, a Song for the Sabbath day" (Psalms 92) – a psalm, a song for the future era, for the day that is completely Shabbat and rest for all eternity.

Middos

1:1 In three places the *Kohanim* stood guard in the Temple: in the Chamber of Avtinas, in the Chamber of *Nitsots* [spark] and in the Chamber of Fire. The Levites [would guard] in twenty-one places: five [Levites] on the five gates of the Temple Mount, four [Levites] on the four corners [of the Temple Mount walls] from the inside, five [Levites] on the five gates of the Courtyard, four [Levites] on the four corners [of the Courtyard] from the outside, one in the Chamber of the Sacrifices, one in the Chamber of the Curtain, and one behind the Chamber of the Cover [the Holy of Holies].

5:4 On the south (alt.: north) side was the Chamber of Wood, the Chamber of Diaspora and the Chamber of Hewn Stone. [Concerning] the Chamber of Wood, Rabbi Eliezer ben Yaakov said: I forgot what it was used for. Abba Shaul said: It was the Chamber of the *Kohen Gadol* [where he lived during the week before Yom Kippur]. It was behind the two other chambers [the Chamber of Diaspora and the Chamber of Hewn Stone], and all their three roofs were even. In the Chamber of Diaspora there was a well, upon which a wheel was placed and from there they drew [drinking] water to supply the entire Courtyard. The Chamber of Hewn Stone was where the Grand *Sanhedrin* [highest court, comprised of 71 scholars, whose decisions fixed Jewish practice for subsequent generations] of Israel sat and judged the *Kohanim* [if they are fit to serve]. A *Kohen* who was found to be unfit would don a black [robe] and wrap his head in black and leave [the Temple Mount]. If he was found fit, he would don a white [robe] and wrap his head in white and enter the Courtyard to serve with the other *Kohanim*. They [those found to be fit] would make a day of celebration [to celebrate] that nobody unfit was found in the children of Aharon the *Kohen*. And this is what they said: Blessed is the Omnipresent, blessed is He, that nobody unfit was found in the children of Aharon. And blessed is He, Who chose Aharon and his children to stand and serve before God in the Holy of Holies.

Kinnim

1:1 [The blood of] a bird sin-offering is placed below [the Altar's mid-line], and [the blood of] an animal sin-offering [is placed] above [the Altar's mid-line]. [The blood of] a bird burnt-offering is placed above, and [the

blood of] an animal burnt-offering [is placed] below. If he [the *Kohen*] altered [the service] of either one, he has invalidated it. The arrangement of the pairs of birds is as follows: [With regard to] an obligatory [offering, such as that brought by a woman after giving birth], one [bird] is a sin-offering, and one is a burnt-offering. [With regard to] vowed offerings and donated offerings, all of them are burnt-offerings. What is a vowed offering? One who says, "I hereby obligate myself to bring a burnt-offering." What is a donated offering? One who says, "This [bird] is hereby [sanctified as] a burnt-offering." What is the [practical] difference between vowed offerings and donated offerings? [In the case of] vowed offering, if they [the birds] died or were stolen, [the owner] is accountable for their replacement. [In the case of] a donated offering, if they [the birds] died or were stolen, [the owner] is not accountable for their replacement.

3:6 A woman who said, "I will bring a pair of birds when I give birth to a boy," if she gave birth to a boy she must bring two pairs, one for her vow and one for her obligation. When she gives them to the *Kohen*, he [the *Kohen*] must arrange three of the birds above [the mid-line of the Altar, as they are burnt-offerings] and one below [as it is a sin-offering]. [If] he did not do so, but instead did two above and two below and did not ask [her the purpose of the offerings], she [the woman] must bring one more bird and he [the *Kohen*] offers it above [the mid-line]. [This is true] if both birds were from the same species. [If they were] of different species, she must bring two [additional] birds. If she specified [which species would be used for] her vow, she must bring three more birds of the same species, [this is the rule if they were all from] the same species. [If they were] from two species, she must bring four more birds. If she attached her vow to her obligatory offering, she must now bring five additional birds, if they were of one species, and six if they were from two species. If she gave them to the *Kohen*, but did not know what species she gave to him, and the *Kohen* arranged the birds, but does not know how he arranged them, she must bring four more birds for her vow, and two as [burnt-offerings of] her obligation, and one as a sin-offering. Ben Azzai says: She must bring two sin-offerings. Rabbi Yehoshua says: This is [similar] to what is said, when it [a ram] is alive it has one voice, but once it is dead it has seven. How does it have seven? Its two horns can become two trumpets, its two thighs would become two flutes, its hide can become a drum, its stomach can become parts of lyres, its innards for harp strings, and some add that its wool can be used for *Tekhelet* [blue-dyed wool used for tzitzit and the priestly robe, which emitted a sound due to the bells on its hem]. Rabbi Shimon ben Akashia said: Unlearned elderly men, as they get older their mind gets more confused, as it says (Job 12:20), "He removes the speech of the capable and takes away the reasoning of the elders." But the elders of Torah are not that way, rather as they get older their mind becomes more settled, as it says (Job 12:12), "In the aged is wisdom and in lengthy days understanding."

Mishnayos - Seder Taharos

Mikvaos

1:1 There are six levels of *mikvaot* [gatherings of water collected by natural means and immersed in for purification], each [subsequent] one higher than the other: [The first and lowest level is] water collected in shallow pools [in the ground]. If an impure person drank [from one], and a pure person drank [from it afterwards], he is impure. If an impure person drank, and someone filled up a pure vessel [from those waters afterwards], it [the

vessel] is impure. If an impure person drank, and then a loaf of *terumah* fell in, if one rinsed [the loaf], it is impure; and if one did not rinse it, it is pure.

10:8 If one ate impure foods or drank impure liquids [other than water], and immersed, and vomited them out, they [the liquids] are impure because they are not [rendered] pure in the body [as one immerses]. If one drank impure waters, and immersed, and vomited them out, they [the waters] are pure because they are [rendered] pure in the body. If one swallowed a pure ring, and entered a tent containing a dead body [thereby rendering himself impure], and was sprinkled [with the waters of the Red Heifer as part of the purification process on the third day] and a second time [on the seventh day], and immersed, and vomited it out, it thereby is as it was [i.e. the ring remains pure, since swallowed items are not rendered impure, and the body had already been purified once it was vomited out]. If one swallowed an impure ring, he may immerse and then eat *terumah* [that evening, and it is not rendered impure by the swallowed item]. If he vomited it out, it [the ring] is impure, and it has rendered him impure. Regarding an arrow stuck into a person, at times when it can be seen [sticking out of the body], it interposes [and prevents one from having a fully valid immersion]; but at times when it cannot be seen, one may immerse and then eat his *terumah* [that evening, and the arrow is not considered an interposition preventing an effective immersion].

Parah

1:1 Rabbi Eliezer says: A calf [as referred to in the Torah] is in its first year, and a cow is in its second year. And the Sages say: a calf is in its second year, and a cow is in its third or fourth. Rabbi Meir says: Even one in its fifth year or older is valid [for use in the purification ritual of the Red Heifer], but we don't wait for it [to age], lest it develop black hairs, so it does not become invalid. Rabbi Yehoshua says: I have only heard about a *shelashit*. They said to him: What is the meaning of the term *shelashit*? He said to them: So I heard it, unelaborated. Ben Azzai said: I shall explain. If the language was *shelishit* [literally: third], then [it means] the third in number [i.e. the third calf born]; but since the language was *shelashit*, then [it means] in its third year. They spoke similarly regarding a *reva i* vineyard [the fruit of vines and trees in the fourth year after their planting. This produce, or its redemption value, must be taken up to Jerusalem and consumed there in ritual purity.]. They said to him: What is the term *reva i*? He said to them: So I heard it, unelaborated. Ben Azzai said: I shall explain. If the language was *revi'i* [literally: fourth], then [it means] the fourth relative to others in number [i.e. the fourth vineyard which a man owns]; but since the language is *reva i*, then [it means] of the fourth year. Similarly they said: One [becomes impure] if he eats in a house afflicted with *tzaraat* [patches on skin, clothes, or houses that create impurity] half a loaf, when there are three [loaves] to a *kav* [volume measure]. They said to him: [Instead] say 'when there are eighteen [loaves] to a *se'ah* [a more commonly used measure of volume, equaling 6 *kav*]'! He said to them: So I heard it, unelaborated. Ben Azzai said: I shall explain. If you say 'when there are three [loaves] to a *kav*,' [such an amount] has no [obligation of] *challah* [a portion of dough given to a *Kohen*]. But when you say 'when there are eighteen [loaves] to a *se'ah*', its *challah* [being removed] would reduce [the size of the loaf, and eating half of such a loaf in a house afflicted with *tzaraat* would not cause impurity].

12:11 If one dipped the hyssop by day and sprinkled by day, it is valid. By day and sprinkled by night, [or] by night and sprinkled by day, it is invalid. But [the impure person] himself can immerse at night and be sprinkled upon by day, for we do not sprinkle until the sunrise. And anything done from dawn onward is valid.

Yadayim

1:1 A quarter [of a *log*, a specific unit of volume] of water is to be poured onto the hands, for [the ritual washing of the hands for] one person, and even for two. Half of a *log* [is to be poured from] for three or four. And from [a vessel containing] one *log* [of water], five or ten or even one hundred [people may wash their hands]. Rabbi Yose says: But only provided there not be less than a quarter [of a *log* remaining] for the last one of them [to wash]. One may add [water, by pouring it onto the hands past where it had fallen] on the second [pouring of water; i.e. on a third pouring, one can pour past where the waters fell on the second pouring]. But one may not add on the first [pouring; i.e. on the second pouring, one may not pour past where the waters fell on the first pouring].

4:8 A Galilean Sadducee said: I denounce you, Pharisees, for you inscribe [the name of] the sovereign alongside [the name of] Moshe on a bill of divorce! The Pharisees said: We denounce you, Galilean Sadducee, for you inscribe [the name of] the sovereign alongside the [Divine] Name on the [same] page! And not only that, but you inscribe [the name of] the sovereign on the top, and the [Divine] Name on the bottom, as the verse states, (Exodus 5:2) "And Pharaoh said, 'Who is God that I should hearken to His voice to release Israel?'" And what did he say when he was smitten [by the plagues]? (Exodus 9:27) "God is the Righteous One."

Oholos

1:1 Two people become impure from a corpse, one becomes impure for seven days and one becomes impure until evening. [In another case] three people become impure from a corpse, two become impure for seven days and one becomes impure until evening. [In yet another case] four people become impure from a corpse, three become impure for seven days and one becomes impure until evening. How do two [become impure]? One person touches a corpse and becomes impure for seven days, and any person who touches him becomes impure until evening.

18:10 Ten places do not have [the laws] of the dwelling place of a non-Jew: Arab tents, huts, lean-tos, sheds, summer houses, a gate house, open space in a courtyard, a bath-house, a place of arrows, and barracks.

Negai'm

1:1 The appearances of *Negaim* [diseased patches on skin, clothes, or houses that create impurity] are two which are four: *Baheret* is bright [white] like snow, its subsidiary is like the lime of the Temple. *Se'et* is like the membrane of an egg, its subsidiary is like white wool; the words of Rabbi Meir. The Sages say: *Se'et* is like white wool, its subsidiary is like the membrane of an egg.

14:13 If the offerings of two lepers became mixed up, the offering of one of them was offered, and one of them died, this is what the people of Alexandria asked Rabbi Yehoshua [how he should complete the purification process, since perhaps it was his sacrifice that was already offered], and he said to them, he should write all of his property to another person and bring the offering of a poor person [a bird sin-offering, which may be brought in case of doubt].

Zavim

1:1 One who has seen one abnormal genital discharge, Beit Shammai say: He is like a [woman] who observes [for emissions] a day against a day [whatever he lies or sits on becomes unclean]. Beit Hillel say: He is like a *ba'al kerî* [one who had an emission of semen whether by nocturnal emission or by sexual activity; whatever he lies or sits on does not become unclean]. If he saw [a discharge] one day, and on the second day it stopped, and then on the third day saw two [discharges] or one [discharge] as profuse as two, Beit Shammai say: He is a full-fledged *zav* [a male who has seen the discharge which renders him unclean]. Beit Hillel say: He renders unclean those items he sits or lies upon, and he requires immersion in running water, but he does not have to bring a sacrifice. Rabbi Eliezer ben Yehudah said, Beit Shammai agree in this case that he is not a full-fledged *zav*, rather they disagree in a case where [on the first day] he sees two [discharges] or one [discharge] as profuse as two, and on the second day it stopped, and then on the third day he had one discharge, [in this case] Beit Shammai say: He is a full-fledged *zav*, and Beit Hillel say: He renders unclean those items he sits or lies upon, and he requires immersion in running water, but he does not have to bring a sacrifice.

5:12 The following invalidate *terumah*: one who eats food of the first degree [of uncleanness], one who eats food of the second degree [of uncleanness], one who drinks unclean liquids, one who immerses [ritually] his head and the greater part [of his body] in drawn water, a clean person upon whose head and greater part of his body fell three *log* [measure of volume] of drawn water [for until he has obtained complete immersion his touch invalidates *terumah*], or a scroll [of scriptures], [unwashed] hands, a *tevul yom* [one who has immersed in a *mikveh* but must wait until sunset to be rendered clean], food or vessels that became unclean by liquids.

Niddah

1:1 Shammai says: For all women, their hour [of discovering menstrual blood] suffices [to reckon the period of their impurity from that moment]. Hillel says: [The period of impurity is reckoned retroactively] from [the previous] examination to [the latest] examination, even for many days. But the Sages say: Not like the words of [Shammai] and not like the words of [Hillel]; rather, [she is judged impure] for the twenty-four hours [preceding the discovery] if this is less than [the span] between the last examination and the current examination, and [she is judged impure] from [the span] between the last examination and the current examination if this is less than twenty-four hours. [For] all women who have regular periods, the usual onset time of her period is sufficient [to be judged impure]. Using cloth [to clean herself after sexual relations] is considered an examination, and [this act] lessens [either] the preceding day's span or [the span] between the last examination and the current examination.

10:8 If a woman sees [blood] on the eleventh day [after being a *niddah*], and she immerses that evening and has relations, Beit Shammai say: They [i.e. both she and her husband] render impurity through lying or sitting upon things, and they are liable to bring a sacrifice [because she did not keep a full day in purity after seeing blood, and is therefore a *zavah*]. Beit Hillel say: They are exempt from bringing a sacrifice. If she immerses on the following day [without waiting until the evening] and has relations with her husband [literally: her house], and then sees [blood], Beit Shammai say: They render impurity through lying or sitting upon things, and they are exempt from bringing a sacrifice. Beit Hillel say: Such a person is thereby a glutton. And they are in agreement regarding one who sees [blood] during the eleven days [following her period of being a *niddah*], who immersed in the evening and had relations, that they both render impurity through lying or sitting upon things, and they are liable to bring a sacrifice. If she immersed on the following day and had relations, this is thereby improper conduct [because she did not keep a full day in purity after seeing blood, and is therefore a *zavah*], and all [pure items] that they touch, and all relations they have [with regard to their liability to bring a sacrifice] are held in suspension [i.e. to see whether she does or does not see blood later on the day she immerses, which thereby determines, respectively, whether or not the pure items are impure, and whether or not she and her husband are liable to bring a sacrifice for having relations with a *zavah*].

Taharos

1:1 Thirteen matters regarding the carcass of a pure fowl: it requires thought [i.e. one must initially think to use it for food, in order for it have the impurity of foods]; and it does not necessitate becoming primed [for impurity, unlike other foods, which are primed for impurity when they become wet]; and it renders foods impure [upon contact] when it has [at least the volume] equivalent to an egg; and [it renders one impure] while it is being swallowed when it has [at least the volume] equivalent to an olive; and one who eats it requires [waiting until] sunset [on the day of his immersion before he becomes pure again]; and [if rendered impure] by it, one would be liable for entering the Temple; and [one rendered impure by it renders *terumah* impure, such that the] *terumah* needs to be burned on its account; and one who eats a limb taken from it while alive endures the forty [lashes]. According to Rabbi Meir, its slaughter or its *melikah* [ritual killing of fowl brought as sacrifices in the Temple by the priest's fingernail] purify [the pure fowl, if it was discovered to have been] a *treifah* [an animal which will not survive, and is generally rendered impure]. Rabbi Yehudah says: They do not purify it. Rabbi Yose says: Its slaughter purifies, but its *melikah* does not. [The first nine of the thirteen matters are listed in this Mishna; the final four appear in the following Mishna.]

10:8 Between the rollers [heavy stones used to press the last of the juice from the grapes after they have been trampled] and the [already trampled] grape skins is a public domain [for matters of impurity]. The [part of the] vineyard before the grape harvesters [i.e. not yet harvested] is a private domain; behind the harvesters is a public domain. When is this the case? When the public enters through one [end of the vineyard] and exits through another. The vessels of an olive-press, and of a [wine] vat, and a basket press, when they are made of wood, [if they become impure] one may dry them and they are pure; when they are made of reeds, [if they become impure] one

must let them age for twelve months [without using them], or rinse them in hot water. Rabbi Yose says: If he put them in a fast moving river, it is sufficient [for ridding them of their impurity].

Keilim

1:1 The Origins of impurity: the *sheretz* [one of eight creeping creatures specified by the Torah], semen, that which is rendered impure by a dead body, the *metzora* [victim of a Divinely inflicted skin disease] while he is in his days of counting, a small amount of purifying water that is not enough to perform the sprinkling ceremony – can render persons and vessels impure through touch, and earthenware vessels through their interior, but they do not render impure by being carried.

30:4 A small [glass] flask, the neck of which was removed, is [susceptible to being rendered] impure; and a large one, the neck of which was removed, is pure [i.e. insusceptible]. One of spikenard oil, the neck of which was removed, is pure, because it injures the hand. Large [glass] flagons whose necks have been removed are [susceptible to being rendered] impure, because one adapts them for holding pickled foods. A glass funnel is pure. Rabbi Yose said, "Fortunate are you, [tractate] Keilim, for you entered in impurity, and you departed in purity!"

Tevul Yom

1:1 If one gathered portions of *challah* [a portion of dough given to a *Kohen*] with the intention of separating them, and they become stuck together, Beit Shammai say: This is [considered] a connection [for impurity] regarding [if any part of them is touched by] a *tevul yom* [one who has immersed that day in a *mikveh*, but who must wait until nightfall to become fully pure, and is of a second degree impurity until then]. Beit Hillel say: It is not [considered] a connection. Regarding pieces of dough [of *terumah*] that have become stuck to one another, or loaves that have become stuck to one another, [or] if one bakes one flat batter-cake on top of another and they have not yet crusted over in the oven, or the froth on water that is bubbling, or the first froth that rises when boiling groats of beans, or the froth from boiling new wine, and Rabbi Yehudah says also that of rice, Beit Shammai say: They are [considered] a connection [for impurity] with regard to a *tevul yom*; Beit Hillel say: They are not [considered] a connection. And they [both] agree regarding all other impurities, whether of minor or major degrees [that these are considered connections].

4:7 If one separating *terumah* from a vat [of wine] said: "Let this be *terumah*, provided it comes up in peace," [this is understood to mean] in peace from breakage or spillage, but not from impurity. Rabbi Shimon says: Even from impurity. If it broke [and the wine fell back into the vat], it does not make [the contents of the vat] into a mixture [of *terumah* and unconsecrated produce and thus forbidden to a non-priest]. Up to how far away can it break and [still] not make [the contents of the vat] into a mixture? [Far enough] such that it rolls back to reach the vat. Rabbi Yose says: Even if one had the intention of making such a stipulation, but did not stipulate, if it broke, it does not make the [contents of the vat] into a mixture, for this is a stipulation of the court.

Machshirin

1:1 Any liquid whose presence is desirable at the start has the law “When water is placed on a seed” applied to it [Lev. 11:38; when liquid is put upon food, it makes it susceptible to impurity], even if it is not desirable at the end; [this also applies if the liquid] is desirable at the end, even if it is not desirable at the start. Impure liquids transfer impurity [whether their presence] is desirable or is not desirable.

6:8 A woman's milk makes food susceptible to impurity whether there was human intent [in its expression], but the milk of an animal is only impure if [it is expressed] with human intent. Rabbi Akiva says: [The above can be objected to] via *a fortiori* reasoning: If a woman's milk, which is only fit for children, imparts impurity [whether expressed] with or without intent, then is it not logical that an animal's milk, which is fit for both children and adults, should impart impurity [whether expressed] with or without intent? They [the Sages] said to him: No! If the milk of a woman imparts impurity [when expressed] without intent, that is because blood from her wound also makes food susceptible to impurity, but shall milk of an animal [expressed] without intent impart impurity, when the blood of its wound is pure? He [Rabbi Akiva] said to them: I am more strict with milk than with blood, because [if] one milks for healing purposes it is impure, but if one lets blood for healing purposes it is pure. They said to him: Baskets of olives and grapes prove [the contrary], since the liquids that emerge from them intentionally are impure, but [that which emerges] unintentionally [on its own] is pure. He said to them: No! You refer to baskets of olives and grapes which start as food and end as liquid; will you say the same with milk which starts and ends as liquid? Thus far was the reply. Rabbi Shimon said: From this point on we [the students] argued with him: Rainwater proves [the point], since that starts and ends as liquid, yet only imparts impurity intentionally. He said to us: No! You refer to rainwater, most of which is not for people but for land and trees, but most milk is for people.

Uktzin

1:1 Any part of a fruit that can serve as a handle but does not protect [the fruit] is both susceptible to impurity and can transfer impurity, but it is not included [with the rest of the fruit to be considered for the minimal egg size]. If it does protect the fruit, even if it does not serve as a handle, it is susceptible to impurity and can transfer impurity, and it is included [as part of the minimal egg size]. If it neither protects nor serves as a handle, it is not susceptible to impurity nor can it transfer impurity.

3:12 Rabbi Yehoshua ben Levi said: In the future, the Holy One, blessed be He, will bequeath to each and every righteous person three hundred and ten worlds, as the verse says (Proverbs 8:21), “To bequeath substance [literally: ‘yesh,’ the numerical value of which is three-hundred and ten] to My loved ones, and I shall fill their treasuries.” Rabbi Shimon ben Chalafta said: The Holy One, blessed be He, found no vessel that can [sufficiently] hold the blessing for Israel, save for peace, as the verse says (Psalms 29:11), “The Lord will give strength to His nation, the Lord will bless His nation with peace.”

Kabbalah

Sefer Yetzirah

Chapter 1

1. With 32 mystical paths of Wisdom, [K]ah, the Lord of Hosts, the God of Israel, the living God, King of the universe, [K]El Shakkai, Merciful and Gracious, High and Exalted, Dwelling in eternity, Whose name is Holy - He is lofty and holy - He engraved and created His universe, with three books (Sepharim), with text (Sepher), with numbers (Sephar), and with story (Sippur)...

Chapter 6

6. The general rule is that some of these join with these, these in place of these, these corresponding to these, so that if these are not, then these are not. All are holy, in the peaks of the cosmic sphere and the heart.

7. So too each thing corresponds to another as God made them, good opposite evil and evil opposite good, good from good and evil from evil. The good makes the evil distinct and the evil makes the good distinct, Good is hidden away for the good and evil is hidden away for the evil.

8. When Avraham came, he looked and saw, searched out and understood; he engraved and hewed, he refined and fashioned and thought. He succeeded, and the Lord of All, may His name be blessed forever, revealed Himself to him, took him to His bosom, kissed him on his head and called him "Avraham who loves Me". He established a covenant with him and his seed forever. He had faith in Him and He considered that righteous. God's glory came upon Him, as it is written *Before I fashioned you in the belly, I knew you*. He established a covenant between the ten fingers of his hand, and this is the holy tongue. He tied twenty-two letters to his tongue. The blessed Holy One revealed to him their secret. He drew them into water, lit them with fire, put it them the howl of the wind, burned them with the seven moving stars and guided them with the twelve constellations of the zodiac.

9. Heaven, heat, head; spirit, abundance, torso; earth, cold, belly — this constitutes [the three letters] *emesh*.

10. Saturn — Shabbat, mouth; Jupiter — Sunday, right eye; Mars — Monday, left eye; Sun — Tuesday, right nostril; Venus — Wednesday, left nostril; Mercury — Thursday, right ear; Moon — Friday, left ear — that is [the seven letters] *begeid kaprat*.

11. These are the twelve constellations of the zodiac (the twelve months, the twelve leaders): Aries — Nisan, liver; Taurus — Iyar, gall bladder; Gemini — Sivan, spleen; Cancer — Tammuz, omasum; Leo — Av, right kidney; Virgo — Elul, left kidney; Libra — Tishrei, gizzard; Scorpio — Marcheshvan, stomach; Sagittarius — Kislev, right hand; Capricorn — Tevet, left hand; Aquarius — Shevat, right leg; Pisces — Adar, left leg. These are [the twelve letters] *hu, zach, ti, lan, sa', tsak*.

12. There are three enemies — tongue, liver, gall bladder. There are three beloveds — eyes, ears and heart. Three give life — teeth, nose and spleen. Three give death — the two lower orifices and the mouth.

13. Three are not under one's control — one's eyes, ears, and nose. There are three good things for the ear to hear — blessing, good news, and praise. There are three bad ways of seeing — an adulterous eye, an evil eye, and a wandering eye. There are three good ways of seeing — with embarrassment, a good eye, and a faithful eye. There are three evil things for the tongue — evil speech, slander, duplicity. There are three good things for the tongue — silence, careful speech, true speech.

Zohar

Zohar Vol 3. Pg. 97a, Parshas Emor

Rabbi Abba and Rabbi Chiya were walking along the way, Rabbi Abba said, *You shall count for yourselves from the morrow after the day of rest, from the day that you brought the omer of the waving.* What is this referring to?

He replied to him, The colleagues have explained it. But come and see: When Israel was in Egypt, they were under the dominion of others, gripped by impurity like a woman in the days of her impurity. After they were circumcised, they entered into the domain of the holy that is called “covenant”. As they took hold of this new state, their impurity departed from them, like a woman whose impure blood flow ceases. After it ceases from her, what is written? *She shall count for herself seven days.* Here, too, since they entered the domain of the holy, their impurity ceased and the blessed Holy One said, From this point on is the count leading to purity.

You will count for yourselves—you yourselves, precisely. Just as it is said about the woman *She shall count for herself* —for herself — so here, too, *for yourselves*, your very selves. And why? In order to become pure through supernal holy waters and then afterwards to unite with the King and receive His Torah.

There it says *She shall count for herself seven days*; here it says *Seven weeks*. Why seven weeks? In order to merit purification in the waters of that river that overflows and pours out, which are called *living waters*. Seven weeks vowed out from that river, therefore there are certainly seven weeks, to obtain merit through it, just as a woman's purification is at night so that she can be intimate with her husband.

Thus it is written *And when the dew fell on the encampment each night*. It says *On the encampment*, and not *When the dew fell at night* since it descends from that point onto those days that are called “encampment”, and there joins with the Holy King.

When does this dew descend? When Israel drew near to Mount Sinai and received the Torah. And now we have explained.

At that time, it is certain that all the rivers flow to the sea, to purify themselves and to bathe, and all is connected and joined to the Holy King.

Come and see, that every person who does not engage in this counting of those *seven whole weeks* in order to merit this purification will not be called pure and is not in the category of purity and does not deserve to have a portion in the Torah. And one who reaches this day in a state of purity and has not lost his counting — when he reaches that night, he must study Torah, join with it and to preserve that supernal purity that will touch him on that night and so become pure.

And we have learned that the Torah one needs to study on this night is the Oral Torah, in order to be connected as one with the spring of the deep valley. Afterwards on this day will come the Written Torah, and join with it and they will be present as one in a single coupling on high. Then is proclaimed about it, *As for Me, My covenant is with them, says God, My spirit which is upon you and My words which I have placed in your mouth etc.*

For this reason, the early pious ones would not sleep on this night. They would study Torah and say: We will bring this holy inheritance in two worlds to ourselves and to our children. On that night, the souls of Israel were crowned, and they came to join intimately with the King, both with crowns on their heads — for those who merit to this.

Rabbi Shimon said, when the fellowship gathered to him on this night: Let us prepare the ornaments of the bride so that tomorrow she can go out in a fitting way to the King in her ornaments and her clothing. Happy is the portion of the fellowship when the King seeks out the great woman, for who prepared her ornaments or made her crown to shine or dressed her? Only the fellowship knows how to prepare the ornaments of the bride! Happy is their portion in this world and in the world to come!

Come and see! On this night, the fellowship prepares the ornaments of the bride and sets her crown on her head before the King. And who prepares the King on this night to see the bride and to join with this great woman? It is the holy river that is deeper than all rivers, the supernal mother. That is the meaning of Scripture: *Go out and see, daughters of Zion, Solomon the king.* After she has prepared the King and crowned Him, she comes to purify the great woman and those who are with her.

A king had an only son. He came to make a match for him with the supernal great woman. What did his mother do that night? She went to the hidden storeroom and took out the supernal crown with seventy precious stones all around it, and crowned him. She brought out clothes of the finest fabric and dressed him and dressed him in royal garments.

Afterwards, she went to the bride's home and saw her young ladies in waiting preparing her crown, her garments and the ornaments she would wear. She said to them: I have prepared the place of immersion, a place of flowing water, and all the aromas and incense around the water, in order to purify my bride. Now let my bride come, my

son's great woman, with her ladies in waiting, and purify themselves in that place that I have prepared, that place that I have of immersion in flowing waters.

Afterwards, she adorned her with her ornaments, dressed her in her garments, and crowned her with her crown. For tomorrow when my son comes to join the great woman, he will prepare a palace for them all, and he will dwell together with you as one.

So are the Holy King, the great woman and the fellowship just like this, with the supernal mother who prepares all. The result is that the Supernal King, the great woman and the fellowship dwell as one and will never be separated. This is the meaning of the text: *Lord, who will dwell in Your tent? The one who walks wholeheartedly and acts righteously.* Who is the one who acts righteously? Those who prepare the bride with her adornments, her garments and her crown — each one is called one who acts righteously.

Rabbi Chiya said: Had I merited in this world only to hear these words, that would have been sufficient. Happy is the portion of those who strive in Torah and know the ways of the Holy King, whose will is in the Torah. Of them, Scripture says: *Because He desired Me, I will deliver him, I will strengthen him... I will rescue him and make him honoured.*

Zohar Introduction pg. 8a

Rabbi Shimon was sitting and studying the Torah on the night when the Bride [Malchut] unites with her husband [Ze'ir Anpin]. And all the friends present in the bridal chamber on that night [the eve of the holiday of Shavuot] must stand together with the bridegroom under the Huppah, and be with him this whole night, and rejoice with him in the preparations of the Bride, i.e., study the Torah, then Prophets, then Holy Scriptures, and finally the secrets of wisdom, for these preparations are the Bride's adornments. And the Bride receives these preparations, adorns herself with them, and rejoices with them all of that night. And on the next day [on the holiday of Shavuot], she only comes to the Huppah together with them. And her friends, who studied the Torah all night long, are called the sons of the Huppah. And as she approaches the Huppah, the Creator asks about them, blesses and adorns them with the Bride's adornments. Happy are those who merit this!

This is why Rabbi Shimon and all of his friends stayed up that night, and each of them renewed the Torah again and again. Rabbi Shimon was joyous, and so were his friends. Rabbi Shimon said to them: "My sons, how blessed is your lot, for it is you who shall accompany the Bride tomorrow to the Huppah, for all those who prepare her and rejoice in her this night shall have their names recorded in the Book of Remembrance. And the Creator shall bless them with seventy blessings and adornments of crowns of the Upper World."

Rabbi Shimon began and said, "*The Heavens declare God's glory.* I have already explained this, but when the bride awakens to enter the Huppah on the following day, with all the friends who rejoiced with her through that night, she rejoices with them, prepares herself and shines with her adornments. And on the following day, a multitude of

masses, hosts, and legions join her. And she, together with all these masses, hosts and legions, awaits all those who prepared her by studying the Torah on that night. This is so because Zeir Anpin unites with Malchut, and she sees her husband, and it is said: *The Heavens declare God's glory*. *The Heavens* alludes to the Bridegroom (ZA), who enters the Huppah. *The Heavens declare*, i.e., shine, like the luminescence of a sapphire, upon the entire Malchut, from end to end.

God's glory = [K]EL – is the bride, Malchut, called [K]EL, as it is written: “[K]EL rages each day.” She is called [K]EL on all the days of the year. And now, on the holiday of Shavuot, when she already entered the Huppah, she is called *glory* and she is called [K]EL, greatest of the great, luminescent out of the luminescent, dominion over dominions. The hour when the Heaven (ZA) enters the Huppah and shines upon Malchut, all of her friends, who prepared her by studying the Torah, are known by their names, as it is said: *The Heavens declare the work of His hands*. *The work of His hands* refers to the members of this covenant, called *the work of His hands*. As you say: *Confirm for us the work of our hands*, which is the mark of the covenant, imprinted on man's body.”

The 613 Mitzvos

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

42. Not to prophesize in the name of idolatry
43. Not to listen to a false prophet
44. Not to prophesize falsely in the name of God
45. Not to be afraid of killing the false prophet
46. Not to swear in the name of an idol
47. Not to perform ov (medium)
48. Not to perform yidoni ("magical seer")
49. Not to pass your children through the fire to Molech
50. Not to erect a pillar in a public place of worship
51. Not to bow down before a smooth stone
52. Not to plant a tree in the Temple courtyard
53. To destroy idols and their accessories
54. Not to derive benefit from idols and their accessories
55. Not to derive benefit from ornaments of idols
56. Not to make a covenant with idolaters
57. Not to show favor to them
58. Not to let them dwell in the Land of Israel
59. Not to imitate them in customs and clothing
60. Not to be superstitious
61. Not to go into a trance to foresee events, etc
62. Not to engage in astrology
63. Not to mutter incantations
64. Not to attempt to contact the dead
65. Not to consult the ov
66. Not to consult the yidoni
67. Not to perform acts of magic
68. Men must not shave the hair off the sides of their head
69. Men must not shave their beards with a razor
70. Men must not wear women's clothing
71. Women must not wear men's clothing
72. Not to tattoo the skin
73. Not to tear the skin in mourning
74. Not to make a bald spot in mourning
75. To repent and confess wrongdoings
76. To say the Shema twice daily
77. To serve the Almighty with prayer
78. The Kohanim must bless the Jewish nation daily
79. To wear tefillin (phylacteries) on the head
80. To bind tefillin on the arm
81. To put a mezuzah on each door post
82. Each male must write a Torah scroll
83. The king must have a separate Sefer Torah for himself
84. To have tzitzit on four-cornered garments
85. To bless the Almighty after eating

86. To circumcise all males on the eighth day after their birth
87. To rest on the seventh day
88. Not to do prohibited labor on the seventh day
89. The court must not inflict punishment on Shabbat
90. Not to walk outside the city boundary on Shabbat
91. To sanctify the day with Kiddush and Havdalah
92. To rest from prohibited labor on Yom Kippur
93. Not to do prohibited labor on Yom Kippur
94. To afflict yourself on Yom Kippur
95. Not to eat or drink on Yom Kippur
96. To rest on the first day of Passover
97. Not to do prohibited labor on the first day of Passover
98. To rest on the seventh day of Passover
99. Not to do prohibited labor on the seventh day of Passover
100. To rest on Shavuot
101. Not to do prohibited labor on Shavuot
102. To rest on Rosh Hashanah
103. Not to do prohibited labor on Rosh Hashanah
104. To rest on Sukkot
105. Not to do prohibited labor on Sukkot
106. To rest on Shemini Atzeret
107. Not to do prohibited labor on Shemini Atzeret
108. Not to eat chametz on the afternoon of the 14th day of Nissan
109. To destroy all chametz on 14th day of Nissan
110. Not to eat chametz all seven days of Passover
111. Not to eat mixtures containing chametz all seven days of Passover
112. Not to see chametz in your domain seven days
113. Not to find chametz in your domain seven days
114. To eat matzah on the first night of Passover
115. To relate the Exodus from Egypt on that night
116. To hear the Shofar on the first day of Tishrei (Rosh Hashanah)
117. To dwell in a Sukkah for the seven days of Sukkot
118. To take up a Lulav and Etrog all seven days
119. Each man must give a half shekel annually
120. Courts must calculate to determine when a new month begins
121. To afflict oneself and cry out before God in times of calamity
122. To marry a wife by means of ketubah and kiddushin
123. Not to have sexual relations with women not thus married
124. Not to withhold food, clothing, and sexual relations from your wife
125. To have children with one's wife
126. To issue a divorce by means of a Get document
127. A man must not remarry his ex-wife after she has married someone else
128. To perform yibbum (marry the widow of one's childless brother)
129. To perform chalitzah (free the widow of one's childless brother from yibbum)

130. The widow must not remarry until the ties with her brother-in-law are removed (by chalitzah)
131. The court must fine one who sexually seduces a maiden
132. The rapist must marry the maiden
133. He is never allowed to divorce her
134. The slanderer must remain married to his wife
135. He must not divorce her
136. To fulfill the laws of the Sotah
137. Not to put oil on her meal offering (as usual)
138. Not to put frankincense on her meal offering (as usual)
139. Not to have sexual relations with your mother
140. Not to have sexual relations with your father's wife
141. Not to have sexual relations with your sister
142. Not to have sexual relations with your father's wife's daughter
143. Not to have sexual relations with your son's daughter
144. Not to have sexual relations with your daughter
145. Not to have sexual relations with your daughter's daughter
146. Not to have sexual relations with a woman and her daughter
147. Not to have sexual relations with a woman and her son's daughter
148. Not to have sexual relations with a woman and her daughter's daughter
149. Not to have sexual relations with your father's sister
150. Not to have sexual relations with your mother's sister
151. Not to have sexual relations with your father's brother's wife
152. Not to have sexual relations with your son's wife
153. Not to have sexual relations with your brother's wife
154. Not to have sexual relations with your wife's sister
155. A man must not have sexual relations with an animal
156. A woman must not have sexual relations with an animal
157. A man must not have sexual relations with another man
158. Not to have sexual relations with your father
159. Not to have sexual relations with your father's brother
160. Not to have sexual relations with someone else's wife
161. Not to have sexual relations with a menstrually impure woman
162. Not to marry non-Jews
163. Not to let Moabite and Ammonite males marry into the Jewish people
164. Not to prevent a third-generation Egyptian convert from marrying into the Jewish people
165. Not to prevent a third generation Edomite convert from marrying into the Jewish people
166. Not to let a mamzer (a child born due to an illegal relationship) marry into the Jewish people
167. Not to let a eunuch marry into the Jewish people
168. Not to castrate any male, even animals
169. The High Priest must not marry a widow
170. The High Priest must not have sexual relations with a widow even outside of marriage
171. The High Priest must marry a virgin maiden
172. A Kohen (priest) must not marry a divorcee
173. A Kohen must not marry a zonah (a woman who has had a forbidden sexual relationship)

174. A Kohen must not marry a chalalah ("a desecrated person") (party to or product of 169-172)
175. Not to make pleasurable (sexual) contact with any forbidden woman
176. To examine the signs of animals to distinguish between kosher and non-kosher
177. To examine the signs of fowl to distinguish between kosher and non-kosher
178. To examine the signs of fish to distinguish between kosher and non-kosher
179. To examine the signs of locusts to distinguish between kosher and non-kosher
180. Not to eat non-kosher animals
181. Not to eat non-kosher fowl
182. Not to eat non-kosher fish
183. Not to eat non-kosher flying insects
184. Not to eat non-kosher creatures that crawl on land
185. Not to eat non-kosher maggots
186. Not to eat worms found in fruit on the ground
187. Not to eat creatures that live in water other than (kosher) fish
188. Not to eat the meat of an animal that died without ritual slaughter
189. Not to benefit from an ox condemned to be stoned
190. Not to eat meat of an animal that was mortally wounded
191. Not to eat a limb torn off a living creature
192. Not to eat blood
193. Not to eat certain fats of clean animals
194. Not to eat the sinew of the thigh
195. Not to eat mixtures of milk and meat cooked together
196. Not to cook meat and milk together
197. Not to eat bread from new grain before the Omer
198. Not to eat parched grains from new grain before the Omer
199. Not to eat ripened grains from new grain before the Omer
200. Not to eat fruit of a tree during its first three years
201. Not to eat diverse seeds planted in a vineyard
202. Not to eat untithed fruits
203. Not to drink wine poured in service to idols
204. To ritually slaughter an animal before eating it
205. Not to slaughter an animal and its offspring on the same day
206. To cover the blood (of a slaughtered beast or fowl) with earth
207. To send away the mother bird before taking its children
208. To release the mother bird if she was taken from the nest
209. Not to swear falsely in God's Name
210. Not to take God's Name in vain
211. Not to deny possession of something entrusted to you
212. Not to swear in denial of a monetary claim
213. To swear in God's Name to confirm the truth when deemed necessary by court
214. To fulfill what was uttered and to do what was avowed
215. Not to break oaths or vows
216. For oaths and vows annulled, there are the laws of annulling vows explicit in the Torah
217. The Nazir must let his hair grow

218. He must not cut his hair
219. He must not drink wine, wine mixtures, or wine vinegar
220. He must not eat fresh grapes
221. He must not eat raisins
222. He must not eat grape seeds
223. He must not eat grape skins
224. He must not be under the same roof as a corpse
225. He must not come into contact with the dead
226. He must shave his head after bringing sacrifices if he becomes impure or upon completion of his Nazirite period
227. To estimate the value of people as determined by the Torah
228. To estimate the value of consecrated animals
229. To estimate the value of consecrated houses
230. To estimate the value of consecrated fields
231. Carry out the laws of interdicting possessions (cherem)
232. Not to sell the cherem
233. Not to redeem the cherem
234. Not to plant diverse seeds together
235. Not to plant grains or greens in a vineyard
236. Not to crossbreed animals
237. Not to work different animals together
238. Not to wear shaatnez, a cloth woven of wool and linen
239. To leave a corner of the field uncut for the poor
240. Not to reap that corner
241. To leave gleanings
242. Not to gather the gleanings
243. To leave the gleanings of a vineyard
244. Not to gather the gleanings of a vineyard
245. To leave the unformed clusters of grapes
246. Not to pick the unformed clusters of grapes
247. To leave the forgotten sheaves in the field
248. Not to retrieve them
249. To separate the "tithe for the poor"
250. To give charity
251. Not to withhold charity from the poor
252. To set aside Terumah Gedolah (gift for the Kohen)
253. The Levite must set aside a tenth of his tithe
254. Not to preface one tithe to the next, but separate them in their proper order
255. A non-Kohen must not eat Terumah
256. A hired worker or a Jewish bondsman of a Kohen must not eat Terumah
257. An uncircumcised Kohen must not eat Terumah
258. An impure Kohen must not eat Terumah
259. A chalalah (party to #s 169-172 above) must not eat Terumah
260. To set aside Ma'aser (tithe) each planting year and give it to a Levite

261. To set aside the second tithe (Ma'aser Sheni)
262. Not to spend its redemption money on anything but food, drink, or ointment
263. Not to eat Ma'aser Sheni while impure
264. A mourner on the first day after death must not eat Ma'aser Sheni
265. Not to eat Ma'aser Sheni grains outside Jerusalem
266. Not to eat Ma'aser Sheni wine products outside Jerusalem
267. Not to eat Ma'aser Sheni oil outside Jerusalem
268. The fourth year crops must be totally for holy purposes like Ma'aser Sheni
269. To read the confession of tithes every fourth and seventh year
270. To set aside the first fruits and bring them to the Temple
271. The Kohanim must not eat the first fruits outside Jerusalem
272. To read the Torah portion pertaining to their presentation
273. To set aside a portion of dough for a Kohen
274. To give the foreleg, two cheeks, and abomasum of slaughtered animals to a Kohen
275. To give the first shearing of sheep to a Kohen
276. To redeem firstborn sons and give the money to a Kohen
277. To redeem the firstborn donkey by giving a lamb to a Kohen
278. To break the neck of the donkey if the owner does not intend to redeem it
279. To rest the land during the seventh year by not doing any work which enhances growth
280. Not to work the land during the seventh year
281. Not to work with trees to produce fruit during that year
282. Not to reap crops that grow wild that year in the normal manner
283. Not to gather grapes which grow wild that year in the normal way
284. To leave free all produce which grew in that year
285. To release all loans during the seventh year
286. Not to pressure or claim from the borrower
287. Not to refrain from lending immediately before the release of the loans for fear of monetary loss
288. The Sanhedrin must count seven groups of seven years
289. The Sanhedrin must sanctify the fiftieth year
290. To blow the Shofar on the tenth of Tishrei to free the slaves
291. Not to work the soil during the fiftieth year (Jubilee)
292. Not to reap in the normal manner that which grows wild in the fiftieth year
293. Not to pick grapes which grew wild in the normal manner in the fiftieth year
294. Carry out the laws of sold family properties
295. Not to sell the land in Israel indefinitely
296. Carry out the laws of houses in walled cities
297. The Tribe of Levi must not be given a portion of the land in Israel, rather they are given cities to dwell in
298. The Levites must not take a share in the spoils of war
299. To give the Levites cities to inhabit and their surrounding fields
300. Not to sell the fields but they shall remain the Levites' before and after the Jubilee year
301. To build a Temple
302. Not to build the altar with stones hewn by metal
303. Not to climb steps to the altar
304. To show reverence to the Temple

305. To guard the Temple area
306. Not to leave the Temple unguarded
307. To prepare the anointing oil
308. Not to reproduce the anointing oil
309. Not to anoint with anointing oil
310. Not to reproduce the incense formula
311. Not to burn anything on the Golden Altar besides incense
312. The Levites must transport the ark on their shoulders
313. Not to remove the staves from the ark
314. The Levites must work in the Temple
315. No Levite must do another's work of either a Kohen or a Levite
316. To dedicate the Kohen for service
317. The work of the Kohanim's shifts must be equal during holidays
318. The Kohanim must wear their priestly garments during service
319. Not to tear the priestly garments
320. The Kohen Gadol's breastplate must not be loosened from the Ephod
321. A Kohen must not enter the Temple intoxicated
322. A Kohen must not enter the Temple with his hair grown long
323. A Kohen must not enter the Temple with torn clothes
324. A Kohen must not enter the Temple indiscriminately
325. A Kohen must not leave the Temple during service
326. To send the impure from the Temple
327. Impure people must not enter the Temple
328. Impure people must not enter the Temple Mount area
329. Impure Kohanim must not do service in the Temple
330. An impure Kohen, following immersion, must wait until after sundown before returning to service
331. A Kohen must wash his hands and feet before service
332. A Kohen with a physical blemish must not enter the sanctuary or approach the altar
333. A Kohen with a physical blemish must not serve
334. A Kohen with a temporary blemish must not serve
335. One who is not a Kohen must not serve
336. To offer only unblemished animals
337. Not to dedicate a blemished animal for the altar
338. Not to slaughter it
339. Not to sprinkle its blood
340. Not to burn its fat
341. Not to offer a temporarily blemished animal
342. Not to sacrifice blemished animals even if offered by non-Jews
343. Not to inflict blemishes upon dedicated animals
344. To redeem dedicated animals which have become disqualified
345. To offer only animals which are at least eight days old
346. Not to offer animals bought with the wages of a harlot or the animal exchanged for a dog
347. Not to burn honey or yeast on the altar
348. To salt all sacrifices

349. Not to omit the salt from sacrifices
350. Carry out the procedure of the burnt-offering as prescribed in the Torah
351. Not to eat its meat
352. Carry out the procedure of the sin-offering
353. Not to eat the meat of the inner sin-offering
354. Not to decapitate a fowl brought as a sin-offering
355. Carry out the procedure of the guilt-offering
356. The Kohanim must eat the sacrificial meat in the Temple
357. The Kohanim must not eat the meat outside the Temple courtyard
358. A non-Kohen must not eat sacrificial meat
359. To follow the procedure of the peace-offering
360. Not to eat the meat of minor sacrifices before sprinkling the blood
361. To bring meal-offerings as prescribed in the Torah
362. Not to put oil on the meal-offerings of a sinner
363. Not to put frankincense on the meal-offerings of a sinner
364. Not to eat the meal-offering of a Kohen
365. Not to bake a meal-offering as leavened bread
366. The Kohanim must eat the remains of the meal-offerings
367. To bring all avowed and freewill offerings to the Temple on the first subsequent festival
368. Not to withhold payment incurred by any vow
369. To offer all sacrifices in the Temple
370. To bring all sacrifices from outside Israel to the Temple
371. Not to slaughter sacrifices outside the courtyard
372. Not to offer any sacrifices outside the courtyard
373. To offer two lambs every day
374. To light a fire on the altar every day
375. Not to extinguish this fire
376. To remove the ashes from the altar every day
377. To burn incense every day
378. To light the Menorah every day
379. The Kohen Gadol ("High Priest") must bring a meal-offering every day
380. To bring two additional lambs as burnt-offerings on Shabbat
381. To make the show bread
382. To bring additional offerings on Rosh Chodesh ("The New Month")
383. To bring additional offerings on Passover
384. To offer the Omer offering from the meal of the new produce
385. Each man must count the Omer - seven weeks from the day the offering was brought
386. To bring additional offerings on Shavuot
387. To bring two loaves of the new produce on Shavuot
388. To bring additional offerings on Rosh Hashanah
389. To bring additional offerings on Yom Kippur
390. To bring additional offerings on Sukkot
391. To bring additional offerings on Shmini Atzeret
392. Not to eat sacrifices which have become unfit or blemished

393. Not to eat from sacrifices offered with improper intentions
394. Not to leave sacrifices past the time allowed for eating them
395. Not to eat from that which was left over
396. Not to eat from sacrifices which became impure
397. An impure person must not eat from sacrifices
398. To burn the leftover sacrifices
399. To burn all impure sacrifices
400. To follow the procedure of Yom Kippur in the sequence prescribed in Parshah Acharei Mot ("After the death of Aaron's sons)
401. One who misappropriates consecrated property must repay its value plus a fifth and bring a sacrifice
402. Not to work consecrated animals
403. Not to shear the fleece of consecrated animals
404. To slaughter the Paschal sacrifice at the specified time
405. Not to slaughter it while in possession of leaven
406. Not to leave the fat overnight
407. To slaughter the second Paschal sacrifice if one was not able to bring the first
408. To eat the Paschal sacrifice with matzah and Marror on the night of the fifteenth of Nissan
409. To eat the second Paschal sacrifice on the night of the 15th of Iyar
410. Not to eat the paschal meat raw or boiled
411. Not to remove the paschal meat from the confines of the group
412. An apostate must not eat from it
413. A permanent or temporary hired worker must not eat from it
414. An uncircumcised male must not eat from it
415. Not to break any bones from the Paschal offering
416. Not to break any bones from the Second paschal offering
417. Not to leave any meat from the Paschal offering over until morning
418. Not to leave any meat from the second Paschal offering until morning
419. Not to leave the meat of the holiday offering of the 14th until the 16th
420. To be seen at the Temple on Passover, Shavuot, and Sukkot
421. To celebrate on these three Festivals (bring a peace-offering)
422. To rejoice on these three Festivals (bring a peace-offering)
423. Not to appear at the Temple without offerings
424. Not to refrain from rejoicing with, and giving gifts to, the Levites
425. To assemble all the people on the Sukkot following the seventh year
426. To set aside the firstborn animals
427. The Kohanim must not eat unblemished firstborn animals outside Jerusalem
428. Not to redeem the firstborn animal
429. Separate the tithe from animals
430. Not to redeem the tithe
431. Every person must bring a sin-offering for his transgression
432. Bring a guilt-offering in case of doubt
433. Bring a guilt-offering for certain specified transgressions
434. Bring a offering of varying status for certain specified transgressions (if the person is wealthy, an animal; if poor, a bird or meal offering)

435. The Sanhedrin must bring a sin-offering when it rules in error
436. A woman who had a running (vaginal) issue must bring an offering (in the Temple) after she goes to the Mikveh
437. A woman who gave birth must bring an offering (in the Temple) after she goes to the Mikveh
438. A man who had a running (unnatural) issue must bring an offering (in the Temple) after he goes to the Mikveh
439. A metzora must bring an offering (in the Temple) after going to the Mikveh
440. Not to substitute another beast for one set apart for sacrifice
441. The new animal, in addition to the substituted one, retains consecration
442. Not to change consecrated animals from one type of offering to another
443. Carry out the laws of impurity of the dead
444. Carry out the procedure of the Red Heifer (Para Aduma)
445. Carry out the laws of the sprinkling water
446. Rule the laws of human tzara'at as prescribed in the Torah
447. The metzora must not remove his signs of impurity
448. The metzora must not shave the hair around his bald spot
449. The metzora must publicize his condition by tearing his garments, allowing his hair to grow and covering his lips
450. Carry out the prescribed rules for purifying the metzora
451. The metzora must shave off all his hair prior to purification
452. Carry out the laws of tzara'at of clothing
453. Carry out the laws of tzara'at of houses
454. Observe the laws of menstrual impurity
455. Observe the laws of impurity caused by childbirth
456. Observe the laws of impurity caused by a woman's running issue
457. Observe the laws of impurity caused by a man's running issue (irregular ejaculation of infected semen)
458. Observe the laws of impurity caused by a dead beast
459. Observe the laws of impurity caused by the eight shratzim (insects)
460. Observe the laws of impurity of a regular seminal emission
461. Observe the laws of impurity concerning liquid and solid foods
462. Every impure person must immerse himself in a Mikveh to become pure
463. The court must judge the damages incurred by a goring ox
464. The court must judge the damages incurred by an animal eating
465. The court must judge the damages incurred by a pit
466. The court must judge the damages incurred by fire
467. Not to steal money stealthily
468. The court must implement punitive measures against the thief
469. Each individual must ensure that his scales and weights are accurate
470. Not to commit injustice with scales and weights
471. Not to possess inaccurate scales and weights even if they are not for use
472. Not to move a boundary marker to steal someone's property
473. Not to kidnap
474. Not to rob openly
475. Not to withhold wages or fail to repay a debt

476. Not to covet and scheme to acquire another's possession
477. Not to desire another's possession
478. Return the robbed object or its value
479. Not to ignore a lost object
480. Return the lost object
481. The court must implement laws against the one who assaults another or damages another's property
482. Not to murder
483. Not to accept monetary restitution to atone for the murderer
484. The court must send the accidental murderer to a city of refuge
485. Not to accept monetary restitution instead of being sent to a city of refuge
486. Not to kill the murderer before he stands trial
487. Save someone being pursued even by taking the life of the pursuer
488. Not to pity the pursuer
489. Not to stand idly by if someone's life is in danger
490. Designate cities of refuge and prepare routes of access
491. Break the neck of a calf by the river valley following an unsolved murder
492. Not to work nor plant that river valley
493. Not to allow pitfalls and obstacles to remain on your property
494. Make a guard rail around flat roofs
495. Not to put a stumbling block before a blind man (nor give harmful advice)
496. Help another remove the load from a beast which can no longer carry it
497. Help others load their beast
498. Not to leave others distraught with their burdens (but to help either load or unload)
499. Conduct sales according to Torah law
500. Not to overcharge or underpay for an article
501. Not to insult or harm anybody with words
502. Not to cheat a convert monetarily
503. Not to insult or harm a convert with words
504. Purchase a Hebrew slave in accordance with the prescribed laws
505. Not to sell him as a slave is sold
506. Not to work him oppressively
507. Not to allow a non-Jew to work him oppressively
508. Not to have him do menial slave labor
509. Give him gifts when he goes free
510. Not to send him away empty-handed
511. Redeem Jewish maidservants
512. Betroth the Jewish maidservant
513. The master must not sell his maidservant
514. Canaanite slaves must work forever unless injured in one of their limbs
515. Not to extradite a slave who fled to (Biblical) Israel
516. Not to wrong a slave who has come to Israel for refuge
517. The courts must carry out the laws of a hired worker and hired guard
518. Pay wages on the day they were earned
519. Not to delay payment of wages past the agreed time

520. The hired worker may eat from the unharvested crops where he works
521. The worker must not eat while on hired time
522. The worker must not take more than he can eat
523. Not to muzzle an ox while plowing
524. The courts must carry out the laws of a borrower
525. The courts must carry out the laws of an unpaid guard
526. Lend to the poor and destitute
527. Not to press them for payment if you know they don't have it
528. Press the idolater for payment
529. The creditor must not forcibly take collateral
530. Return the collateral to the debtor when needed
531. Not to delay its return when needed
532. Not to demand collateral from a widow
533. Not to demand as collateral utensils needed for preparing food
534. Not to lend with interest
535. Not to borrow with interest
536. Not to intermediate in an interest loan, guarantee, witness, or write the promissory note
537. Lend to and borrow from idolaters with interest
538. The courts must carry out the laws of the plaintiff, admitter, or denier
539. Carry out the laws of the order of inheritance
540. Appoint judges
541. Not to appoint judges who are not familiar with judicial procedure
542. Decide by majority in case of disagreement
543. The court must not issue a death sentence through a majority of one; at least a majority of two is required
544. A judge who presented an acquittal plea must not present an argument for conviction in capital cases
545. The courts must carry out the death penalty of stoning
546. The courts must carry out the death penalty of burning
547. The courts must carry out the death penalty of the sword
548. The courts must carry out the death penalty of strangulation
549. The courts must hang those stoned for blasphemy or idolatry
550. Bury the executed on the day they are killed
551. Not to delay burial overnight
552. The court must not let the sorcerer live
553. The court must give lashes to the wrongdoer
554. The court must not exceed the prescribed number of lashes
555. The court must not kill anybody on circumstantial evidence
556. The court must not punish anybody who was forced to do a crime
557. A judge must not pity the murderer or assaulter at the trial
558. A judge must not have mercy on the poor man at the trial
559. A judge must not respect the great man at the trial
560. A judge must not decide unjustly the case of the habitual transgressor
561. A judge must not pervert justice
562. A judge must not pervert a case involving a convert or orphan

563. Judge righteously
564. The judge must not fear a violent man in judgment
565. Judges must not accept bribes
566. Judges must not accept testimony unless both parties are present
567. Not to curse judges
568. Not to curse the head of state or leader of the Sanhedrin
569. Not to curse any upstanding Jew
570. Anybody who knows evidence must testify in court
571. Carefully interrogate the witness
572. A witness must not serve as a judge in capital crimes
573. Not to accept testimony from a lone witness
574. Transgressors must not testify
575. Relatives of the litigants must not testify
576. Not to testify falsely
577. Punish the false witnesses as they tried to punish the defendant
578. Act according to the ruling of the Sanhedrin
579. Not to deviate from the word of the Sanhedrin
580. Not to add to the Torah commandments or their oral explanations
581. Not to diminish from the Torah commandments, in whole or in part
582. Not to curse your father and mother
583. Not to strike your father and mother
584. Respect your father or mother
585. Fear your father or mother
586. Not to be a rebellious son
587. Mourn for relatives
588. The High Priest must not defile himself for any relative
589. The High Priest must not enter under the same roof as a corpse
590. A Kohen must not defile himself (by going to funerals or cemeteries) for anyone except relatives
591. Appoint a king from Israel
592. Not to appoint a foreigner
593. The king must not have too many wives
594. The king must not have too many horses
595. The king must not have too much silver and gold
596. Destroy the seven Canaanite nations
597. Not to let any of them remain alive
598. Wipe out the descendants of Amalek
599. Remember what Amalek did to the Jewish people
600. Not to forget Amalek's atrocities and ambush on our journey from Egypt in the desert
601. Not to dwell permanently in Egypt
602. Offer peace terms to the inhabitants of a city while holding siege, and treat them according to the Torah if they accept the terms
603. Not to offer peace to Ammon and Moab while besieging them
604. Not to destroy fruit trees even during the siege
605. Prepare latrines outside the camps

606. Prepare a shovel for each soldier to dig with
607. Appoint a priest to speak with the soldiers during the war
608. He who has taken a wife, built a new home, or planted a vineyard is given a year to rejoice with his possessions
609. Not to demand from the above any involvement, communal or military
610. Not to panic and retreat during battle
611. Keep the laws of the captive woman
612. Not to sell her into slavery
613. Not to retain her for servitude after having sexual relations with her

Idra Rabbah – The Great Gathering

Idra Rabbah for Shavuos

Zohar vol. 3, pg. 127a, Parshas Nasso

We have learned: Rabbi Shimon said to the fellowship: How long will we sit in the fulfillment of one pillar only? It is written: *It is a time to act for God, they have violated Your Torah.* The days are short and the creditors force their case. The crier calls out each day, the harvesters of the field are small, standing at the edge of the vineyard, paying no attention and not knowing to which place they are going correctly. Enter, you fellows, into the house of glory, wearing armor, sword and spear in your hands. Spur yourself through corrective action, counsel, wisdom, intellect, knowledge, vision, hands and feet. Appoint as your king the One with mastery over life and death, the One who proclaims words of truth, words that the supernal holy beings listen to and rejoice to hear and know.

Rabbi Shimon sat and cried, and said: Woe if I reveal and woe if I do not reveal! The fellowship who were present sat in silence.

Rabbi Abba arose and said to him: If it pleases you, reveal. For it says: *God's secret is with those who fear Him,* and this fellowship fears the blessed Holy One. They have already entered into the glory of the Shechina's dwelling place, some ascending, some coming back out.

It is taught: the fellowship was counted before Rabbi Shimon. Present were Rabbi Elazar his son, Rabbi Abba, Rabbi Yehuda, Rabbi Yose bar Yaakov, Rabbi Yitzchak, Rabbi Chizkia bar Rav, Rabbi Chiya, Rabbi Yose, and Rabbi Yeisa. They stretched their hands towards Rabbi Shimon with their fingers straightened upwards. They entered into the clearing between the trees and sat down. Rabbi Shimon arose and prayed his prayer. He sat down among them and said: Each one of you, put your hand in its strength. They did so, and he took hold of them.

He began and said: *Cursed be the person who will make a sculpted or molten image... the work of a craftsman, and place it secretly, and all the people shall answer and say, Amen.*

Rabbi Shimon began, saying: *It is a time to act for God.* Why is it a time to act for God? Because *they have violated Your Torah,* the supernal Torah, which would be nullified if its ornaments are not prepared. This is said to the Ancient of Days. It is written, *Happy are you, Israel! Who is like you?* And it is written, *Who is like You among the mighty, God?*

He called to Rabbi Elazar, his son, set him before him with Rabbi Abba on the other side, and said: I include all within me. Until now, the pillars have been set aright.

They were silent. They heard a sound and their knees began knocking against each other. What kind of sound? It was the sound the supernal band gathering.

Rabbi Shimon rejoiced and said: *God, I heard what was said of You, and I was afraid.* There, fear is appropriate. For us, it is dependent on affection. As Scripture says: *You shall love the Lord your God;* and it is written: *From the Lord's love of you;* and it is written: *I have loved you, said the Lord.*