

The Code of Jewish Law

Redux / Reduced

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Author's Foreword

From 2002 through 2010 I give myself rather long-term tasks (I take on long-term tasks). I decided to make an old complicated list simple. I found *The Code Of Jewish Law*. To me, this was an obscure unknown book written in the 1920s with long – “Old English” – passages that called out to me to find the point in each instance as a redux reduction. I've come to learn of the book's significance, so I thought I'd share my project to simplify what I now know to be a great work.

I knew what I found was a very old point-by-point instructions pertaining to how one should conduct his or her daily life. It read like a user's manual. The list I found had no context or origin. Now, in 2015, I've learned that it was well translated from of the work of Solomon Ganzfried who was an Orthodox rabbi and posek best known as an author of *Halakha* (Jewish law), the *Kitzur Shulchan Aruch*. Who wrote down this code of Jewish law? Its actual name is the *Shulchan Aruch* (Hebrew: שולחן ערוך), which literally translates to “Set Table.”. The *Shulchan Aruch* was written in 1563 by Yosef Karo in Safed, Israel, and published two years later in Venice, Italy. It has been republished and translated countless times. What know, I found on the Internet.

The Five Books of Moses are the first five books of the twenty-four books of the Tanakh, together with the oral laws and commentary that form the well-spring of Jewish law and custom. There are The Ten Commandments, of course, but there are actually 613 Commandments in the Hebrew Bible; however, they are not directly laid out as *do's* and *don'ts* of day-to-day living. Much of the Jewish liturgy I find to be more original text, commentary or prayer – Not just a list.

I study a bit, with help, but this project I could do quietly all on my own. It was no small task to be trimming down four volumes, 221 chapters, and approximately 2,756 “rules”. Sure, some of *The Code Of Jewish Law* seem outdated—modern times have rendered them obsolete—but, most remain as true today as they have ever been. *The Code of Jewish Law* can be viewed as instructions, as opposed to doctrine. The list of day-to-day tasks and prohibitions seem endless. However, the list that comprises *The Code of Jewish Law* comes from a recognized and universally accepted source.

Let's be perfectly clear . . . That official source is not me! It should be argued that there is always something lost in translation. This is even more the case in this instance. I am absolutely no authority, I was an average student, I can read NO Hebrew, I checked with no one and, I have no way of knowing if I translated the glossary properly or reduced the passages well.

It is a book of deeds and I simply took it as a task to make it simple.

Some things simply seem worth doing; not all things need knowing.

In this case, that is the point.

Bruce A. Fogelson

September 23, 2015 - Tishrei 10, 5776

Disclaimer

The Code of Jewish Law Redux / Reduced - found within the following pages is not to be relied upon as a primary source. There was no external fact-checking or consultation with anything or anyone before publication. This is not to preach or judge. This was a solitary effort and I am accountable for what is inside its pages.

The translations of words in the Glossary are by the editor and the actual words and terms should be researched and better translated within the context.

People study this subject and these rules for centuries. This is to be studied further.

The Code of Jewish Law is written to be studied with other source documents and to find deeper meaning and origins. When in doubt, consult a rabbi or see the original source.

Editor's Note

I had no idea when I embarked upon this project that it would touch me so deeply. I was raised Jewish, had a Bat Mitzvah, and celebrated the Jewish holidays. When I was approached to put *The Code of Jewish Law* into a pleasant format, I thought, "Sure, why not," without realizing it would have such a profound impact.

When reading through the chapters and corresponding Commandments and laws, I found that many made sense. Certainly, some did not apply to the 21st century any longer; however, I was surprised by my reaction in thinking that a significant number appeared quite logical.

The Code of Jewish Law is a list. But it is also so much more. It is a reminder how to comport oneself. It entails respect, kindness, and prayer. As I always say, take what works!

Please remember that if you have any questions as to the verity of any particular point, consult a rabbi or see the source book.

The Code of Jewish Law was retranslated and constructed using modern vernacular. When anything is translated, by definition, something changes from its original form. That said, it is my humble opinion that the words that follow capture the essence conveyed in the original Commandments and Jewish laws, but again, I am no expert.

As I am no expert, nor is the author / compiler of this project, you will find the words *See source for details, or consult a rabbi* in parentheses, and after a directive that may be unclear to the reader. So, if you are interested in delving into the depths of Jewish law, we urge you to do exactly that.

I have found in my life that anything learned is a success. This project has taught me many things. Its respective success is already in the proverbial books.

May you enjoy *The Code of Jewish Law* in good health!

—Rebecca E. Kovan, Ph.D.
9/20/15
5776

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Volume 1

Chapter 1 – Laws Related to Rising in the Morning

- 1.1 Realize each day that you are in the presence of G-d and be mindful of His precepts.
- 1.2 Wake up worshipping Him and prepare yourself to minister to the world with all your heart all day.
- 1.3 When you wake from sleep, rise quickly to be ready to serve the Creator before an evil inclination has an opportunity to overcome you, or before you decide not to rise at all.
- 1.4 Even when you find it difficult to wake up early, do not make an excuse to stay in bed.
- 1.5 You may perform the midnight service after midnight. You may also study Torah after midnight. Always rise early enough to have time to prepare for and go to synagogue for prayer with the congregation.
- 1.6 The Psalms and other portions of the Torah must not be spoken by heart, even by one well-versed in them. However, a blind man is permitted to recite Scripture by heart.
- 1.7 Try to abstain from benedictions that include G-d's name in them; say, "Blessed be Thou," instead of, "Thou, O Lord."

Chapter 2 – Laws Related to Washing Your Hands in the Morning

- 2.1 Do not go far before washing each morning.
- 2.2 Put on fringes upon rising. Do not walk more than four cubits (about six feet) without fringes. And, if you haven't washed your hands, you must not say the benediction while putting your first garment on.
- 2.3 In the morning, wash in the following manner: Spill water with your left hand onto your right hand, and then reverse this process three times for each side. Wash your hands up to your wrists. Next, wash your face in honor of the Creator "for in the image of G-d has he made the man." Rinse your mouth because you must only mention the great Name in purity and cleanliness. Dry both your hands and face carefully.
- 2.4 Water used for washing must not be used for any other purpose because the evil spirit rests in it. Dispose of it away from others.
- 2.5 Before your morning hand-washing, you must not touch your mouth, nose, eyes, ears, anus, any kind of food, or any place where a vein is open because the evil spirit rests on your hands and is injurious to such places until they are washed.
- 2.6 Be careful to wash with clean water drawn with personal care. In case of emergency, you are permitted to wash your hands out of any vessel and in any kind of water, such as from a river or with melted snow. If water is not available, wipe your hands three times and say the benediction for cleansing (not washing) the hands. Afterwards, when water is found, wash your hands, but do not repeat the benediction.
- 2.7 Expel excrement and urine first thing each morning. Since most people take care of this shortly after rising, the best order to accomplish your hand-washing is: wash, use the bathroom, wash again, and say the proper blessings at the second washing.
- 2.8 If you get up at night, should wash and then stay awake until dawn. Should you fall back asleep, or sleep about half an hour during the day, it is not necessary to wash your hands again; but, if you wash three times (as described above) do not pronounce the benediction.
- 2.9 You should wash after: a) waking from sleep, b) leaving the bathroom, c) cutting your nails, d) cutting or combing your hair, e) taking off your shoes, f) copulating, g) touching vermin, h) leaving a cemetery or leaving the dead, i) bloodletting, and j) touching private areas of your body.

Chapter 3 – Laws Related to Dressing and Manner of Walking

- 3.1 You should be modest. “And to walk humbly with thy G-d.” Be modest and do not expose yourself while dressing (even in private, for you are always visible to G-d).
- 3.2 Do not walk like non-Jews. Don’t be proud and haughty; rather, be modest and humble.
- 3.3 Don’t wear clothes that are expensive, common, or dirty. Wear moderately-priced, clean clothes.
- 3.4 When putting on your clothes and shoes, start from your right side; when taking off your clothes and shoes, start with your left side. For lacing, do the opposite, following the similar order as for *tefillin* (phylacteries).
- 3.5 Do not put on two garments at the same time, so as not to forget to focus on what you are doing.
- 3.6 You should cover your head. Do not walk four cubits (about six feet), nor speak with your head uncovered.
- 3.7 Do not walk haughtily. Walk in a moderate manner. Walk in a way that enables you to see who is coming, and observe your steps.
- 3.8 Do not walk between: a) two women, b) two dogs, or c) two pigs. And do not allow them to walk between two men.

Chapter 4 – Laws of Decency in the Bathroom

- 4.1 You should go to the bathroom habitually both in the morning and evening to gain better alertness and cleanliness. If you defer defecation or urination at will, you violate the law's warning against being "abominable" and risk being "barren."
- 4.2 Practice modesty when you enter a bathroom and do not expose yourself more than is necessary. Avoid others in the bathroom, or, at least turn aside, when others are present.
- 4.3 Do not stand or strain yourself while relieving yourself. And do not leave the bathroom before you are sure you are finished. Be careful not to sprinkle urine on your clothes or shoes. Avoid holding your member.
- 4.4 Thinking of Torah is prohibited while relieving yourself. Concentrate on the business at hand, or find another distraction to avoid thoughts that may violate these laws.
- 4.5 Wipe yourself thoroughly with your left hand.
- 4.6 After each defecation or urination (even one drop), you must wash your hands and say the benediction *Asher yatzar*.

Chapter 5 – Laws Regarding Cleanliness of the Place for Holy Purposes

- 5.1 Cover excrement before engaging in holy matters such as reading, prayer, study, etc.
- 5.2 Do not pray or meditate on holy matters where excrement or foul odor exists. (You can rinse away urine.)
- 5.3 Do not engage in holy matters if there is any excrement on your body—even though it may be slight or covered.
- 5.4 When in doubt as to the cleanliness of the place for holy purposes, take care not to utter anything holy until the area is examined.
- 5.5 Keep away from the excrement of an infant.
- 5.6 Distance yourself from excrement of a human, a cat, a marten, or a red cock. You are not bound to keep far away from excrement of any other animal or bird because they do not ordinarily produce a bad odor. Stay away from any excrement that has a bad odor.
- 5.7 Dry excrement that crumbles is considered like earth if it no longer has an odor.
- 5.8 Stay four cubits (about six feet) from a smell's end.
- 5.9 If excrement is discovered in a house where people pray with a congregation, stop praying until the excrement is removed or covered.
- 5.10 If you prayed somewhere because there was no smell and you did not examine the area as you should have done, and later find excrement or odor there, your prayer is considered to have been like the sacrifice of the wicked. It is abominable, and you must pray again after taking care of the situation. Consult the source on this point.
- 5.11 If a bad odor goes forth from someone, that person is not permitted to engage in holy matters until the odor disappears; the same applies for odor emanating from a neighbor.
- 5.12 Stay away from the bathroom, even though it may be clean and the excrement removed when engaging in holy purposes.
- 5.13 Stay away from any vessel used for the collection of excrement (even though the container may not smell or has been washed) when engaging in holy purposes.

- 5.14 In the bathhouse, do not speak or meditate about any holy matter.
- 5.15 Do not discuss matters of Torah or express anything holy in the presence of exposed genitals.
- 5.16 For a woman, the area forbidden to be exposed is any body part that is a hands-breadth (about three inches) away from any portion of her body considered a genital area.
- 5.17 For a man, if his genital organs are exposed or his breast is exposed, he is considered uncovered.

Chapter 6 – Laws Related to Benedictions, etc.

- 6.1 Before uttering a benediction, you must ascertain which benediction you need to say so that when you mention G-d's name, you are aware of the benediction's conclusion. You must not engage in any other activity when uttering a benediction and you must not utter it in a habitual manner.
- 6.2 When uttering benedictions, your mouth must be free from everything (including saliva).
- 6.3 Do not mention the name of G-d in vain.
- 6.4 Do not create an occasion where you feel the need to mention G-d's name in vain. If you utter it accidentally, then follow the utterance by saying, "blessed be His name for ever and ever." Or say, "teach me Thy statutes."
- 6.5 After speaking a benediction over water, if you become aware of a recent death near the water, precaution would dictate throwing the water out; however, you should first taste some of the water so that the benediction is not in vain. Drink a little of the water and then spill out the balance so as not to waste the prayer.
- 6.6 If you are in doubt as to whether or not you said any of the benedictions (except Grace), you are not bound to repeat them.
- 6.7 According to a law enacted by King David, you should say at least 100 benedictions per day. The numerical value of certain blessings equals 100, or nearly 100. Review these to comply with this law.
- 6.8 If you hear a neighbor saying benedictions, you must say, "blessed be He and blessed be His name" on hearing the Name and you must say, "amen" at the conclusion. "Amen" means "it is true" and when you say, "amen," you should have sincere agreement in your mind.
- 6.9 Some blessings are not to be interrupted. Refer to the source for details.
- 6.10 Be careful to say "amen" correctly, not too quickly, not before the end of the benediction, not too far after the benediction, and not louder than the reader.
- 6.11 You need not respond with "amen" after your own reading or benediction, or even if you end the same benediction in unison with a reader. (There are a few exceptions to this law. See source for details, or consult a rabbi.)

Chapter 7 – Laws Related to the Morning Benedictions

- 7.1 Saying “amen” to the benediction “to engage in the study of the Torah” is a debatable topic. (See source for details, or consult a rabbi.)
- 7.2 Do not say the morning benediction, “He that gives the cock understanding,” until daylight.
- 7.3 A blind person may say the benediction, “He that opens the eyes of the blind,” since he is helped by others.
- 7.4 After the benediction, “He that removes sleep from my eyes and slumber from my eyelids,” do not respond “amen”; instead, respond with “and may it be Thy will.”
- 7.5 If you are awake all night, you must say all the morning benedictions except, “for the washing of the hands.” It is doubtful whether you have to say any other benedictions except for this one, but you may choose to be zealous, and respond “amen” to others.
- 7.6 If you do not say all benedictions before prayers, you may say the benedictions after prayers, except “for the washing of the hands” (see 7.5 above).
- 7.7 See source or consult a rabbi for special considerations related to morning benedictions when reading the Torah.
- 7.8 See source or consult a rabbi for special considerations related to morning benedictions when reading the Torah

Chapter 8 – Laws Concerning Things Forbidden from Dawn until after Prayers

- 8.1 As soon as dawn arrives, you are not permitted to begin any work, commence doing business, or start a journey until after you have prayed.
“[R]ighteousness shall go before Him; and he shall make its footsteps a way to walk in.”
- 8.2 Do not eat or drink before prayers. However, if you need to eat for health reasons, you may eat.
- 8.3 Some hold that even if you wake at midnight, you should not eat before prayers.
- 8.4 You are permitted to drink water, tea, or coffee without sugar before prayers because to do so is considered without haughtiness.
- 8.5 Do not greet, visit or even say good morning to a neighbor before prayers. You should salute or greet *Hashem* before greeting another man. Salutes or greetings are permitted before you pray, if you alter the fashion of the greeting so that it is diminished before G-d.
- 8.6 Do not study before prayers.

Chapter 9 – Laws Related to *Tzitsis* (fringes)

- 9.1 Observe and apply the precept of fringes.
- 9.2 Varying opinions abound on the make and quality of threads permitted to be used for fringes of different lengths.
- 9.3 Rules govern the placement of the threads in relationship to the corners of your garment, so be sure that the fringes are attached at the corners of your garment.
- 9.4 If your fringes rip or look worn, you may allow the threads to remain on your garment since the law requires you “to make fringes upon the corners.” Even so, keeping your fringes in good repair is the best practice.
- 9.5 Threads of fringes should be tied and knotted in a particular manner.
- 9.6 Fringes must be put on in a lawful, proper, and orderly manner.
- 9.7 Examine the threads, knots and spacing of fringes before putting on the *talith* (prayer shawl), unless you are running late and would miss prayer while checking them.
- 9.8 Prior to putting on the *talith*, you should say the benediction and then put it on without interruption. Take the *talith* in both hands, and being mindful of what you are doing, place it over your head. Be careful not to let the threads drag on the ground.
- 9.9 The *talith* benediction is said during daytime only, not at night. In addition, rules regarding order, large, and small *talith* as well as times of day to put them on require adherence. See source, or consult a rabbi for details.
- 9.10 If you take off the *talith* for just a moment (e.g., to go to the bathroom), you need not repeat the prayer upon putting it back on. Exceptions exist for when accidents occur, or if you are praying.
- 9.11 Taking the *talith* belonging to another is permissible, even without that person’s permission, for prayer. The presumption is that the owner is willing to allow his *talith* to be used so that the precept of the requirement of a *talith* for prayer is abided by so long as no loss on his part occurs. However, different rules govern the borrowing or using of the synagogue’s *talith*.
- 9.12 Rules govern the type of wool and other material used to make a *talith*.
- 9.13 Rules govern the threads and thread-breadths to be used to make a *talith*.

- 9.14 “The threads of the fringes must be twisted, and if any threads became untwisted, the untwisted part is then considered as entirely cut off and as out of existence.”
- 9.15 Rules govern how to treat garments that come apart.
- 9.16 If the corner of the *talith* (prayer shawl) is either cut off or torn off, and if it is a small area, you can sew it back together or piece together fabric to replace the missing area.
- 9.17 Rules govern the distance of the entire space of the corner where it is suitable to put fringes.
- 9.18 Rules govern how you receive permission to replace or upgrade fringes to the *talith*.
- 9.19 Be respectful when disposing of errant fringes.
- 9.20 Anyone who neglects the *talith* is guilty of violating a positive law of the Torah, and must do service. If you are scrupulous in your care of *talith*, you are worthy of beholding the Divine Presence.

Chapter 10 – Laws of *Tefillin* (Phylacteries)

- 10.1 Precepts regarding the *tefillin* (phylacteries) are important because the Torah is compared to the *tefillin*. The *tefillin* represents your willingness to subjugate your body in worship. Consequently, you must not put on defective *tefillin*.
- 10.2 Put on *tefillin* in the morning “as soon as you would be able to recognize a neighbor from four cubits [about six feet] away.” *Tefillin* are put on after *talith* (prayer shawl) since *talith* (fringes) are worn all the time and *tefillin* are worn only sometimes; constant articles are donned before occasional ones.
- 10.3 Wear *tefillin* on the left, next to the heart. According to Rabbis as well as tradition, the head *tefillin* is worn above the eyes even though Scripture specifies “between the eyes.” Proper placement of the *tefillin* on the head is important. (See source for details, or consult a rabbi.)
- 10.4 Put on *tefillin* while standing. *Tefillin* must be taken out of its bag by hand, not shaken out or dumped out. Put on the hand first, and before tightening, say, “to put on the *tefillin*,” next tighten, making coils around the arm. Place the head piece on, and before tightening, say, “concerning the commandment of *tefillin*.” Then tighten and say the blessing: “Blessed be His glorious kingdom from everlasting to everlasting.” Whether to say these words out loud or not is controversial.
- 10.5 Put away or ignore the head piece of *tefillin* so you can first attend to the hand *tefillin*, as it is written “and thou shalt bind for a sign upon thy HAND and they shall be as frontlets between thy EYES.”
- 10.6 Nothing should be between your skin and the *tefillin*; neither the head piece nor the hand piece. Even long, over-grown hair is considered an obstruction to proper placement of the head *tefillin*.
- 10.7 Do not allow the knot of the hand *tefillin* to shift. The knot should always be facing your heart. The bridge in the strap must be inserted and must face upward, with the capsule facing downward. For left-handed people, refer to the details given for the right-hand *tefillin*.
- 10.8 Under no circumstances are you permitted to allow interruption or distraction when you are donning the *tefillin*, during or between putting on the hand and head *tefillin*.
- 10.9 If, in error, someone interrupts you, you should touch the *tefillin* on your hand and repeat the benedictions.

- 10.10 When you put on the *tefillin* (phylacteries), reflect on the Holy One, unity, the exodus, and G-d's miracles to become mindful of the Creator, and restrain sinful pleasures.
- 10.11 If you have only the head piece or only the hand piece, put it on and say the benediction for that piece.
- 10.12 If you are left-handed, put the *tefillin* on your right hand, using the same procedure as for a right-handed person, but perform the process backwards.
- 10.13 The width of the straps of the head piece and the hand piece should be no longer than the length of barley, and should reach down to a man's navel, or a bit above.
- 10.14 Make sure the black side of the straps face outward. If the straps become inverted, you must redeem yourself by fasting or giving charity. If the *tefillin* falls to the ground outside its bag, you must fast.
- 10.15 If you remove the *tefillin* to go to the bathroom, you must repeat the benediction upon putting them on again.
- 10.16 When wearing the *tefillin*, be attentive and do not eat or sleep. You may partake of a snack though.
- 10.17 Touch the *tefillin* when you think of them to not be distracted from them.
- 10.18 The *tefillin* for the head is more sacred than that for the hand, so do not use a strap from the hand piece for the head piece. You may use a strap from the head piece for the hand piece though. Do not use the *tefillin* bag for a secular purpose.
- 10.19 Do not take off the *tefillin* until after reciting, "may it be Thy will, O Lord, that we keep Thy statutes."
- 10.20 Remove the *tefillin* while standing, immediately after you are through praying. Do not take off the hand piece before taking off the head piece.
- 10.21 Place the *tefillin* in the bag in such a way as to ensure that the following day the hand piece is removed before the head piece.
- 10.22 If you arrive at synagogue without *tefillin*, after the congregation has started praying, wait until the end of the service to borrow one and then pray. Do not put the *tefillin* on at night.
- 10.23 Do not wear the *tefillin* if you will become soiled due to diarrhea or an illness.

- 10.24 If you have a minor son who is capable of taking proper care of his *tefillin*, provide him with one.
- 10.25 Follow the custom of the community you are in when wearing the *tefillin* (phylacteries) on Intermediate Days of a festival.
- 10.26 Examine your *tefillin* to make sure it is clean.

Chapter 11 - Laws of the *Mezuzah* [or *Mezuzot*] (Small, Prayer Scrolls Rolled up to Place on Doorways, Entryways and Gates)

- 11.1 Affix a *mezuzah* (small, prayer scrolls rolled up to place on doorways, entryways, and gates) to every door of your house.
- 11.2 Affix *mezuzot* to every gate of the courts, the alleys, the cities and the provinces of your community.
- 11.3 Affix *mezuzah* to the right-hand side of the door's entryway.
- 11.4 Be guided by the side where the door hinges are when attaching a *mezuzah* on doors, which are positioned side-by-side.
- 11.5 Affix *mezuzah* within the upper-third part of the door-post, in the upper one-third of the door.
- 11.6 Roll the end of the parchment from the end of the sentence to the beginning, so that the word "*Shema*" is on the top. Fasten it diagonally on the door-post, with nails, with the first word facing toward the house and the last line facing outward.
- 11.7 Say the benediction before placing the *mezuzah* on a door-post.
- 11.8 Affix a *mezuzah* to both the big gate to your house and the small door by which people enter and leave.
- 11.9 If you are concerned that someone will steal your *mezuzah*, make a groove in the door-post and place the *mezuzah* in the groove, or place it in the inside of the house, behind the door on the door-post, not the wall.
- 11.10 All houses more than four cubits square (six feet square) must have a *mezuzah*.
- 11.11 Only doors that have two door-posts at least ten hand-breaths (about 30 inches) apart with a lintel require a *mezuzah*.
- 11.12 Doors with no lintel above sometimes require a *mezuzah* (small, prayer scrolls rolled up to place on doorways, entryways, and gates); refer to the source for specifics.
- 11.13 Opinions vary as to whether an entrance with no door requires a *mezuzah*.
- 11.14 A temporary residence does not require a *mezuzah*.
- 11.15 A three-wall corridor does not require a *mezuzah*.

- 11.16 Gate houses, small huts, porches, attics, garden huts, and sheds do not require *mezuzot*.
- 11.17 Bath-houses, canneries and purification shelters do not require *mezuzot* (small, prayer scrolls rolled up to place on doorways, entryways, and gates).
- 11.18 *Mezuzah* where children are, or in bathrooms, should be covered.
- 11.19 A house where non-Jews and Jews reside does not require a *mezuzah*.
- 11.20 A cellar where the door lies on the ground does not require a *mezuzah*.
- 11.21 If you rent a house outside of Israel, you do not need a *mezuzah*.
- 11.22 If you sell your house, do not remove the *mezuzot* when you leave. Include the cost of the *mezuzot* in the price of the house.
- 11.23 Make sure you observe the precept of *mezuzah* so that when you leave and return to your house, you are confronted with His name.
- 11.24 Kiss the *mezuzah* when you leave and enter your house, but do not put your hand upon it.
- 11.25 Examine the *mezuzah* of your private dwelling twice every seven years; examine the ones on public buildings twice every fifty years.

Chapter 12 – Laws Related to Purity of Body, and Places for Holding Services

- 12.1 Wear a sash to pray in communities where this is custom.
- 12.2 Give charity before praying.
- 12.3 Go to the bathroom before praying or reading the Torah.
- 12.4 It is better to pray after *Shema* (three portions of the Holy Scriptures in Deuteronomy and Numbers; one of only two prayers that are specifically commanded in Torah) if you think you might have an accident during the reading, or have to go to the bathroom.
- 12.5 Wash your hands to the wrists before praying.
- 12.6 Even if you have washed your hands in the morning, if you are not sure they are clean, wash again before praying.
- 12.7 Make every effort to join in prayer with the congregation rather than pray alone.
- 12.8 If you are traveling, you should attempt to join a congregation in prayer if the congregation is four miles or less from your destination. But you must be able to reach the place of prayer before nighttime.
- 12.9 It is preferable that you pray in a synagogue or in the House of Study, as these are sacred places.
- 12.10 You should select a regular place of worship and a permanent seat at that place.
- 12.11 You should rush to go to the synagogue for worship, but linger outside so as not to enter without awe and trembling.
- 12.12 If you are unable to attend your regular place of worship to pray, gather ten men and have a communal service at home.
- 12.13 If you are ill or have a weak heart, you may eat earlier at home before going to synagogue to pray.
- 12.14 Do not stand in the same spot as a *minyan* (a quorum of ten male adults) to pray immediately after he has prayed, even if you are a *minyan*.
- 12.15 Inhabitants of a community may compel one another to build a synagogue or House of Study, and buy books for studying if there are none.

Chapter 13 – Laws Related to the Sanctity of the Synagogue and the House of Study

- 13.1 Be reverent when you enter the synagogue and the House of Study.
- 13.2 Wipe your feet before entering the synagogue or the House of Study.
- 13.3 Do not enter a place of worship to escape the rain. You may enter to sit and may call a friend while there.
- 13.4 Do not eat, drink, or sleep in a place of worship.
- 13.5 Consult a learned man when building a synagogue.

Chapter 14 – Laws Related to *Pesuke Dezimerah* (Special Verses of Psalms)

- 14.1 Do not interrupt prayers from *Baruh sheamar* (blessed be He who said) through *Shemoneh esreh* (eighteen; silent prayer).
- 14.2 Recite the *Baruh sheamar* in a moderate, pleasant voice, while standing and take the two front *tzitzit* (fringes) of the *tallith* (prayer shawl) and kiss them.
- 14.3 Do not touch any part of your body while reciting the *Pesuke dezimerah* (special verses of Psalms).
- 14.4 Recite the *Mezemor letodah* (a Psalm of Thanksgiving offering) in a cheerful tone, while standing.
- 14.5 Do not offer vows or freewill sacrifices on Sabbaths and festivals.
- 14.6 Do not read *Shemoneh esreh* with the congregation if you arrive late to the synagogue.
- 14.7 See the source for the details of how to pray when you arrive late to the synagogue.
- 14.8 If you arrive at synagogue with no *tallith* or *tefillin* (phylacteries), recite the *Pesuke dezimerah* anyway and put them on later.

Chapter 15 – Laws of *Kaddish* (a hymn of praises to G-d), *Barhu* (bless ye), *Minyan* (Quorum of Ten Male Adults) and *Hazan* (cantor of a synagogue)

- 15.1 Do not read these unless ten male adults are present.
- 15.2 A male adult is considered someone who is thirteen years old, going on fourteen.
- 15.3 Do not count people by their polls; rather, count them by Psalms 28:9.
- 15.4 All ten worshipers and the *hazan* (cantor of a synagogue) must be present in the same room before reciting these.
- 15.5 Listen carefully to *kaddish* (a hymn of praises to G-d) and respond zealously.
- 15.6 Once standing, remain so until after, *Amen yehe shemeh rabba*.
- 15.7 You must have nine persons present to listen to the *hazan*, or no *kaddish* is to be said.
- 15.8 The *hazan* should respond with the congregation.
- 15.9 You should recite the *kedushah* (the third section of all Amidah recitations) with the congregation; if you cannot do so, you can recite it privately in your home.
- 15.10 If you have only a quorum of ten present in the synagogue, no one is to leave until the benediction is over.
- 15.11 The *hazan* must be a worthy person.
- 15.12 No one should officiate without the consent of the congregation.
- 15.13 A *hazan* must be someone with a fully grown beard.

Chapter 16 – Laws Concerning the *Shema* (Three Portions of the Holy Scriptures in Deuteronomy and Numbers) and its Benedictions


- 16.1 The *Shema* (three portions of the Holy Scriptures in Deuteronomy and Numbers; one of only two prayers that are specifically commanded in Torah) and its benedictions are more important than the *Pesuke dezimera* (*special verses of Psalms*).
- 16.2 It is permissible to respond “Amen” to all benedictions of the *Shema*.
- 16.3 Only say “Amen” after the benedictions, never in the middle.
- 16.4 If you must interrupt the *Shema*, do so at the end of a verse or phrase, not in the middle.
- 16.5 There are exceptions to interrupting the *Shema*. See the source for details.

Chapter 17 – Laws Concerning the Reading of *Shema* (Three Portions of the Holy Scriptures in Deuteronomy and Numbers; One of Only Two Prayers That are Specifically Commanded in Torah)

- 17.1 Begin the reading of the *Shema* (three portions of the Holy Scriptures in Deuteronomy and Numbers; one of only two prayers that are specifically commanded in Torah) in the first quarter of the day.
- 17.2 The *Shema* may be read while either standing or sitting.
- 17.3 Before reading the *Shema*, contemplate its significance.
- 17.4 Pause briefly before the section *Vayomer adonai* (“and the Lord said”).
- 17.5 Pay attention to the words of the *Shema* and read them carefully from a well-revised prayer book.
- 17.6 Do not wink, twitch your lips, or point your fingers while reading the *Shema*.
- 17.7 Take the fringes of the *tallith* (prayer shawl) and hold them opposite your heart while reading the *Shema*.
- 17.8 After saying “I am the Lord your G-d,” immediately add the word “true.”
- 17.9 Repeat the *Shema* from the beginning if you have interrupted it by leaving to go to the bathroom.
- 17.10 If you have read the *Shema* privately at home, you must join the congregation if they are reading it when you arrive.

Chapter 18 – Laws Concerning the *Shemoneh Esreh* (eighteen; silent prayer)

- 18.1 The time for saying morning prayers begins at sunrise.
- 18.2 Remove all phlegm and saliva, or anything that distracts your thoughts, before saying the *Shemoneh esreh* (eighteen; silent prayer).
- 18.3 Concentrate on the prayers and banish all thoughts from your mind that may trouble you during the *Shemoneh esreh*.
- 18.4 When saying the *Shemoneh esreh*, think of the meaning of the words.
- 18.5 Place your feet close together, bow your head, and close your eyes when reading the Siddur.
- 18.6 Pray the *Shemoneh esreh* quietly to yourself.
- 18.7 Do not lean against anything when praying the *Shemoneh* unless you are ill.
- 18.8 Have only the *Siddur* (prayer book) or the *Mahor* in your hand when praying the *Shemoneh*.
- 18.9 Do not belch, stretch, or yawn while praying the *Shemoneh*.
- 18.10 Stand facing the Land of Israel when praying the *Shemoneh*.
- 18.11 Bend your knees and bow four times while saying the *Shemoneh*.
- 18.12 Concluding the *Shema*, say, “O my G-d guard,” take three steps backwards, and say, “He who maketh peace.”
- 18.13 Remain standing with your feet close together until the *hazan* (cantor of a synagogue) reaches the *kedushah* (the third section of all Amidah recitations).
- 18.14 Do not blink, twitch your lips, point a finger, or interrupt the *kaddish* (a hymn of praises to G-d) *hazan*, or *barhu* (blessed ye).
- 18.15 You may interrupt the *Shema* (three portions of the Holy Scriptures in Deuteronomy and Numbers; one of only two prayers that are specifically commanded in Torah) at certain sections.
- 18.16 Do not begin prayers until you have gone to the bathroom.
- 18.17 If you must pass wind, step four cubits (about 6 feet) away and wait until the odor passes before returning to your place.
- 18.18 Do not sit within four cubits of someone praying the *Shemoneh esreh*.

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- 18.19 A feeble person may remain seated within four cubits of another praying the *Shemoneh esreh* (eighteen; silent prayer).
- 18.20 If you are sitting when another comes along to pray, you do not need to rise.
- 18.21 Do not pass within four cubits in front of someone praying the *Shemoneh esreh*.
- 18.22 Do not say the *Shemoneh esreh* while intoxicated.

Chapter 19 – Laws Concerning *Mashiv Haruah* (prayer praising G-d as the source of rain) and *Tal Umatar* (Rain and Dew liturgy)

- 19.1 During winter include “Thou causest the wind to blow and the rain to fall” in the *Shemoneh esreh* (eighteen; silent prayer).
- 19.2 If you neglect a part of a prayer, follow the instructions from the source.
- 19.3 Some communities say, “Thou causest the wind to blow and the rain to fall” in the summer. The source instructs you as to what to say.
- 19.4 *Mashiv haruah* (prayer praising G-d as the source of rain) is not to be incorporated in the benediction.
- 19.5 Include rain and dew in the *Shemoneh esreh* on the sixteenth day after the cycle.
- 19.6 If you neglect to say *Tal umatar* (Rain and Dew liturgy), say “and give dew and rain for a blessing upon the face of the earth, and satisfy us,” to conclude the benediction.
- 19.7 Make sure you say the correct thing in the summer.
- 19.8 Make sure you include the appropriate phrase in the appropriate season.
- 19.9 If you read the weekday *Shemoneh esreh* on the first day of Passover, conclude the entire benediction with *Tal umatar*.
- 19.10 If you forget to say some part of the *Shemoneh esreh*, refer to the source for what to say.
- 19.11 If you forget to say the appropriate words during the morning service, repeat the *Shemoneh esreh*.
- 19.12 When you must repeat the *Shemoneh esreh*, wait the time it takes to walk four cubits (6 feet) to do so.
- 19.13 If the *hazan* (cantor of a synagogue) makes a mistake while saying the *Shemoneh esreh*, he does not need to repeat it.
- 19.14 On a public or private fast day, you must say a certain prayer.

Chapter 20 – Laws Concerning the *Hazan's* (cantor of a synagogue) Repetition of the *Shemoneh Esreh* (eighteen; silent prayer)

- 20.1 Upon concluding the silent reading, the *hazan* (cantor of a synagogue) should walk backwards three steps and remain standing as long as it takes to walk four cubits (about 6 feet).
- 20.2 There must be at least nine people in the congregation to say the silent *Shemoneh esreh* (eighteen; silent prayer).
- 20.3 The *hazan* must not say another benediction before most of the worshipers have responded, "amen."
- 20.4 Keep your feet close together when saying the *Kedushah* (the third section of all Amidah recitations).
- 20.5 Bow when you recite the *Modim* (prayer of thanks).
- 20.6 The *hazan* must say prayers in a certain order.
- 20.7 Certain prayers are to be said silently by the *hazan*.
- 20.8 On public fast days, ten worshipers who are fasting and the *hazan* should recite *Anenu* before the benediction.
- 20.9 Six male adults must be present for the *hazan* to repeat aloud the *Shemoneh esreh*.
- 20.10 The *hazan* must repeat the *Shemoneh esreh* if he makes an error in the public recitation.
- 20.11 Every man must recite the *Kedushah* with the congregation and respond "amen."
- 20.12 You must say a different conclusion to the *Shemoneh esreh* (eighteen; silent prayer) if you say it singly.

Chapter 21 – Laws for the Making up of Omitted Prayers

- 21.1 The source tells in detail how to make up prayers when you have missed the appropriate time due to a mishap or mistake.
- 21.2 If you miss the time of prayer to prevent a monetary loss or because you are too intoxicated, it is considered a mishap and you may make up the prayer.
- 21.3 You can make up an omitted prayer immediately following the service, or you may skip them; if two periods are missed, make up only the last one.
- 21.4 You can make up the Morning Prayer after the afternoon service has concluded.
- 21.5 You can make up an omitted prayer only after you have offered the current prayer.
- 21.6 The version of the complementary prayer must be the same as the complementary current prayer. For more detail, see the source.
- 21.7 If you do not say *Yaaleh veyavo* at the afternoon service, do not say anything additionally to make up for the omitted prayer.
- 21.8 If you omit the *Musaph* prayer, you cannot make it up at night.
- 21.9 The *hazan* (cantor of a synagogue) can make up for the omission of the morning or afternoon *Shemoneh*, he can make up for it by reciting *Shemoneh esreh* (eighteen; silent prayer) twice audibly to the congregation.
- 21.10 If you do not know if you read the *Shemoneh esreh* or not, you need not repeat it.

Chapter 22 – Laws Concerning the *Tahanun* (Petition of Grace)

- 22.1 Rest your head on your arm when reciting the *Shemoneh esreh* (eighteen; silent prayer) and the *tahanun* (petition of Grace).
- 22.2 Rest your head on your right arm at morning service and on your left arm at *Minhah* (prayers offered in the afternoon).
- 22.3 The rite of resting your head on your arm is performed while sitting; but, if you have to, you can rest it while standing.
- 22.4 The rite of resting your head is performed only where the *Scroll of the Law* is found.
- 22.5 Do not recite the *tahanun* during the seven days of mourning for a death or in a house where a death has occurred.
- 22.7 Omit the *tahanun* in a synagogue when a bridegroom who has never been married before is present during the seven days of the bridal festivities.
- 22.8 Omit the *tahanun* on certain days (See source for full list, or consult a rabbi.)
- 22.9 Read the *Vehu rahum* on Monday and Thursday, as they are days of Grace.
- 22.10 The half-*kaddish* (a hymn of praises to G-d) is to be read after the *tahanun* on Monday and Thursdays.

Chapter 23 – Laws Concerning the Reading of Torah

- 23.1 Walk northward when taking the *Sefer Torah* (handwritten copy of the Torah, the holiest book within Judaism) out of the Holy Ark and walk southward to return it. Hold it on your right arm.
- 23.2 When reading the Torah, wrap yourself in a fringed *tallit* and take the shortest way going to read and the longest way returning from reading.
- 23.3 Close your eyes when reading the chosen passage from the Scroll.
- 23.4 Do not hold the Scroll with your hands.
- 23.5 Stand while reading the Torah.
- 23.6 Remain standing until the benediction is complete.
- 23.7 Someone must stand beside the reader of the Torah as he reads.
- 23.8 Do not talk during the reading of the Torah.
- 23.9 When a *Kohen* (priest) is in the synagogue, he is to be called first to read.
- 23.10 If a *Kohen* (priest) recites *Shema* (three portions of the Holy Scriptures in Deuteronomy and Numbers; one of only two prayers that are specifically commanded in Torah) or the *Shemoneh esreh* (eighteen; silent prayer), he should not be called to read the Torah.
- 23.11 Anyone who takes the place of a *Kohen* or a *Levi*, should not be called by name.
- 23.12 If a *Kohen* appears in synagogue after the service has started, he should be called to read the Torah.
- 23.13 Close relatives must not be called up to the Torah in succession.
- 23.14 A person who has been called up to the Torah in one synagogue and then visits another should go up and say the benediction.
- 23.15 On a public fast day, only those who have fasted may be called to the Torah.
- 23.16 If you reside where only one festival day is observed, you may not be called up to the Torah if you visit another synagogue on the second day of the festival.
- 23.17 A blind person may be called to read the Torah even though it is forbidden to recite it.
- 23.18 If a reader reads from the wrong place in the Torah, he need not repeat the benediction.

- 23.19 On Mondays, Thursdays, and the Sabbath no one person is to read more than three verses.
- 23.20 Readers should not stop reading if there are less than three verses left in a section.
- 23.21 Do not begin reading less than three verses removed from the beginning of a section.
- 23.22 Do not end the reading where the evil deed of someone is recorded.
- 23.23 Repeat the reading when only two verses are read and the benediction has been said.
- 23.24 A minor may not be a reader and may not say the benediction.
- 23.25 Raise the Scroll after the reading of the Torah.
- 23.26 Except for certain occasions, the half-*kaddish* (a hymn of praises to G-d) is recited after the reading of the Torah.
- 23.27 Read *Yehi raizon* after raising the Scroll on Monday, Thursday, and the Sabbath.
- 23.28 Replace the Scroll in the Holy Ark after reading.
- 23.29 If you have no Scroll, read the Pentateuch to the congregation.
- 23.30 If a quorum is present with no Scroll, do not bring them one.

Chapter 24 – Laws Concerning Errors and Defects in a *Sefer Torah*

- 24.1 Do not read from a defective *Sefer Torah* (handwritten copy of the Torah, the holiest book within Judaism).
- 24.2 Defects include division of a single word if it looks like two separate words, overlapping words, or out of place words.
- 24.3 If two letters overlap due to Scroll usage, you may use the Scroll; if the scribe wrote it wrong, you may not use it.
- 24.4 If a letter loses its shape due to a hole, the Scroll is unfit to use.
- 24.5 If a child can determine that a letter is not shaped correctly, the Scroll is unfit to use.
- 24.6 If you use a child to test a Scroll, cover the letters preceding and following the one you think is misshapen to test.
- 24.7 If another Scroll is brought out because the first was defective and the defect is discovered between the calling of two persons, resume reading from where you left off.
- 24.8 Follow the customs of the community when deciding whether to continue reading from a defective Scroll when the defect is discovered during the reading.
- 24.9 Complete the reading of a Scroll with a defect if another is not available, but do not say the benedictions.
- 24.10 If you discover a defect in one of the *Five Books of Moses*, you may read another book.
- 24.11 If the column between two columns of a Scroll is torn, you can read out of it if the torn part is less than the intact part.
- 24.12 If a drop of wax disfigures a word, you may scrap it off on a weekday.

Chapter 25 – Laws Concerning *Ashrei* (a prayer that is recited at least three times daily in Jewish prayers) and *Uva Letziyon* (Hebrew opening words and the name of the closing)

- 25.1 Concentrate when reading *Ashrei* (a prayer that is recited at least three times daily in Jewish prayers) and *Tehilah ledavid*.
- 25.2 *Psalms 20* is omitted on certain days. (See source for details, or consult a rabbi.)
- 25.3 Take care when reciting the Aramaic translation *Targum*, silently.
- 25.4 Do not leave the synagogue before reciting the *kedushah* (the third section of all Amidah recitations).
- 25.5 Strive to recite the *kedushah* with the congregation, and if you are late, recite before saying prayers.
- 25.6 Say the prayer *Alenu leshabeah* with awe and reverence.
- 25.7 When leaving the synagogue, recite *Psalms 5:9* while bowing toward the Ark.
- 25.8 Do not run or walk quickly when leaving the synagogue.

Chapter 26 – Laws Related to the Mourner's *Kaddish* (a hymn of praises to G-d)

- 26.1 It is customary for a mourner to say *kaddish* (a hymn of praises to G-d), to act as the *maftir* (the last person called up to the Torah on Shabbat and holiday mornings) and the *hazan* (cantor of a synagogue).
- 26.2 A mourner is entitled to say all the *kaddish* during the first seven days of mourning.
- 26.3 For rules involving the presence of *yahrzeit* (memorial for the death of a loved one) and a mourner, see source for details.
- 26.4 A minor and an adult and an observer of *yahrzeit* have the same rights to say *kaddish*.
- 26.5 A person observing *yahrzeit* and a mourner observing the first 30 days of mourning have precedent over mourners observing the rest of the year of mourning.
- 26.6 A person observing *yahrzeit* is less favored than someone observing the first 30 days of mourning.
- 26.7 Cast lots for mourners of the equal rights.
- 26.8 A resident mourner has preference over a stranger; but there are exceptions. See the source.
- 26.9 Strangers observing thirty days of mourning and residents observing the rest of the year hold equal rights.
- 26.10 A resident observing *yahrzeit* and a stranger observing thirty days of mourning will each say portions of the *kaddish*.
- 26.11 Strangers observing the rest of the year of mourning are entitled to one *kaddish*, when residents are doing the same.
- 26.12 A resident is someone who resides permanently in the community, even if he does not pay taxes. However, someone who pays taxes, but does not reside in the community is also considered a resident.
- 26.13 Mourners may forbid a visiting mourner from saying *kaddish* (a hymn of praises to G-d) at their synagogue if the mourner has a regular place of worship or House of Study.
- 26.14 If you are a mourner who is competent to act as *hazan*, you should do so.
- 26.15 Lots should be cast to determine who says *kaddish* when two or more mourners present are competent to act as *hazan*.

- 26.16 If you are mourning the loss of your father and mother, you do not have any special rights to say *kaddish* (a hymn of praises to G-d) before any other mourner.
- 26.17 Do not say *kaddish* longer than eleven months for the death of a parent.
- 26.18 When many mourners are present, two or three may say *kaddish* together.
- 26.19 If no mourners are in the synagogue, a person without a father or mother will say *kaddish*.
- 26.20 Daughters should not say *kaddish*.
- 26.21 If you are unable to say *kaddish* on the day you observe *Jahrzeit*, you should say it at the *Maariv* (Jewish prayer service held in evening or night) service.
- 26.22 It is more important for a child to be righteous and behave properly than say *kaddish* to honor his parent.

Chapter 27 – Laws Concerning the Study of Torah

- 27.1 After praying, set a certain time to study the Torah. Do not use that time for anything else.
- 27.2 Every Israelite should study the Torah.
- 27.3 Study the Torah daily.
- 27.4 Do not leave the book open if you are interrupted while studying the Torah.
- 27.5 Speak out loud your study of the Torah.

Chapter 28 – Laws Related to the Scroll and Other Holy Books

- 28.1 Write yourself a *Sefer* Torah (handwritten copy of the Torah, the holiest book within Judaism).
- 28.2 It is your duty to purchase other study materials and holy books to study.
- 28.3 Treat the *Sefer* Torah with respect and assign a special place to store it.
- 28.4 Treat all sacred books with respect. Do not place them on the floor or rest your arms on them.
- 28.5 Do not burn a worn out *Sefer* Torah; put it safely away.
- 28.6 Do not throw sacred books around or place them wrong side up.
- 28.7 Do not urinate in the presence of sacred books.
- 28.8 Do not make a cover for any sacred object out of material used for common purposes.
- 28.9 Do not use a sacred book to block the sun from your eyes or for any other personal convenience.
- 28.10 Do not destroy sacred writings.
- 28.11 Do not buy a *Sefer* Torah from a non-Jew for an unreasonable price.
- 28.12 Fast if you drop a *Sefer* Torah.
- 28.13 Do not write in a *Sefer* Torah without lines.

Chapter 29 – Moral Laws

- 29.1 Everyone is different in their temperaments.
- 29.2 Do not do anything to the extreme.
- 29.3 Be humble, not proud.
- 29.4 Do not get angry, but use self-control.
- 29.5 Cultivate silence.
- 29.6 Be content with what you have.
- 29.7 Only abstain from activities that are forbidden by Divine Law.
- 29.8 Do not be ashamed before those who mock you.
- 29.9 Do not quarrel over performance of a precept.
- 29.10 Associate with the righteous.
- 29.11 Associate yourself with educated people.
- 29.12 Love others as you love yourself.
- 29.13 Do not hate a fellow Jew.
- 29.14 Do not invoke judgment upon another.
- 29.15 If you see another sinning, convince him to stop doing the wrong you observe.
- 29.16 If a sinner will not listen to you, refrain from rebuking him.
- 29.17 Do not insult another, especially in public.
- 29.18 Forgive those who wrong you.
- 29.19 Speak kindly to orphans and widows.
- 29.20 Do not engage in suspicious activities.
- 29.21 Do not accept gifts.

Chapter 30 – Laws Concerning Tale Bearing, Slander, Vengeance, and Bearing a Grudge


- 30.1 Do not tell tales about others.
- 30.2 Do not speak disparagingly about another.
- 30.3 Do not slander or insult another.
- 30.4 Do not speak of the virtue of another in front of enemies.
- 30.5 Do not talk to others about another.
- 30.6 Scorners, hypocrites, liars, and slanderers will never see the Divine Presence.
- 30.7 Do not take revenge upon another.
- 30.8 Do not take vengeance upon an enemy.
- 30.9 Do not bear a grudge against another.

Chapter 31 – Laws Concerning Man's Intentions

- 31.1 Acknowledge the Lord in all things.
- 31.2 Do not eat or drink things that G-d has forbidden.
- 31.3 Do not sit with scoffers, stand in the way of sinners, or walk with the wicked.
- 31.4 Do not sleep for your own gratification. Sleep to rest.
- 31.5 Do not have sex for your own gratification. Have sex to conceive children.
- 31.6 When you talk, your intentions should be to worship Him.
- 31.7 Engage in your business not to accumulate wealth but as a means to worship the Creator.

Chapter 32 – Rules Concerning Physical Wellbeing

- 32.1 Do things to keep your body healthy.
- 32.2 Eat to stay healthy.
- 32.3 Do not eat too much.
- 32.4 Do not neglect the nourishment of a child.
- 32.5 Eat less food on hot days than on cool ones.
- 32.6 Exercise your body before eating.
- 32.7 Eat foods that are appropriate to your temperament. See the source for more explanation.
- 32.8 Medium food is wheat bread, lamb, poultry. Do not eat in excess.
- 32.9 Do not eat the heart of an animal or food eaten by a cat or a mouse.
- 32.10 Eat for nourishment, not for indulgent desire.
- 32.11 Breakfast is a good idea.
- 32.12 Eat foods in a particular order (i.e., laxative ones first, light foods, etc.).
- 32.13 Do not swallow food without first chewing it.
- 32.14 Choose the food you eat per your temperament, the weather, and the season.
- 32.15 Unwholesome foods include aquatic fowl, young pigeons, dates, bread kneaded in oil, and fine flour.
- 32.16 Do not eat fruit from trees in any form.
- 32.17 Do not drink water that is too cold.
- 32.18 Drink wine in moderation.
- 32.19 Eat only when you are hungry. Drink only when you are thirsty. Purge when you need to.
- 32.20 Consult a physician if you are constipated or have diarrhea.
- 32.21 Do not toil in excess nor be excessively idle.
- 32.22 Control your emotions.
- 32.23 Sleep in moderation and eat foods that stimulate sleep.
- 32.24 Take a bath every week.

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- 32.25 Dwell in locations where the air is pure and clear.
 - 32.26 Live in locations with moderate temperatures.
 - 32.27 Take precautions to keep your eyes healthy.

Chapter 33 – Laws Forbidding Things That Are Dangerous

- 33.1 Do not eat fish with meat.
- 33.2 If you eat meat and fish together, eat bread or drink a beverage between them.
- 33.3 Try not to perspire.
- 33.4 Do not swallow saliva produced from salivating at the smell of food.
- 33.5 Do not drink uncovered water.
- 33.6 Do not put food or drink under the bed.
- 33.7 Do not do anything that risks your life or health.
- 33.8 Place some iron over all beverage or food at an equinox.
- 33.9 Do not eat food or drink from unclean dishes or glasses or with soiled hands.
- 33.10 Do not eat the meat of sick animals or fowls.
- 33.11 Do not cut down a fruit tree bearing fruit.
- 33.12 Do not place a dish of hot water on your abdomen when you have abdominal trouble.
- 33.13 Do not cross a stream when the water is rising.
- 33.14 Do not utter an ominous phrase against a fellow Jew.

Chapter 34 – Laws Concerning Charity

- 34.1 Giving alms to the poor of Israel is a religious duty.
- 34.2 Contribute to charity according to your means.
- 34.3 Give a poor man enough to supply his needs.
- 34.4 Contribute a fifth of your net annual profit to charity.
- 34.5 Buy the best when purchasing something for the glory of G-d.
- 34.6 Supporting sons and daughters or parents is considered charity.
- 34.7 Give to the poor sincerely.
- 34.8 Do not turn away someone who asks you for help.
- 34.9 A promise of charity is a vow.
- 34.10 You may decide how and in what increments to give a promised charity.
- 34.11 Those who encourage charity deserve great rewards.
- 34.12 Coming to the aid of someone during bad circumstances before they reach poverty is a noble cause.
- 34.13 Make your charitable donations in secret.
- 34.15 Avoid poverty at all costs.
- 34.16 Do not become dependent upon charity.

Chapter 35 – Laws Concerning the Separation of *Hallah* (challah; bread)

- 35.1 Separate the *hallah* (challah; bread) portion of wheat, barley, spelt, rye, and oats.
- 35.2 Everything no less than five quarters of flour is subject to the law of separating *hallah*.
- 35.3 *Matzah* (unleavened bread) is counted as one unit as it pertains to the law of *hallah*.
- 35.4 Leaven taken from dough for fermenting is to be removed before *hallah*.
- 35.5 Take care that the dough separated for *hallah* is larger than the leaven bought from a non-Jew.
- 35.6 When dough is prepared for cooking or frying, separate the *hallah* without saying benediction.
- 35.7 Add a little water, milk, honey, wine, or olive oil while kneading dough that contains eggs or any kind of fruit juice.
- 35.8 The mistress of the house should separate *hallah*.
- 35.9 You may eat bread on the Sabbath when someone forgets to separate *hallah* on Friday in countries outside Israel.

Chapter 36 – Laws Concerning the Salting of Meat

- 36.1 Rinse meat thoroughly with water before salting.
- 36.2 Do not use a vessel if meat has been soaked in water in it for twenty-four hours.
- 36.3 When time is short, you may wash meat thoroughly instead of soaking before salting it.
- 36.4 Wash the surface of meat thoroughly if it is cut up after soaking.
- 36.5 Thaw frozen meat before salting.
- 36.6 Do not use the vessel used for soaking meat for preparing food.
- 36.7 Drain the water off soaked meat before salting.
- 36.8 Make sure the salt used is not too fine or too coarse.
- 36.9 Sprinkle the meat on all sides.
- 36.10 Place salted meat where the blood can be easily drained off.
- 36.11 Meat should remain in the salt for one hour; in case of an emergency twenty-four minutes is enough.
- 36.12 Shake salt off meat and rinse thoroughly after the proper amount of soaking time.
- 36.13 Sever the heads of poultry before soaking.
- 36.14 Do not place unsalted meat and salted meat in the same place.
- 36.15 Split the head; remove the brain and membrane before soaking.
- 36.16 Marrow and bones with meat attached may be salted together.
- 36.17 Cut the tips of hoofs of animals off before soaking.
- 36.18 Cut open the heart of an animal before soaking.
- 36.19 Cut the lungs and open the large tubes before soaking.
- 36.20 Liver may not be made kosher in the same manner as ordinary meat. See the source for details.
- 36.21 Boil liver over a flame in which the ashes and coals have been removed.
- 36.22 Do not salt liver as you would ordinary meat.
- 36.23 A spleen is made kosher in the same manner as ordinary meat.

- 36.24 Membranes and other entrails should be salted on their exterior where the fat clings.
- 36.25 Spill the milk in the stomach of a calf out before soaking the stomach in water.
- 36.26 Eggs in poultry must be soaked, salted and rinsed like ordinary meat.
- 36.27 Meat kept for three days may not be boiled unless soaked before the three days are over.
- 36.28 Singe poultry after it is plucked to remove the rest of the feathers.

Chapter 37 – Laws Concerning the Immersion of Vessels

- 37.1 Purify glass and metal utensils bought from a heathen before use.
- 37.2 Do not immerse vessels when streams are swelled or thawing.
- 37.3 Do not immerse wooden vessels.
- 37.4 Put an old vessel that has been used by a non-Jew in boiling water or make it red hot before immersing.
- 37.5 You do not need to immerse vessels hired or borrowed from non-Jews.
- 37.6 Do not pronounce the benediction when immersing glassware manufactured by non-Jewish workmen.
- 37.7 Immerse vessels given to a non-Jew for repair without saying the benediction.
- 37.8 Vessels used to hold food ready to eat need not be immersed.
- 37.9 Immerse pepper grinders.
- 37.10 Thoroughly clean vessels before immersing.
- 37.11 Vessels with narrow openings must be kept in water until the water fills the vessel entirely.
- 37.12 Minors may not be entrusted with ritual immersion of vessels.
- 37.13 Do not immerse vessels on the Sabbath or on festival days.

Chapter 38 – Laws Concerning Bread, Cooked Food, and Milk of a Non-Jew

- 38.1 Do not eat the bread of a non-Jew.
- 38.2 If a Jew throws just one piece of wood into a non-Jewish oven, the bread baked is no longer considered bread of a non-Jew.
- 38.3 Bread of a non-Jew made of wheat, barley, spelt, rye or oats is forbidden to a Jew.
- 38.4 Egg of a non-Jew on a piece of bread should not be eaten.
- 38.5 Do not eat Jewish bread baked by a non-Jew.
- 38.6 Any food cooked by a non-Jew is forbidden to be eaten.
- 38.7 A non-Jewish servant employed by a Jew may prepare food for a Jew.
- 38.8 Do not eat food that a non-Jew prepares for themselves even if the non-Jew is an employee of a Jew.
- 38.9 Food prepared by a non-Jew for a sick person on the Sabbath may not be eaten at the close of the Sabbath.
- 38.10 Do not eat eggs cooked by a non-Jew.
- 38.11 Do not eat fully ripened raw fruit.
- 38.12 You may drink beer from grain or honey even if sold by a non-Jew.
- 38.13 Do not use milk that has been milked by a non-Jew.
- 38.14 Do not eat cheese of a non-Jew.
- 38.15 Eating of non-Jewish butter is a matter of the local customs.

Chapter 39 – Laws Regarding Eating and Drinking Before Regular Meals

- 39.1 Do not say a benediction over food eaten before washing your hands.
- 39.2 Some hold that you may drink wine before washing your hands.
- 39.3 You are exempt from saying benediction if you eat food before washing your hands.

Chapter 40 – Laws Concerning Washing Your Hands Before Meals


- 40.1 Wash your hands before eating bread over which the benediction *Hamotzi* (blessing over bread) is said.
- 40.2 Wash your hands in water poured from a vessel that is perfect.
- 40.3 A vessel not designed to hold water for washing should not be used as such.
- 40.4 The quantity of water to be used to wash hands is controversial.
- 40.5 Raise your hands upward after washing them and rubbing them together.
- 40.6 If one of your hands touches the other before washing is complete, the water is considered contaminated.
- 40.7 You may dip your hands into a stream or a ritually fit tank when no vessel is available for washing.
- 40.8 If unnatural substances are introduced into water during a ritual washing, the water may not be used.
- 40.9 Water is not defiled just because someone touches it.
- 40.10 If water is unfit for a dog to drink, it is unfit for ritual washing.
- 40.11 Remove all jewelry or other substances from your hands before washing.
- 40.12 Dye on your hands is not considered an obstruction to ritual washing.
- 40.13 Water must be spilled manually for ritual washing.
- 40.14 Do not eat without washing your hands.
- 40.15 Wash your hands and say the benediction if you relieve yourself before eating.
- 40.16 Wash your hands without saying the benediction if you touch yourself while eating.
- 40.17 If food is dipped in a liquid during eating, you must wash your hands without saying the benediction.
- 40.18 Liquids are listed in this precept.
- 40.19 Fruits preserved in sugar do not require ritual washing of the hands before eating.
- 40.20 Any finger foods require ritual washing of the hands.
- 40.21 Everything formed by water is considered water so if you dip something in it, you do not need to wash your hands.

Chapter 41 – Laws Concerning the Breaking of Bread and *Hamotzi* (blessing over bread)

- 41.1 Say Grace after meals where true breads are served.
- 41.2 Do not linger between washing hands and the benediction *Hamotzi* (blessing over bread).
- 41.3 Break off the choicest spot of the bread to say the benediction *Hamotzi* to show proper respect.
- 41.4 Break off an appropriate size piece of bread, not too small and not too large.
- 41.5 Place both hands on the bread before saying *Hamotzi*.
- 41.6 Have salt set on the table before breaking bread and dip the bread into salt before saying *Hamotzi*.
- 41.7 Do not throw the bread when distributing it around the table.
- 41.8 It is meritorious to say *Hamotzi* over bread.
- 41.9 Do not abstain from eating bread baked by a non-Jew.
- 41.10 When you have two types of bread, say *Hamotzi* over the one you intend to eat.

Chapter 42 – Laws Concerning Meals

- 42.1 Do not eat until your cattle or poultry are fed.
- 42.2 Do not eat voraciously, while standing, or at an unruly table regardless of the type of fare served.
- 42.3 Do not take a bite of a piece of food or a sip of a drink and put it back on the table for another to eat or drink.
- 42.4 Do not be irritable while eating.
- 42.5 Do not talk while eating, even about religious matters.
- 42.6 Always allow an elder to begin eating first.
- 42.7 If you are sharing a bowl with someone else and they stop eating to take a drink, do not commence eating until the person is eating again.
- 42.8 Do not use bread for any loathsome purpose.
- 42.9 Do not throw bread; this is a loathsome act.
- 42.10 You may use bread as a medicament even if the act is loathsome to others.
- 42.11 Do not throw crumbs about; instead gather them and feed them to the birds.
- 42.12 Do not drink water in the presence of others.
- 42.13 Do not stare at another while they are eating or drinking.
- 42.14 Do not serve savory food or drink in front of another that creates a craving for that food or drink if they are not to have any of it.
- 42.15 Do not serve food to another unless they wash their hands and say the appropriate benediction.
- 42.16 A women should not drink wine when her husband is not present, nor ever drink wine in the home of another even if her husband is present.
- 42.17 Do not give food served to you to your host's children.
- 42.18 Do not ask for food when you enter a house.
- 42.19 Do not leave your seats at the table before saying Grace.
- 42.20 If someone leaves during a meal with the intention of returning, leave their place as it is for their return.
- 42.21 At the time of saying the *Hamotzi* (blessing over bread), if you go to another room to say Grace, eat a small piece of bread in the original room.

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- 42.22 If you say prayers in the middle of a meal, you need not repeat the *Hamotzi* (blessing over bread) when you resume eating.
- 42.23 Do not resolve to recite Grace at the finish of a meal.

Chapter 43 – Laws Concerning Benedictions over Special Courses During Meals

- 43.1 You do not need to say a special benediction before or after eating food that is generally eaten without bread.
- 43.2 You do not need to say benedictions over beverages.
- 43.3 Say a benediction over fruit eaten during the course of a meal without bread.
- 43.4 A meal that consists of fruit and bread is exempted from the benediction.
- 43.5 If you eat cooked fruit, you do not need to say benedictions.
- 43.6 You need not say benediction if you eat pastry during a meal.
- 43.7 If you drink coffee after finishing a meal before saying Grace, say the first benediction again.

Chapter 44 – Laws Concerning Washing of Hands and Saying of Grace After Meals

- 44.1 God-fearing people should wash their hands after a meal.
- 44.2 Do not pour water you wash your hands in, on the ground where others walk.
- 44.3 Leave the tablecloth and bread on the table when you recite Grace.
- 44.4 Remove or cover knives left on a table before reciting Grace.
- 44.5 Say Grace even when eating a piece of bread no larger than an olive.
- 44.6 Sit when you say the Grace after a meal.
- 44.7 Say “amen” after prayers beginning with *Harahaman*.
- 44.8 If you forget to say Grace before digestion, when you begin to feel hungry again, you may not make amends by saying Grace then.
- 44.9 If you fail to say Grace and leave the table with bread on it, do not say the benediction.
- 44.10 Recite *Retzeh* and then *Yaaleh veyavo* on the Sabbath of either the New Moon, a festival, or intermediate day of a festival.
- 44.11 If you are in doubt as to whether you have said Grace or not, say it again anyway.
- 44.12 If you omit *Retzeh* or *Yaaleh veyavo* on the Sabbath, recite them after you recite *Uveneh*.
- 44.13 If you omit a prayer after beginning benedictions, there are certain things you must do. See the source for details.
- 44.14 Do not conclude the benediction if you omit *Yaaleh veyavo* on *Rosh Hodesh* (name for the first day of every month in the Hebrew calendar, marked by the birth of a new moon).
- 44.15 You should say certain things when you forget to say both *Retzeh* and *Yaaleh veyovo* on the Sabbath. See the source for details about what to do.
- 44.16 You need not repeat Grace if you forget to include *Al hannisim* on *Hanukkah* (Festival of Lights) or *Purim*.
- 44.17 If you continue to eat until dark on the Sabbath, you must include *Retzeh* in the Grace.
- 44.18 If a non-Jew is in the room when Grace is recited, say, “Us the sons of the Covenant, all of us together.”

Chapter 45 – Laws Concerning Normal Grace (of Three or More)

- 45.1 When three males eat together, they must unite in saying Grace after meals and recite it over a cup of wine.
- 45.2 Fill the cup and then wash your hands.
- 45.3 If you drink out of the cup, the remaining wine is unfit for use at Grace; use water as a substitute.
- 45.4 A cup used for Grace must not be broken.
- 45.5 If a *Kohen* (priest) is present, allow him to lead the saying of Grace.
- 45.6 Those leading in saying Grace, should begin with, “let us say Grace.”
- 45.7 The leader says Grace aloud and those present repeat it quietly and conclude by saying, “amen.”
- 45.8 After concluding Grace, the leader drinks one and a half eggshells of wine and pronounces the benediction.
- 45.9 If the leader does not wish to drink the wine, he may let someone else say the benediction.
- 45.10 If a third person appears after two have eaten together, they should invite the third to join them in saying Grace.
- 45.11 Three people eating together are obliged to say formal Grace together.
- 45.12 If ten males eat together, they must add the Divine Name in the Grace.
- 45.13 If the ten males fail to say the Divine Name, they may say Grace again to include the Divine Name.
- 45.14 Only those who have eaten bread are required to say Grace mentioning the Divine Name.
- 45.15 When a group of people unite to eat, they must say Grace together as a unit.
- 45.16 If three males eat together, and one of the three says Grace in private, the rest must say Grace anyway.
- 45.17 If three males eat together and two of them wish to say Grace before the third is finished, the third should interrupt his meal to join the other two in saying Grace.
- 45.18 At a large banquet, it is appropriate to ask someone to lead in Grace.
- 45.19 All those present at a meal that can see each other, even if in different rooms of a house, should say Grace together.

- 45.20 Even if you are not eating and hear others who are saying Grace, you should respond accordingly. (See source for details, or consult a rabbi.)
- 45.21 Regardless of where you get your bread, you should say Grace with all who you are eating bread with.
- 45.22 Women present with men who are united in saying Grace should listen to its recital.
- 45.23 If you do not read the *Shema* (three portions of the Holy Scriptures in Deuteronomy and Numbers; one of only two prayers that are specifically commanded in Torah) morning and evening, or publicly violate the Divine Commands, you may not be counted with those united in saying Grace.

Chapter 46 – Laws Concerning Forbidden Foods

- 46.1 Eggs with blood found in them are forbidden to be eaten.
- 46.2 Fish blood is forbidden to be eaten.
- 46.3 If you find blood from your gums on your bread or other food, you must throw away the bread or food without eating it.
- 46.4 Consult a rabbi when cow's milk has blood in it.
- 46.5 Do not cook meat and dairy products together.
- 46.6 Two Jewish acquaintances must not eat together at the same table if one eats meat and the other dairy products.
- 46.7 Do not eat of the same loaf of bread with both meat and dairy products.
- 46.8 Mark utensils to be used for dairy foods only.
- 46.9 Wait six hours after eating meat to eat a dairy product.
- 46.10 You may eat dairy food immediately after eating a food that contained neither meat nor animal fat.
- 46.11 You may eat meat after eating cheese if you wash your hands thoroughly.
- 46.12 Remove bread from the table if you eat meat without cheese.
- 46.13 Consult a rabbi if you use a knife to cut an onion or other pungent food to see how you might use the knife.
- 46.14 Use the whole almond when preparing a meat dish with almonds.
- 46.15 You may not purify utensils used for dairy products to use for meats.
- 46.16 Double seal wine, meat, or fish entrusted to a non-Jew.
- 46.17 Tie and seal a sack that has food in it entrusted to a non-Jew.
- 46.18 Consult a rabbi if you entrust a slaughtered beast or fowl to a non-Jew without a seal.
- 46.19 Cheese and other foods are considered unfit if you do not know how a non-Jew may have handled them.
- 46.20 Do not cook or fry food with a non-Jew.
- 46.21 Do not purchase wine or food that has doubtful ritual purity.
- 46.22 Do not leave culinary utensils in the house of a non-Jew.


- 46.23 Do not eat fowl that has been trussed and thrown on the ground even if it is ritually killed.
- 46.24 Swellings on the intestines of ducks make them ritually unfit.
- 46.25 Do not knead dough with milk.
- 46.26 Do not eat bread with dairy products that have been baked in the same oven as meat.
- 46.27 Clean your oven bottom with glowing coal if milk or grease overflows on it.
- 46.28 You may eat castrated cocks.
- 46.29 Consult a rabbi about the fitness of eating a goose raised by a non-Jew.
- 46.30 Preserve fruit by placing a ritually fit bladder skin over the opening of the fruit container and place it in a hot oven.
- 46.31 Do not drink unfiltered water from streams or rivers that contain worms.
- 46.32 Filter water through a closely woven cloth to eliminate all insects.
- 46.33 Filtered vinegar that contains worms is not to be used.
- 46.34 Do not eat fruits or vegetables that have any indication of worms in them.
- 46.35 Fruits that usually have worms when attached to the tree may be eaten if cleaned well.
- 46.36 Examine all areas of a piece of fruit before using it.
- 46.37 You may use flour and cereals that have worms if you sift them first to get rid of the worms.
- 46.38 Do not sell food with worms to any non-Jews as they may find their way back to a Jew.
- 46.39 Do not eat any vegetables known to be infected with worms or mites.
- 46.40 Take care not to eat nuts that contain mites.
- 46.41 Cleanse a vessel where mites are found before using.
- 46.42 Wipe off a knife that touches fruit with a worm.
- 46.43 Carefully examine fish for worms and insects and scrap them off before using the fish.
- 46.44 You can eat cheese with worms in it as long as you separate the worms from the cheese.

46.45 Do not eat creeping things. This is a sin.

46.46 Do not consult a second rabbi regarding forbidden food in order to obtain another opinion.

Chapter 47 – Laws Related to Non-Jewish Wine and Making Vessels Fit for Use

- 47.1 Do not purchase wine from a non-Jew to gain profit from it.
- 47.2 You may make a bathe out of non-Jewish wine for a sick person so long as he is not critically ill.
- 47.3 Kosher wine that has been touched by a non-Jew may be used if it has been boiled.
- 47.4 Food mixed with wine that has been touched by a non-Jew is drinkable.
- 47.5 Wine diluted by six parts water may be drunk if touched by a non-Jew.
- 47.6 Water poured on pressed kernels of grapes or on the lees of wine touched by a non-Jew is forbidden.
- 47.7 Wine touched by a non-Jew in a tank is forbidden to be used by a Jew.
- 47.8 Do not let a non-Jew remove kernels and husks from a wine-press.
- 47.9 Do not drink wine that a non-Jew has diluted with water.
- 47.10 Vinegar made out of kosher wine is not forbidden when touched by a non-Jew.
- 47.11 Brandy made of kosher wine is not forbidden when touched by a non-Jew.
- 47.12 You are permitted to use Tartaric acid.
- 47.13 Consult a rabbi if a non-Jew touches wine with something other than a body part.
- 47.14 Double seal the mouth of a vessel when sending it through a non-Jew.
- 47.15 Consult an ordained rabbi concerning a Jew making wine for a non-Jew.
- 47.16 Rules exist for the putting of wine in non-Jewish vessels. (See source for details, or consult a rabbi.)
- 47.17 Cleanse vessels for keeping wine carefully. See the source for specifics of how to do this.
- 47.18 Rinse glass vessels for holding wine three times.
- 47.19 Rinse any vessel that contained Jewish wine three times.
- 47.20 Rinse and empty vessels to make them fit for use for wine.

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- 47.21 Consult a rabbi to determine how to make a vessel for the wine-press fit for use.
- 47.22 A vessel that has not been used for twelve months may be used without preparing it ritually.

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Chapter 48 – Laws Concerning Benedictions over the Five Species of Grain

- 48.1 When you eat pastry, you do not need to wash your hands before eating or say the benediction *Hamotzi* (blessing over bread) when the amount eaten is not in the quantity of a regular meal.
- 48.2 Pat *habbaah bekisnin* (bread filled with fruit, meat, cheese) and such that is prepared like a coffee cake.
- 48.3 A regular meal is measured as one that represents the amount a regular person would eat.
- 48.4 If you eat enough of a food in a quantity considered a regular meal, wash your hands and say the benediction.
- 48.5 Real bread requires that you wash your hands.
- 48.6 Bagels and pretzels are considered real bread.
- 48.7 Law regarding what qualifies as real bread and requires hand washing and the saying of a benediction are discussed here.
- 48.8 Cooked dough is considered a pastry.
- 48.9 Say the benediction over food made of *matzah* (unleavened bread) meals or crumbs.
- 48.10 Say two benedictions over dough cooked with other foods.

Chapter 49 – Laws Concerning Saying Benediction over Wine and *Hatov Vehamativ*

- 49.1 Say the benediction before drinking wine.
- 49.2 If a liquid tastes like wine, say the benediction.
- 49.3 If wine is mixed with water and the wine is only a sixth part of the liquid, it is considered water; no benediction is required.
- 49.4 If you say the benediction over wine, other beverages at the table are exempt from the reciting of a benediction.
- 49.5 If wine is not your primary beverage at a meal, say the benediction over other beverages in addition to the one over the wine.
- 49.6 Recite benedictions over beverages such as coffee or brandy that you drink after the wine.
- 49.10 Say the benediction *Hatov vehamativ* (fourth blessing calling G-d the good King) over a second wine if it is inferior to the first.
- 49.11 See the source for rules about the various variations of a second wine at the table and a need to say benedictions over it.
- 49.12 If you provide a secondary wine because the first is gone, say the benediction again over the second wine.
- 49.13 Say *Hatov vehamativ* if two persons drink of the two kinds of wine.
- 49.14 At a banquet where wine is shared, all guests should say *Hatov vehamativ*.
- 49.15 If one person in a group utters the benediction, all others are exempt from saying it.
- 49.16 If you say Grace over wine, you need not say the benediction.

Chapter 50 – Laws Concerning Saying Benedictions Said Before Enjoying Food and Drink

- 50.1 Say the appropriate benediction over food or drink regardless of the amount.
- 50.2 Make sure you say the appropriate benediction over the particular food or drink you are consuming.
- 50.3 Take the article in your right hand and hold it while saying the appropriate benediction.
- 50.4 If you drop food on the floor or spill your drink, say the benediction again.
- 50.5 The pause between the saying of benediction and the consumption of the food should not be long.
- 50.6 If you plan to spill some of your drink before consuming it to make sure the surface is clean, say the benediction after you spill out the first portion.
- 50.7 If you spit out food because it needs salt or for another reason, you do not need to say the benediction.
- 50.8 If you consume a forbidden food for medicinal purposes, you should say the appropriate benedictions over it. If it is bitter, you need not say a benediction.
- 50.9 If you drink a beverage or eat something to clear your throat, say the appropriate benedictions.
- 50.10 If you put food in your mouth without saying the benediction and can spit it out and say the benediction before swallowing it, do so.
- 50.11 If you are eating two foods that require the same benediction, the benediction is considered to have been said over both if you say it once.
- 50.12 If you are eating two foods that require different benedictions, say both benedictions.
- 50.13 If you switch places while eating, repeat the benediction at the new place.
- 50.14 If you go outside the house, repeat the benediction when you return to the table.
- 50.15 If you move from one corner to another, it is not considered a change of place.
- 50.16 If you eat fruit in a fenced-in orchard, you do not need to say the benediction more than once, if you eat the fruit of more than one tree.

Chapter 51 – Laws Concerning the Concluding Benediction

- 51.1 You may say benediction after eating fruit of any tree not of the seven species mentioned in Deuteronomy 8:8.
- 51.2 Do not say the concluding benediction after eating or drinking if the quantity of food or drink is less than the size of an olive.
- 51.3 Consult an authority about whether to say the concluding benediction after eating a whole food even if it is smaller than an olive.
- 51.4 If the combination of food eaten makes up a quantity greater than the size of an olive, say the concluding benediction.
- 51.5 Recite the concluding benediction if you take a break from eating and the food would normally conclude with a benediction said afterwards.
- 51.6 If you drink a hot beverage slowly, you do not need to say the concluding benediction.
- 51.7 Some combinations of food require you to say a brief form of the three benedictions of Grace as well as the benediction *Havtov vehamativ* (fourth blessing calling G-d the good King) after meals. (See source for details, or consult a rabbi.)
- 51.8 Begin your benediction with “Blessed art Thou, O Lord our G-d, King of the universe. . .” in the benediction of the three blessings said after eating food and conclude with, “And we will give thanks for the land . . .”
- 51.9 On the Sabbath, festivals, or New Moons say the proper concluding benediction.
- 51.10 Be careful with concluding benedictions as you would with Grace.
- 51.11 Consult an authority for determining if you should read *Shebarata* in the concluding benediction of Bore *nefashot rabbot*.
- 51.12 If you have said benedictions that included the three blessings over your fruit and then eat more, you should only recite the benediction embodying the three blessings.
- 51.13 Do not leave the place where you are eating to engage in another activity until you have said the concluding benediction.
- 51.14 If you neglect to say the concluding benediction immediately after eating, say it before digestion begins.
- 51.15 If you vomit after eating, do not say the concluding benediction.

Chapter 52 – Laws Relating to the Benediction *Bore Peri Haetz* (blessing for the fruit of the tree), *Bore Peri Haadamah* (blessing for the fruit of the ground), and *Shehakol* (blessing for animal products: meat, chicken, fish, and eggs; water and all other drinks (except for wine) and soups; and miscellaneous foods like mushrooms, candy, etc.)

- 52.1 Benedictions are to be said over fruit that grows on trees, over fruit you will eat and over fruit on the ground. Reference the source to determine the appropriate benediction.
- 52.2 Say the benediction *Shehakol* (blessing for animal products: meat, chicken, fish, and eggs; water and all other drinks (except for wine) and soups; and miscellaneous foods like mushrooms, candy, etc.) before eating food not of the soil, meat, fish, milk, and cheese, before drinking wine or olive oil.
- 52.3 Mushrooms and truffles are considered foods not of the soil.
- 52.4 Raw foods require the benedictions *Bore peri haetz* (blessing for the fruit of the tree) and *Bore peri haadamah* (blessing for the fruit of the ground).
- 52.5 Say the benediction *Bore peri haadamah* before eating radishes.
- 52.6 If you eat an article of food that tastes best raw, but you cook it, say the benediction *Shehakol* (blessing for animal products: meat, chicken, fish, and eggs; water and all other drinks (except for wine) and soups; and miscellaneous foods like mushrooms, candy, etc.).
- 52.7 For inferior foods that grow on thorn bushes and briars, say *Shehakol*.
- 52.8 Cooked herbs require the benediction *Shehakol*.
- 52.9 The portion of fruit which is not the fruit's principal part has differing benedictions to be said depending on its origin. Reference the source to determine the appropriate benediction.
- 52.10 If seeds of a fruit are sweet, say *Bore peri haadamah*, if bitter, say *Shehakol*.
- 52.11 Check the source for the appropriate benedictions to be said over almonds.
- 52.12 Say *Shehakol* over fruits preserved before they are ripe or preserved in honey; say *Bore peri haetz* over citrons preserved in honey or sugar.
- 52.13 Say *Shehakol* over spoiled fruit and moldy bread.
- 52.14 Say *Bore peri haetz* over fruit that ripens after being plucked from a tree.
- 52.15 Say *Shehakol* over juice from seeds of fruit that are unpalatable.

- 52.16 Say *Bore peri haetz* (blessing for the fruit of the tree) and *Bore peri haadamah* (blessing for the fruit of the ground) over fruit you can recognize; say *Shehakol* (blessing for animal products: meat, chicken, fish, and eggs; water and all other drinks (except for wine) and soups; and miscellaneous foods like mushrooms, candy, etc.) over fruit too crushed to recognize.
- 52.17 Say *Bore peri haadamah* over rice or millet that has been cooked without being dissolved; otherwise say *Shehakol*.
- 52.18 Say *Shehakol* over sugar.

Chapter 53 – Laws Relating to Benedictions over Soup, Fruit, and Vegetable Extracts

- 53.1 Say *Shehakol* (blessing for animal products: meat, chicken, fish, and eggs; water and all other drinks (except for wine) and soups; and miscellaneous foods like mushrooms, candy, etc.) over liquids extracted from fruits and vegetables.
- 53.2 Say *Shehakol* over cooked fruits that are usually eaten raw.
- 53.3 Say *Shehakol* over fruits soaked or cooked for their juice (beer, tea, and coffee).
- 53.4 Say *Shehakol* over pickled vegetables.
- 53.5 Say *Shehakol* over pickled fruit.
- 53.6 Say *Bore peri haggafen* over fermented things and conclude with the three blessings after drinking it.

Chapter 54 – Laws Concerning Principal and Accessory Foods

- 54.1 If you eat two foods, a principal and an accessory food, say the benediction over the principal food only.
- 54.2 The benediction over a principal covers the accessory as well.
- 54.3 If you drink a sip between the eating of a principal and the accessory, say the benediction over the accessory as well.
- 54.4 Say separate benedictions over a drink and a pastry.
- 54.5 If you cook two different foods together, say the benedictions separately over both foods.
- 54.6 If you put soup or milk over a food, and the soup or milk is not the primary food, do not say the benediction for the soup or milk. But if the soup or milk is the primary food, say the benediction over it.
- 54.7 Say the benediction over a spice mixed with sugar.
- 54.8 If you drink olive oil in its natural state, you do not need to say benediction over it.
- 54.9 For preserves, say benediction over the fruit, not the sugar or honey.

Chapter 55 – Laws Concerning the Order of Precedence Relating to Benedictions

- 55.1 If you have several types of fruit, there are rules governing which ones have benediction precedence. (See source for details, or consult a rabbi.)
- 55.2 If all have equal precedence, say the benediction in the order of Deuteronomy 8:8.
- 55.3 Only ripe fruit has a law of precedence.
- 55.4 A benediction for a specific food has precedence over one that does not have a specific benediction.
- 55.5 The benediction *Bore mine mezonot* takes precedence over all others.

Chapter 56 – Laws Concerning Benedictions Pronounced Erroneously

- 56.1 Some benedictions pronounced erroneously over bread or cake are okay, as-is. An erroneous benediction over cooked food or grapes may need correction.
- 56.2 Benedictions pronounced in error over fruit may have to be rectified (See source for details, or consult a rabbi.)
- 56.3 If you say the wrong benediction over wine and do not immediately correct the error, do not do anything about the error.
- 56.4 If you say *Shehakol* (blessing for animal products: meat, chicken, fish, and eggs; water and all other drinks (except for wine) and soups; and miscellaneous foods like mushrooms, candy, etc.) over an article of food, your duty is fulfilled.
- 56.5 If you mistake one food for another, or one drink for another and say that benediction, you have fulfilled your duty even though you realize your mistake after the fact.
- 56.6 If you say the wrong benediction and then correct it in the middle, that is okay also.
- 56.7 If you say the entire wrong benediction and realize it immediately, you should say the correct one before proceeding.

Chapter 57 – Laws Concerning Benedictions over Food Served More Than Originally Intended

- 57.1 Repeat *Hamotzi* (blessing over bread) if you have a second helping of bread.
- 57.2 If you eat additional fruit, you do not need to repeat the benediction.
- 57.3 If none of the original fruit remains when you receive the additional fruit, say the benediction again.
- 57.4 If the first helping of fruit is inferior to the second, you should say the benediction again over the second piece of superior fruit.
- 57.5 If you say benediction over a particular food or drink with the intention of exempting all other foods that require the same benediction, when the other food is brought out, you do not need to repeat the benediction.
- 57.6 If you are at someone else's home, you need not follow the above regulations concerning benedictions.
- 57.7 If you are at a feast and say benediction over a cup of beverage, you need not repeat it if the cup is refilled.

Chapter 58 – Laws Concerning Benedictions over Fragrance


- 58.1 You may not enjoy a fragrance without saying a benediction.
- 58.2 If the fragrance is from fruit, say “Who hath given. . .”
- 58.3 If the fragrance is from a tree or plant, say “Who hath created fragrant wood.”
- 58.4 If the fragrance is from grass or herbs, say “Who hath created fragrant herbs.”
- 58.5 If the fragrance is musk, say “Who hath created various kinds of spices.”
- 58.6 If the fragrance is balsam oil, say “Who hath created sweet-scented oil.”
- 58.7 If you say the wrong benediction over a fragrance, you may not consider your obligation fulfilled.
- 58.8 Wine or oil spiced with fragrant wood is subject to the benediction “Who hath created fragrant woods.”
- 58.9 Say benedictions of multiple fragrances in the following order: Fruit, wood, plants, and spices.
- 58.10 If you inhale incense, say the benediction as soon as the fumes ascend, before you inhale.
- 58.11 Spices meant for special purposes do not require a benediction.
- 58.12 If you enter a store to smell spices before buying them, say the benediction, “Who hath created various kinds of spices.”
- 58.13 You need not say benediction over scent that arises from an object other than the original.

Chapter 59 – Laws Concerning Benedictions over Joy and Grief

- 59.1 Say the benediction *Sheheheyanu* when good tidings are told by a reliable eyewitness, if you alone are benefited by the news.
- 59.2 Praise the Lord when you receive a blessing.
- 59.3 Say the benediction *Hatov vehamativ* (fourth blessing calling G-d the good King) if you acquire a profitable thing or hear good tidings.
- 59.4 Always say, "Whatever the All-merciful does is for our good."
- 59.5 Say the benediction *Hatov vehamativ* upon the birth of a son.
- 59.6 Say, "Blessed art Thou, O Lord our G-d, King of the universe, the just Judge," upon the death of a relative or a pious man.
- 59.7 Say *Sheheheyanu* when you acquire a possession, vessels, valuable garments or build or buy a house.
- 59.8 When you put on a garment for the first time, say the benediction *Malbish arumim*.
- 59.9 Say *Hatov vehamativ* upon the purchase of household articles.
- 59.10 When you receive a gift, say *Hatov vehamativ*.
- 59.11 Do not say a benediction upon the purchase of sacred books.
- 59.12 Do not say a benediction over articles of slight value.
- 59.13 Say to someone who puts on a new garment, "Mayest thou wear it out and acquire a new one."
- 59.14 Say the benediction *Sheheheyanu* the first time a new fruit reproduced annually is partaken.
- 59.15 Say the benediction *Sheheheyanu* over grapes, but the wine of those grapes.
- 59.16 Do not say the benediction over unripe grapes.
- 59.17 Say *Sheheheyanu* over new vegetables or turnips.
- 59.18 Do not say *Sheheheyanu* upon smelling a fragrant odor.
- 59.19 You will be called to account in the world-to-come for abstaining from what you behold.
- 59.20 Say *Sheheheyanu* upon seeing a friend after a separation of thirty days.
- 59.21 You do not need to say the benediction upon meeting a friend that you have never met, but have corresponded with.

Chapter 60 – Laws Relating to Benedictions over Sights in Nature

- 60.1 When you see fruit trees in blossom, say, “Blessed art thou, Lord our G-d, King of the universe, who hath made the world wanting in nought, but hath produced therein goodly creatures and goodly trees wherewith to give delight to the children of men.” Say this benediction once a year.
- 60.2 When you see a shooting star, a comet, a meteor, comet, earthquake, hurricane, or lightning, say, “Blessed are Thou, O Lord our G-d, King of the universe, who hath made the work of creation.” Say this benediction only once during a night.
- 60.3 One benediction is sufficient for lightning and thunder, so long as clouds do not scatter between episodes.
- 60.4 When you see a rainbow, say, “Blessed art Thou, O Lord our G-d, King of the universe, who remembereth His covenant is faithful to His covenant, and keepeth His promise. Do not look too long at the rainbow.
- 60.5 When you see seas and high mountains say, “Who hath made the work of creation.”
- 60.6 When the vernal equinox of the month of *Nisan* (first month of the Jewish year) begins, at nightfall on the eve of the fourth day, say at sunrise, “Who hath made the work of creation.”
- 60.7 Say the sunrise benediction in 60.6, immediately after sunrise if possible.
- 60.8 At a place where a miracle has occurred, say, “Blessed art Thou, O Lord our G-d, King of the universe, who hath wrought a miracle for me in this place.
- 60.9 When you see a distinguished Jewish scholar, say, “Blessed art thou, O Lord our G-d, King of the universe, who hath imparted of His wisdom to them that fear Him.” A secular scholar has a different benediction. (See source for details, or consult a rabbi.)
- 60.10 When you see a king, say, “Blessed art thou, O Lord our G-d, King of the universe, who hath given of his glory to flesh and blood.”
- 60.11 When you see the graves of Israelites, say, “Blessed art thou, O Lord our G-d, King of the universe, who hath formed you in judgment.” For heathens, say Jeremiah 50:12.
- 60.12 Do not repeat the benediction of 60.11 within thirty-days of the day you saw the grave the first time.
- 60.13 When you see an unusual creature or man for the first time, say, “Blessed art Thou, O Lord our G-d, King of the universe, who varies the forms of His creatures.”

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- 60.14 When you see a lame or afflicted person for the first time, say, "Blessed art thou, O Lord our G-d, King of the universe, who varies the forms of His creatures.
- 60.15 When you see good trees or beautiful creatures (human and animals), say, "Blessed art Thou, O Lord our G-d, King of the universe, who hath such as this in His world."

Chapter 61 – Laws Regarding the Benediction *Hagomel* (blessing of Thanksgiving)

- 61.1 Four occasions require the benediction *Hagomel* (blessing of Thanksgiving): 1) crossing the ocean; b) surviving a perilous situation; 3) recovering from a serious illness or wound; and 4) being released from prison. On all these occasions, say, “Blessed art thou, O Lord our G-d, king of the universe, who vouch safeth benefits unto the undeserving who hath vouchsafed all good unto me.”
- 61.2 You must have ten male adults present when saying the benediction *Hagomel*, in addition to yourself.
- 61.3 Give charity in an appropriate amount for your means when you have been the recipient of a miracle.
- 61.4 Before surgery or taking medication say, “May it be Thy will, O Lord my G-d, and the G-d of my fathers, that this serve me as a cure, for Thou are a gratuitous Healer.”
- 61.5 Say, “To your good health,” when someone sneezes.
- 61.6 Do not pray in vain for something that has already happened.
- 61.7 When measuring your crops say, “May it be Thy will, O Lord my G-d, that thou sendest a blessing on this my heap.”
- 61.8 When your son becomes *Bar Mitzvah* (an [agent] who is subject to the law after the ceremonial ritual at 13 years of age), say “Blessed art thou, O Lord, our G-d, King of the universe, who released me from the responsibility of this child.”
- 61.9 Say certain benedictions when you receive rainfall following a drought.
- 61.10 The benediction for those who own fields and those who do not are different. See the source for details.

Chapter 62 – Laws Relating to Commerce

- 62.1 Do not deceive one another.
- 62.2 Do not be deceptive in hiring, working on contract, or money changing.
- 62.3 It is not deception if you were acting on good faith.
- 62.4 It is deceptive to try to make a product seem better than it really is.
- 62.5 Do not mix a little bad fruit with good fruit.
- 62.6 A shopkeeper may give parched grain and nuts to children, and sell below market price to attract customers.
- 62.7 Do not cheat others when you measure or weight goods.
- 62.8 Do not use imperfect weighs or measures to do your business.
- 62.9 It is better to give someone more than they pay for than less.
- 62.10 Do not deviate your measure from the community's customs.
- 62.11 Supervisors are duty bound to keep a check on the honesty of merchants in the community.
- 62.12 Do not keep short measures in your house. You may be tempted to use them.
- 62.13 Do not renege on an agreed upon price for property or goods even if you get a better offer.
- 62.14 Do not purchase the property of another if you are his agent.
- 62.15 If an item is marked for someone who has left a deposit for the item, neither party should back out of the deal.
- 62.16 Do not change the price of an item even if the buyer does not put a deposit on the item.
- 62.17 You are considered dishonest if you do not follow through with a gift you have promised another.
- 62.18 When someone is purchasing property from you, give preference to a townsman who offers the same price as a stranger.

Chapter 63 – Laws Relating to Wronging by Means of Words

- 63.1 It is wrong to wrong a person by means of words.
- 63.2 Do not hurt the feelings of another, nor ask about an item you do not intend to purchase.
- 63.3 Do not call someone by a nickname intended to insult him.
- 63.4 Do not deceive another with your words.
- 64.5 Do not use words gratuitously to gain favor with another.

Chapter 64 – Laws Dealing in Forbidden Objects

- 64.1 Do not sell any article of food that is forbidden for consumption.
- 64.2 It is okay to sell a forbidden item if you acquire it by accident.
- 64.3 You may levy an unclean thing to pay a debt.
- 64.4 Items forbidden by rabbinical enactment may be traded.

Chapter 65 – Laws Relating to Interest on Loans

- 65.1 Do not be guilty of usury.
- 65.2 If you err in calculating interest, return the excess.
- 65.3 Do not charge interest on an interest free loan even when the debtor is late in paying it back.
- 65.4 Do not accept extra interest even if it is offered.
- 65.5 Do not accept extra interest as a gift.
- 65.6 Do not give interest in advance of a loan or subsequent to one.
- 65.7 If a former lender borrows money from a former debtor, the loan should be the same amount or less so as not to look like interest on the original loan.
- 65.8 A lender must not derive benefit from the money he lends to another.
- 65.9 A lender and borrower should maintain the level of relationship after the loan as before.
- 65.10 A lender must not derive any work benefit from the debtor unless he worked for him previous to the loan.
- 65.11 Do not lend a measure of grain to another with the expectation of receiving the same in kind.
- 65.12 If a lender rents to a debtor, the rental money should be counted toward the debt.
- 65.13 Do not sell an article with a fixed price at a greater price to cover a credit purchase.
- 65.14 One may sell a note to another for the same value he purchased it.
- 65.15 Taking interest may be accomplished in certain ways. (See source for details, or consult a rabbi.)
- 65.16 Do not pay for produce or any other commodity for future delivery.
- 65.17 You may purchase produce at a fixed price for future delivery.
- 65.18 If a person buys a product at one price to go sell at a higher price with a promise to bring the money back to the seller, it is okay so long as the seller takes the financial risk and not the customer.
- 65.19 If you are loaned money at the market to purchase something and transport it home and give the lender more than you borrowed after you return home, that is okay.

- 65.20 You may solicit another to buy you a particular good at another location for a lower price if the purchaser is assuming the risk of the goods in transit.
- 65.21 Under certain circumstances, you may increase the rent of realty. See the source for details.
- 65.22 You may not decrease the wages for a worker in the same way you may increase a rental property rate.
- 65.23 A bridegroom's dowry may be increased in consideration of deferred payment.
- 65.24 Interest between a Jew and a non-Jew is permitted.
- 65.25 If a loan is at the risk of the borrower, an intermediary may work out a deal between a non-Jew and a Jew.
- 65.26 A loan where the intermediary is not held responsible for the loan is permitted.
- 65.27 If a non-Jew and a Jew do business, and another Jew gets involved in the transaction, the first Jew may not collect the compounded interest from the loan.
- 65.28 A Jew may deposit money with a non-Jew so long as the non-Jew takes the responsibility for any losses.
- 65.29 You need to consult a rabbi if you and a partner wish to borrow money from a non-Jew.
- 65.30 Do not borrow money on interest or lend money to an apostate.

Chapter 66 – Laws Relating to Agreements to Trade in Business

- 66.1 Do not advance money to another to do business stipulating that the profits and losses are shared equally by both parties.
- 66.2 To prove that you have lost capital to another, you must have trustworthy testimony from witnesses under oath.
- 66.3 In a deal, you may stipulate that it is optional to give an investor a fixed sum of money as his share of the profit
- 66.4 It is forbidden for a trader to purchase unconditionally a share of an investor's profit at a fixed sum that he would already be obliged to give him.
- 66.5 A trader who exceeds the time limit on returning money borrowed from another must share his profits with the lender.
- 66.6 The source has a form to be used for an "agreement to trade on shares."
- 66.7 An "agreement to trade on shares" may be verbal if you do not have time to write the agreement out.
- 66.8 The source has a form for advancing money on merchandise.
- 66.9 A regular note binds parties even if there is no "agreement to trade on shares."
- 66.10 An "agreement to trade on shares" may be invalid in certain instances. (See source for details, or consult a rabbi.)
- 66.11 If the time to re-pay has arrived and you do not have the money to repay a partner, you may sell some merchandise to the investor to pay for the lack of funds.
- 66.12 Livestock sharing of profits fall under the same laws as the investment of money for profit.

Chapter 67 – Laws Concerning Vows and Oaths.

- 67.1 Avoid making vows.
- 67.2 Avoid taking an oath.
- 67.3 Do not make a vow to give to charity.
- 67.4 Do not make a vow or take an oath to study Torah.
- 67.5 Making a vow to improve your conduct is praiseworthy.
- 67.6 A vow is only valid if uttered aloud with the intention to fulfill it.
- 67.7 To cancel a vow you must be legally absolved from it.
- 67.8 Being absolved from a vow or oath requires you to appear before learned men of the Torah.
- 67.9 A boy must be thirteen years old to make a vow or take an oath; a girl twelve years old.
- 67.10 Fathers of girls less than twelve years and six months old may absolve their daughters of a vow. Husbands may absolve their wife of a vow.
- 67.11 Fathers can absolve only vows that involve physical privations.

Chapter 68 – Laws Concerning Prayers While Traveling

- 68.1 Say the traveler's prayer upon leaving for, or returning from, a journey. ("May it be Thy will, Lord our G-d, and G-d of our fathers, to cause us to walk in peace.")
- 68.2 Say the prayer even when you travel no less than four miles.
- 68.3 Recite the prayer after saying another benediction.
- 68.4 Recite the prayer while standing.
- 68.5 Say the prayer only once a day while traveling.
- 68.6 Give charity before going on a journey.
- 68.7 Stay in a household that is honest and trustworthy.
- 68.8 Enfold yourself in a large tallit for morning prayers while on a journey.
- 68.9 Recite Grace while walking, if you eat while walking; but, if you sit while eating, say Grace while sitting.
- 68.10 If travelers on the road gather to eat together at a non-Jewish house, they need not say Grace.
- 68.11 Do not walk more than twelve miles on a Friday.
- 68.12 If you stop on the Sabbath at an inn while traveling, do not keep your money on your person.

Chapter 69 – Laws Concerning the *Minhah* (prayers offered in the afternoon) Services

- 69.1 The *Minhah* (prayers offered in the afternoon) is said when the day is yet long and you are absorbed in your affairs; therefore, you should interrupt your day's business to say the afternoon prayer.
- 69.2 The proper time to say *Minhah* is 3:30 p.m.
- 69.3 Do not begin a meal within one-half hour before time to say *Minhah*.
- 69.4 Wash your hands up to the wrists before saying *Minhah*.
- 69.5 Do not recite *Ashrei* (a prayer that is recited at least three times daily in Jewish prayers), the beginning of the *Minhah*, until ten male adults are assembled to do so.
- 69.6 If time is limited for the *Minhah*, abbreviated prayers may be said. (See source for details, or consult a rabbi.)
- 69.7 If you arrive late at the synagogue, join the congregation in saying *Shemoneh esreh* and then recite *Ashrei* afterward.
- 69.8 Do not say Grace if the *Minhah* service is delayed until nightfall.
- 69.9 If you arrive at synagogue after the Sabbath has already been ushered in, you should go to another synagogue to say *Minhah*.

Chapter 70 – Laws Concerning the *Maariv* (Jewish prayer service held in evening or night) Service

- 70.1 Do not recite *Maariv* (Jewish prayer service held in evening or night) until you are sure that it is night.
- 70.2 Say *Maariv* immediately after the stars become visible.
- 70.3 If you arrive late at synagogue for the *Maariv*, you should refer to the source to determine what you should do.
- 70.4 The first part of the prayer, *Baruh adonai leolam*, should be recited standing up.
- 70.5 If a lone worshiper is saying evening prayers, his companion should wait for him to finish unless he cannot finish the prayers with the congregation.

Chapter 71 – Laws Concerning the Order of the Night

- 71.1 You should set aside time for the study of Torah after *Maariv* (Jewish prayer service held in evening or night).
- 71.2 Your evening meal should be lighter than your middle-of-the-day meal.
- 71.3 Examine your deeds for the day before going to sleep.
- 71.4 If you have not read the three chapters of the *Shema* (three portions of the Holy Scriptures in Deuteronomy and Numbers; one of only two prayers that are specifically commanded in Torah) at the *Maariv* (Jewish prayer service held in evening or night) service, read them with the *Shema* before going to bed.
- 71.5 Undress before going to bed and take your clothes off in a certain way. See the source for the exact details.

Chapter 72 – Laws Concerning The Holiness of the Sabbath

- 72.1 Observing the Sabbath is a great sign and covenant with G-d.
- 72.2 You are an idolater if you publically violate the Sabbath.
- 72.3 You will be rewarded for observing and honoring the Sabbath.
- 72.4 You should remember the Sabbath every day of the week to keep it holy.
- 72.5 All men, regardless of their status in life, should honor the Sabbath.
- 72.6 Bake loaves of bread in honor of the Sabbath.
- 72.7 Procure meat, fish, dainties, and good wine for the Sabbath in accordance of your means.
- 72.8 Even the poor should luxuriate in the Sabbath.
- 72.9 Do not do any work from 3:30 p.m. on Friday until the Sabbath's end.
- 72.10 Do not have a regular meal from 3:30 p.m. on Friday until the Sabbath's end.
- 72.11 Read the entire weekly portion of the Torah every week and the *Targum* once.
- 72.12 On Friday, you should bathe your whole body if possible; if not possible, wash your hands, face, and feet.
- 72.13 Do not bathe with close family members without covering the genitals.
- 72.14 Wash your hands, trim your nails, and groom on Friday.
- 72.15 Review your deeds of the past week on Friday.
- 72.16 Wear fine clothes and a nice tallit for the Sabbath.
- 72.17 Remove food from burning coals for the Sabbath.
- 72.18 You may put food in the oven on Friday for the Sabbath.
- 72.19 Only certain foods may be left in the oven on Friday for the Sabbath.
- 72.20 An oven door opened on a Sabbath should be opened by a non-Jew.
- 72.21 Do not cover a pot of coffee completely if you are covering it on Friday to keep warm for the Sabbath.
- 72.22 Check that the dough is separated and candles lit on Friday.
- 72.23 Check your garments for a needle on Friday to rid garments of untouchable articles on the Sabbath.

Chapter 73 – Laws Concerning Work Done by a Non-Jew on the Sabbath

- 73.1 Do not allow a non-Jew to do work for you on the Sabbath.
- 73.2 If you employ a non-Jew, compensate them for an agreed-upon amount before work commences.
- 73.3 Pay a non-Jew a stipulated wage, not a per hour wage.
- 73.4 Do not ask a non-Jew to complete a task that you know they cannot complete without working on the Sabbath.
- 73.5 Do not let a non-Jew work for you on the Sabbath in the soil, such as building or farming.
- 73.6 Do not move into a house that a non-Jew builds on the Sabbath.
- 73.7 You may rent a farm or mill to a non-Jew even if they plan to work there on the Sabbath.
- 73.8 Do not allow a non-Jew to work at your house on the Sabbath even as a self-employed servant.
- 73.9 You may put on a suit tailored by a non-Jew even if it is delivered on a Sabbath.
- 73.10 Do not hire workman's tools to a non-Jew on the Sabbath.
- 73.11 It is okay to hire utensils to a non-Jew on the Sabbath if you do not charge him for the use on the Sabbath.

Chapter 74 – Laws Concerning Embarking on a Vessel on the Sabbath

- 74.1 Do not board a sea-going vessel three days before the Sabbath.
- 74.2 You may board a riverboat on a Friday.
- 74.3 You may board a ship on Friday.
- 74.4 You may board a vessel on the Sabbath for the sake of praying or performing a religious duty if you have ten people boarding.

Chapter 75 – Laws Relating to the Sabbath Candle

- 75.1 Put all work aside and light the Sabbath candles at least one-half hour before the stars emerge.
- 75.2 Light as many candles as possible for the Sabbath.
- 75.3 Use olive oil or almond oil for the candles.
- 75.4 Say the benediction after lighting the Sabbath candles, by saying it while covering the light with your hands.
- 75.5 Men and women are obliged to light candles on the Sabbath.
- 75.6 Women should wash and put on clean clothes before lighting the Sabbath candles.
- 75.7 A man should make a spoken or mental reservation when he lights the Sabbath candle and knows he must work afterward.
- 75.8 Light the Sabbath candle in the room where meals will be served.
- 75.9 Light Sabbath candles in every room to be used on the Sabbath.
- 75.10 Every woman who lights a Sabbath candle must say the benediction.
- 75.11 Do not put water into the scone that houses the Sabbath candle.
- 75.12 Place a *hallot* (challah; bread) on the table before lighting the Sabbath candle.
- 75.13 A blind woman's husband should light the Sabbath candle and say the benediction when he lights them.
- 75.14 If a woman neglects to light the Sabbath candle, she must light an extra one every Sabbath for the rest of her life.


Chapter 76 – Laws Concerning Prayers on Sabbath and Festivals

- 76.1 On Friday evenings, it is customary to hold the *Maariv* (Jewish prayer service held in evening or night) service earlier than on weekdays.
- 76.2 Say a different benediction than is customary for the concluding one on Fridays. (See source for details, or consult a rabbi.)
- 76.3 Say different prayers for different festivals. (See source for details, or consult a rabbi.)
- 76.4 Recite the concluding Friday evening benediction while standing.
- 76.5 Stand and listen during the reciting of the benediction that embodies the substance of seven.
- 76.6 Say the substance of seven benedictions every Sabbath as well as those that fall on a festival.
- 76.7 Say the benediction only where ten males are assembled.
- 76.8 In some regions, it is customary for the *hazan* (cantor of a synagogue) to recite *kiddush* (a blessing recited over wine or grape juice to sanctify the Shabbat and Jewish holidays) on the Sabbath and festival evenings.
- 76.9 Do not recite the chapter of the *Mishnah* on the Sabbaths where a festival falls.
- 76.10 You may come to the synagogue late on the Sabbath morning.
- 76.11 Recite the *Musaph* service immediately after the morning service.
- 76.12 Rules exist for the saying of two silent prayers.
- 76.13 You may not utter the word *ehad* twice in a service. (See source for details, or consult a rabbi.)
- 76.14 At the afternoon service, read *Psalm 60:14* before reading the Torah.
- 76.15 After the repetition of the *Shemoneh esreh* (eighteen; silent prayer) by the *hazan* (cantor of a synagogue), recite *Tzidekateha tzedek* (Thy righteousness).
- 76.16 If you recite a benediction in error on the Sabbath or a festival, conclude the wrong benediction and continue with the appropriate one.
- 76.17 Even if you have said only one word in error of the wrong benediction, finish it before proceeding.

- 76.18 If you say a benediction in error, start from the beginning again and complete the correct one.
- 76.19 If you start a weekday benediction in error on the Sabbath or a festival, stop as soon as you realize it and begin the proper benediction.
- 76.20 It is a bad omen to say a weekday *Shemoneh esreh*; you must do penance if you do that.
- 76.21 If you err in saying the correct benediction and have not yet pronounced the Divine Name, repeat the appropriate benediction.
- 76.22 Rule 76.21 only applies to the evening, morning, or afternoon service.
- 76.23 If you err in the festival prayer conclusion, say, "Who halloweth Israel and the seasons."

Chapter 77 – Laws Concerning the *Kiddush* (A Blessing Recited Over Wine or Grape Juice to Sanctify The Shabbat and Jewish Holidays) and the Sabbath Meals

- 77.1 Usher in the Sabbath with the *kiddush* (a blessing recited over wine or grape juice to sanctify the Shabbat and Jewish holidays) to honor the Sabbath with words.
- 77.2 Recite the *kiddush* and eat before night.
- 77.3 Say *kiddush* over old and good wine.
- 77.4 Women must say *kiddush*.
- 77.5 Do not say *kiddush* over wine that has turned sour.
- 77.6 Say *kiddush* over wine that has been boiled or spiced with honey.
- 77.7 Thoroughly clean the cup used for *kiddush*.
- 77.8 Cover the *hallot* (challah; bread) while reciting *kiddush*.
- 77.9 If you recite *kiddush*, drink at least a mouthful of wine from the cup without interruption.
- 77.10 The wine that is part of the meal, does not require the usual concluding benediction.
- 77.11 Do not say benediction over the wine with the meal.
- 77.12 If you accidentally say *kiddush* over water or another beverage, you must repeat it once you pour wine in the cup.
- 77.13 Say *kiddush* over a cup of wine at the morning service.
- 77.14 Recite the evening and daytime *kiddush* in the room where the meal is served.
- 77.15 If you feel faint after the *Shaharit* morning service, you may have some food before praying the *Musaph*.
- 77.16 Eat three meals on the Sabbath.
- 77.17 Say the benediction *Hamotzi* (blessing over bread) over two loaves of bread at every meal.
- 77.18 The person with the two loaves must say the *Hamotzi*, which exempts others from saying it.
- 77.19 Read any weekly portion of the *Pentateuch* on Friday that you neglected to read during the week.

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- 77.20 Do not abstain from food on the Sabbath.
 - 77.21 Do not grieve over any distress.
 - 77.22 Partake generously of fruits and delicacies on the Sabbath.
 - 77.23 Take a nap after the meal if you normally nap.
 - 77.24 Study the Torah after your nap.

Chapter 78 – Laws Concerning the Torah Reading on Sabbath and Festivals

- 78.1 If more than seven persons are called up to the Torah on the Sabbath, a *kohen* or *Levi* may read the last portion of the *maftir* (the last person called up to the Torah on Shabbat and holiday morning).
- 78.2 If the portion was allotted to a *Y'Israel*, and a *kohen* (priest) or *Levi* is erroneously called up, someone else must be called up.
- 78.3 When two sections of Scripture are called up on the Sabbath and read, they are merged into one with the reading of the fourth portion.
- 78.4 Do not interrupt the reading of the curses.
- 78.5 Roll up the Scroll between the reading for one person and another; you need not cover the Scroll.
- 78.6 Recite the *maftir*, but not the *kiddush*, when in error someone reads for the sixth person up to the end of the *Sidra*.
- 78.7 When three Scrolls are required and you have only two at the reading, do not roll to the portion of the second Scroll that is to be read.
- 78.8 If a defect is found in the Scroll for the reading of the *maftir*, follow the rules that govern the rules of defects in Scrolls, in chapter 24.
- 78.9 Do not take out another Scroll when you find a defect while reading it for the *maftir*.
- 78.10 If you take out two Scrolls for the reading of the *maftir* and find a defect, do not read out of the second Scroll.
- 78.11 There are rules for the order of precedence for the reading of the Torah. See the source for that list.

Chapter 79 – Laws Concerning *Maftir* (the last person called up to the Torah on Shabbat and holiday morning)

- 79.1 Read the half-*kaddish* (a hymn of praises to G-d) before reading the *maftir*.
- 79.2 So not begin saying the *maftir* benediction for the *haftorah* until the Scroll is rolled up.
- 79.3 Do not say “amen” after the words *Haneemarim beemet* (that were said in truth) in the first benediction over the *haftorah*.
- 79.4 Do not speak when the *haftorah* is read.
- 79.5 Only the *maftir* (the last person called up to the Torah on Shabbat and holiday mornings) should audibly read the *haftorah*.
- 79.6 When two *Sidras* or the Torah are joined on the Sabbath, the *haftorah* of the second *Sidra* is read.
- 79.7 Read the *haftorah*, *Hashamayim kisei* (the heavens are My throne) on *Rosh Hodesh*, which occur on the Sabbath.
- 79.8 On the Sabbath of *Hol Hammoed* (intermediate days of *Pesach* (Passover) and *Sukkot* (one of Judaism’s three central harvest festivals)) *Pesach*, do not mention the Passover.
- 79.9 A minor may be called up as *maftir* on the Sabbath or festivals.
- 79.10 The *haftorah* may be read only after the requisite number of people have been called up.

Chapter 80 – Laws Concerning Some Labors Forbidden on the Sabbath

- 80.1 Do not do work that requires concentration before a lamp.
- 80.2 Do not open a door or window before a burning candle.
- 80.3 Do not pour boiling gravy on bread or *matzah* (unleavened bread) .
- 80.4 Do not place fruit or water on a hot stove.
- 80.5 Do not wrap victuals for storing.
- 80.6 Do not rinse food.
- 80.7 Do not prepare anything with vinegar on the Sabbath.
- 80.8 Do not handle fruit found under a tree.
- 80.9 Do not take honey from beehives.
- 80.10 Do not gather spilled fruit.
- 80.11 You may remove peas for their pods on the Sabbath.
- 80.12 Do not squeeze fruit for a beverage.
- 80.13 Do not squeeze breast milk for your baby.
- 80.14 You may put congealed fat on hot food.
- 80.15 You may separate food from offal, but not offal from food.
- 80.16 Separation applies to utensils.
- 80.17 Do not strain any kind of beverage.
- 80.18 Leave a little of the dregs in the bottom of a coffee beverage.
- 80.19 If you remove a fly from food or a beverage, take some of the beverage or food as well.
- 80.20 Do not crush pepper or salt with a mortar, use a knife.
- 80.21 Do not cut vegetables into slices.
- 80.22 Do not salt food that may become soft or pungent.
- 80.23 Do not salt large quantities of beans or peas together.
- 80.24 You may salt salads.
- 80.25 Do not arrange salad items symmetrically.

- 80.26 Do not pour hot water over dishes; pour the water into a vessel and put the dishes in the vessel instead.
- 80.27 Do not ask a non-Jew to perform any act that a Jew may not perform on the Sabbath.
- 80.28 Do not pour liquid on anything that might grow due to the pouring.
- 80.29 Do not wipe anything with a sponge without a handle.
- 80.30 Do not spit where the wind will scatter the saliva.
- 80.31 Do not make braids nor tear them apart.
- 80.32 Do not use water to wipe a soiled garment.
- 80.33 Do not cover a liquid with something not already designated to cover it.
- 80.34 Do not wipe a spill with a cloth you will have to wring.
- 80.35 Do not spread out cloths to dry you have taken off because you got caught in the rain.
- 80.36 You may jump over a brook.
- 80.37 You may cross a stream to perform a religious duty.
- 80.38 Do not wipe off dried mud from a garment.
- 80.39 Do not shake off snow or dust from a black garment.
- 80.40 You may wipe mud off feet or shoes with something that may be handled on the Sabbath.
- 80.41 Do not wipe dirt off your hands with a towel.
- 80.42 Do not paint on the Sabbath.
- 80.43 Do not put saffron in soup.
- 80.44 Do not twine.
- 80.45 Do not make two knots.
- 80.46 Do not untie a knot.
- 80.47 Do not remove basting thread.
- 80.48 Do not fasten trouser, shoes, or undershirts.
- 80.49 Do not sew.
- 80.50 You may separate pages stuck together.

- 80.51 You may tear off the cord holding on a covering.
- 80.52 Do not catch a living thing.
- 80.53 Do not snare a fly.
- 80.54 Do not draw blood.
- 80.55 Do not tend to nails or cuticles.
- 80.56 Do not add another liquid to vinegar to increase its volume.
- 80.57 A non-Jew may rinse meat on the Sabbath to keep it from spoiling.
- 80.58 Do not cover something with wax, plaster wax, or tar.
- 80.59 Do not break anything that is not food.
- 80.60 Do not use any part of a tree.
- 80.61 Do not pick flowers.
- 80.62 Do not draw.
- 80.63 Do not erase writing.
- 80.64 Do not open or close books with writing on the edges of the leaves.
- 80.65 Do not ask a neighbor to fill up a vessel for you.
- 80.66 You may say, "Fill up this vessel for me," or, "Fill it up to this mark, and tomorrow we will measure it or weigh it."
- 80.67 Do not make a temporary structure to a permanent structure.
- 80.68 Do not close a door with no hinge on the Sabbath.
- 80.69 Do not close a door not attached or suspended on the Sabbath.
- 80.70 Do not close a door made out of one board.
- 80.71 You may shut the opening of a window with a shutter.
- 80.72 Do not remove or reset doors or windows.
- 80.73 Do not sweep.
- 80.74 Do not rub out saliva on the floor.
- 80.75 Do not go to the bathroom in a plowed field.
- 80.76 Do not make a partition.

- 80.77 Do not make a tent or roof.
- 80.78 Do not remove the lid of a trunk not attached with hinges.
- 80.79 You may close the opening of a chimney.
- 80.80 Do not cover a barrel with a cloth.
- 80.81 Do not remove a partition or a tent.
- 80.82 Do not carry a covering as protection from the sun.
- 80.83 Do not put a vessel back together.
- 80.84 You may take out cloths for the Sabbath or a festival from a press.
- 80.85 Do not replace the leg on a bench.
- 80.86 Do not wind a clock.
- 80.87 Do not make a musical sound.
- 80.88 You may make unmusical sounds.
- 80.89 Do not make any noise to frighten off predators from fruit or grain.
- 80.90 Do not play with nuts on the ground or floor.
- 80.91 Do not fold garments.
- 80.92 You may put out a garment fire.
- 80.93 Do not make a bed.

Chapter 81 – Laws Concerning the Four Premises with Regard to Sabbath Laws

- 81.1 Premises include: a) the private premise; b) the public premise; c) the premise which is neither private nor public; and d) the premise which is exempt.
- 81.2 A private premise measures no less than four hand-breaths (16 inches) square.
- 81.3 A public premise measures 16 cubits (24 feet) square.
- 81.4 A premise regarded as a *karmeelit* (neither public nor private) is not a public thoroughfare, not surrounded by partitions, a stream no less than 10 hand-breaths deep and no less than four hand-breaths wide and alleys that are partitioned off on three sides.
- 81.5 An exempted place is a public premise that does not measure four hand-breaths square, and is three or more hand-breaths in height.

Chapter 82 – Laws Concerning the Prohibition Against Removing Things from One Premise into Another

- 82.1 In a public premise, it is forbidden to carry, throw, or hand over anything a distance of four cubits (six feet).
- 82.2 You may not carry, throw, or hand over anything from a private to a public premise or from a public to a private premise.
- 82.3 You may not dislodge even without depositing, and deposit without dislodging.
- 82.4 There are regulations of when a partition should be repaired. (See source for details, or consult a rabbi.)
- 82.5 A breach in a door is not required to be repaired.
- 82.6 A door is two posts, no less than 10 hand-breaths high on either side of an opening and puts a stick or a cord upon them.
- 82.7 A house or a court that opens on the street and has a door that opens inward is sometimes a private premise and sometimes a public premise.
- 82.8 It is forbidden to carry anything from a house to a pillar.
- 82.9 You may give food to a non-Jew in a court or house if you do not commit the act of “dislodging.”
- 82.10 You may lead a child in a public premise.
- 82.11 Do not draw water from a stream that runs through a courtyard.
- 82.12 Do not throw water from a private premise into a public premise nor from a public premise to a private one.
- 82.13 You may spill slops in a courtyard which measures four cubits square.

Chapter 83 – Laws Concerning the Enclosure of Spaces

- 83.1 Enclosure by partition rules apply only when a dwelling has been fenced in.
- 83.2 An area the size of the court of the Tabernacle requires two seahs of seed.
- 83.3 In an enclosure not fenced around a dwelling, you may carry utensils from the enclosure into the court and from the court into the enclosure; but you may not carry vessels between the two.
- 83.4 If you build a door in an enclosure that does not fence a dwelling, you change the area to an enclosure around a dwelling.
- 83.5 Planting a tree in a court makes an enclosure a dwelling place.
- 83.6 If the greater part of an enclosed area has been planted with more than two seahs of seed, it is considered an enclosure of a dwelling place.

Chapter 84 – Laws Concerning Carrying Garments or Ornaments on the Sabbath

- 84.1 Do not walk out in a public premise or a *karmelit* (neither public nor private) carrying a garment or an ornament.
- 84.2 Certain ornaments are forbidden to be carried in a public premise. (See source for details, or consult a rabbi.)
- 84.3 You may carry out a silver key on the Sabbath; but not eye glasses with a silver frame.
- 84.4 Do not put a cloth over your veil or hat on the Sabbath unless you are using the cloth so as not to be annoyed by the rain.
- 84.5 A lame person may walk with a cane.
- 84.6 A person fettered with chains may walk out with them.
- 84.7 Do not walk on stilts.
- 84.8 You may walk out with a cast.
- 84.9 You may walk out with cotton in your ear if it is medically necessary.
- 84.10 A woman may not walk out with sanitary napkins on.
- 84.11 You may raise your garments to keep them from getting muddy while walking. But, do not lift them too high.
- 84.12 You may walk out with two garments on the Sabbath, one above the other, if it is your habit to do so or if someone needs the other garment.
- 84.13 If you walk out with two belts, wear the cheapest belt underneath the more expensive one.
- 84.14 If you wear a handkerchief, make sure not to make two knots in it, one above the other.
- 84.15 It is debatable as to whether you may wear gloves on the Sabbath. A muff is preferable to gloves.
- 84.16 You may wear a *tallit*, if it is worn correctly.
- 84.17 Do not walk out with a torn strap or string in a garment that requires two straps or strings.
- 84.18 You may wear a toupee or fake hair on the Sabbath.
- 84.19 Some amulets may be worn on the Sabbath. Consult a rabbi for specifics.

Chapter 85 – Laws Concerning a Fire that Breaks out on the Sabbath

- 85.1 The specifics of how much you can save from a fire on the Sabbath are listed here.
- 85.2 If the owner says you may have whatever you save from his burning house, you may keep it.
- 85.3 When attending a fire on the Sabbath, premises rules apply.
- 85.4 If you are the neighbor of a fire, you may save your possessions if you are concerned that the fire may spread to your dwelling.
- 85.5 You may save sacred books from fire and flood on the Sabbath.
- 85.6 You may save the case for the book and the book as well as the case for the *tefillin* (phylacteries) and the *tallit* (prayer shawl)
- 85.7 Save the Scroll of the Torah before saving anything else.
- 85.8 Extinguish the fire if a loss of life is a possibility.

Chapter 86 – Laws Relating to Bathing on the Sabbath

- 86.1 Do not wash your whole body, or even the greater part of your body, with warm water on the Sabbath.
- 86.2 You may wash your body if the water is warm from its source.
- 86.3 You may immerse your body in cold water to wash.
- 86.4 Do not squeeze water from your hair nor swim on the Sabbath.
- 86.5 You may wash your hands in a river.
- 86.6 You may rub your hands in bran on the Sabbath.
- 86.7 You may not bathe in medicinal water on the Sabbath.

Chapter 87 – Laws Relating to the Resting of Cattle on the Sabbath

- 87.1 Do not let your cattle carry anything on the Sabbath.
- 87.2 Lead your horse with either a halter or a bridle, but not both.
- 87.3 Do not go out with your horse or any other animal with a cushion on its back.
- 87.4 Do not let out an animal with a bell on.
- 87.5 You may lead your horse by a rope of a certain length. See the source for specifics.
- 87.6 You may lead out two animals on the same rope.
- 87.7 Do not allow cocks out on the Sabbath with a string attached for identification.
- 87.8 A non-Jew may ride upon a beast to water it.
- 87.9 A non-Jew may milk on the Sabbath even if you instruct him to do so.
- 87.10 Do not loan out a beast to a non-Jew unless he will return it before the Sabbath.
- 87.11 Do not measure out feed on the Sabbath.
- 87.12 You may untie the knot on a bundle of hay to feed cattle if it is a single knot.
- 87.13 You may allow cattle to graze on the Sabbath.
- 87.14 Do not hang a feed bag on a beast on the Sabbath.
- 87.15 Do not cast grain on moist ground for poultry.
- 87.16 Do not sift provender for cattle.
- 87.17 Do not put water in bran for cattle or poultry on the Sabbath.
- 87.18 You may feed cattle, beasts, and poultry on the Sabbath.
- 87.19 You may invite a non-Jew to dine with you on the Sabbath.
- 87.20 Do not drive your cattle, beasts, or poultry into their cages.
- 87.21 You may drive in domesticated animals if you fear for their safety.
- 87.22 Do not deliver an animal on the Sabbath.
- 87.23 You may tend to an animal's fresh wound on the Sabbath, but not one that is already healing.
- 87.24 You may allow a beast to trot in the court on the Sabbath to relief a pain.

Chapter 88 – Laws Relating to *Muktzeh* (separated; set aside)

- 88.1 Food unfit to eat.
- 88.2 Food in its present state that is unfit to eat.
- 88.3 Food which a Jew is not supposed to eat may be handled to give it to a non-Jew.
- 88.4 Anything “newly born” on the Sabbath to a non-Jew may not be handled.
- 88.5 Do not handle tools that are intended for work that is forbidden on the Sabbath.
- 88.6 Special articles are not to be handled on the Sabbath. (See source for details, or consult a rabbi.)
- 88.7 Do not handle anything not designated as a vessel.
- 88.8 You may handle a vessel that is for permissible work on the Sabbath.
- 88.9 Do not touch a vessel that you drop something into.
- 88.10 You may handle soil that has previously been heaped up.
- 88.11 Boards not for sale may be handled on the Sabbath.
- 88.12 You may touch forbidden things as long as you do not move them.
- 88.13 You may indirectly move an article that accidentally hinders you from using a vessel on the Sabbath.
- 88.14 If you do not need the vessel that has a forbidden article in or on it, you may not touch it in any way.
- 88.15 Do not move a dead body on the Sabbath.
- 88.16 There are provisions for moving a dead body on the Sabbath if a fire breaks out. (See source for details, or consult a rabbi for the procedure.)
- 88.17 You may remove repulsive objects from your house on the Sabbath.
- 88.18 You may place a vessel under a drip on the Sabbath and empty the vessel to replace it when it becomes full.

Chapter 89 – Laws Concerning a Base for Things Forbidden

- 89.1 If you place a permitted article on a forbidden one, you may not use or touch either the base or the permitted article on the Sabbath.
- 89.2 If you place two items on a forbidden base, you may be able to touch the one of most value. (See source for details, or consult a rabbi.)
- 89.3 If you have coins sewn in your pockets, you may touch the garment on the Sabbath.
- 89.4 A vessel is not considered a base unless the article that is forbidden is put on it in the twilight on Friday.
- 89.5 A vessel is not considered a base if an article is left on it inadvertently.
- 89.6 You do not render another's vessel a base by placing a forbidden article upon it.

Chapter 90 – Laws Concerning Doing Things that Are Not Actual Work – Work Through a Non-Jew

- 90.1 For the sake of performing a precept on the Sabbath, you may run.
- 90.2 Do not survey your property on the Sabbath to determine what needs to be done the next day.
- 90.3 Do not walk to the end of the Sabbath boundary on the Sabbath.
- 90.4 Do not say what you plan to do in the future on the Sabbath.
- 90.5 Only religious affairs may be attended to on the Sabbath.
- 90.6 You may think about business affairs on the Sabbath.
- 90.7 You may arrange to see a workman on the Sabbath.
- 90.8 If you hire a non-Jew to work for you, you may not pay him for work done on the Sabbath.
- 90.9 Do not give gifts on the Sabbath.
- 90.10 Do not peruse ordinary documents such as bills, accounts, or letters on the Sabbath.
- 90.11 Do not read inscriptions under drawings on the Sabbath.
- 90.12 Do not measure anything on the Sabbath.
- 90.13 You may discuss how to deal with a loss on the Sabbath.
- 90.14 You may not ask a non-Jew to do anything on the Sabbath that a Jew is forbidden to do.
- 90.15 If you see a non-Jew doing work for you on the Sabbath, you must stop him.
- 90.16 If you are about to experience a loss, you may have a non-Jew do something to avert the loss.
- 90.17 In case of an emergency, you may ask a non-Jew to do something you are not permitted to do on the Sabbath.
- 90.18 You may ask a non-Jew to light the stove on a cold Sabbath.
- 90.19 Do not send a non-Jew outside the Sabbath boundary to attend to a burial.
- 90.20 If a non-Jew arrives on the Sabbath with grain to pay a debt, you may allow him to put it in the barn and measure it out himself.

- 90.21 You may supervise a non-Jew making cheese on the Sabbath to make sure he complies with Jewish dietary rules.
- 90.22 Do not allow a non-Jew to take delivery of merchandise he has purchased from you on the Sabbath.
- 90.23 If you forget to light the *yahrzeit* (memorial for the death of a loved one) candle, you may ask a non-Jew to light it on Friday at twilight.

Chapter 91 – Laws Relating to One in Pain, and One Not Critically Ill

- 91.1 Do not attend to a slight illness on the Sabbath.
- 91.2 Do not eat or drink curing food and drinks on the Sabbath.
- 91.3 Do not treat a minor tooth ache with vinegar on the Sabbath.
- 91.4 Do not smear scabs or painful joints with oil on the Sabbath.
- 91.5 Do not suck milk for a cough on the Sabbath.
- 91.6 You may put something hot on your abdomen on the Sabbath to relieve pain.
- 91.7 You may apply wine to stop bleeding on the Sabbath.
- 91.8 Do not apply saliva to your sore eyes on the Sabbath.
- 91.9 You may stick your finger in your mouth to cause yourself to vomit if you overeat on the Sabbath.
- 91.10 Do not place a plaster on a non-serious wound on the Sabbath.
- 91.11 Do not place a cloth upon a bleeding wound on the Sabbath.
- 91.12 Do not open an abscess on the Sabbath.
- 91.13 Do not insert some legume in an incision on your arm to cause the incision to remain open on the Sabbath.
- 91.14 You may put a plaster on a wound if it was made on Friday.
- 91.15 You may remove a splinter with a needle on the Sabbath; but do not draw blood or make a bruise while doing so.
- 91.16 A person who is bed-ridden, though able to walk about, may eat food prepared by a non-Jew on the Sabbath.
- 91.17 A bed-ridden person may also take solid or liquid medicines on the Sabbath if administered by a non-Jew.
- 91.18 Do not vaccinate a child on the Sabbath.

Chapter 92 – Laws Relating to One Who is Critically Ill – Forced to Transgress a Precept

- 92.1 All Divine Commands are suspended when your life is in danger on the Sabbath.
- 92.2 If a person seems critically ill even though a physician is not present on the Sabbath, that is enough to suspend the Divine Commands.
- 92.3 A physician may disregard the Sabbath rules if he believes treatment of a person is in order so as to avoid a critical condition for lack of treatment on the Sabbath.
- 92.4 You may desecrate the Sabbath for any injury or swelling in the interior of the body.
- 92.5 You may desecrate the Sabbath for any wound that results in a fever.
- 92.6 Bloodlet anyone who has an attack of high blood pressure.
- 92.7 You may disregard Sabbath rules if one may lose his eyesight if not treated on the Sabbath.
- 92.8 You may slaughter a forbidden animal to provide meat for a critically ill person who requires that meat on the Sabbath to survive.
- 92.9 A healthy person may not consume food cooked for a sick person on the Sabbath.
- 92.10 If a person temporarily transgresses a Sabbath precept to save himself, no one should try to stop him from doing so.

Chapter 93 – Laws Concerning Childbirth

- 93.1 An obstetrician should be brought immediately when a woman feels the pangs of childbirth.
- 93.2 A woman during childbirth is considered as one who is critically ill on the Sabbath.
- 93.3 During the first three days of confinement, the Sabbath laws are waived.
- 93.4 After seven days, the Sabbath should not be violated for a woman who has given birth.
- 93.5 You may attend to a new-born infant in anyway necessary on the Sabbath.

Chapter 94 – Laws Concerning Inter-Community of Courts

- 94.1 Two or more Jews sharing one court must establish an inter-community of court and not carry anything between the two houses.
- 94.2 Tenants with two courts may put in a door between their courts and carry items in their own designated court.
- 94.3 Rules for various types of courts and what is permitted of the tenants are specified in this rule.
- 94.4 A balcony is considered an inner court.
- 94.5 A shared vestibule does not allow either tenant to carry anything in the vestibule.
- 94.6 Tenants may establish an *eruv* (inter-community court). Details of how to do that are listed here.
- 94.7 The maker of the *eruv* should involve a third party in the granting of propriety to the tenants involved.
- 94.8 The legal size of the *eruv* is determined by the number of tenants and is specified here.
- 94.9 Take care not to make the *eruv* with food designated for the Sabbath.
- 94.10 Make the *eruv* where all tenants may enter at twilight on Friday.
- 94.11 The *eruv* should be established every Friday and the loaf of bread used eaten on the Sabbath.
- 94.12 Do not make an *eruv* on a festival.
- 94.13 Your eating place is your legal residence in regards to an *eruv*.
- 94.14 A transient in a court does not change the establishment of an *eruv*.
- 94.15 If you live in the same court as a non-Jew, you are not restricted by the non-Jew from carrying items from the house to the court or the court to the house.
- 94.16 If a non-Jew lives in another court but uses the same exit as Jews, the same rules apply.
- 94.17 If a Jew rents to a non-Jew, he is not restricted by the non-Jew.
- 94.18 A Jew may rent the dwelling of a non-Jew to allow him to carry into the court.
- 94.19 A dwelling may be rented from a non-Jew's wife or a servant.

- 94.20 The dwelling is considered rented as long as the non-Jew does not lift the tenancy.
- 94.21 You must make a new *eruv* (inter-community court) when the lease terminates or a new one is made.
- 94.22 If you cannot rent the place from the non-Jew, you may borrow it for the purpose of depositing some object there.
- 94.23 Someone who profanes the Sabbath in public is regarded as a non-Jew and their dwellings must be hired from them.
- 94.24 Some communities establish an *eruv* between all thoroughfares and streets to be able to carry things throughout the community.
- 94.25 *Eruv's* should be placed in dwellings not synagogues.
- 94.26 If a city's *eruv* becomes defective, those in properly partitioned sections may continue to carry things for the entirety of the Sabbath.
- 94.27 If a festival occurs on a Friday, and the *eruv* becomes defective, you may repair it.

Chapter 95 – Laws Concerning Inter-community Boundaries

- 95.1 Do not walk more than 3,000 feet on a Sabbath or a festival from your abode.
- 95.2 You may traverse the distance around a city wall on the Sabbath.
- 95.3 The Sabbath boundary begins with the walls of an enclosure.
- 95.4 Two cities with walls close together may add the distance between them.
- 95.5 Be careful who you entrust with the measuring of Sabbath boundaries.
- 95.6 If you need to walk beyond the Sabbath boundary, create an *eruv* (inter-community court) to accommodate the discrepancy.
- 95.7 Create the *eruv* with bread sufficient for two meals and a relish and pronounce the benediction, “Blessed art Thou, O Lord our G-d, King of the universe, who hath sanctified us by his commandments, and has commanded us concerning the precept of the *eruv*.”
- 95.8 You may delegate another to place the *eruv* and pronounce the benediction.
- 95.9 You may make one *eruv* to accommodate many people as long as sufficient food is used.
- 95.10 Place the *eruv* in a place so as not to violate the law of the Torah.
- 95.11 If you place the *eruv* in the middle of a city, the entire city is considered a depository of it.
- 95.12 If the city is surrounded by walls, it is not considered to be a depository in its entirety.
- 95.13 The law of 95.12 applies to a person who deposits an *eruv* near the end of 2,000 cubits outside the city.
- 95.14 You may make an *eruv* for boundaries only to perform a religious act.
- 95.15 You may not establish an *eruv* for boundaries on the Sabbath.
- 95.16 Your property and livestock are governed by the same laws that restrict your own person.
- 95.17 A non-Jew may pluck fruit on the Sabbath and a Jew eat it.
- 95.18 You may not have boundaries above 10 hand-breaths above ground.

Chapter 96 – Laws Concerning *Maariv* (Jewish prayer service held in evening or night) Service and the *Havdalah* (ceremony that marks the symbolic end of Shabbat and Jewish holidays, and ushers in the new week)

- 96.1 On Saturday night, the *Maariv* (Jewish prayer service held in evening or night) service should be said at a later hour than on weekdays.
- 96.2 The *Maariv* prayer is prolonged on the conclusion of the Sabbath to delay the return of the wicked to *Gehenna*.
- 96.3 The Sabbath must be sanctified on its departure.
- 96.4 Do not eat or drink anything except water before reciting the *havdalah* (ceremony that marks the symbolic end of Shabbat and Jewish holidays, and ushers in the new week) on the Sabbath.
- 96.5 Do not do any work before *havdalah* is recited.
- 96.6 If you defer the *Maariv* prayer, you may still ask someone to do some work for you.
- 96.7 Let the *havdalah* cup overflow a bit as an omen of abundance.
- 96.8 Put some musk with the other spices of the *havdalah* drink.
- 96.9 The *havdalah* candle should be made of wax consisting of several strands twisted together.
- 96.10 A blind man should not recite the benediction over the light.
- 96.11 If you err in the benediction over the wine, this rule tells you how to proceed.
- 96.12 Light more candles than usual to conclude the Sabbath to honor the day.
- 96.13 You should partake of bread and warm victuals in the *Melaveh malkah* feast if possible.
- 96.14 You may repeat the *havdalah* for the sake of your sons.
- 96.15 If you forget to say *havdalah*, you may do so in the next three days, but do not say the benediction over the spices and the light.

Chapter 97 – Laws Concerning Rosh Hodesh (name for the first day of every month in the Hebrew calendar, marked by the birth of a new moon)

- 97.1 Adhere to the custom of your community for *Rosh Hodesh* (name for the first day of every month in the Hebrew calendar, marked by the birth of a new moon).
- 97.2 It is meritorious to feast sumptuously on *Rosh Hodesh*.
- 97.3 You may work on *Rosh Hodesh*.
- 97.4 *Hallel* should be said while standing and without interruption.
- 97.5 Afterward, the whole *kaddish* (a hymn of praises to G-d) is recited and a Scroll of the Torah is taken out.
- 97.6 Do not fast, deliver a funeral eulogy, or recite the services for the dead on *Rosh Hodesh*.
- 97.7 You must consecrate the moon each month.
- 97.8 Consecrate the moon under the open sky.
- 97.9 Consecrate the moon at the conclusion of the Sabbath in your Sabbath attire.
- 97.10 Consecration of the moon should occur before three days have elapsed since the New Moon.
- 97.11 Do not consecrate the moon before *Tisheah B'eav* (the ninth day of *Av*) nor when you are mourning.
- 97.12 Do not consecrate the moon on a Friday night or on a festival night.
- 97.13 A blind person may consecrate the moon.
- 97.14 Say the *Maariv* (Jewish prayer service held in evening or night) prayer before consecrating the moon when the moon becomes visible at the beginning of the night.
- 97.15 If during *Adar*, the moon isn't visible until the night of the 14th day, read the *Megillah* after consecrating the moon.

Volume 3

Chapter 98 – Laws Concerning Festivals

- 98.1 Work forbidden on the Sabbath is forbidden on festival days.
- 98.2 Do not make cheese or butter on a festival day.
- 98.3 Spices that would lose their flavor if crushed in advance may be crushed on a festival if done correctly. (See source for details, or consult a rabbi.)
- 98.4 Do not split wood, break it by hand, or gather it on a festival.
- 98.5 Do not place wood on top of stones to start a fire.
- 98.6 Do not fan a fire with a bellows on a festival.
- 98.7 You may separate all the peas you need for the day, but do not do so with a dredge or a sieve or place them in water.
- 98.8 If you want to sift flour that has already been sifted, you must ask a non-Jew to do it or sift it in an unusual way.
- 98.9 You may knead dough on a festival.
- 98.10 Knead noodles or egg-barley used in soups on the day before the festival.
- 98.11 *Hallel* may be taken from dough kneaded on a festival, but it may not be burned.
- 98.12 Do not mix clay on a festival.
- 98.13 You may catch poultry to be killed for the requirements of the festival.
- 98.14 Do not catch domesticated doves.
- 98.15 Cut or burn the cord from the feet of poultry.
- 98.16 Anything that can be caught with your hands may be caught with a vessel.
- 98.17 Do not use anything you suspect may have been smeared on a festival.
- 98.18 Do not provide food and drink at close range to living creatures.
- 98.19 Do not handle poultry unfit for use.
- 98.20 Do not slaughter an animal except when absolutely necessary.
- 98.21 Do not skin a slaughtered animal until you examine its lungs to see if it is fit.
- 98.22 You may salt meat that would otherwise spoil.

- 98.23 Do not shape dough into a figure.
- 98.24 Do not plaster on the Sabbath or a festival.
- 98.25 Do not quench a fire on the Sabbath or a festival.
- 98.26 You may cover a fire with a vessel or ashes.
- 98.27 Scald or incandesce vessels to be used on festival days.
- 98.28 Do not wash dishes on the first day of festival to use the next day.
- 98.29 Do not make a fire to heat your house unless it is so cold that food congeals.
- 98.30 You may heat water to wash your hands, but not your whole body.
- 98.31 Do not draw fire on a festival.
- 98.32 Do not scatter spices on coals to perfume your house.
- 98.33 Do not perform actual work unless you are critically ill. Reference laws of the Sabbath to determine what "work" is.
- 98.34 You may carry needed things from one domain to another.
- 98.35 Do not cook and carry out food for beasts on a festival.
- 98.36 Do not bake or cook for the need of a non-Jew.
- 98.37 Do not carry anything from one domain to another for a non-Jew.

Chapter 99 – Laws Concerning Things Forbidden to be Handled on Festivals

- 99.1 Do not handle anything forbidden on the Sabbath on a festival.
- 99.2 You may cover an egg laid on festival with a vessel to prevent it from breaking.
- 99.3 Do not prop a door with wood. You may kindle a fire with wood though.
- 99.4 You may handle ashes of wood that was burned the day before a festival.
- 99.5 You may kindle a fire with nut shells eaten before the day of festival.

Chapter 100 – Laws Concerning the *Birkat Kohanim* (Blessing of the Priests)

- 100.1 *Kohanim* (priest) must bless the people.
- 100.2 You must have 10 adult males present to pronounce the priestly benediction.
- 100.3 *Kohanim* may not drink intoxicating beverages before pronouncing the benediction.
- 100.4 *Kohanim* must wash their hands up to their wrists before saying the priestly benediction.
- 100.5 A *Levite* should pour the water on the hands of a *kohen*.
- 100.6 A *kohen* (priest) must remove his shoes before washing his hands. He must not go up on the platform with his shoes on.
- 100.7 When the *hazan* (cantor of a synagogue) begins the prayer *Retzeh* (accept), all *kohanim* should proceed to the platform.
- 100.8 After the *kohanim* mount the platform, they should remain standing, facing the Holy Ark for the entirety of the benediction.
- 100.9 The *kohanim* should raise their hands with fingers spread with the back of their hands facing heavenward.
- 100.10 *Kohanim* should bow their heads and abstain from letting thoughts wander.
- 100.11 Anyone standing behind the *kohanim* is not included in the benediction.
- 100.12 The *hazan* recites the priestly benediction word for word and the *kohanim* repeat after him.
- 100.13 During the benediction, the congregation should be quiet and listen.
- 100.14 This rule outlines the saying of the benediction.
- 100.15 The concluding of the benediction is detailed in this rule.
- 100.16 *Kohanim* should turn to the right when they need to turn.
- 100.17 Try not to have a *kohen* act as *hazan*.
- 100.18 No more than ten *kohanim* should say the blessing if the congregation is made up of only *kohanim*.
- 100.19 A *kohen* may bless more than one congregation on festival.
- 100.20 A *kohen* with a blemish on his face may pronounce the blessing as he covers his face with the tallit.

- 100.21 A *kohen* (priest) who has killed a human being is not allowed to pronounce the blessing.
- 100.22 A mourner may not pronounce the blessing.

Chapter 101 – Laws Concerning the Preparation of Foods on the First Day of Festival for the Second Day

- 101.1 Work may be done when it is needed for that day.
- 101.2 Do not bring water, wine or put candles in candlesticks for the next day.
- 101.3 Do not handle fish or fruit that a non-Jew procures on the first day of festival.
- 101.4 A gift or purchase brought to a Jew from a non-Jew may not be used the second day.
- 101.5 Milk that a non-Jew brings on the first day may be used the second day.
- 101.6 Wicks lit on the first day and quenched may be lit on the second day.

Chapter 102 – Laws Concerning *Eruv Tavshilin* (the preparation of cooked food prior to a Jewish holiday that will be followed by Shabbat)

- 102.1 On a festival on a Friday, do not bake or cook in a separate pot for the Sabbath without performing an *Eruv Tavshilin* (the preparation of cooked food prior to a Jewish holiday that will be followed by Shabbat).
- 102.2 The food used for the *Eruv* must be one generally eaten with bread, like fish, meat, or eggs.
- 102.3 The *Eruv tavshilin* is only effective if done early in the day.
- 102.4 On Friday, food may be baked or cooked for the Sabbath by means of the *Eruv tavshilin*.
- 102.5 To be valid the *Eruv* must remain intact until the Sabbath necessities are taken care of.
- 102.6 Every household must make its own *Eruv tavshilin*.
- 102.7 If you forget to make the *Eruv tavshilin* on the Thursday of a two-day festival, you can fix this. See the source for details.

Chapter 103 – Laws Concerning Rejoicing on a Festival

- 103.1 It is your duty and honor to observe festivals.
- 103.2 You should groom yourself as honor to festivals.
- 103.3 You should have two meals on each day of a festival to represent delight for festivals.
- 103.4 Say the benediction *Sheheheyanu* (Who hath kept us in life) at the conclusion of the evening *kiddush* for each festival.
- 103.5 You should strive to gladden the hearts of your family members for festivals.
- 103.6 Add an extra dish to the meal at *Pesach* (Passover).
- 103.7 Eat dairy food on the first day of *Shavuot* (marks the giving of the Torah on Mt. Sinai).
- 103.8 Enjoy food and drink on festivals but remember to study the Torah as well.
- 103.9 Take care of those in need for festivals.
- 103.10 Be careful not to indulge too heavily in merriment on festivals.
- 103.11 Remember to praise G-d on festivals.
- 103.12 Keep the festival holy.
- 103.13 Requirements for concluding a festival are described.
- 103.14 It is customary to fare better than usual following three festivals.

Chapter 104 – Laws Concerning *Hol Hammoed* (intermediate days of *Pesach* (Passover) and *Sukkot* (one of Judaism's three central harvest festivals))

- 104.1 On *Hol Hammoed* (intermediate days of *Pesach* (Passover) and *Sukkot* (one of Judaism's three central harvest festivals)) you may perform some work. (See source for details, or consult a rabbi.)
- 104.2 Do not slight the festival.
- 104.3 You may do work which would result in loss if you did not do it.
- 104.4 The work should be an act that couldn't have been done before the festival.
- 104.5 You may work to be able to have the proper foods for *Hol Hammoed*.
- 104.6 Do not work for a non-Jew.
- 104.7 Do not fertilize a field.
- 104.8 Do not sow seeds.
- 104.9 Do not pluck or pull anything unless it is necessary for the festival.
- 104.10 You may harvest fruit if the non-Jew orchard next to yours is harvested on a festival day.
- 104.11 Do not cut your hair.
- 104.12 Do not trim your nails.
- 104.13 Do not do laundry.
- 104.14 You may attend to medicinal needs.
- 104.15 You may write down accounts that may be forgotten.
- 104.16 You may write a loan if necessary.
- 104.17 Do not get married on *Hol Hammoed*.
- 104.18 You may hire workers to do work after the festival.
- 104.19 You may go past the Sabbath boundary.
- 104.20 Do not mate animals.
- 104.21 Do not set a hen on eggs for hatching.

Chapter 105 – Laws Concerning Things Forbidden Because They Require Exertion

- 105.1 Do not remove and carry chattels or furniture during *Hol Hammoed* (intermediate days of *Pesach* (Passover) and *Sukkot* (one of Judaism's three central harvest festivals)).
- 105.2 You may take in fruit or merchandise if you fear they may be stolen.
- 105.3 You may sell merchandise if a fair is going on *Hol Hammoed*.

**Chapter 106 – Laws Concerning Buying and Selling During *Hol Hammoed*
(intermediate days of *Pesach* and *Sukkot* (one of Judaism's
three central harvest festivals))**

- 106.1 Do not buy or sell during *Hol Hammoed* (intermediate days of *Pesach* (Passover) and *Sukkot* (one of Judaism's three central harvest festivals)) unless you will make a large profit.
- 106.2 You may sell merchandise that would depreciate in value another day.
- 106.3 You may sell merchandise if a fair is going on *Hol Hammoed*.
- 106.4 You may buy wine for personal use.
- 105.5 You may sell things needed for the festival.
- 105.6 You may collect debts.
- 105.7 You may lend money on interest to a non-Jew.
- 105.8 Do not exchange money.

Chapter 107 – Laws Concerning the Month of Nisan (first month of the Jewish year)

- 107.1 During the month of *Nisan* (first month of the Jewish year), do not say *Tahanun* (petition for Grace), do not hold funeral services, or say *Tzidkateha tzedek* (Thy righteousness) at the *Minhah* (prayers offered in the afternoon) service on the Sabbath.
- 107.2 You may not fast unless you have an evil dream.
- 107.3 On *Shabbat Haggadol* (the great Sabbath), you should read certain things. See the source for details.

Chapter 108 – Laws Relating to the Wheat and Flour for *Matzah* (unleavened bread)

- 108.1 You are commissioned to see that moisture does not get into wheat used for *matzah* (unleavened bread).
- 108.2 If some wheat is split or sprouted, you may separate it and use the fit part.
- 108.3 Mills should be maintained and inspected regularly.
- 108.4 Do not use moist flour.
- 108.5 Do not use flour ground on the same day.
- 108.6 Make new bags for flour.
- 108.7 Put leather between a bag of flour and an animal carrying it.

Chapter 109 – Laws Concerning Water Used for Kneading *Matzah* (unleavened bread)

- 109.1 Use only water that has stayed overnight.
- 109.2 Draw water between sunset and twilight.
- 109.3 Try to draw fresh water daily.
- 109.4 Draw the water from a river preferably.
- 109.5 Water for baking *matzah* (unleavened bread) should be drawn by a non-Jew.
- 109.6 Rinse a vessel that has had honey or fruit in it with hot water before using it for *matzah*.
- 109.7 If you keep water overnight, you can add to it.
- 109.8 *Matzah* baked on Sunday should have its water drawn on Thursday.
- 109.9 Do not pour out water kept overnight on account of a death or the equinox.

Chapter 110 – Laws Relating to Kneading and Baking *Matzah* (unleavened bread)

- 110.1 Purify your oven if you have baked leavened bread in it.
- 110.2 You can purify it by plastering it.
- 110.3 Knead and prepare *matzah* (unleavened bread) in a room with a roof and no windows.
- 110.4 Do not use more dough than is necessary to remove *hallah* (challah; bread).
- 110.5 Do not stuff flour into the measure.
- 110.6 Use a bowl without cracks or holes.
- 110.7 Do not use dough if you spill something pungent into it (spices, salt, or quicklime).
- 110.8 Do not cease kneading until you are ready to hand the dough over to the rollers.
- 110.9 Do not shape the dough.
- 110.10 Perforate the dough immediately after rolling without a design.
- 110.11 Preheat your oven.
- 110.12 Do not let dough double up.
- 110.13 Bake the *matzah* thoroughly.
- 110.14 Personally supervise the preparation of your *matzah*.
- 110.15 The *matzah* eaten on the first night of Passover should be prepared in a special way. (See source for details, or consult a rabbi.)

Chapter 111 – Laws Concerning the Search for Leaven

- 111.1 On the eve of Passover, search for leaven immediately after nightfall.
- 111.2 Use only one wax candle for the search.
- 111.3 Search for leaven in all rooms and vessels.
- 111.4 Do not search in stalls or coops.
- 111.5 Search all nooks and crannies with care.
- 111.6 Search the rooms of non-Jews as well as those of Jews.
- 111.7 Say the benediction, “Who hath sanctified us by His commandants and hath commanded us concerning the clearing of leaven,” before beginning your search.
- 111.8 Put some crumbs of bread where the searchers will find them in case no leaven is found.
- 111.9 Put away all leaven before the search.
- 111.10 Nullify the leaven immediately after the search.
- 111.11 Nullify the leaven again in the morning.
- 111.12 Transform rooms with fruit, wood or other articles into a storeroom before the search.
- 111.13 There are rules about when and if you need to search the storeroom. (See source for details, or consult a rabbi.)
- 111.14 If unleavened wheat is stored in a silo for 30 days prior to Passover, you need not search.
- 111.15 Within 30 days of Passover, do not throw out grain to fowls.
- 111.16 Hire or appoint an agent to search and nullify leaven if you go on a journey around Passover.
- 111.17 If you find leaven in your house at *Hol Hammoed* (intermediate days of *Pesach* (Passover) and *Sukkot* (one of Judaism’s three central harvest festivals)).

Chapter 112 – Laws Concerning Leaven Which May and Which May Not Be Retained on *Pesach* (Passover)

- 112.1 Do not retain any food article which contains leaven during the week of *Pesach* (Passover).
- 112.2 Do not retain any grain or seed that may be moist during the week of *Pesach*.
- 112.3 During *Pesach*, you may wear garments that have been washed and starched, but do not use a table cloth that has been starched.
- 112.4 You may paste paper on windows so long as the paste is not visible.
- 112.5 You may write with ink on *Hol Hammed Pesach*.
- 112.6 Scour and rinse all vessels to make them ritually fit on the forenoon before *Pesach*.

Chapter 113 – Laws Concerning the Day Before *Pesach* (Passover) and the Baking of *Matzah* (unleavened bread)

- 113.1 Do not say *Mizemor letodah* (A Psalm of Thanks) or *Lamenatzeah* (For the chief Musician).
- 113.2 Do not eat *hametz* (food forbidden for use by Jew during the festival of Passover) past one-third of the day.
- 113.3 Do not do any work in the afternoon except that that is permissible on *Hol Hammoed* (intermediate days of *Pesach* (Passover) and *Sukkot* (one of Judaism's three central harvest festivals)).
- 113.4 Get a haircut and trim your nails in the forenoon.
- 113.5 Do not eat *matzah*.
- 113.6 Firstborn sons of the father or of the mother must fast.
- 113.7 Firstborn sons who fast should say *Anenu* (answer us) in the *Shemoneh esreh* of the *Minhah* service.
- 113.8 To be considered very scrupulous, bake the "*matzah* mandatory" in the afternoon.
- 113.9 Empty the water used to wash vessels in a place where the water will be absorbed right away.

Chapter 114 – Laws Concerning the Selling of *Hametz* (food forbidden for use by Jew during the festival of Passover)

- 114.1 Sell all leaven in your possession to a non-Jew before *Pesach* (Passover).
- 114.2 Do not keep the leaven sold to a non-Jew in your house. If the non-Jew cannot take away the leaven, you should rent out the room where the leaven is stored to him.
- 114.3 If you need to, put an additional lock on the door of the room the non-Jew rents.
- 114.4 If you cannot rent the entire room because you need the space, put a partition up to separate the non-Jew's part from yours.
- 114.5 If you are a renter, you may not sublet the space to a non-Jew without the permission of the owner.
- 114.6 You may not stipulate that the leaven be sold back to you after *Pesach*.
- 114.7 You may not sell the leaven to an apostate Jew or Jewess.
- 114.8 You may sell a wagon or a ship that has wheat on it to a non-Jew.
- 114.9 If you own a working mill, you must sell or let it to a non-Jew before *Pesach*.
- 114.10 Consult a sage regarding the sale of cattle to a non-Jew so that your cattle may be feed with leaven.
- 114.11 You may lend a loaf of bread to another Jew with the understanding that he will return a loaf after *Pesach*.
- 114.12 Consult a sage if leaven of a Jew is in the possession of a non-Jew or if leaven of a non-Jew is in the possession of a Jew.
- 114.13 Make sure you sell leaven properly.

Chapter 115 – Laws Relating to When the Day Before *Pesach* (Passover) Occurs on a Sabbath

- 115.1 The search for leaven must be made on Thursday night.
- 115.2 The firstborn sons fast on Thursday night.
- 115.3 Do no cook a dish consisting of flour or grits.
- 115.4 Hold the *Shaharit* early on the Sabbath.
- 115.5 Read the *Haftorah* from *Mal* 3:4.
- 115.6 Inquire as to whether or not the *hallah* (challah; bread) has been separated from the dough on Friday.

Chapter 116 – Laws Concerning the Ceremonial Purification of Vessels

- 116.1 Purify your oven. Earthen vessels will not be pure by simply rinsing in hot water or by glowing.
- 116.2 Vessels of wood, metal, stone or bone can be made fit by rinsing them with hot water.
- 116.3 Purify vessels of all rust.
- 116.4 Glow utensils which are used over fire.
- 116.5 Purify a vessel with a patch with heat to make sure no leaven is present.
- 116.6 Purify mortars with burning coals.
- 116.7 A vessel used for brandy should be purified until all odor and taste of brandy are gone.
- 116.8 Purify casks by using boiling water.
- 116.9 Do not attempt to purify a vessel by scraping.
- 116.10 Vessels that cannot be thoroughly cleansed cannot be made fit for *Pesach*
- 116.11 Scour tables and places where food is kept the entire year.
- 116.12 Purify handles on vessels by pouring hot water over them.
- 116.13 Purify drinking and measuring vessels.
- 116.14 Purification must be accomplished with water only.
- 116.15 If you use tongs to hold a vessel for purifying, move your hands so the area grasped on the tongs may be purified.
- 116.16 Do not purify vessels in which leaven has been used the same day.
- 116.17 Rinse vessels with cold water after purification.
- 116.18 Cleansing should be done in the presence of a scholar if possible.

Chapter 117 – Various Laws Concerning *Pesach* (Passover)

- 117.1 If leaven is found the day before *Pesach* (Passover), it is forbidden.
- 117.2 If grain seeds are found in a well of water, do not use the water during *Pesach*.
- 117.3 Do not singe poultry with straw bearing ears of corn.
- 117.4 Do not use any legumes or dried fruits during *Pesach*.
- 117.5 Do not use honey unless it is attached to the comb.
- 117.6 A sick or aged person may bake *matzah* (unleavened bread) with egg extract, milk, or wine in an emergency situation. Do not use water though.
- 117.7 Put feed grain into a dry location.
- 117.8 Do not derive benefit from leaven belonging to a non-Jew.
- 117.9 Do not hire out a beast to a non-Jew for carrying leaven.
- 117.10 Do not commit a beast to a non-Jew before *Pesach* if you know he will feed it leaven during the week of *Pesach*.
- 117.11 A non-Jew may buy his own leaven with money you give him.
- 117.12 If your child must be feed with leaven, take him to a non-Jew to have them feed him.
- 117.13 Follow the opinion of your community concerning the drinking milk of a cow that belongs to a non-Jew.

Chapter 118 – Laws Concerning the Seder (order; program) for *Pesach* (Passover) Nights

- 118.1 Acquire choice wine to perform the precept of drinking the four cups.
- 118.2 Use radishes, celery, or parsley for the first dipping (*karpas*).
- 118.3 Use horseradish for the bitter herbs as this is customary.
- 118.4 The *haroset* (a past-like mixture) must be thick to symbolize the clay and add a little wine or vinegar.
- 118.5 Have two special dishes on the table in memory of the paschal lamb and the *Haggadah* offering.
- 118.6 Arrange seats at the table while it is daylight, using your best linens and arrange them so that you may recline on your left side.
- 118.7 On the night of *Pesach*, display your finest tableware.
- 118.8 See this rule for the *seder*-platter (order; program) arrangement.
- 118.9 Wine cups used should be without flaw, washed well, and less than one and a half eggshells deep.
- 118.10 Put on the ritual garment *kittle* (a white robe).
- 118.11 Sons at their father's table must recline, a disciple does not have to.

Chapter 119 – Laws of Chapter 118 Continued

- 119.1 Eat the *matzah* (unleavened bread) and say *kiddush* at night on *Pesach*.
- 119.2 Have cups filled by a servant or a household person.
- 119.3 The person conducting the ceremony should wash his hands without saying the benediction, dry them, and cut the *karpas* and serve it.
- 119.4 Cups are refilled and a child asks, *Mash nishtanah* (wherefore is this night different). Details of the answer are found in the source.
- 119.5 Wash your hands and continue the service per the instructions in the source.
- 119.6 If you are unable to masticate the *matzah*, you may soak it in water to soften it.
- 119.7 The bitter herbs are distributed and the benediction pronounced.
- 119.8 The feast begins. The feast protocol is listed in the source.
- 119.9 After Grace, fill cups for the fourth time and open the door to signify that the night's vigil is over and there is nothing to fear.
- 119.10 People who abstain from wine all year should make an effort to drink the four cups.
- 119.11 If the *afikoman* is lost, eat some of the mandatory *matzah* or a quantity of *matzah* the size of an olive.
- 119.12 If you forget to eat the *afikoman*, eat it once you remember and repeat the benediction.

Chapter 120 – Laws Concerning *Sefirah* (to express or communicate; Lights and Vessels)

- 120.1 The counting of *omer* begins on the second night of *Pesach* (Passover). Count while standing.
- 120.2 If you forget to count at night, do so during the day.
- 120.3 If someone asks you about the count, give them the number of another day so you may say the benediction over the previous day's counting.
- 120.4 Know the exact number of days before saying the benediction.
- 120.5 If a festival occurs on the Sabbath, you say different benedictions. (See source for details, or consult a rabbi.)
- 120.6 Observe certain rules of mourning during the first 33 days of the *omer* period such as no marriages and no haircuts.
- 120.7 Some communities exclude the rule of 120.6.
- 120.8 The *sandek* (the person who holds the infant during the circumcision), the *mohel* (the person performing the circumcision) and father of the infant may cut their hair the day before the circumcision.
- 120.9 You may celebrate engagements, but no dancing is permitted.
- 120.10 Do not do work during the *sefirah* (to express or communicate; Lights and Vessels) days from sundown until after the counting of the *omer*.
- 120.11 On the first day of *Shavuot*, the *Maariv* service should be put off until the stars are visible.

Chapter 121- Laws Relating to Public Fast Days

- 121.1 Fast on days on which tragic events have occurred.
- 121.2 The third day of *Tishrei* is a fast day.
- 121.3 The tenth day of *Tevet* is a fast day.
- 121.4 The seventeenth day of *Tammuz* (fourth month of the Jewish year) is a fast day.
- 121.5 The ninth day of *Av* is a fast day.
- 121.6 If a fast day occurs on a Sabbath, postpone it until after the Sabbath.
- 121.7 If a fast day occurs during the seven days of your wedding feast, the bridegroom must fast.
- 121.8 The fast of *Av* has some exceptions. See the source for details.
- 121.9 Pregnant women and nursing women do not have to fast.
- 121.10 Do not rinse your mouth on a fast day.
- 121.11 Jewish communities faced with disaster should pray and fast for salvation.

Chapter 122 - Laws Concerning the Interval Between the Seventeenth of Tammuz (fourth month of the Jewish year) and the Ninth of Av (fifth month of the Jewish year)

- 122.1 It is customary to observe some rules of mourning from the beginning of the seventeenth of *Tammuz* (fourth month of the Jewish year) until the ninth of *Av* (fifth month of the Jewish year).
- 122.2 Do not say the benediction *Sheheheyanu* (Who hath kept us in life) during these days.
- 122.3 Do not have your hair cut and do not cut your children's hair.
- 122.4 You may trim a mustache if it interferes with eating.
- 122.5 Trimming of nails is permitted in some circumstances.
- 122.6 Certain Scriptures are read on the three Sabbaths occurring during this time. (See source for details, or consult a rabbi.)
- 122.7 Mirth should lessen as the month of *Av* arrives.
- 122.8 Abstain from wine and meat during the nine days from the New Moon until the ninth day of *Av*.
- 122.9 Do not wash clothes during these nine days.
- 122.10 Do not have new shoes or clothes made during these nine days.
- 122.11 Women should not arrange threads for weaving during these nine days.
- 122.12 Do not bathe during these nine days. Some exceptions are listed in the source.
- 122.13 If the New Moon occurs on a Friday and you are accustomed to bathe on Fridays, you may do so.
- 122.14 A mourner in his thirtieth day of mourning on the eighteenth day of *Tammuz* (fourth month of the Jewish year) may have his hair cut.
- 122.15 The person who carries an infant in for a circumcision during the nine days may not wear his Sabbath clothes.
- 122.16 White linen may be put on.
- 122.17 During the nine days, on a Sabbath, call up a rabbi who understands the spirit of the lament to read the *maftir*.

Chapter 123 – Laws Concerning the Day Preceding the Ninth of Av (fifth month of the Jewish year)

- 123.1 Hold the feast in the forenoon when a circumcision or redemption of a firstborn son is celebrated on this day.
- 123.2 Do not walk for pleasure on this day.
- 123.3 Check the source for the laws regarding the last meal before the fast.
- 123.4 If you fast on Mondays and Thursday the entire year consult a learned man regarding your vow.
- 123.5 Everything that is forbidden on the ninth day of Av (fifth month of the Jewish year) is forbidden in the twilight.

Chapter 124 – Laws Concerning the Ninth of Av (fifth month of the Jewish year)

- 124.1 Remove your shoes upon entering the synagogue.
- 124.2 Deprive yourself of some comfort when you go to sleep.
- 124.3 Do not put on the *tefillin* in the morning because it is considered an “ornament.”
- 124.4 Mourners should go to the synagogue.
- 124.5 Do not study the Torah except to study subjects that sadden the heart.
- 124.6 Pregnant and nursing mothers are required to complete the fast unless there is danger in doing so.
- 124.7 Do not bathe for pleasure’s sake.
- 124.8 Edibles may be rinsed.
- 124.9 Women must not perform the ritual immersion.
- 124.10 Do not anoint yourself for pleasure.
- 124.11 Do not wear shoes made of leather or that contain leather.
- 124.12 Do not cohabit or even touch your wife.
- 124.13 Do not greet your neighbor.
- 124.14 Do not walk in the market place.
- 124.15 Do not do any work that takes very long to accomplish.
- 124.16 Sit only on the floor until after noon.
- 124.17 Do not begin preparing the meal before noon.
- 124.18 Do not circumcise an infant until the recital of *Kinnot* is concluded.
- 124.19 At the *Minhah* (prayers offered in the afternoon) service, you may perform the rituals omitted in the morning service.
- 124.20 Abstain from meat and wine during the night of the tenth and up to noontime of the tenth.
- 124.21 A woman who has given birth may eat meat and drink wine on the night of the tenth.
- 124.22 Do not have sexual intercourse on the night of the tenth.

Chapter 125 – Laws Relating to When the Ninth of Av (fifth month of the Jewish year) Occurs on Saturday or Sunday

- 125.1 You may eat meat and drink wine on the Sabbath.
- 125.2 Cohabitation is forbidden on Friday night, unless it closely follows the ritual immersion of your wife.
- 125.3 Say *Av harahamin* (may the Father of mercies) and the memorial prayer in the morning, but omit *Tzidekatha tzedek* (Thy righteousness) in the *Minhah* service.
- 125.4 Study is limited. See the source for details.
- 125.5 Do not say certain blessings. See the source for details.
- 125.6 Certain benedictions are required. See the source for details.
- 125.7 Depending on the circumstances of the day upon which the ninth of Av (fifth month of the Jewish year) falls, you may be forbidden to eat meat or drink wine.
- 125.8 The celebration of a circumcision is covered in this precept.

Chapter 126 – Laws Concerning the Commemorating the Destruction of the Temple

- 126.1 Do not build a house painted and decorated in royal style.
- 126.2 Withhold one dish at a dinner for guests.
- 126.3 Do not listen to instrumental music or songs.
- 126.4 Do not attend shows.

Chapter 127 – Laws Concerning Private Fast Days

- 127.1 Fast whenever a calamity hits you.
- 127.2 When you plan to fast, make a resolution to do so on the preceding day during the *Shemoneh esreh* (eighteen; silent prayer) of the *Minhah*.
- 127.3 You do not need to speak aloud your plan to fast during the 10 days of penitence, on the first day of *Selihot*, or the day before *Rosh Hashanah*.
- 127.4 Even if you do not orally vow to fast, if you think about it, you are obligated to do it.
- 127.5 When fasting, do not indulge in pleasure.
- 127.6 You may rinse your mouth with water.
- 127.7 Fast until the stars come out.
- 127.8 Do not boast about fasting.
- 127.9 Say certain prayers during and concluding a private fast. (See source for details, or consult a rabbi.)
- 127.10 If you do not specify the number of days you are going to fast and are invited to partake of a meal, you should eat.
- 127.11 If you have vowed to fast, you may no longer substitute the fast day.
- 127.12 If your fast causes great distress, you may redeem it with money given to the poor.
- 127.13 You may change the order of days of a vowed fast as long as the day is the same day of the week as vowed.
- 127.14 There are occasions when a person fasting may partake of a feast. See the source for details.
- 127.15 Once you terminate your fast by eating at a religious feast, you may eat thereafter.
- 127.16 If you illegally eat on a fast day, you must make amends the following week.
- 127.17 If you fast due to another's distress and the distress is solved before the fasting period ends, you must fast as you vowed to.
- 127.18 Fasting and repentance completely nullify the boding of an evil dream.

Chapter 128 – Laws Concerning the Month of Elul (sixth month of the Jewish year)

- 128.1 The period from *Rosh Hodesh* (name for the first day of every month in the Hebrew calendar, marked by the birth of a new moon) of the month of *Elul* (sixth month of the Jewish year) until after *Yom Kippur* (Day of Atonement) is a propitious time. See the source for details of your behavior during this time.
- 128.2 Sound the *shofar* daily.
- 128.3 Examine the *tefillin* and *mezuzot* to correct defects.
- 128.4 Beginning the Sabbath following the ninth day of *Av* and thereafter for seven consecutive Sabbaths, read the seven *haftorot* of consolation.
- 128.5 Arise early for the service of *Selihot* (supplications for forgiveness) beginning with the Sunday before *Rosh Hashanah*.
- 128.6 The *hazan* (cantor of a synagogue) saying the *Selihot* should wear a *tallit*.
- 128.7 Carefully choose a *hazan* to recite the *Selihot* and lead the services.
- 128.8 Do not officiate as *hazan* on *Rosh Hashanah* (Jewish New Year) and *Yom Kippur* during the twelve months of mourning for a father or a mother.
- 128.9 You may not say the thirteen attributes in the same melody or with the same intonation as the congregation when you have already said *Selihot* privately.
- 128.10 During the first seven days of mourning, you may not go to the synagogue to say the *Selihot* except for the day before *Rosh Hashanah*.
- 128.11 If you are the person to officiate *Rosh Hashanah* or blow the shofar, abstain three days from everything for three days before *Rosh Hashanah*.
- 128.12 If you are fasting for ten penitential days, there are exceptions to fasting during this time. See the source for details.
- 128.13 Go to the cemetery and prostrate upon the graves of saintly men after morning prayers on the day before *Rosh Hashanah*.
- 128.14 Fast until after the afternoon service on the day before *Rosh Hashanah*.
- 128.15 Bathe and have your hair cut on the day before *Rosh Hashanah*.
- 128.16 Have vows annulled on the day before *Rosh Hashanah*.

Chapter 129 – Laws Concerning *Rosh Hashanah* (Jewish New Year)

- 129.1 In the *kaddish* (a hymn of praises to G-d) recited from *Rosh Hashanah* (Jewish New Year) through *Yom Kippur* (Day of Atonement) repeat the word *leela* (He be high).
- 129.2 Bow your head when you read *Shemoneh esreh* (eighteen; silent prayer) on *Rosh Hashanah*.
- 129.3 Exceptions exist for saying *Shemoneh esreh* from *Rosh Hashanah* to *Yom Kippur*.
- 129.4 In the benediction *Magen avot* (He was the shield, etc.) say *Hammeleh hakkadosh* instead of *Hael hakkadosh*.
- 129.5 How to handle omissions is covered here.
- 129.6 Different people conclude *Shemoneh esreh* differently.
- 129.7 Communities have varying customs concerning how to conduct *Rosh Hashanah* on a Sabbath.
- 129.8 Exchange greetings on the first night of *Rosh Hashanah*, after the *Maariv* (Jewish prayer service held in evening or night) service by saying *Leshanah tovah tikatev vetihatem* (be Thou inscribed and sealed for a happy year).
- 129.9 Perform symbols as omens at the evening meal. (See source for details, or consult a rabbi.)
- 129.10 Abstain from cohabitation during the two nights of *Rosh Hashanah*.
- 129.11 Do not beat your breast when saying *Avinu malkenu hatanu lefaneha* (our Father, our King, we have sinned before Thee).
- 129.12 Recite the thirteen attributes when the Scrolls of the Law are taken from the Holy Ark.
- 129.13 Instructions for the sounding of the *shofar* are found here.
- 129.14 The congregation should not respond to the benedictions pronounced by the shofar, but should listen attentively and respond “amen.”
- 129.15 You should recite, *Yehi ratzon* (may it be Thy will) during the repetition of the *Shemoneh esreh*.
- 129.16 You should bow and prostrate yourself when the *hazan* (cantor of a synagogue) says *Vaanahnu koreim* (and we bow).
- 129.17 Follow the tradition of the congregation concerning the *Tekiot* during the conclusion of the prayers.

- 129.18 Perform any circumcision after the reading of the *haftorah* and before the sounding of the *shofar*.
- 129.19 You may pronounce the benedictions even after blowing the *shofar* in some circumstances. (See source for details, or consult a rabbi.)
- 129.20 Walk leisurely upon leaving the synagogue.
- 129.21 Go to a stream after the *Minhah* (prayers offered in the afternoon) service on the first day of *Rosh Hashanah* to commemorate Abraham on his way to sacrifice Isaac.
- 129.22 Avoid trivial conversation after returning to the synagogue, if it is not time to pray *Maariv* yet.
- 129.23 The two days of *Rosh Hashanah* are considered as one long day and are of equal holiness.

Chapter 130 – Laws Concerning the Ten Days of Penitence

- 130.1 Everyone must wholeheartedly repent during these ten days.
- 130.2 You should be more scrupulous on these days than on others.
- 130.3 Include, “May the All-Merciful renew,” while saying Grace.
- 130.4 Do not contract any marriages during these days.
- 130.5 On the Sabbath, an eminent person should be called up as the maftir.
- 130.6 Some people sanctify the moon at the conclusion of *Yom Kippur*.

Chapter 131 – Laws Concerning to the Day Before *Yom Kippur*

- 131.1 Perform the ceremony of *kapparot* at dawn.
- 131.2 Certain prayers are not required. (See source for details, or consult a rabbi.)
- 131.3 Feast sumptuously.
- 131.4 Only sins committed against G-d will be atoned for on *Yom Kippur*.
- 131.5 Do not hold enmity in your heart against another. If you need to fix this, assemble ten men at the grave of a dead person and say, "I have sinned against the G-d of Israel and against this man (his name).
- 131.6 You are duty-bound to immerse yourself.
- 131.7 Every householder prepares two candles.
- 131.8 Put on Sabbath garments to go to the synagogue to pray the *Minhah* service.
- 131.9 Recite *Al het* while standing in a bowed posture. At the mention of each sin, beat your breast.
- 131.10 Do not recite *Avinu malkenu* (our Father, our King) after *Minhah*.
- 131.11 It is customary to receive *malkot* (flagellation) after *Minhah*.
- 131.12 Toward evening, eat the final meal before the fast.
- 131.13 Do not put away food in a hot oven.
- 131.14 Do not eat or drink on *Yom Kippur*.
- 131.15 Put on a white robe (*kittle*) to simulate shrouds.
- 131.16 Mothers and fathers should bless their children before going to synagogue.
- 131.17 Put on *tallit* for evening service.

Chapter 132 – Laws Concerning Yom Kippur (Day of Atonement) Eve

- 132.1 Before saying *Kol Nidre*, the most venerable man of the congregation should take a *Sefer Torah* (handwritten copy of the Torah, the holiest book within Judaism) and walk around the center platform and people should kiss it.
- 132.2 When the *hazan* (cantor of a synagogue) says the benediction *Sheheheyanu* (who kept using life), his intention should be to say it on behalf of all the congregation.
- 132.3 In both the evening and day service, all should say in a loud voice, *Baruh shem kevod malhuto leolam vaed* (Blessed be His name, whose glorious kingdom is forever and ever).
- 132.4 If you are standing all day on *Yom Kippur* (Day of Atonement) as you have vowed and feel faint, you may lean against something.
- 132.5 If you plan to stay all night at the synagogue to recite hymns and need to sleep, move far away from the Holy Ark to do so.

Chapter 133 – Laws Concerning *Yom Kippur*

- 133.1 Do not eat, drink, bathe, anoint, wear shoes, or have sexual intercourse.
- 133.2 Do not touch either food or drink when feeding a minor.
- 133.3 Do not wash for pleasure.
- 133.4 The *kodanim* who go up to bless the people must wash their hands to the wrist and repeat the benediction *Al netilat yadayim*.
- 133.5 An ill person may wash as usual.
- 133.6 If you have a nocturnal pollution, wipe it off with a cloth.
- 133.7 Do not anoint for any reason.
- 133.8 You may wear shoes made of rubber, straw, or cloth.
- 133.9 You may stand on cushions or spreads except while saying *Shemoneh esreh*.
- 133.10 An ill person or a woman within the thirty days of confinement may wear leather shoes.
- 133.11 A man may not caress his wife.
- 133.12 Pregnant and nursing women must fast the whole day.
- 133.13 Some exceptions exist for eating for a craving pregnant woman.
- 133.14 Laws concerning eating are guided by the same laws that govern the Sabbath for ill people and women in confinement.
- 133.15 Certain things are to be said to a woman or ill person who partakes of food on *Yom Kippur* (Day of Atonement) per the exceptions. See the source for details.
- 133.16 A person who is overcome with the need to eat may be fed until he is better.
- 133.17 All those who may eat may be given forbidden food, if permitted food is unavailable.
- 133.18 An ill person should say benediction before and after eating if possible.
- 133.19 Children less than nine years old should not fast.
- 133.20 Smell spices several time during the day may help divert you from hunger.
- 133.21 Say memorials for the dead.
- 133.22 Circumcisions should be performed before *Ashrei* (a prayer that is recited at least three times daily in Jewish prayers) is said.

- 133.23 It is customary to spread grass on the synagogue floor.
- 133.24 Begin the *Neilah* (concluding) service when the sun is over the tree tops.
- 133.25 A non-Jew should distribute candles, but a Jew should light them.
- 133.26 When the Neilah service is concluded say, *Avinu malkenu* (our Father, our King).
- 133.27 Pray the *Maariv* (Jewish prayer service held in evening or night) service after the stars are visible.
- 133.28 You should use a candle that was lit the day before *Yom Kippur* in the *havdalah*.
- 133.29 Eat, drink and rejoice at the conclusion of *Yom Kippur*.
- 133.30 The devout will begin construction of the *Sukkah* (temporary hut constructed for use during the week-long Jewish festival of *Sukkot* (one of Judaism's three central harvest festivals) immediately after *Yom Kippur* is over.
- 133.31 Rise early and go to synagogue to pray the day after *Yom Kippur*.

Chapter 134 – Laws Relating to the *Sukkah* (temporary hut constructed for use during the week-long Jewish festival of Sukkot)

- 134.1 Choose a clean site and begin the building of the *sukkah* (temporary hut constructed for use during the week-long Jewish festival of Sukkot) immediately after *Yom Kippur*.
- 134.2 Make the walls compact and strong.
- 134.3 Make the roof of branches of trees, reeds, or other detached products of the soil.
- 134.4 Try not to lie upon the roof.
- 134.5 Lay the boughs so as to have more shade than sun.
- 134.6 If the roof is made of boards, they must jut out from the walls.
- 134.7 Do not erect a *sukkah* under the branches of a tree.
- 134.8 Raise the roof before covering it with branches.
- 134.9 You may borrow a *sukkah*.
- 134.10 A Jew should not cut the boughs for his *sukkah* himself, but should purchase them from another.
- 134.11 You may build a *sukkah* during *Hol Hammoed* (intermediate days of Passover and Sukkot).
- 134.12 You may not utilize the wood of the *sukkah* until after *Simchat Torah* (Day of Rejoicing with the Law).
- 134.13 Do not step upon the boards when dismantling the *sukkah*.
- 134.14 Do not write a verse of the Torah on an ornament of the *sukkah*.
- 134.15 Do not eat bread on the afternoon of the day before *Sukkah*.

Chapter 135 – Laws Concerning Dwelling in the *Sukkah* (temporary hut constructed for use during the week-long Jewish festival of *Sukkot*)

- 135.1 Dwell in the *sukkah* (temporary hut constructed for use during the week-long Jewish festival of *Sukkot* (one of Judaism's three central harvest festivals)) for seven days.
- 135.2 Keep the *sukkah* clean.
- 135.3 Eat bread in the *sukkah* on the first night there.
- 135.4 Eat there the second night as well.
- 135.5 Upon returning to the *sukkah* after synagogue, immediately recite *kiddush*.
- 135.6 If several heads of families are in one *sukkah*, each should recite the *kiddush* independently of the others.
- 135.7 On the remaining nights, you are not required to have meals in the *sukkah*.
- 135.8 Sleep in the *sukkah*, even if you just take a nap.
- 135.9 If it rains, you do not have to stay in the *sukkah*.
- 135.10 Even a slight rain is enough not to sleep in the *sukkah*.
- 135.11 Anyone exempt from remaining in the *sukkah* and remains anyway is considered an ignoramus.
- 135.12 When you eat a regular meal in the *sukkah*, say the benediction *Leshev basukkah*.
- 135.13 Say the same benediction if you eat a meal in a friend's *sukkah*.
- 135.14 If you forget to say the benediction and then remember after you have started eating, say it then.
- 135.15 Women do not have to dwell in the *sukkah*.
- 135.16 A sick person does not have to dwell in a *sukkah*.
- 135.17 After the first night if you are uncomfortable or cold, you do not have to sleep there again.
- 135.18 Wayfarers do not have to eat in a *sukkah*.
- 135.19 Travelers on a religious mission do not have to sleep in a *sukkah* if they have trouble finding one.
- 135.20 Watchmen of gardens, orchards, and other produce must make a *sukkah*.

135.21 Those who make wine in the house of a non-Jew do not have to fulfill the precept of the *sukkah*.

135.22 Those who work and live in a store must observe the precept of the *sukkah*.

Chapter 136 – Laws Concerning the *Lulav* (a closed frond of the date palm tree and one of the Four Species used during the Jewish holiday of *Sukkot*) and the Other Species

- 136.1 A Rabbi should be consulted to determine if a *lulav* (a closed frond of the date palm tree and one of the Four Species used during the Jewish holiday of *Sukkot*) and an *etrog* (yellow citron or *Citrus medica* used by Jewish people during the week-long holiday of *Sukkot*) are valid.
- 136.2 The *hadas* (myrtle bough) should be three-leaved and the leaves should cover the wood.
- 136.3 The *hadas* should be three hand-breaths.
- 136.4 Make sure that the tops of the *hadasim* are not broken off.
- 136.5 A green *aravah* (willow branch) is valid. It should be the same size as a *hadas*.
- 136.6 A dried up *aravah* is invalid.
- 136.7 A non-Jew should cut the tree branches and a Jew purchase them from him.
- 136.8 Take three *hadas* twigs, two *aravah* twigs, bind them together with a *lulav* and form a single fascicle. See the source for more details.
- 136.9 You may not handle an *aravah* plucked on the festival on the first or the second day.
- 136.10 Everyone should have his own set of four species.

Chapter 137 – Laws Concerning the Taking of the *Lulav* (a closed frond of the date palm tree and one of the Four Species used during the Jewish holiday of *Sukkot* (one of Judaism’s three central harvest festivals)) and the *Hakkafot* (ceremony where synagogue members carry Torah scrolls around the synagogue seven or more times)

- 137.1 Take the *lulav* (a closed frond of the date palm tree and one of the Four Species used during the Jewish holiday of *Sukkot* (one of Judaism’s three central harvest festivals) together with what is attached to it in your right hand, and take the *ertog* in your left.
- 137.2 A left-handed person should reverse 137.1.
- 137.3 Remove the *tefillin* before taking the *lulav* on *Hol Hammoed* (intermediate days of Passover and *Sukkot*).
- 137.4 The order of “waving” in *hallel* is presented here.
- 137.5 Do not partake of food before saying the benediction over the *lulav*.
- 137.6 You may put the *lulav* back in water during the festival and add water to it, but do not change the water.
- 137.7 Do not sniff the aroma of *hadas* during the seven days of *Sukkot*; you may sniff the *ertog* though on the Sabbath.
- 137.8 On the first day of *Sukkot*, your *lulav* must be your own.
- 137.9 If two persons buy an *ertog* and the other species in partnership, they should be buying with the intention of mutually transferring their share to each other when each performs the precept with it.
- 137.10 A minor should not be given the *ertog* on the first day of *Sukkot*.
- 137.11 A procession is made around the *bimah* during the first six days of *Sukkot* by all who own a *lulav* and an *ertog*, while the Holy Ark remains open until after the *Hoshanot* are read
- 137.12 Do not have a procession on the Sabbath.
- 137.13 A mourner on *Sukkot* does not participate in the *hakkafot*.

Chapter 138 – Laws Concerning *Hoshana Rabbah* (seventh day of the Jewish holiday of *Sukkot*), *Shemini Atzeret* (eighth [day of] Assembly; a Jewish holiday celebrated in the Hebrew month of *Tishrei* (the first month of the civil year), which follows the Jewish festival of *Sukkot* (one of Judaism’s three central harvest festivals), *Simchat Torah* (a Jewish holiday that celebrates and marks the conclusion of the annual cycle of public Torah readings, and the beginning of a new cycle)

- 138.1 Stay awake the whole of the night before *Hoshana Rabbah* to study the Torah.
- 138.2 On that day, you should take on a special *aravah*.
- 138.3 The *aravah* should not be taken with the *lulav*.
- 138.4 On the night of *Shemini Atzeret* (eighth [day of] Assembly; a Jewish holiday celebrated in the Hebrew month of *Tishrei*, which follows the Jewish festival of *Sukkot* (one of Judaism’s three central harvest festivals), do not recite the *kiddush* before nightfall.
- 138.5 Eat in the *sukkah* (temporary hut constructed for use during the week-long Jewish festival of *Sukkot*) on the night of *Shemini Atzeret*.
- 138.6 Around dark on the eighth day of *Sukkot*, you may move furniture back to the house.
- 138.7 The last day of the festival, *Simchat Torah* (a Jewish holiday that celebrates and marks the conclusion of the annual cycle of public Torah readings, and the beginning of a new cycle)), conclude the reading of the Torah and rejoice.
- 138.8 Bless the people at the *Shaharit* service on *Simhat Torah*.
- 138.9 The process for the morning service is listed here.
- 138.10 The *Hatan Torah* and the *Hatan Bereshit* should donate charity and invite their friends to a joyous banquet on the completion of the Torah.

Chapter 139 – Laws Concerning *Hanukkah* (Festival of Lights)

- 139.1 *Hanukkah* (Festival of Lights) is to be celebrated as a day of rest from enemies.
- 139.2 Fasting is forbidden.
- 139.3 You may do all kinds of work.
- 139.4 All kinds of oil are valid for *Hanukkah*, with olive oil being the preferred kind.
- 139.5 Procure a candlestick worthy of the celebration, preferably one of fine metal or silver.
- 139.6 Each family member should light a candle each evening.
- 139.7 *Hanukkah* lights should be lit in the doorway that leads to a public thoroughfare.
- 139.8 *Hanukkah* candles should be placed between twelve and four inches off the ground.
- 139.9 Place lights evenly in a row.
- 139.10 Light *Hanukkah* lamps immediately after stars come out.
- 139.11 The order to light *Hanukkah* candles is specified here. (See source for details, or consult a rabbi.)
- 139.12 The first evening the person who lights *Hanukkah* candles says three benedictions.
- 139.13 Make sure *Hanukkah* candles are properly lit and placed as the act of lighting the *Hanukkah* lamp constitutes the precept. (See source for details, or consult a rabbi.)
- 139.14 Do not use the candles during the half hour that the lights must burn.
- 139.15 The *Hanukkah* lamp is lit in the synagogue and benedictions are said over it.
- 139.16 Women are obligated to light the *Hanukkah* candles.
- 139.17 Light the *Hanukkah* candles before the Sabbath candles.
- 139.18 On Saturday, light the *Hanukkah* lamp after the *Havdalah* is recited.
- 139.19 If you are out of town, light candles where you are.
- 139.20 Burn the oil and wicks that are left after *Hanukkah*.
- 139.21 Include *Al hannissim* during the eight days of *Hanukkah*.

- 139.22 Recite *Hallel* during the eight days of *Hanukkah*.
- 139.23 Call up three male adults each day to read the Torah.
- 139.24 Take two Scrolls from the Ark on a Sabbath that occurs on *Hanukkah*.
- 139.25 Take out three Scrolls if the New Moon of *Tevet* occurs on a Sabbath.
- 139.26 The New Year is the fifteenth day of *Shevat*.

Chapter 140 – Laws Concerning the Four *Parshiyot*

- 140.1 The Sabbath before the New Moon of *Adar* is Shabbat *Parshat Shekalim* (the Sabbath of the Section of Shields).
- 140.2 The Sabbaths before *Purim* is *Parshat Zahor* (the section “Remember”).
- 140.3 Read portions of special Scripture with the proper intonation.

Chapter 141 – Regarding the Reading of the *Megillah* (Tenth Tractate of Mishnah in the Order Moed)

- 141.1 Your joys increase when the month of *Adar* arrives. Lawsuits with non-Jews should occur during this month.
- 141.2 Fast on the thirteenth day of *Adar*.
- 141.3 Purim is the fourteenth day of *Adar*.
- 141.4 Show reverence to *Megillah* by putting on your best clothes to go to synagogue and make sure your house is in order.
- 141.5 Donate one half the unit coin of a county before *Purim* commences.
- 141.6 Include *Al Hanissim* in services as at *Hanukkah* (Festival of Lights).
- 141.7 You are obligated to hear *Megillah* in the evening and the morning.
- 141.8 Do not read *Megillah* at night before the stars appear.
- 141.9 Try to go to synagogue to hear the *Megillah* so you are with a number of people.
- 141.10 The *Megillah* should be folded like a letter.
- 141.11 The reader of *Megillah* should pronounce three benedictions.
- 141.12 When saying daytime *Sheheheyenu* include the precept of sending portions to friends and gifts to the needy.
- 141.13 The reader of *Megillah* should intend to exempt listeners from reading it.
- 141.14 The reader should recite the names of the ten sons of *Hamor*.
- 141.15 Do not recite with the reader if your *Megillah* is not valid.
- 141.16 If someone reads to you the *Megillah* for your benefit, you should say the benedictions.
- 141.17 You may handle a *Megillah* on the Sabbath on which *Purim* does not occur.
- 141.18 If no one in the congregation can read the *Megillah* with the proper intonation it should be read anyway.
- 141.19 If a congregation has no valid *Megillah*, they may read from what they have.
- 141.20 Mourners may not observe festivities of *Purim* during the first seven days of mourning.

- 141.21 If you lose a family member on the Fast of Esther, and are a *oman* at night, listen to the *Magillah* and fast.
- 141.22 Arrive early in the morning to go to synagogue.
- 141.23 If you live in a city surrounded by a wall that has been there since Joshua, read the *Megillah* on the fifteenth day of the month.

Chapter 142 – Laws Concerning the Sending of Portions – Gifts to the Needy – *Purim Seudah* (Feast)

- 142.1 Send no less than two gifts to one of your friends.
- 142.2 “Portions” to friends must be gifts of food which can be eaten without further preparation.
- 142.3 Even if you are poor, you should give gifts.
- 142.4 Women must give gifts and give to charity.
- 142.5 Celebrate *Purim* by eating, drinking, and making merry.
- 142.6 Become drunk and ordained.
- 142.7 A mourner is also required to give gifts; but the gifts should not be ones that bring joy.
- 142.8 Do not labor on *Purim*.
- 142.9 On *Shushan Purim*, do not say certain prayers. (See source for details, or consult a rabbi.)
- 142.10 Other rules apply for a leap year. (See source for details, or consult a rabbi.)

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Chapter 143 – Laws Concerning Honoring Father and Mother

- 143.1 Be extremely careful to revere and fear your father and mother.
- 143.2 Fear means to show respect.
- 143.3 Honor means provide them with food, drink, and clothing when they need it.
- 143.4 Do not awaken them from sleep.
- 143.5 When asking the favor of a townsmen, do so in the name of your father, not your own.
- 143.6 Do not implicate your mother to avoid your father's anger.
- 143.7 Rise and remain standing in your parent's presence.
- 143.8 Honor your parents even after their deaths.
- 143.9 If your father is wicked and a sinner, you must still fear and revere him.
- 143.10 If you see your father doing something wrong, do not admonish him, but ask him for information so he may see his transgression for himself.
- 143.11 Do not obey your father if he asks you to commit a transgression.
- 143.12 You are not required to honor a father who forbids you to not go study Torah in another location if it will benefit you to do so.
- 143.13 A married woman is to honor her husband above her parents.
- 143.14 You will risk being cursed if you dishonor your father or mother.
- 143.15 Do not remove a splinter from your father or mother lest you cause them a wound.
- 143.16 Be kind to parents suffering from dementia.
- 143.17 Do not place a burdensome yoke upon your children.
- 143.18 Do not beat a grownup son.
- 143.19 Respect a step-mother or step-father.
- 143.20 Honor your elder brother.
- 143.21 Honor parents by devoting yourself to study of Torah and doing good deeds.
- 143.22 A converted Jew must not curse or despise his non-Jewish parent.

Chapter 144 – Laws Concerning the Honor due the Teacher, the Scholar, the Aged, and the Priest

- 144.1 Revere your teacher more than your father.
- 144.2 Honor learned men in the Torah.
- 144.3 When walking in threes, a rabbi should walk in the center with the oldest on his right and the other on his left.
- 144.4 It is a great sin to hate or disrespect men learned in the Torah.
- 144.5 If a scholar is selling merchandise, he is allowed to sell his merchandise before someone else who is selling the same thing.
- 144.6 A scholar of Torah is exempt from taxations and assessments.
- 144.7 A scholar who slights the Divine commands and is not G-d-fearing is treated as a worthless man.
- 144.8 If a *kohen* (priest) and Israelite are equally learned, give precedence to the *kohen*.
- 144.9 Do not make servile use of a *kohen*.

Chapter 145 – Laws Concerning Marriage

- 145.1 It is every man's duty to take a wife after the age of eighteen.
- 145.2 Once you have a son and a daughter, you have fulfilled your obligation to propagate.
- 145.3 Even if you have fulfilled your propagation obligation, you should take a wife.
- 145.4 Divorce a woman after ten years if you have not propagated.
- 145.5 A woman is not obligated to propagate.
- 145.6 You should strive to marry a respectable woman from a respectable family.
- 145.7 If a woman is respectable it is okay to marry her for monetary considerations.
- 145.8 An unlearned man should not wed the daughter of a *kohen*.
- 145.9 It is a meritorious act to marry the daughter of your sister or brother.
- 145.10 Treat your wife with respect.
- 145.11 Do not dwell with your wife without a nuptial agreement.
- 145.12 A *kohen* is forbidden to marry a divorcee, a harlot, or a *halalah*.
- 145.13 A widow or divorcee should not marry within ninety days of the death or divorce.
- 145.14 If the widow or divorcee is nursing, she should not marry before her child is twenty-four months old.
- 145.15 A woman whose two previous husbands have died should consult a rabbi before marrying a third.
- 145.16 Consult a rabbi before remarriage if you have heard that your husband has died while away from home.
- 145.17 A man who commits adultery with a married woman may not marry her upon the death of her husband. This applies to wives as well.
- 145.18 If you have intercourse with a non-Jewess, you are not allowed to marry her even if she converts.
- 145.19 If a non-Jew has intercourse with a Jewess and then converts, he may not marry her.
- 145.20 If a man divorces his wife because she wishes to marry another, the other man may not marry her.
- 145.21 You should not live near a woman the rabbi has forbidden you to marry.

- 145.22 If you hear a rumor that your wife has committed adultery, consult an authority about whether you may live with her or not.
- 145.23 Do not marry a woman who has been divorced because of immodesty.
- 145.24 It is mandatory to divorce a quarrelsome, immodest, disrespectful woman.
- 145.25 You should give your sons and daughters in marriage immediately upon their reaching marriageable age.
- 145.26 Do not perform the marriage ceremony for two brothers or two sisters on the same day.

Chapter 146 – Laws Concerning the Fast of the Bridegroom and Bride

- 146.1 Fast on your wedding day to atone for your sins.
- 146.2 Do not fast on certain days. (See source for details, or consult a rabbi for a list of those days.)
- 146.3 On days the bride and bridegroom do not fast, they should be careful not to indulge in too much food or drink.
- 146.4 Before the *hupah* ceremony, the bride and groom should sanctify themselves. (See source for details, or consult a rabbi.)

Chapter 147 – Laws Concerning the Nuptial Ceremony

- 147.1 It is customary to make the *hupah* under an open sky.
- 147.2 A wife typically does not purify herself before the wedding.
- 147.3 A virgin bride should have a veil over her head.
- 147.4 Groomsmen put a kittle on the groom to remind him to repent before the wedding.
- 147.5 The groom is led to the canopy and should face east while the incantations are said.

Chapter 148 – Laws Concerning the Privacy Following the Nuptial Ceremony

- 148.1 The bride and groom are to eat privately as a means of consecration.
- 148.2 The privacy consummates the marriage in the case of a virgin.
- 148.3 In the case of a widow, a true consummation will consummate the marriage.
- 148.4 The seclusion should occur before the Sabbath.

Chapter 149 – Laws Concerning Grace at Weddings and Entertaining the Groom and the Bride

- 149.1 Certain recitations should be said. See the source for the details.
- 149.2 If the groom has never been married before, certain recitations must be said. See the source for details.
- 149.3 If there are new guests, certain Graces are not recited. See the source for details.
- 149.4 When a widower marries a widow, the Grace in 149.1 should be said.
- 149.5 A guest is someone who has just arrived, and you wish to prepare a meal for him.
- 149.6 If you invite the bride and groom to feast at your house, provide them with a private room for dining.
- 149.7 Those who attend the wedding should say benediction even if they are not near the private dining place of the groom and bride.
- 149.8 At a wedding where you remarry a divorced wife, omit *Shehasimehah bimeono* in the benediction at the first meal on the wedding day.
- 149.9 Amuse the bride and groom with dancing.
- 149.10 Do not look at a bride's face. You may look at her uncovered head and ornaments.
- 149.11 If the bride is menstruating, it is not proper to have a feast at her immersion. It is proper to have a small dinner with guests.
- 149.12 Celebrate seven days with a virgin bride.
- 149.13 Remain in town for one year after you marry in celebration.

Chapter 150 – Laws of Chastity

- 150.1 During intercourse, a man should be in a mood of supreme holiness and have pure thoughts.
- 150.2 Think of some Torah subject or sacred object when having intercourse, but do utter holy words.
- 150.3 Do not have intercourse in the light.
- 150.4 Do not have intercourse in the presence of anyone who is awake.
- 150.5 Do not look at your wife's genital organ.
- 150.6 Do not have intercourse in a room with a *Sefer* Torah present.
- 150.7 Do not be overly familiar with your wife except during intercourse.
- 150.8 It is a man's duty to be with his wife after her immersion and before going on a journey.
- 150.9 When having intercourse, you should not do so for personal pleasure, but as a duty to fulfill your obligation to your wife.
- 150.10 You should cohabit in the middle of the night, not the beginning or the end.
- 150.11 Do not cohabite in public places.
- 150.12 Do not have intercourse when there is famine in the land, except on the night of your wife's immersion.
- 150.13 Do not have intercourse with your wife unless she wants it.
- 150.14 Guests should not have intercourse in another's house, unless in a separate apartment from their hosts.
- 150.15 Do not have intercourse when satiated or when hungry.
- 150.16 Do not have intercourse within one hour of going to the bathroom, or in the presence of an infant less than one year and at the foot of your bed.
- 150.17 Exercise self-restraint in the frequency of intercourse.

Chapter 151 – Laws Concerning the Sin of Discharging Semen in Vain

- 151.1 Do not spill semen in vain.
- 151.2 Do not bring an erection or think about a woman.
- 151.3 Do not hold the membrane while urinating.
- 151.4 Do not eat or drink at meals things that heat the body.
- 151.5 If you have an emission at night, wash in the morning and say a prayer.
- 151.6 Avoid lewd thoughts and listening to others who speak of such things.
- 151.7 If you commit the sin of discharging semen in vain, this precept tells how to regain your salvation.

Chapter 152 – Laws Concerning the Prohibition of Being Alone with a Woman

- 152.1 Do not be alone with a woman unless you are her father.
- 152.2 If you are with your wife, you may be in the presence of another woman.
- 152.3 One woman may be alone with two virtuous men.
- 152.4 A man may be in the presence of the man and his wife.
- 152.5 A man may be alone in a room with a woman if an open door leads to a thoroughfare or public place.
- 152.6 A man may be alone with a female child less than three; a woman with a boy less than nine.
- 152.7 One without children should not teach children.
- 152.8 Men should avoid making gestures toward woman or winking at them.
- 152.9 Men should not greet a woman.
- 152.10 Do not embrace and kiss another of the opposite sex, even a relative. It is okay for a mother to embrace a son and a father to embrace his daughter.
- 152.11 Married couples should not flaunt their love for each other.
- 152.12 Do not dwell in your father-in-law's house unless you have your own separate sleeping room.
- 152.13 At weddings, do not kiss or embrace the groom or bride, or dance with them.
- 152.14 Do not regard a woman with lascivious eyes.
- 152.15 A divorced woman may not reside in the same courtyard as her former husband.
- 152.16 A man may support his divorced wife.
- 152.17 Do not share a sleeping area with a husband and wife.

Chapter 153 – Laws Concerning a Woman Who is Menstrually Unclean

- 153.1 If even a drop of blood comes from a woman's womb, she is considered menstrually unclean.
- 153.2 If she does not feel the blood, but sees a stain on her clothes or sheets, she is unclean.
- 153.3 If a woman feels she has begun to menstruate even with no evidence, she is unclean.
- 153.4 A husband should not have intercourse with a menstrually unclean woman.
- 153.5 He should not touch a menstrually unclean woman.
- 153.6 He should not eat with her at the same table.
- 153.7 He should not drink after a menstrually unclean woman.
- 153.8 Do not sleep in the same bed as a menstrually unclean woman.
- 153.9 Do not sit on the same swing board unless someone is sitting between you.
- 153.10 Do not look at any part of her body that is usually covered.
- 153.11 She should wear special clothes so her husband knows she is menstrually unclean.
- 153.12 She may not pour wine for her husband.
- 153.13 He may not pour wine for her either.
- 153.14 She may attend to her husband if he is ill and there is no one else to attend to him.
- 153.15 The rules stated here apply for the seven white days as well.
- 153.16 During the menstruation period and the white days, a woman should not enter the synagogue.

Chapter 154 – Regulations Concerning the Menses

- 154.1 Regular time of menses is determined by three consecutive times.
- 154.2 Most women calculate the time by days between cycles.
- 154.3 Some women find it difficult to predict. Three consecutive acts may be considered menses regulated by physical symptoms. (See source for details, or consult a rabbi.)
- 154.4 Some women calculate the regular days by both intervening days and physical symptoms.
- 154.5 A woman with a regular period is presumed to be clean at all times, except during her menstrual period.
- 154.6 A woman who is not regular should examine herself before and after intercourse to ascertain her cleanliness.
- 154.7 If a woman is uncertain of her menstrual cleanliness, she should stay away from her husband during times of uncertainty.

Chapter 155 – Laws Concerning Separation Before the Menstrual Term

- 155.1 A woman should separate herself from her husband the day before her flow begins (an *onah* “either a day or a night”).
- 155.2 Some define an *onah* as twenty-four hours.
- 155.3 A woman who has a thirty-day, intervening period between menstruations is considered to have regular menstruations.
- 155.4 When a woman perceives blood, she must suspect that she may perceive it again on the same date at the same time.
- 155.5 Examples are given of a woman who does not have regular periods here.
- 155.6 Examples are given of a woman who has regular periods here.
- 155.7 In the event a woman has no regular period, a husband should write down the day and the date of the month she has a perceived flow and the number of days of the flow to determine her unclean days. See the source for details.
- 155.8 The regular schedule may be changed when a regular period is not perceived as previously recorded. (See source for details, or consult a rabbi.)
- 155.9 The test for determining if menses are present is to insert cotton.
- 155.10 The principal day of menses is considered the day on which she begins to perceive blood.
- 155.11 One deviated occurrence of a menstrual flow abolishes the established time.
- 155.12 A woman three months pregnant need not be concerned about her periods or menstrual uncleanness.

Chapter 156 – Laws Regarding the Perception of Blood as a Result of Cohabitation

- 156.1 If a woman bleeds due to cohabitation, she may have intercourse again after purifying herself.
- 156.2 She should examine herself after a second time of intercourse to ascertain that the flow is from the cohabitation and not a menstrual time.
- 156.3 If a woman thinks she has become unclean during cohabitation, she should inform her husband, he should continue until his organ relaxes, and consult a rabbi regarding the proper penance.

Chapter 157 – Prenuptial Laws

- 157.1 A woman making preparation for her wedding must first count seven clean days.
- 157.2 If the wedding is postponed for any reason, she must again count seven clean days.
- 157.3 A woman should purify herself from an unclean state before she gets married.
- 157.4 A woman remarrying must count seven clean days also.
- 157.5 A bridegroom must not lie next to the bride until he desires to perform the rite of marriage with her.
- 157.6 A man who marries a virgin should perform the marital act.
- 157.7 If a virgin perceives a flow of blood after a fourth time of cohabitation, she may not be able to remain with her husband.
- 157.8 It is permissible to have conjugal relations with a virgin on the Sabbath.

Chapter 158 – Laws Concerning Childbirth and Miscarriage

- 158.1 After giving birth, a woman is unclean. For length of uncleanness, see the source.
- 158.2 A husband must separate from his wife on the forty-first night after the birth of a male ,and on the eighty-first night after the birth of a female.
- 158.3 If a woman has a miscarriage, she should respond the same as if she had a female child.
- 158.4 If a woman has an abortion after forty days, she is unclean as if she had a menstrual flow.

Chapter 159 – Laws Concerning Putting on White Linen and Counting the Clean Days

- 159.1 A woman who perceives blood during her period of purity should count five pure days, including the day on which she perceived the flow.
- 159.2 When traveling, if a woman cannot obtain enough water to wash herself, it does not retard the “end of her menstrual period.” She should wipe herself as best she can.
- 159.3 If the fifth day is a Sabbath or prayer day, the woman should consult an authority to determine her cleanliness.
- 159.4 A man may instruct his household to insert cotton until twilight to check that the end of a menstrual period has come.
- 159.5 Some communities ask that a woman postpone the putting on of white linen if her final day is on a Sabbath or a festival.
- 159.6 During the seven clean days, a woman should examine herself twice daily.
- 159.7 All examinations should be made with an old white linen cloth or with a soft white woolen cloth, and inserted to a depth that the male organ penetrates.
- 159.8 Make the examination in the light of day, not in artificial light.
- 159.9 If she finds a stain, she may consider her menstruation as just ended.
- 159.10 Exceptions exist for a bride before her wedding. (See source for details, or consult a rabbi.)

Chapter 160 – Laws Concerning How to Shampoo the Hair

- 160.1 A woman must thoroughly wash her entire body with warm water on the seventh day of purification and thoroughly cleanse her hair and disentangle it.
- 160.2 Do not cleanse hair with ingredients that tend to tangle it.
- 160.3 If a bath does not adjoin the ritual pool, she should comb her hair in the house, and after the immersion, comb it again there.
- 160.4 The cleansing should be done in the daytime.
- 160.5 If the cleansing ritual falls on a Sabbath-eve, she should be done in the daytime so as not to violate the Sabbath
- 160.6 Consult a Rabbi about communities where it is customary to take the ritual bath of immersion on the close of the Sabbath or a festival.

Chapter 161 – Laws Concerning What Constitutes Interposition

- 161.1 You should immerse your entire body together with all your hair at one time.
- 161.2 Mucus in the eye is considered an interposition if it is on the outside.
- 161.3 Dried blood on a wound is considered an interposition.
- 161.4 Plaster on a wound is considered an interposition.
- 161.5 Fecal matter on the body as a result of perspiration is considered interposition when dry.
- 161.6 Ink, milk, honey, juice, mulberries, carobs, and the fruit of the sycamore are considered an interposition when dry.
- 161.7 Coloring used on faces, hands, and hair is not considered an interposition.
- 161.8 Trim your nails before taking the bath of immersion.
- 161.9 Remove jewelry before performing the ritual immersion.
- 161.10 Clean your teeth before the immersion.
- 161.11 Consult a rabbi about artificial teeth, fillings, and rings in the womb.
- 161.12 Do not allow anyone to hold you during the immersion.
- 161.13 Try not to immerse yourself in a place with a clay bottom.
- 161.14 Do not stand erect when immersing yourself.
- 161.15 Do not open your mouth nor tighten your lips during immersion. Keep them naturally closed.
- 161.16 Keep your eyes tightly closed.
- 161.17 Remove the phlegm from your nose.
- 161.18 Do not immerse yourself with dust on your feet.
- 161.19 Lice and fleas are not considered interpositions.
- 161.20 An elf-lock is not an interposition.

Chapter 162 – Laws Concerning Immersion

- 162.1 Every woman whose husband is in town must perform the immersion.
- 162.2 Do not perform the immersion on the seventh day before the stars appear.
- 162.3 In case of emergency, you may perform immersion on the eighth day.
- 162.4 Do not stand on anything but the bottom of the pool during immersion.
- 162.5 Do not perform immersion where others may see you.
- 162.6 Someone must stand by and see to it that no strand of hair remains floating above the water. It must be a Jewish woman over the age of twelve.
- 162.7 You may perform the immersion on Friday evening if your husband is in town.
- 162.8 Pronounce the benediction, "Who hath commanded us concerning immersion," while standing in the water.
- 162.9 You may enter the bathhouse after properly immersing yourself in a pool to get warm.
- 162.10 Do not reveal the night on which you will perform the immersion.
- 162.11 Follow the custom of your community concerning the warming of water for immersion.
- 162.12 Immersion in a river is valid if the water is so low that you are certain the water was not augmented by rain or snow.
- 162.13 Immersion is permitted in a river or stream while water is still flowing into it.
- 162.14 Laws regarding ritual pools are numerous.

Chapter 163 – The Law of Circumcision

- 163.1 It is a duty for a father to have his son circumcised, or do it himself.
- 163.2 Remain standing during a circumcision.
- 163.3 The *mohel* should be versed in the laws of circumcision.
- 163.4 Be extremely careful of circumcising an infant who is ailing.
- 162.5 Do not circumcise an infant whose two previous brothers were lost to circumcision.
- 162.6 Consult a rabbi for the time to circumcise an infant born at twilight.
- 162.7 If an infant dies before circumcision, circumcise him at the grave.
- 162.8 Make a feast on the day of circumcision.

Chapter 164 – Laws Concerning the Redemption of the Firstborn

- 164.1 Every Jew has a duty to redeem the firstborn son.
- 164.2 You should not retract the redemption of a son from a *kohen* (priest) you have made a promise to.
- 164.3 Do not redeem the firstborn until he is fully thirty days old.
- 164.4 The father brings his firstborn before the *Kohen*, gives him something worth five *selaim*, places him before the *Kohen*, and says the appropriate benediction. See the source for details.
- 164.5 If the father is not at home, he may redeem his son wherever he is.
- 164.6 The *kohen* traditionally returns half the money to the father.
- 164.7 A mother is not bound to redeem her son if the father has died. The *Beth Din* redeems him.
- 164.8 If a son is not redeemed, he is obligated to redeem himself when he is grown.
- 164.9 Priest and Levites are exempt from redeeming their firstborn sons.
- 164.10 Redemption of an infant after the mother has had an abortion previously should be presented to a rabbi for instructions.

Chapter 165 – Laws Concerning the Training of Children

- 165.1 A father has the duty of training his children of the practice of all the precepts.
- 165.2 The timing of training depends on the ability of the child.
- 165.3 No one may give a child forbidden food or encourage a child to do a forbidden act.
- 165.4 Precepts that are not forbidden in themselves, but forbidden because of the sanctity of the day, are not included in a child's training.
- 165.5 Do not tell a child to carry anything on the Sabbath.
- 165.6 A minor should be forced to return any stolen items intact.
- 165.7 Do not threaten a child with future punishment.
- 165.8 A Jewish child may be given to a non-Jewess to be nursed.
- 165.9 Every father is bound to teach the Torah to his son.
- 165.10 Every father should teach his child certain verses when the child is able to talk. See the source for those verses.
- 165.11 A teacher is bound to teach a child the Torah all day and night.
- 165.12 Do not be careless with the teaching of children.
- 165.13 A teacher should not punish pupils with malice and cruelty.
- 165.14 On the Sabbath, a teacher should not teach children a new lesson as it is burdensome to do so on the Sabbath.
- 165.15 Do not rob a minor of anything.
- 165.16 Do not give a Jewish child to a non-Jew to be taught reading and writing.

Chapter 166 – Laws Concerning Enchantment and Superstition

- 166.1 Do not practice enchantment on a child.
- 166.2 A house, a child, or a woman may be considered an omen.
- 166.3 Do not put faith in astrology.
- 166.4 Do not deceive others by sleight of hand.
- 166.5 Do not consult wizards.

Chapter 167 – Laws Concerning Idolatry

- 167.1 Do not derive any profit from idols.
- 167.2 The law of annulment applies to idols, their appurtenances, and their ornaments.
- 167.3 You may derive benefit from candles that have been lit in front of an idol.
- 167.4 Some believe vestments of priests must be annulled.
- 167.5 Do not look at idols and their ornaments.
- 167.6 Do not bend down in front of an idol to pick up money or remove a splinter from your foot less you be thought to be bowing to the idol.
- 167.7 Do not lend money for the purpose of building houses of idol-worship.
- 167.8 Do not do business with idolaters where they assemble for worship and penance.
- 167.9 Do not mention the name of an idol.
- 167.10 “All kinds of mockery are forbidden, except mockery of idols.”
- 167.11 Do not give a gift to a heathen belonging to one of the seven peoples who inhabited *Canaan*, if he is not an acquaintance of the giver.
- 167.12 Do not praise heathens.
- 167.13 You may help their poor.
- 167.14 Do not be alone with a heathen belonging to one of the seven people.
- 167.15 A non-Jewess is not allowed to nurse a Jewish child in her own home.

Chapter 168 – Laws Concerning Images that are Forbidden

- 168.1 Do not make images.
- 168.2 Do not draw the full face picture of a man.
- 168.3 Do not keep a ring which has a seal consisting of a man's image.
- 168.4 Do not build a house modeled after the Holy Temple.
- 168.5 Do not make a seven-branched candelabrum by shaping six branches in a circle with one in the center.
- 168.6 Do not prepare anointment oil in the same formula and in the same weight as prescribed in the Torah.

Chapter 169 – Laws concerning Tattooing and Depilation

- 169.1 Do not tattoo yourself.
- 169.2 Do not cut yourself in grief.
- 169.3 Do not pluck out your hair for mourning.

Chapter 170 – Laws Concerning Shaving the Hair of the Temples and Beard

- 170.1 Do not shave off the hair of the temples on both sides of the head at their juncture with the cheeks at the ears.
- 170.2 Do not shave the “corners” of your beard with a razor only.

Chapter 171 – Laws Concerning a Male Putting on a Woman’s Garment and Vice Versa

- 171.1 A man is forbidden to put on a woman’s garment; a woman is forbidden to put on a man’s garment.
- 171.2 Men should not remove the hair from their armpits and from their genitals with scissors or a razor.
- 171.3 A man may not pick gray hairs from amidst black ones, dye his hair, or look into a mirror.

Chapter 172 – Laws Concerning New Crops

- 172.1 Do not eat of a new crop belonging to any of the five species until offering the *omer*.
- 172.2 172.1 applies to countries outside Israel.
- 172.3 The new crop law applies only to produce raised on a field of a Jew according to some.

Chapter 173 – The Law of *Orlah* (Fruits of the First Three Years)

- 173.1 Enjoyment of fruit, seeds, skins of all kinds of trees are forbidden as *orlah* (fruits of the first three years).
- 173.2 Redeem the fruit of the fourth year (*Neta rebai*).
- 173.3 The law of *orlah* does not apply outside of Israel.
- 173.4 Growth from a stump is not considered *orlah*.

Chapter 174 – Laws Concerning the Grafting of Trees

- 174.1 Do not graft two diverse kinds of trees.
- 174.2 Do not preserve a tree that grows two kinds of fruit. You may eat the fruit though.
- 174.3 The restriction to not sow two kinds of seeds in a vineyard applies only to places inside Israel.

Chapter 175 – Laws Concerning Interbreeding of Cattle

- 175.1 Do not cross-breed cattle or fowl.
- 175.2 Do not do work with diverse kinds of animals.
- 175.3 Do not ride in a vehicle drawn by two diverse kinds of animals.
- 175.4 Do not tie a beast to a vehicle that is pulled by another kind of beast.
- 175.5 Do not tie together to animals of diverse kinds.
- 175.6 A mule bred by a horse and an ass or a stallion and a she-ass are considered two species.

Chapter 176 – Laws Concerning *Shatnez* (Wool Mixed with Linen)

- 176.1 Do not wear garments mixed with wool and linen.
- 176.2 You may make garment of sheepskin with linen thread.
- 176.3 Do not join wool and flax (linen) with something intervening between. (See source for details, or consult a rabbi.)
- 176.4 If ten mattresses are stacked and the bottom one is *shatnez* (wool mixed with linen), you may not sit on the top one.
- 176.5 Do not cover yourself with a garment that contains *shatnez* at one end.
- 176.6 You may sew a garment of *shatnez* for a non-Jew as long as you gain no pleasure from it resting on your knee during the sewing.
- 176.7 Any cover for the lectern upon which the Torah is read is subject to the law of *shatnez*. The curtains for the Holy Ark are not subject to the law though.
- 176.8 Upholstered vehicles may contain *shatnez*.

Chapter 177 – Laws Concerning the Firstborn of Clean Animals

- 177.1 The owner of an animal giving birth should say, “This is holy. Thou shalt sanctify unto the Lord thy G-d.”
- 177.2 You may give the animal to the *kohen*, if he asks for it and it has no blemish.
- 177.3 The *kohen* (priest) may not refuse to take the animal because he thinks it is too much trouble to raise until the animal receives a blemish.
- 177.4 Keep the firstborn until it receives a blemish.
- 177.5 When a firstborn sustains a blemish, check men competent to determine if the animal may be used.
- 177.6 The *kohen* has a duty to keep the firstborn until it has a blemish.
- 177.7 Do not flay the firstborn from the feet upward.
- 177.8 If the firstborn is slaughtered and is ritually unfit for use, you may not derive any benefit from the skin or meat. It must be buried.
- 177.9 You may not fleece the firstborn or perform any work with it.
- 177.10 The firstborn becomes qualified for use only when it receives a blemish.
- 177.11 Do not make a blemish in a firstborn.
- 177.12 If a cow you buy from a non-Jew gives birth, the birth of the calf is considered of doubtful primogeniture.
- 177.13 Priest and Levites are subject to the law regarding the firstborn of a clean animal.
- 177.14 If a non-Jew and a Jew own an animal together, it is exempt from the firstborn law.
- 177.15 It is commendable to sell a clean animal to a non-Jew before she gives birth.

Chapter 178 – Laws Concerning the Firstborn of an Ass

- 178.1 You must redeem the firstborn of a she-ass. Redeem it with a sheep or goat.
- 178.2 Once you exchange the lamb for the ass, the ass becomes profane.
- 178.3 You may not derive benefit from the redeemed ass.
- 178.4 If the owner does not wish to redeem it, he should kill it.
- 178.5 Priests and Levites are exempt from redeeming the firstborn ass.

Chapter 179 – Laws Concerning Loans


- 179.1 It is good to lend money to a poor Jew.
- 179.2 You are bound to lend money even to a rich man if he is in need of the loan.
- 179.3 You must have a witness present to lend money.
- 179.4 Do not demand payment from the borrower when you know he cannot pay.
- 179.5 The borrower may not deny payment if he can pay.
- 179.6 A borrower may not spend borrowed money unnecessarily.
- 179.7 Avoid making use of a pledge to a borrower.
- 179.8 If the lender wants to take pledge from a borrower, he must get the consent of a Court of Law.
- 179.9 Avoid being a guarantor or holding trust funds.
- 179.10 If your note of indebtedness is worn out or fading, get it certified by a Court of Law.
- 179.11 Do not keep a paid note in your possession.
- 179.12 Guard a pawn carefully.
- 179.13 Make sure the borrower understands the pledge he makes.
- 179.14 If the lender says nothing is owed him, he has remitted the debt.
- 179.15 When the borrower repays the debt to the lender's messenger, the messenger acquires title to the money on behalf of the lender as soon as it is handed to him and the borrower may not take it back.

Chapter 180 – Laws Concerning Cancellation of Debts in the Sabbatical Year

- 180.1 The cancellation of debts on the Sabbatical year is still valid.
- 180.2 The Sabbatical (seventh) year (*shemittah*) cancels every loan.
- 180.3 A loan made on the security of a pledge is not released.
- 180.4 The debt is canceled if a surety paid the lender before the borrower paid the surety.
- 180.5 If you take an oath concerning a monetary claim, it is canceled.
- 180.6 If a man owes money to another and denies it, it is taken to Court for a decision.
- 180.7 Even if a loan is made with the stipulation that the Sabbatical year will not cancel it, the loan is canceled.
- 180.8 If a debt lasting several years is due on the Sabbatical year, it is not canceled.
- 180.9 If a creditor delivers a note to the Court asking the Court to collect the debt, it is not canceled.
- 180.10 If you sell someone something on credit, the debt left is canceled.
- 180.11 You must pay wages.
- 180.12 Claims acquired from a non-Jew are not canceled.
- 180.13 Loans are canceled only at the end of the Sabbatical year.
- 180.14 If a borrower comes to pay after the Sabbatical year, you must tell him the debt is canceled.
- 180.15 A document known as *prosbol* exempts you from releasing debts on the Sabbatical year.
- 180.16 The *prosbol* is of no use unless the borrower owns some realty.

Chapter 181 – Laws Concerning Litigation and Testimony

- 181.1 Avoid a lawsuit by compromise.
- 181.2 Use a Jewish tribunal if you must go to court.
- 181.3 If a heathen is involved, you may go to a general Court of Law if he refuses to come to the Jewish tribunal.
- 181.4 If you are sued for a debt that you justly owe, do not use subterfuge to lower the amount owed.
- 181.5 You must present your case in front of your opponent.
- 181.6 It is wrong to bribe the judge; and it is wrong to accept a bribe.
- 181.7 Do not put in a false plea.
- 181.8 Litigants may each chose an arbitrator.
- 181.9 A man may at times take the law into his own hands. See the source for details.
- 181.10 All judges must have wisdom in the Torah, humility, fear of G-d, hate of money, love of truth, the esteem and love of his fellow men and a reputation for good deeds.
- 181.11 Appoint the best and wisest men in your community if there are no men learned enough to be judges.
- 181.12 If you are summoned to testify on behalf of a neighbor and are qualified to do so, you should testify.
- 181.13 A one-witness testimony is admissible only when a monetary transaction is involved.
- 181.14 If a witness accepts a reward for testifying, his testimony is null and void.
- 181.15 A witness that derives a benefit from the matter or has a personal interest should not testify.
- 181.16 It is best not to come to court with a power of attorney, but to be there yourself.
- 181.17 You should avoid taking oaths.
- 181.18 Do not let another swear falsely.
- 181.19 Do not testify on behalf of a non-Jew if it will hurt a Jew in a non-Jewish court.

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- 181.20 A witness may testify to a remembered fact even if it happened a long while back.
- 181.21 You may be disqualified to testify if you are related to a litigant.
- 181.22 Do not testify with a wicked man. He is not a qualified witness.

Chapter 182 – Laws Concerning Theft and Robbery

- 182.1 Do not rob or steal.
- 182.2 Although it is permissible to take a thing of little value from another, do not do so.
- 182.3 Do not take something, even with the intent of returning it or as a joke.
- 182.4 Do not oppress your neighbor.
- 182.5 Do not try to talk your neighbor out of something of his that you covet.
- 182.6 A robber must restore whatever he steals.
- 182.7 If it is difficult to determine what a robber owes, he should take on a community project to amend.
- 182.8 Do not buy stolen goods.
- 182.9 Do not drive any benefit from stolen property.
- 182.10 Do not accept anything from a known thief or robber.
- 182.11 Do not purchase anything that you think another has stolen.
- 182.12 If you take someone else's possession inadvertently do not use it and return it as soon as possible.
- 182.13 Do not use a neighbor's article without his knowledge, even if you know he would not mind.
- 182.14 It is okay to give a morsel of bread to a poor man or a child from your master's home.
- 182.15 If fruit falls in the road and will spoil if left there, you may take it.
- 182.16 The law of the temporal government must be recognized as the law.

Chapter 183 – Laws Concerning Damages to Property

- 183.1 Do not damage another person's property.
- 183.2 You may not recover a loss of property at the expense of another.
- 183.3 Do not bribe a General to exempt yourself from serving in the military.
- 183.4 Do not surrender a person or the property of another to a heathen.
- 183.5 Do not trample the ploughed field of another.
- 183.6 Do not stand in another man's field when his crops are at their best.
- 183.7 Do not do anything, even on your own property, that will damage your neighbor.

Chapter 184 – Laws Concerning Physical Injury

- 184.1 Do not strike your fellow man.
- 184.2 Do not strike even a disobedient servant.
- 184.3 Do not throw broken glass any place where it may cause harm to another.
- 184.5 Do not do anything on your own premise or on public property that may cause harm to another.
- 184.6 Do not scare another.
- 184.7 If you injure another, ask them for forgiveness.
- 184.8 Come to the rescue of another who is in danger of injury.
- 184.9 Do not engage in counterfeiting money. If you see someone doing this, you are duty bound to warn them of the consequences and report the crime if they continue.
- 184.10 Customarily the Seven Elders of the City determine fines; but they should not act independently of a court of law.
- 184.11 If a woman is in danger during childbirth, the physician attending her may destroy the baby to save the mother.

Chapter 185 – Laws Concerning Borrowing and Hiring

- 185.1 If you borrow something, you may not lend it out to another without the lender's permission.
- 185.2 Pay the wages of a hired workman on time.
- 185.3 Once a garment is returned to you from a tailor who has repaired it for you, you should pay them promptly.
- 185.4 If a worker demands his wage and you have the money, you should pay him.
- 185.5 Do not hold a worker liable if he spoils an article he is working on.
- 185.6 Workmen should not cheat their employers.

Chapter 186 – Laws Concerning the Muzzling of Animals

- 186.1 Do not prevent an animal from eating when he is working.
- 186.2 Do not muzzle the beast of a non-Jew.
- 186.3 Provide drink to a thirsty animal.
- 186.4 You may muzzle an animal if the product of the field he is working in would harm him if eaten.

Chapter 187 – Laws Concerning Articles Lost and Found

- 187.1 Return a found article to its owner.
- 187.2 You are not required to return a found article found in a mostly non-Jewish environment.
- 187.3 Do not touch an article belonging to another that has obviously been placed somewhere temporarily.
- 187.4 If you find an old, paltry article, you are not required to return it.
- 187.5 Consult a rabbi if you find an article that you cannot identify the owner of.

Chapter 188 – Laws Concerning Bailments

- 188.1 Deposited money may be treated as a loan.
- 188.2 If any article is deposited with another, the article may not be used by the person without the owner's permission.
- 188.3 A bailee must guard an article as best he can.
- 188.4 A bailee is forbidden to entrust an article deposited with him to another.
- 188.5 A bailee must not return an article deposited with him to any member of the depositor's household without his consent.

Chapter 189 – Laws Concerning Unloading and Loading

- 189.1 Help neighbors unload an animal's heavy burden if the animal falls.
- 189.2 If after you reload, the beast falls again, assist the neighbor again until the load is loaded correctly.
- 189.3 Do the unloading for free, but you may ask for compensation to reload.
- 189.4 Help a heathen if his animal is over-burdened as you would a Jew. He may request compensation for the help.
- 189.5 Help even your enemy load and unload a burdened animal.
- 189.6 If a company travels together and one of the asses injures its legs, the rest of the company may not abandon the person with the injured ass.

Chapter 190 – Laws Concerning Protection of Life and Property

- 190.1 Make a parapet on the roofs of houses no less than ten hand-breaths (forty inches) for protection of human life.
- 190.2 Remove anything that could cause danger to human life.
- 190.3 Do not destroy anything that is fit for man's enjoyment.

Chapter 191 – Laws Concerning Cruelty to Animals

- 191.1 Do not inflict pain upon any living creature.
- 191.2 Help horses drawing a cart when they come to a rough area to navigate.
- 191.3 Do not tie the legs of beasts or birds that will cause them pain.
- 191.4 Do not set a bird on eggs not of its species.
- 191.5 Do not castrate man, beast, animal or birds.
- 191.6 Do not instruct a non-Jew to castrate your animals.

Chapter 192 – Laws Concerning the Sick, the Physician, and the Remedies

- 192.1 Plead for mercy when you fall ill.
- 192.2 Go to a rabbi to ask him to plead for mercy for you.
- 192.3 You may see a physician when sick.
- 192.4 A physician is duty bound to treat you.
- 192.5 If you are not critically ill, you may not use a forbidden article as a cure.
- 192.6 Some say that a person may cure himself with an article that is forbidden provided he does not eat or drink it.
- 192.7 A critically ill person may use a forbidden article to save his life.
- 192.8 Physicians may let blood and check the pulse of a woman. He should avoid treating his own wife during her menstruation period.
- 192.9 A male may not attend a woman suffering from abdominal pains.
- 192.10 Do not increase the price of a medication you have that your neighbor needs.

Chapter 193 – Laws Concerning Visiting the Sick

- 193.1 Visit the sick.
- 193.2 Sit on the same level as the patient when visiting.
- 193.3 Visit the sick to determine what you can do to help him and pray for his mercy.
- 193.4 You may pray in front of a sick person in any language.
- 193.5 Do not give the patient false hopes.
- 193.6 Do not bequeath property to strangers above your natural heirs.
- 193.7 Appoint a guardian for minor children when you are ill.
- 193.8 If the sick person wants to make *kinyan* (symbolical form of making an agreement binding by handing over an object from one to the other of the contracting parties) to seal his will, he may do this on a Sabbath.
- 193.9 Do not inform a sick person of a death in his family.
- 193.10 Do not visit a person afflicted with intestinal pains so as not to embarrass them.
- 193.11 If you have two precepts to perform, visiting a sick person and comforting a mourner, visit the sick person first. If you can only perform one, go see the mourner.
- 193.12 Visit non-Jews during an illness to preserve peaceful relations.
- 193.13 You should encourage the ill person to confess. The Scriptural instruction is elaborated on in the source.
- 193.14 A brief form of confession can be found when consulting your source.

Chapter 194 – Laws Concerning a Dying Person and Watching the Body

- 194.1 Do not touch a dying person as it might hasten his demise.
- 194.2 If the house catches fire, you may move him.
- 194.3 Make sure that no limb hangs off the bed.
- 194.4 Once the person is in the throes of death, no one present at the beginning of the throes should leave.
- 194.5 Place a light feather on the person's nostrils after his departure to test that he is indeed dead.
- 194.6 All present at the death of another should rend their garments.
- 194.7 Close the eyes of the dead.
- 194.8 Keep the person covered when you move him from his bed.
- 194.9 Pour out any water in vessels in proximity to where the person died.
- 194.10 A person watching the body need not read the *Shema* (three portions of the Holy Scriptures in Deuteronomy and Numbers; one of only two prayers that are specifically commanded in Torah) and the *Shemoneh esreh*, or observe any of the precepts of the Torah.
- 194.11 Do not eat in the room where the deceased lies.
- 194.12 Do not move the corpse on the Sabbath.

Chapter 195 – Laws Concerning Rending of the Garments

- 195.1 Rend your garments when a relative dies.
- 195.2 Make the rend near the front of the neck of your garment.
- 195.3 Rending your garments for a mother or father is different than for other relatives. See the source for details.
- 195.4 Make the rend on the right side of your garment for all relatives; make it on the left for your parents.
- 195.5 Rend your garment with your hands or an instrument for a relative; with only your hand for your parents.
- 195.6 For the seven days of mourning, you need not make a rend every time you change garments; for parents, you must rend your garments each time you change clothes.
- 195.7 You may baste together the rend in the case of a relative's death after seven days. And completely sew it up after thirty days. For a parent, you may baste it after thirty days and never completely sew it up.
- 195.8 If you hear of a relative's death after thirty days, you do not need to rend your garments; for a parent, rend your garment whenever you hear about their death.
- 195.9 The intervention of a festival cancels the rending rules for death.
- 195.10 If another death occurs within the first seven days of mourning, you should rend your garments a second time. (See source for details, or consult a rabbi.)
- 195.11 If you hear of more than one death, you may rend your garment once. However if one death is of a parent, you must rend your garment twice.
- 195.12 A sick person is exempt from rending his garments on the death of a relative.
- 195.13 A minor should allow his garment to be slightly rend for him.
- 195.14 Various regions have various customs for rending garments on festival days. (See source for details, or consult a rabbi.)

Chapter 196 – Laws Concerning an *Onan* (a Person Who is Bound to Observe Mourning)

- 196.1 Any person who lost a relative for whom he is bound to observe mourning rites is called an *onan* (a person who is bound to observe mourning) until after the interment.
- 196.2 An *onan* is exempt for all the precepts of the Torah.
- 196.3 If the *onan* has eaten before the interment and the food was not yet digested after the interment, he should recite Grace.
- 196.4 If the *onan* is out of town, he is exempt from observing the rules relating to the *onan*.
- 196.5 In a place where you use a burial society, you are exempt from the rules relating to the *onan*.
- 196.6 Before the interment, a mourner does not remove his shoes, and may leave the house to plan the funeral.
- 196.7 The recitation of the *Shema* and the *Shemoneh esreh* (eighteen; silent prayer) should be read by the *onan* even if the time to do so has passed.
- 196.8 If you become an *onan* when the time for reciting the morning, the afternoon, or the evening service has begun you need not make amends if you omit prayers.
- 196.9 If the death occurs on a Sabbath, the mourner is not subject to the laws of an *onan*.
- 196.10 Towards evening, the *onan* reads the *Shema*.
- 196.11 If a mourner must walk up to the Sabbath boundary to attend to burial preparations, he becomes an *onan* as soon as he begins to walk.
- 196.12 A mourner must pray the *Minhah* (prayers offered in the afternoon) service for a death that occurs on a Friday.
- 196.13 If a mourner decides to bury the person on the first day of a festival, he becomes subject to the laws of an *onan*.
- 196.14 One, whose dead relative lies before him on the night of the second day of a festival, when in a community where the custom prevails to bury the dead by Jews, becomes subject to the laws of an *onan*.
- 196.15 If you become an *onan* at the termination of a festival, you may recite the *havdalah* on the day after the festival.

- 196.16 If an *onan* has a son to be circumcised, he should attend to the burial before the circumcision.
- 196.17 On the eve of the fourteenth of *Nisan* (first month of the Jewish year), an *onan* should employ an agent to look for leaven.
- 196.18 If you become an *onan* on a night when the *omer* is counted should count the *omer* at night.
- 196.19 If a man dies in prison and the officer refuses to release the body without pay, the laws of *onan* and mourners do not apply.
- 196.20 Where burial is forbidden before the expiration of forty-eight hours, the mourners are subject to the laws of *onan*.
- 196.21 If the relatives of a dead person fear that they will be unable to have the body cleansed after the two days of expiration, after having the body cleansed immediately, and put the body in a coffin, the law of the *onan* ceases.
- 196.22 A person responsible for the burial of a dead relative should be told immediately.

Chapter 197 – Laws Concerning the Purification, Shrouds, and Utilization of Anything Belonging to the Dead

- 197.1 Make shrouds of fine white linen.
- 197.2 The purification process of bodies is outlined here.
- 197.3 Opinions differ concerning the capacity of nine *kabbim*.
- 197.4 An egg with its shell is beaten up with wine to symbolize the revolving wheel of fortune in the world.
- 197.5 Do not allow the fingers of the dead to remain closed.
- 197.6 After cleansing a corpse do not leave it in the house where it was cleansed.
- 197.7 Do not kiss dead children.
- 197.8 Do not walk ahead of a corpse when it is taken from a house.
- 197.9 If a person bleeds on his garments during death, he should not be cleansed and should be buried in the garments he died in.
- 197.10 If a person dies from bleeding wounds after he has been cleaned up, he should be buried in white linen.
- 197.11 If a woman dies while giving birth, the same laws that apply to a slain person apply.
- 197.12 If someone was assassinated by a non-Jew, he should be buried in the clothes he was in during the assassination.
- 197.13 Do not derive any profit for a dead body.

Chapter 198 – Laws Concerning the Removal of the Corpse, Funeral, and Burial Service

- 198.1 If a death occurs in town, the inhabitants are forbidden to perform any work.
- 198.2 Inhabitants of a small village should not exchange greetings when a death occurs.
- 198.3 Do not let the body of the dead remain overnight.
- 198.4 The sooner a dead body is laid to rest the more praiseworthy the event.
- 198.5 If two people are to be interred, the one who died first is taken care of first.
- 198.6 No matter the status of the two people, the one who died first should be taken care of first.
- 198.7 Tears shed for a dead person atone for the sin of pollution and prevents the death of little children.
- 198.8 You should join a procession for the dead when you come upon it.
- 198.9 Interrupt study of Torah to participate in a funeral procession.
- 198.10 Men should not mingle with women on the way to the cemetery or after returning.
- 198.11 Pallbearers should not wear sandals, but may wear shoes.
- 198.12 The cortege should pause seven times while walking to the cemetery.
- 198.13 Those who have not seen any graves for thirty days should say the benedictions.
- 198.14 Prayers should be recited. (See source for details, or consult a rabbi.)
- 198.15 Do not recite *Tzidduk haddin* nor the *kaddish* (a hymn of praises to G-d) at the cemetery at night.
- 198.16 *Tzidduk haddin* should not be recited for an infant less than thirty days old.

Chapter 199 – Laws Concerning the Interment and the Cemetery

- 199.1 The Torah condones placing the body in the soil itself.
- 199.2 Lay the body in a supine position, with the face upward.
- 199.3 Do not bury two bodies close to each other.
- 199.4 An uncircumcised male infant must be circumcised at the grave and named; a female infant must be named.
- 199.5 Do not place one coffin atop another.
- 199.6 Do not bury a wicked person next to a righteous one.
- 199.7 Do not take from the hand of another a pick axe or shovel used at a burial.
- 199.8 After interment, the bier must be turned over three times as an omen that judgment will be turned over to mercy.
- 199.9 If an orphan is present after the interment, people must step six feet away for the burial site and recite Psalm 49.
- 199.10 It is customary to pluck some grass and throw it behind your back saying Ps. 103.4, "Hear ye this, all ye peoples," to represent the resurrection of the dead.
- 199.11 Do not remove the dead from a city where there is a cemetery to another city.
- 199.12 Do not open a grave after it is closed.
- 199.13 Do not leave a freshly dug grave open overnight.
- 199.14 Do not step upon graves.
- 199.15 Do not walk in burial grounds within four cubits (six feet) of a dead body or in a room where there is a dead body while wearing *tefillin* or *tzitzit*.
- 199.16 Do not indulge in levity in a burial ground.
- 199.17 Some communities have a custom of not putting up a tombstone until twelve months after the burial.

Chapter 200 – Laws Concerning Burial on a Festival

- 200.1 Do not bury your dead on the first day of a festival.
- 200.2 A non-Jew may bury the dead body on the first day of a festival.
- 200.3 On the second day of a festival all burial activities may be performed by a non-Jew and a Jew may take care of all but the actual, burying.
- 200.4 The second day of a festival may be treated like a weekday in regard to burial so as to give the dead the honor they are due.
- 200.5 If there is no Jewish cemetery in a town, a non-Jew may transport the body to a Jewish cemetery on the first day of a festival and a Jew may do so on the second day.
- 200.6 You may accompany the dead to the Sabbath-limit on the first day of a festival.
- 200.7 A Jew may attend to a death if a person dies on the second day of a festival. Ten males should rise early to attend to the procedures.
- 200.8 Regarding an infant over thirty days old, if it is not an abortive child, the same rules apply as those regarding an adult.
- 200.9 If an infant dies and it is not known whether or not it was an abortive child, it should not be buried on the first day of festival even by a non-Jew, but should be buried on the second day by a non-Jew only.
- 200.10 Do not attend to the dead on the Sabbath and *Yom Kippur*, not even with the help of a non-Jew.
- 200.11 On *Hol Hammoed* (intermediate days of *Pesach* (Passover) and *Sukkot* (one of Judaism's three central harvest festivals)), a dead body should not be conveyed to the cemetery before the grave is ready so that it would not be necessary to let the bier remain waiting.

Chapter 201 – Laws Concerning Suicide and the Wicked

- 201.1 Do not rend your garments for a person who commits suicide, for there is none so wicked as one who commits suicide.
- 201.2 Do not presume that a person is wicked. So unless there is proof to the contrary, assume that a person was murdered rather than that they committed suicide.
- 201.3 A minor who commits suicide is considered as one who took his life accidentally.
- 201.4 Those who deviate from the community and do not follow the precepts of the community are classed differently from the devout.
- 201.5 Relatives should observe all rules of mourning for those executed, either by the government or otherwise.
- 201.6 Do not mourn for an inveterate sinner.
- 201.7 Do not mourn for a child one or two years old who was converted with either his father or mother.

Chapter 202 – Laws Relating to the Defilement of a *Kohen*

- 202.1 A *kohen* (priest) must not defile himself by coming into contact with a dead body of any kind.
- 202.2 A *kohen* must not enter a tent where there is a dead body.
- 202.3 If two houses are close together and a dead body is in one, a *kohen* not enter either house.
- 202.4 Even if the roofs of the houses are not of equal height, the *kohen* must not enter.
- 202.5 If a beam lies across an alley between two houses in which a dead body is in one in the style of an *eruv*, impurity is conducted between the two and a *kohen* must not enter either house.
- 202.6 A *kohen* should not stand in the doorway of a house that a corpse has been transported through.
- 202.7 If a *kohen* is already in a house in a room with the door closed, and discovers that a dead body is in the same house, he must not open the door or he will become impure.
- 202.8 A *kohen* must not come within four cubits (six feet) of a corpse or a grave.
- 202.9 If a *kohen* is discovered to be asleep in a house where someone has died, he should be awakened so he may leave immediately.
- 202.10 A *kohen* should not go near the dead body of a non-Jew.
- 202.11 A *kohen* has a duty to defile himself for a relative who is his wife, father, mother, son, daughter, brother, or sister.
- 202.12 A *kohen* may not defile himself for his parents if they have abandoned the practices of the people of Israel.
- 202.13 A *kohen* may not defile himself for a relative who has lost one of his limbs.
- 202.14 A *kohen* may not visit the graves of the righteous.
- 202.15 A *kohen* must not defile his minor children nor directly cause them to be defiled.
- 202.16 A *kohen* may not pressure relatives to remove a corpse from a house so that he may enter.

Chapter 203 – Laws Concerning Relatives for Whom Mourning Must be Observed

- 203.1 Observe the rite of mourning for fathers, mothers, sons, daughters, brothers, sisters, and married sisters, wives, and husbands.
- 203.2 Observe partial mourning for other relatives.
- 203.3 For a child who died within thirty days from its birth, you need not rend your garments.
- 203.4 For twins, if one dies within the thirty days and the other lives somewhat longer, the custom varies as to whether or not you rend your garments for the second twin.
- 203.5 When you hear about the death of a kinsman is the point at which you start to count the days of mourning.

Chapter 204 – Laws Concerning the Time When Mourning Begins

- 204.1 Mourning begins as soon as the decedent is buried and the grave is filled with earth.
- 204.2 If you leave before the burial is complete, you begin your mourning when you find out the grave is filled.
- 204.3 In places where the body is taken to another city for burial and some do not go along, they start mourning at the conclusion of the funeral service.
- 204.4 If a person's body cannot be found due to a drowning or murder, the rules of *onan* (a person who is bound to observe mourning) do not apply.
- 204.5 Once you learn the time of a kinsman's death is when the time of mourning begins.
- 204.6 If you do not attend the funeral of a kinsman but live within ten parasangs of the burial place, you are considered to have attended the services and count the period of mourning from that day.
- 204.7 Once you begin to count the days of mourning of a group together, you use that day even when you return home.
- 204.8 The head of the family is one who is respected to such a degree that if a question of dividing the estate arises, his judgment would be accepted and his advice followed regardless of age, gender, or relationship to the deceased.
- 204.9 If you discover that a kinsman has died after the saying of *Maariv*, start counting the days of mourning as of the following day.
- 204.10 Do not observe mourning during a plague.

Chapter 205 – Laws Concerning the Meal of Condolence

- 205.1 On the first day of mourning, a mourner should not eat his own food at his first meal.
- 205.2 At nightfall after the burial, he may eat his own food.
- 205.3 A married woman may not take the first meal of her husband's food because it is considered her food as well.
- 205.4 Women should supply the meal of mourning to another woman, not a man to a woman.
- 205.5 If a burial takes place at night, others should provide a meal of condolence for the mourner.
- 205.6 If the burial takes place on a Friday after the ninth hour (3:00 p.m.), others should provide the mourner with a condolence meal.
- 205.7 A meal of condolence is to be served on one who received timely news of the death, not one who received delayed news.
- 205.8 Do not serve a meal of condolence on a festival.
- 205.9 It is customary to fast on the day a man learned in the Torah passes away.

Chapter 206 – Laws Concerning “Timely” and “Delayed” News

- 206.1 If you receive news of a death within thirty days, it is considered to be timely.
- 206.2 After thirty days, the news is delayed.
- 206.3 If you receive delayed news of a death, you are not to observe any mourning other than the removal of your shoes.
- 206.4 If you receive timely news on the Sabbath, the Sabbath is considered the first day of mourning.
- 206.5 If you receive timely news on the Sabbath or a festival and the news will become delayed after the Sabbath or the festival, you should observe the ritual of mourning for private matters.
- 206.6 If you receive the news timely on the Sabbath on the eve of a festival, you must observe mourning in privacy, but the festival supersedes mourning.
- 206.7 Do not observe mourning even in private when you receive delayed news on the Sabbath or a festival.
- 206.8 If you find out about a death that occurred before the festival, it is considered timely and you should observe the seven and thirty days of mourning.
- 206.9 If anyone lost a relative and he does not know about it, he must not be informed. (See source for details, or consult a rabbi.)
- 206.10 Answer ambiguously if you are asked about the circumstance of 204.9.
- 206.11 You should inform sons of the death of a father or mother so he can say *kaddish*.

Chapter 207 – Laws Concerning Comforting Mourners

- 207.1 Consoling mourners is a meritorious act.
- 207.2 A mourner is not required to rise before a *Nisi* (Prince).
- 207.3 Do not say, “I have not been punished sufficiently for my evil deeds,” or express similar sentiments so as not to invite Satan in.
- 207.4 Do not say, “What can you do? It is impossible to alter the decree of the Holy One, blessed is He.” This is blasphemy in that it implies one can change the outcome.
- 207.5 Mourners should observe mourning rites in the place where the deceased died.
- 207.6 If the mourner is present in the house where the person died, no *hallel* should be recited for the first seven days of mourning.
- 207.7 Follow the customs of your community when reciting special benedictions for mourners contained in the Grace for meals.

Chapter 208 – Laws Concerning the Work a Mourner is Forbidden to Perform

- 208.1 A mourner is to do no work for the first seven days of mourning.
- 208.2 If a mourner is poor, he may work in his home after four days to eat.
- 208.3 Mourners may not have work done by others.
- 208.4 A mourner is forbidden to transact business.
- 208.5 A mourner may lend money or sell merchandise to a regular customer if he fears future loss if he does not do so.
- 208.6 A mourner may send someone to collect a debt.
- 208.7 Writing to have someone to collect the aforementioned debt is allowable as provided during *Hol Hammoed*.
- 208.8 A tenant may continue to work in the fields he leases from a mourner.
- 208.9 If the mourner is a sharecropper in the field of another, he may employ others to work in his place.
- 208.10 If a man hired the animals of a mourner before the man became a mourner, he may continue to use the animals. Once the lease is up, the animals must not be used until after the mourning period.
- 208.11 A mourner may contract to do work after the mourning period.
- 208.12 A workman contracted by the mourner may continue to work on the contract since it is done in the workman's home.
- 208.13 A mourner may not continue to allow others to construct a building for him during the mourning period.
- 208.14 A mourner may do domestic chores.
- 208.15 If a mourner is in partnership with another, the other may not conduct business publically, but may continue to do so privately.

Chapter 209 – Laws Concerning the Prohibition to Bathe, Anoint, Wear Shoes and Cohabit

- 209.1 A mourner may not wash his whole body; he may wash his face, hands, and feet in cold water.
- 209.2 A woman who has given birth during mourning may bathe.
- 209.3 A mourner may not anoint himself for pleasure.
- 209.4 If you observe consecutive mourning periods, you may bathe in cold water.
- 209.5 A mourner may wear cloth, rubber, hair, or wooden shoes, but may not wear leather shoes.
- 209.6 Women within thirty days of confinement and a person who has swollen feet may wear leather shoes.
- 209.7 A mourner who walks on the road may wear shoes.
- 209.8 A mourner may not have sexual intercourse, embrace, or kiss another.

Chapter 210 – Laws Concerning the Study of the Torah and Exchange of Greetings by Mourners

- 210.1 A mourner is forbidden to study Torah.
- 210.2 A teacher in mourning may teach his pupils after three days of mourning so their studies will not be interrupted.
- 210.3 If the mourner is a *kohen*, he may not be called to read in the synagogue.
- 210.4 A mourner should not recite certain things about joy. (See source for details, or consult a rabbi.)
- 210.5 A mourner should not officiate as a *hazan* at the synagogue within the seven days of mourning.
- 210.6 A mourner may not greet or return greetings during the first four days of mourning.
- 210.7 A mourner may not laugh or rejoice.
- 210.8 A mourner may be greeted and return greetings on the Sabbath.
- 210.9 A mourner may say *Sheheheyanu*.

Chapter 211 – Laws Concerning Other Things a Mourner May Not Do

- 211.1 A mourner may not sit on a bench, pillows or a cushion during the seven days of mourning.
- 211.2 A mourner may not put on *tefillin* during the first day of mourning.
- 211.3 Mourners do not have to wrap their heads.
- 211.4 A mourner may not wear a freshly laundered garment during the first seven days of mourning.
- 211.5 A mourner may not wash garments even after the seven days of mourning.
- 211.6 A mourner who has to serve another period of mourning immediately after the first may wash their garments and wear them after the first mourning.
- 211.7 After the first seven days of mourning, a mourner may wear a freshly ironed, white, new garment.
- 211.8 A mourner may not change his garments for pleasure but only out of necessity.
- 211.9 After seven days, a mourner may wash and iron a garment to be worn after the thirty days.
- 211.10 A mourner may not wear his Sabbath clothes during the seven mourning days.
- 211.11 A women after her confinement may put on her Sabbath clothes but not her festival ones.
- 211.12 A mourner may not cut his/her hair during the thirty days of mourning.
- 211.13 A mourner may not pare his/her nails with an instrument during the mourning period.
- 211.14 A mourner may comb his/her hair during the first seven days of mourning.
- 211.15 A mourner customarily changes his seat at synagogue during the first seven days of mourning.

Chapter 212 – Laws Concerning Things Forbidden as “Rejoicing” after the Seven Days

- 212.1 A mourner may not join a feast of circumcision.
- 212.2 A mourner may not issue or accept invitations.
- 212.3 After the thirty days of mourning, the mourner who officiates as *sandek* or *mohel* is allowed to wear Sabbath clothes and attend the feast.
- 212.4 During the first thirty days of mourning, a mourner may not enter a house where a wedding feast is being celebrated.
- 212.5 A mourner may serve as a waiter at a wedding feast.

Chapter 213 – Laws Concerning the Marriage of a Mourner and of a Groom or a Bride who Becomes a Mourner

- 213.1 A mourner may not marry during the thirty days of mourning.
- 213.2 A mourner may not remarry until after three festivals have passed after the time of mourning.
- 213.3 If preparations for a wedding have been made, and a kinsman of the groom dies, the wedding must be postponed.
- 213.4 Even if the death occurs after the nuptial ceremony, the groom must not cohabit until after the seven days of mourning.
- 213.5 If a relative of the bride or groom dies after the newlywed have already had intercourse, they may observe the wedding week celebrations and do not have to observe the rites of mourning.

Chapter 214 – Laws Concerning When a Mourner May Leave His Home

- 214.1 A mourner must not leave his house during the first seven days of mourning.
- 214.2 A mourner must not leave his house even to go to synagogue.
- 214.3 A mourner may go to synagogue if he has a son to be circumcised.

Chapter 215 – Laws Concerning Excessive Grief, if Forbidden

- 215.1 Do not grieve excessively over the dead.
- 215.2 Rabbis believe that “If one of a family dies, the entire family has cause to worry.”
- 215.3 A mourner is considered a heartless person if he does not mourn in accordance with the regulations.

Chapter 216 – Laws Concerning Parts of the Seventh and Thirtieth Mourning Days

- 216.1 On the seventh day after the comforters have departed the mourner, he may do all the things forbidden him during the seven days of mourning.
- 216.2 On the thirtieth day a part of a day is reckoned as the entire day and the mourner is absolved from the restrictions of the thirty days.
- 216.3 The rule of “part of the day is like an entire day” does not apply to the twelve months of mourning.

Chapter 217 – Laws Concerning if One Neglects to Observe Mourning

- 217.1 If one neglects observing mourning during the first seven days, he may make amends. (See source for details, or consult a rabbi.)
- 217.2 A minor need not observe mourning even if he becomes a majority during the first seven days of mourning.
- 217.3 If an invalid recovers during the time, he would observe the rites of mourning, he should observe them when he gets better.

Chapter 218 – Laws Relating to Testimony Relating to Mourning

- 218.1 You must oblige the rites of mourning on the information of one witness or by the hearsay of one witness.
- 218.2 If a person receives a letter informing of a death and it is not clear whether or not the first thirty days have passed or not, he must observe the rites of mourning.

Chapter 219 – Laws Concerning Mourning on a Sabbath or a Festival

- 219.1 On a Sabbath that occurs during the first seven days of mourning, all rules of mourning must be observed.
- 219.2 If a mourner is called up on the Sabbath, he is to go.
- 219.3 If the official reader of Torah becomes a mourner, he should not go to the synagogue on the Sabbath during the first seven days of mourning.
- 219.4 The Sabbath is included in the seven days of mourning.
- 219.5 If a burial takes place, or timely news is received on the festival itself or during *Hol Hammoed* (intermediate days of Passover and Sukkot), no rites of mourning are to be observed until after the conclusion of the festival.
- 219.6 The last day of festival is counted as a day of mourning.
- 219.7 Festival days are included in the count of the thirty days of mourning.
- 219.8 A groom should not include the wedding week in his count of days of mourning.
- 219.9 Console a mourner during festival.

Chapter 220 – Laws Concerning When the Mourning Period is Voided by a Festival

- 220.1 A festival suspends the seven-day and the thirty-day periods of mourning.
- 220.2 If a mourner was unable to observe rites of mourning before the festival, the festival does not cancel the mourning.
- 220.3 Washing and bathing are debatable before a festival. (See source for details, or consult a rabbi.)
- 220.4 If the dead was buried seven days before the festival, the thirty-day mourning period is void.
- 220.5 If the seventh day of mourning occurs on Friday, and that Sabbath is the eve of a holiday, the mourner is allowed to wash his garments, bathe, and cut his hair on Friday.
- 220.6 If a mourner neglects to cut his hair on the day before the Sabbath or before a festival, he may not cut his hair during *Hol Hammoed*.
- 220.7 A festival suspends the thirty-day mourning period as regards hair-cutting.
- 220.8 If a mourner observes the rites of mourning for an hour or less before Passover, he is considered as observing seven days of mourning.
- 220.9 *Rosh Hashanah* (Jewish New Year) and *Yom Kippur* (Day of Atonement) are considered festivals for voiding the seven-day and thirty-day mourning periods.
- 220.10 The mourning candle should be lit on festivals.

Chapter 221 – Laws Concerning Fasting on the Day of *Yahrzeit* (memorial for the death of a loved one)

- 221.1 It is a meritorious act to fast on the anniversary of the death of your father or mother.
- 221.2 The anniversary is observed on the day of the death.
- 221.3 If the death occurred in a leap year, the fast must occur on a like date in the month of Adar.
- 221.4 Procedures differ depending on the month of the anniversary death. (See source for details, or consult a rabbi.)
- 221.5 The New Moon time also affects the anniversary date. (See source for details, or consult a rabbi.)
- 221.6 On a day when the *tahanun* (petition for Grace) does not need to be recited and no fasting observed on the *Yahrzeit*.
- 221.7 Do not partake of a wedding meal on the evening of *Yahrzeit*.
- 221.8 If you are unsure of the date of your parent's death, designate an approximate one.

Glossary

1. **Ashrei**: a prayer that is recited at least three times daily in Jewish prayers
2. **Av** – fifth month of the Jewish year
3. **Bar Mitzvah** – an [agent] who is subject to the law after the ceremonial ritual at 13 years of age
4. **Barhu** – bless ye
5. **Birkat Kohanim** – blessing of priests
6. **Bore Peri Haadamah** – blessing for the fruit of the ground
7. **Bore Peri Haetz** – blessing for the fruit of the tree
8. **Elul** – sixth month of the Jewish year
9. **Eruv** – inter-community court
10. **Eruv Tavshilin** – the preparation of cooked food prior to a Jewish holiday that will be followed by Shabbat
11. **Etrog** – yellow citron or *Citrus medica* used by Jewish people during the week-long holiday of *Sukkot*
12. **Habbaah bekisnin** – bread filled with fruit, meat, cheese
13. **Hagomel** – blessing of Thanksgiving
14. **Hakkafot** – ceremony where synagogue members carry Torah scrolls around the synagogue seven or more times
15. **Hallah; Hallot** – challah; bread
16. **Hametz** – food forbidden for use by Jew during the festival of Passover
17. **Hamotzi** – blessing over bread
18. **Hanukkah** – Festival of Lights
19. **Hatov Vehemetiv baruhu** – fourth blessing calling G-d the good King
20. **Havdalah** – ceremony that marks the symbolic end of Shabbat and Jewish holidays, and ushers in the new week
21. **Hazan** – cantor of a synagogue
22. **Hol Hammoed** – intermediate days of Passover and *Sukkot*

23. **Hoshana Rabbah** – seventh day of the Jewish holiday of *Sukkot*
24. **Kaddish** – a hymn of praises to G-d
25. **Karmeelit** – neither public nor private
26. **Kedushah** – the third section of all Amidah recitations
27. **Kiddush** – a blessing recited over wine or grape juice to sanctify the Shabbat and Jewish holidays
28. **Kinyan** – symbolical form of making an agreement binding by handing over an object from one to the other of the contracting parties
29. **Kittle** – white robe
30. **Kohen; Kohanim** – priest
31. **Lulav** – a closed frond of the date palm tree and one of the Four Species used during the Jewish holiday of *Sukkot*
32. **Maariv** – Jewish prayer service held in evening or night
33. **Maftir** – the last person called up to the Torah on Shabbat and holiday morning
34. **Mashiv Haruah** – prayer praising G-d as the source of rain
35. **Matzah** – unleavened bread
36. **Megillah** – tenth Tractate of Mishnah in the Order Moed. It and its Gemara deal with the laws of Purim and offers exegetical understandings to the Book of Esther
37. **Mezemor letodah** – a Psalm of Thanksgiving offering
38. **Mezuzah; Mezuzot** – small, prayer scrolls rolled up to place on doorways, entryways, and gates
39. **Minhah** – prayers offered in the afternoon
40. **Minyan** – quorum of ten male adults
41. **Modim** – prayer of thanks
42. **Muktzeh** – separated; set aside
43. **Nisan** – first month of the Jewish year
44. **Onan** – a person who is bound to observe mourning
45. **Orlah** – fruits of the first three years

46. ***Pesah*** – Passover
47. ***Pesuke Dezimera*** – special verses of Psalms
48. ***Retzeh*** – accept
49. ***Rosh Hashanah*** – Jewish New Year
50. ***Rosh Hodesh*** – name for the first day of every month in the Hebrew calendar, marked by the birth of a new moon
51. ***Seder*** – order; program
52. ***Sefer Torah*** – handwritten copy of the Torah, the holiest book within Judaism
53. ***Sefirah*** – to express or communicate; Lights and Vessels
54. ***Shatnez*** – cloth containing both wool and linen
55. ***Shavuot*** – marks the giving of the Torah on Mt. Sinai
56. ***Shehakol*** – blessing for animal products: meat, chicken, fish, and eggs; water and all other drinks (except for wine) and soups; and miscellaneous foods like mushrooms, candy, etc.
57. ***Shema*** – three portions of the Holy Scriptures in Deuteronomy and Numbers; one of only two prayers that are specifically commanded in Torah
58. ***Shemini Atzeret*** – eighth [day of] Assembly; a Jewish holiday celebrated in the Hebrew month of *Tishrei*, which follows the Jewish festival of *Sukkot*
59. ***Shemoneh Esreh*** – eighteen; silent prayer
60. ***Simchat Torah*** – a Jewish holiday that celebrates and marks the conclusion of the annual cycle of public Torah readings, and the beginning of a new cycle
61. ***Sukkah*** – temporary hut constructed for use during the week-long Jewish festival of *Sukkot*
62. ***Sukkot*** – one of Judaism's three central harvest festivals
63. ***Tahanun*** – petition of Grace
64. ***Talith*** – prayer shawl
65. ***Tal Umatar*** – Rain and Dew liturgy

- 66. ***Tammuz*** – fourth month of the Jewish year
- 67. ***Tefillin*** – phylacteries
- 68. ***Tishrei*** – the first month of the civil year
- 69. ***Tzitsis*** – Fringes
- 70. ***Uva Letziyon*** – Hebrew opening words and the name of the closing prayer of the weekday morning service.
- 71. ***Vayomer Adonai*** – “and the Lord said”
- 72. ***Yahrzeit*** – memorial for the death of a loved one
- 73. ***Yom Kippur*** – Day of Atonement

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About the Author

The author, Bruce Fogelson, grew up in a religiously Reformed suburb, North of Chicago in the 1970s. At that time, the left-leaning synagogue did not believe in the ritual of Bar Mitzvah due to the rejection of contemporary commercialization. Instead they had confirmation, at 15 or 16 (which simply forced another few years of Sunday-school).

In a “Semester At Sea” study program in 1982, Fogelson jumped-ship in Egypt, in order to get to Israel, when the ship refused its itinerary to dock there due to the Lebanon war with Israel (also called “The First Lebanon War”). With the war came a boycott of Israel. After harrowing adventures in Egypt, he escaped across the Sinai desert, to Israel, with a friend. A few days later, Fogelson had a small but an actual Bar Mitzvah just steps from the Wailing Wall—the holiest place in the Jewish world—at age 20.

In 1983 Fogelson returned to Chicago after college to stumble upon that same friend, who introduced him to a modern Orthodox synagogue. A visiting Orthodox rabbi was leading a study group every Tuesday night. With a bit of help, this Tuesday night study group became the first stepping-stones to an evolving Jewish life, recognizing all levels of observance. There were two other Orthodox rabbis over the years who helped Fogelson form a more spiritual and literal connection with Hebrew study.

After completing his degree in Real Estate in 1983 and later starting his own real estate development company in 1992, Fogelson became an award-winning and successful real estate developer, focusing on gentrifying neighborhoods in Chicago.

Fogelson, who is the first to admit he takes on long-term projects, filed for several U.S. Patents in 2000 and 2001, which took over a decade to issue. Two are titled “Method and System of creating Advertising (Ad) books,” and focuses on fundraising for charity and from which he has now started a business.

Fogelson is developing a new business called, LetsSponsor.com and AdbookAssistant.com that help charity-fundraising by recognizing donors and sponsors online, and in print.

Fogelson lives in Chicago and is married and has three boys.

