



1. Exodus 22:20-26, Exodus 23:1-10

(כ) וגר לא תונה ולא תלחצנו כי גרים הייתם בארץ מצרים: (כא) כל אלמנה ויתום לא תענו: (כב) אם ענה תענה אתו כי אם צעק יצעק אלי שמע אשמע צעקתו: (כג) וחרה אפי והרגתי אתכם בחור והיו נשיכם אלמנות ובניכם יתמים: (כד) אם כסף | תלוה את עמי את העני עמו לא תהיה לו כנשה לא תשימון עליו נשך: (כה) אם חבל תחבל שלמת רעך עד בא השמש תשיבנו לו: (כו) כי הוא כסותה [כסותו] לבדה הוא שמלתו לערו במה ישכב והיה כייצעק אלי ושמעתי כי חנון אני: (כז) לא תשא שמע שוא אל תשת ידך עם דשע להיות עד חמס: (כח) לא תהיה אחרי רבים לרעת ולא תענה על רב לנטת אחרי רבים להטת: (כט) ודל לא תהדר בריבו: (ס) כי תפגע שור איבה או חמרו תענה השב תשיבנו לו: (סא) כיתראה חמור שנאך רבץ תחת משאו וחדלת מעזב לו עזב תעזב עמו: (סב) לא תטה משפט אבינך בריבו: (סג) מדבר שקר תרחק ונקי וצדיק אל תהרג כי לא אצדיק רשע: (סד) ושחד לא תקח כי השחד יעור פקחים ויסלף דברי צדיקים: (סה) וגר לא תלחץ ואתם ידעתם את נפש הגר כי גרים הייתם בארץ מצרים: (סו) ושש שנים תזרע את ארצך ואספת את תבואתה:

(20) You shall not wrong a stranger or oppress him, for you were strangers in the land of Egypt. (21) You shall not ill-treat any widow or orphan. (22) If you do mistreat them, I will heed their outcry as soon as they cry out to Me, (23) and My anger shall blaze forth and I will put you to the sword, and your own wives shall become widows and your children orphans. (24) If you lend money to My people, to the poor among you, do not act toward them as a creditor; exact no interest from them. (25) If you take your neighbor's garment in pledge, you must return it to him before the sun sets; (26) it is his only clothing, the sole covering for his skin. In what else shall he sleep? Therefore, if he cries out to Me, I will pay heed, for I am compassionate. (1) You must not carry false rumors; you shall not join hands with the guilty to act as a malicious witness: (2) You shall neither side with the mighty to do wrong—you shall not give perverse testimony in a dispute so as to pervert it in favor of the mighty— (3) nor shall you show deference to a poor man in his dispute. (4) When you encounter your enemy's ox or ass wandering, you must take it back to him. (5) When you see the ass of your enemy lying under its burden and would refrain from raising it, you must nevertheless raise it with him. (6) You shall not subvert the rights of your needy in their disputes. (7) Keep far from a false charge; do not bring death on those who are innocent and in the right, for I will not acquit the wrongdoer. (8) Do not take bribes, for bribes blind the clear-sighted and upset the pleas of those who are in the right. (9) You shall not oppress a stranger, for you know the feelings of the stranger, having yourselves been strangers in the land of Egypt. (10) Six years you shall sow your land and gather in its yield;

2. I Samuel 15:22

(כב) ויאמר שמואל החפץ לה' בעלות וזבחים כשמע בקול ה' הנה שמע' מזבח טוב להקשיב מתלב אילים:

(22) But Samuel said: “Does the LORD delight in burnt offerings and sacrifices As much as in obedience to the LORD's command? Surely, obedience is better than sacrifice, Compliance than the fat of rams.

3. Isaiah 1:11-27

(יא) למה לי רבזבחים' יאמר ה' שבעתי עלות אילים וחלב מריאים ודם פרים וכבשים ועתודים לא חפצתי: (יב) כי תבאו לראות פני מי בקש זאת מידכם רמס חצרי: (יג) לא תוסיפו הביא מנחת שוא קטרת תועבה היא לי חדש ושבת קרא מקרא לא אוכל און וצרה: (יד) חדשים ומועדים שואה נפשי היו עלי לטרח ולאיתי נשא: (טו) ובפרשכם פפילם אעלים עיני מכם גם כיתרבו תפלה אינני שמע ידיכם דמים מלאו: (טז) רחצו הזכו הסירו רע מעלליכם מנגד עיני חדלו הרע: (יז) למדו היטב דרשו משפט אשרו חמוץ שפטו יתום ריבו אלמנה: (יח) לכרנא ונוכחה יאמר ה' אסיחיו חטאיכם כשנים פשלג זלבינו אסיחדימו כתולע כצמר יהיו: (יט) אסיתאבו ושמעתם טוב הארץ תאכלו: (כ) ואסיתמאנו ומירתם חרב תאכלו כי פי ה' דבר: (כא) איכה היתה לזונה קריה נאמנה מלאתי משפט צדק יליו בה ועתה מרצחים: (כב) כספך היה לסיגים סבאך מהול במים: (כג) שרוד סוררים וחברי גנבים כלו אתב שחד ורדף שלמנים יתום לא ישפטו וריב אלמנה לא יבוא אליהם: (כד) לכן נאם האדון ה' צבאות אביר ישראל הוי אנתם מצרי ואנקמה מאויבי: (כה) ואשיבה ידו עליך ואצרך כבר סיגך ואסירה כל בדיליך: (כו) ואשיבה שפטיך כבראשנה ויעציק כבתחלה אחריכן יקרא לך עיר הצדק קריה נאמנה: (כז) ציון במשפט תפדה ושביה בצדקה:

(11) “What need have I of all your sacrifices?” Says the LORD. “I am sated with burnt offerings of rams, And suet of fatlings, And blood of bulls; And I have no delight In lambs and he-goats. (12) That you come to appear before Me— Who asked that of you? Trample My courts (13) no more; Bringing oblations is futile, Incense is offensive to Me. New moon and sabbath, Proclaiming of solemnities, Assemblies with iniquity, I cannot abide. (14) Your new moons and fixed seasons Fill Me with loathing; They are become a burden to Me, I cannot endure them. (15) And when you lift up your hands, I will turn My eyes away from you; Though you pray at length, I will not listen. Your hands are stained with crime— (16) Wash yourselves clean; Put your evil doings Away from My sight. Cease to do evil; (17) Learn to do good. Devote yourselves to justice; Aid the wronged. Uphold the rights of the orphan; Defend the cause of the widow. (18) “Come, let us reach an understanding, —says the LORD. Be your sins like crimson, They can turn snow-white; Be they red as dyed wool, They can become like fleece.” (19) If, then, you agree and give heed, You will eat the good things of the earth; (20) But if you refuse and disobey, You will be devoured [by] the sword.— For it was the LORD who spoke. (21) Alas, she has become a harlot, The faithful city That was filled with justice, Where righteousness dwelt— But now murderers. (22) Your silver has turned to dross; Your wine is cut with water. (23) Your rulers are rogues And cronies of thieves, Every one avid for presents And greedy for gifts; They do not judge the case of the orphan, And the widow's cause never reaches them. (24) Assuredly, this is the declaration Of the Sovereign, the LORD of Hosts, The Mighty One of Israel: “Ah, I will get satisfaction from My foes; I will wreak vengeance on

My enemies! (25) I will turn My hand against you, And smelt out your dross as with lye, And remove all your slag: (26) I will restore your magistrates as of old, And your counselors as of yore. After that you shall be called City of Righteousness, Faithful City.” (27) Zion shall be saved in the judgment; Her repentant ones, in the retribution.

4. Jeremiah 7:3-11, 21-23

(ג) כֹּה אָמַר ה' צְבָאוֹת אֱלֹקֵי יִשְׂרָאֵל הֵיטִיבוּ דְרָכֵיכֶם וּמַעַלְלֵיכֶם וְאִשְׁכַּנְתֶּם בְּמָקוֹם הַזֶּה: (ד) אֲלֹתֵיכֶם וְאִשְׁכַּנְתֶּם בְּמָקוֹם הַזֶּה: (ה) הֵיכַל ה' הֵיכַל ה' הֵיכַל ה' הֵמָּה: (ו) כִּי אִם־הֵיטִיב־תִּיטִיבוּ אֶת־דְרָכֵיכֶם וְאֶת־מַעַלְלֵיכֶם אִם־עָשׂוּ תַעֲשׂוּ מִשְׁפָּט בֵּין אִישׁ וּבֵין רֵעֵהוּ: (ז) גַּר יְתוֹם וְאֶלְמָנָה לֹא תַעֲשׂוּ וְדָם נָקִי אֲלֹתֵיכֶם וְעַד־עוֹלָם: (ח) הִנֵּה אַתֶּם בֹּטְחִים לָכֶם עַל־דְבַר הַשֶּׁקֶר לְבַלְתִּי הוֹעִיל: (ט) הֲגִיב אִי רָצוֹן וְנֹאֵף וְהִשְׁבַּע לְשֶׁקֶר וְקָטַר לְבַעַל וְהִלֵּךְ אַחֲרֵי אֱלֹקִים אֲחֵרִים אֲשֶׁר לֹא־יַדְעֶתֶם: (י) וּבֵאתֶם וְעַמְדַתְּם לִפְנֵי בַּיִת הַזֶּה אֲשֶׁר נִקְרָא שְׁמִי עָלָיו וְאָמַרְתֶּם נִצְלָנוּ לְמַעַן עֲשׂוֹת אֵת כָּל־הַתּוֹעֵבוֹת הָאֵלֶּה: (יא) הַמַּעֲרַת פְּרָצִים הִיא הַבַּיִת הַזֶּה אֲשֶׁר־נִקְרָא שְׁמִי עָלָיו בְּעֵינֵיכֶם גַּם אֲנֹכִי הִנֵּה רֹאֵתִי נְאֻמָּה' (כ) כֹּה אָמַר ה' צְבָאוֹת אֱלֹקֵי יִשְׂרָאֵל עֲלוֹתֵיכֶם סָפוּ עַל־זִבְחֵיכֶם וְאָכְלוּ בָשָׂר: (כב) כִּי לֹא־דַבַּרְתִּי אֶת־אֲבוֹתֵיכֶם וְלֹא צִוִּיתִים בְּיוֹם הוֹצִיא [הוֹצִיאֲנִי] אוֹתָם מֵאֶרֶץ מִצְרַיִם עַל־דְבַר עוֹלָה וְזָבַח: (כג) כִּי אִם־אֶת־הַדְּבַר הַזֶּה צִוִּיתִי אוֹתָם לֵאמֹר שְׁמַעוּ בְּקוֹלִי וְהִיִּיתִי לָכֶם לְאֱלֹקִים וְאַתֶּם תִּהְיֶינִי לְעַם וְהִלַּכְתֶּם בְּכָל־הַדְרֹךְ אֲשֶׁר אֶצְוֶה אֶתְכֶם לְמַעַן יִיטֵב לָכֶם:

(3) Thus said the LORD of Hosts, the G-d of Israel: Mend your ways and your actions, and I will let you dwell in this place. (4) Don't put your trust in illusions and say, "The Temple of the LORD, the Temple of the LORD, the Temple of the LORD are these [buildings]." (5) No, if you really mend your ways and your actions; if you execute justice between one man and another; (6) if you do not oppress the stranger, the orphan, and the widow; if you do not shed the blood of the innocent in this place; if you do not follow other G-ds, to your own hurt— (7) then only will I let you dwell in this place, in the land that I gave to your fathers for all time. (8) See, you are relying on illusions that are of no avail. (9) Will you steal and murder and commit adultery and swear falsely, and sacrifice to Baal, and follow other G-ds whom you have not experienced, (10) and then come and stand before Me in this House which bears My name and say, "We are safe?"—[Safe] to do all these abhorrent things! (11) Do you consider this House, which bears My name, to be a den of thieves? As for Me, I have been watching— declares the LORD.... (21) Thus said the LORD of Hosts, the G-d of Israel: Add your burnt offerings to your other sacrifices and eat the meat! (22) For when I freed your fathers from the land of Egypt, I did not speak with them or command them concerning burnt offerings or sacrifice. (23) But this is what I commanded them: Do My bidding, that I may be your G-d and you may be My people; walk only in the way that I enjoin upon you, that it may go well with you.

5. Zechariah 7:5-10 [Second Beit HaMikdash]

(ה) אָמַר אֱלֹהֵיכֶם הָאֶרֶץ וְאֶל־הַכְּהֹנִים לֵאמֹר כִּי־צִמַמְתֶּם וְסָפוֹד בְּחַמְשֵׁי וּבִשְׁבִיעֵי זֶה שְׁבַעִים שָׁנָה הַצּוֹם צִמַמְתִּי אָנֹכִי: (ו) וְכִי תֹאכְלוּ וְכִי תִשְׂתּוּ הֲלוֹא אַתֶּם הָאֱכֹלִים וְאַתֶּם הַשְׂתִּים: (ז) הֲלוֹא אֶת־הַדְּבָרִים אֲשֶׁר קָרָא ה' בְּיַד הַנְּבִיאִים הָרִאשׁוֹנִים בְּהִיּוֹת יְרוּשָׁלַם יְשֻׁבָת וּשְׁלוֹה וְעָרִיָה סְבִיבְתֶיהָ וְהַנֶּגֶב וְהַשְּׁפֵלָה יִשָּׁב: (ח) וְהִיא דְבָרָה אֲלֹזְכְרֶיהָ לֵאמֹר: (ט) כֹּה אָמַר ה' צְבָאוֹת לֵאמֹר מִשְׁפָּט אָמַת שְׁפֹטוּ וְחֹסֵד וְרַחֲמִים עֲשׂוּ אִישׁ אֶת־אָחִיו: (י) וְאֶלְמָנָה וְיְתוֹם גַּר וְעָנִי אֲלֹתֵיכֶם וְרַעַת אִישׁ אָחִיו אֲלֹתֵיכֶם בְּלִבְבְּכֶם:

(5) Say to all the people of the land and to the priests: When you fasted and lamented in the fifth and seventh months all these seventy years, did you fast for my benefit? (6) And when you eat and drink, who but you does the eating, and who but you does the drinking? (7) Look, this is the message that the LORD proclaimed through the earlier prophets, when Jerusalem and the towns about her were peopled and tranquil, when the Negeb and the Shephelah were peopled. (8) And the word of the LORD to Zechariah continued: (9) Thus said the LORD of Hosts: Execute true justice; deal loyally and compassionately with one another. (10) Do not defraud the widow, the orphan, the stranger, and the poor; and do not plot evil against one another.—

6. Psalms 15

(א) מִזְמוֹר לְדָוִד ה' מִיִּגְוֹר בְּאֶהְלֵךְ מִיִּשְׁפָן בְּתַר קֹדֶשׁ: (ב) הוֹלֵךְ תָּמִים וּפְעַל צְדָק וְדָבַר אֱמֻת בְּלִבּוֹ: (ג) לֹא־רָגַל | עַל־לְשׁוֹן לֹא־עָשָׂה לְרַעְוָה רָעָה וְחָרְפָה לֹא־נִשְׂא עַל־קַרְבּוֹ: (ד) נִבְזָה | בְּעֵינָיו נִמְאָס וְאֶת־יָרְאֵתִי ה' יִכַּבֵּד וְשָׁבַע לְהַרְעוֹ וְלֹא יִמַר: (ה) כִּסְפוֹ | לֹא־נִתַּן בְּנִשְׁוֹד וְשָׁחַד עַל־נַפְשִׁי לֹא לָקַח עֲשֵׂה־אֵלֶּה לֹא יִמוֹט לְעוֹלָם:

(1) A psalm of David. LORD, who may sojourn in Your tent, who may dwell on Your holy mountain? (2) He who lives without blame, who does what is right, and in his heart acknowledges the truth; (3) whose tongue is not given to evil; who has never done harm to his fellow, or borne reproach for [his acts toward] his neighbor; (4) for whom a contemptible man is abhorrent, but who honors those who fear the LORD; who stands by his oath even to his hurt; (5) who has never lent money at interest, or accepted a bribe against the innocent. The man who acts thus shall never be shaken.

7. Psalms 24:3-4

(ג) מִיִּיעֲלֶה בְּהַר־ה' וּמִיִּיָּקוֹם בְּמָקוֹם קֹדֶשׁוֹ: (ד) נְקִי כַפַּיִם וּבְרַלְבָב אֲשֶׁר | לֹא־נִשְׂא לְשׁוֹא נִפְשִׁי וְלֹא נִשְׁבַּע לְמַרְמָה: (3) Who may ascend the mountain of the LORD? Who may stand in His holy place?— (4) He who has clean hands and a pure heart, who has not taken a false oath by My life or sworn deceitfully.

8. Psalms 50:7-23

(ז) שְׁמַעֵה עַמִּי | וְאֶדְבַרְהָ יִשְׂרָאֵל וְאֶעֱיֶדָה בְּךָ אֱלֹקִים אֱלֹקֵיךָ אָנֹכִי: (ח) לֹא עַל־זִבְחִיד אוֹכִיחִיד וְעוֹלֹתִיד לִגְנֹדִי תָּמִיד: (ט) וְקָרָאֲנִי בְּיוֹם צָרָה

אֶחָלְצֶךָ וּתְכַבְּדֵנִי: (טז) וְלַרְשָׁעִים | אֲמַר אֱלֹקִים מִהֲלֶךְ לְסִפְרֵךְ חֻקֵי וּתְשֹׂא בְרִיתִי עֲלֵי־פִיד: (יז) וְאַתָּה שְׁנֵאת מוֹסֵר וּתְשַׁלֵּךְ דְּבַרִי אַחֲרָיִךְ: (יח) אִם רָאִיתָ גֹבַהּ וּתְרַץ עִמּוֹ וְעִם מְנַאֲפִים חֻלְקֶךָ: (יט) פִּיד שְׁלַחַת בְּרָעָה וְלִשְׁוֹןֵךְ תִּצְמִיד מִרְמָה: (כ) תִּשָּׁב בְּאַחֲרֶיךָ תִּדְבֵר בְּבִן־אִמְךָ תִּתְוַדֵּפִי: (כא) אֵלֶּה עֲשִׂיתָ | וְהַחֲרַשְׁתִּי דַמִּית הַיּוֹת־אֹהֶיָה כְּמוֹךְ אוֹכִיחֶךָ וְאַעֲרֹכָה לְעֵינֶיךָ: (כב) בִּינְרֵנָא זֵאת שְׁכַחֵי אֱלֹקֵךְ פְּרֹאֲטְרֵךְ וְאִין מְצִיל: (כג) זִבְחַ תוֹרָה יִכְבְּדֵנִי וְשִׁם דְּרָךְ אֲרָאֵנוּ בְּנִשְׁעֵי אֱלֹקִים:

(7) “Pay heed, My people, and I will speak, O Israel, and I will arraign you. I am G-d, your G-d... (15) Call upon Me in time of trouble; I will rescue you, and you shall honor Me.” (16) And to the wicked, G-d said: “Who are you to recite My laws, and mouth the terms of My covenant, (17) seeing that you spurn My discipline, and brush My words aside? (18) When you see a thief, you fall in with him, and throw in your lot with adulterers; (19) you devote your mouth to evil, and yoke your tongue to deceit; (20) you are busy maligning your brother, defaming the son of your mother. (21) If I failed to act when you did these things, you would fancy that I was like you; so I censure you and confront you with charges. (22) Mark this, you who are unmindful of G-d, lest I tear you apart and no one save you. (23) He who sacrifices a thank offering honors Me, and to him who improves his way I will show the salvation of G-d.”

9. Makkot 23b-24a

דרש רבי שמלאי שש מאות ושלש עשרה מצות נאמרו לו למשה שלש מאות וששים וחמש לאוין כמנין ימות החמה ומאתים וארבעים ושמונה עשה כנגד איבריו של אדם אמר רב המנונא מאי קרא (דברים לג, ד) תורה צוה לנו משה מורשה תורה בגימטריא שית מאה וחד סרי הוי אנכי ולא יהיה לך מפי הגבורה שמענום (סימן דמשמ"ק ס"ק): בא דוד והעמידן על אחת עשרה דכתיב (תהלים טו, א) מזמור לדוד [ה'] מי יגור באהלך מי ישכון בהר קדשך הולך תמים ופועל צדק ודובר אמת בלבבו לא רגל על לשונו לא עשה לרעהו רעה וחרפה לא נשא על קרובו נבזה בעיניו נמאס ואת יראי ה' יכבד נשבע להרע ולא ימיר כספו לא נתן בנשך ושוחד על נקי לא לקח עושה אלה לא ימוט לעולם הולך תמים זה אברהם דכתיב (בראשית יז, א) התהלך לפני והיה תמים פועל צדק כגון אבא חלקיהו ודובר אמת בלבבו כגון רב ספרא לא רגל על לשונו זה יעקב אבינו דכתיב (בראשית כז, יב) אולי ימושיני אבי והיייתי בעיניו כמתעתע לא עשה לרעהו רעה שלא ירד לאומנות חבירו וחרפה לא נשא על קרובו זה המקרב את קרוביו נבזה בעיניו נמאס זה חזקיהו המלך שגירר עצמות אביו במטה של חבליים ואת יראי ה' יכבד זה יהושפט מלך יהודה שבשעה שהיה רואה תלמיד חכם היה עומד מכסאו ומחבקו ומנשקו וקורא לו (אבי אבי) רבי רבי מרי מרי נשבע להרע ולא ימיר כר' יוחנן דא"ר יוחנן אהא בתענית עד שאבא לביתי כספו לא נתן בנשך אפילו ברבית עובד כוכבים ושוחד על נקי לא לקח כגון ר' ישמעאל בר' יוסי כתיב עושה אלה לא ימוט לעולם כשהיה ר"ג מגיע למקרא הזה היה בוכה אמר מאן דעביד להו לכולהו הוא דלא ימוט הא חדא מינייהו ימוט אמרו ליה מי כתיב עושה כל אלה עושה אלה כתיב אפילו בחדא מינייהו דאי לא תימא הכי כתיב קרא אחרינא (ויקרא יח, כד) אל תטמאו בכל אלה התם נמי הנוגע בכל אלה הוא דמטמא בחדא מינייהו לא אלא לאו באחת מכל אלה הכא נמי באחת מכל אלו בא ישעיהו והעמידן על שש דכתיב (ישעיהו לג, טו) הולך צדקות ודובר מישרים מואס בבצע מעשקות נוער כפיו מתמוך בשוחד אוטם אזנו משמוע דמים ועוצם עיניו מראות ברע הולך צדקות זה אברהם אבינו דכתיב (בראשית יח, יט) כי ידעתיו למען אשר יצוה וגו' ודובר מישרים זה שאינו מקניט פני חבירו ברבים מואס בבצע מעשקות כגון ר' ישמעאל בן אלישע נוער כפיו מתמוך בשוחד כגון ר' ישמעאל בר' יוסי אוטם אזנו משמוע דמים דלא שמע בזילותא דצורבא מרבנן ושתיק כגון ר"א ברבי שמעון ועוצם עיניו מראות ברע כדרכי חייא בר אבא דאמר ר' חייא בר אבא זה שאינו מסתכל בנשים בשעה שעומדות על הכביסה וכתיב (ישעיהו לג, טז) הוא מרומים ישכון [וגו'] בא מיכה והעמידן על שלש דכתיב (מיכה ו, ח) הגיד לך אדם מה טוב ומה ה' דורש ממך כי אם עשות משפט ואהבת חסד והצנע לכת עם (ה') אללקי עשות משפט זה הדין אהבת חסד זה גמילות חסדים והצנע לכת זה הוצאת המת והכנסת כלה והלא דברים קל וחומר ומה דברים שאין דרכן לעשותן בצנעא אמרה תורה והצנע לכת דברים שדרכן לעשותן בצנעא על אחת כמה וכמה חזר ישעיהו והעמידן על שתים שנאמר (ישעיהו נו, א) כה אמר ה' שמרו משפט ועשו צדקה בא עמוס והעמידן על אחת שנאמר (עמוס ה, ד) כה אמר ה' לבית ישראל דרשוני וחיו מתקיף לה רב נחמן בר יצחק אימא דרשוני בכל התורה כולה אלא בא חבקוק והעמידן על אחת שנאמר (חבקוק ב, ד) וצדיק באמונתו יחיה

§ Rabbi Simlai taught: There were 613 mitzvot stated to Moses in the Torah, consisting of 365 prohibitions corresponding to the number of days in the solar year, and 248 positive mitzvot corresponding to the number of a person's limbs. Rav Hammuna said: What is the verse that alludes to this? It is written: “Moses commanded to us the Torah, an inheritance of the congregation of Jacob” (Deuteronomy 34:4). The word **Torah**, in terms of its numerical value [*gimatriyya*], is 611, the number of mitzvot that were received and taught by Moses our teacher. In addition, there are two mitzvot: “I am the Lord your G-d” and: “You shall have no other G-ds” (Exodus 20:2, 3), the first two of the Ten Commandments, that we heard from the mouth of the Almighty, for a total of 613. The Gemara provides a mnemonic for the biblical figures cited in the course of the discussion that follows: *Dalet, mem, shin, mem, kuf, samekh, kuf*; representing David, Micah, Isaiah, Amos, Habakkuk, Amos, and Ezekiel. Rabbi Simlai continued: King David came and established the 613 mitzvot upon eleven mitzvot, as it is written: “A Psalm of David. Lord, who shall sojourn in Your Tabernacle? Who shall dwell upon Your sacred mountain? He who walks wholeheartedly, and works righteousness, and speaks truth in his heart. Who has no slander upon his tongue, nor does evil to his neighbor, nor takes up reproach against his relative. In whose eyes a vile person is despised, and he honors those who fear the Lord; he takes an oath to his own detriment, and changes not. He neither gives his money with interest, nor takes a bribe against the innocent. He who performs these shall never be moved” (Psalms, chapter 15). Eleven attributes that facilitate one's entry into the World-to-Come appear on this list. The Gemara analyzes these verses: “He who walks wholeheartedly”; this is referring to one who conducts himself like our forefather Abraham, as it is written concerning him: “Walk before Me and be wholehearted” (Genesis 17:1). “Works righteousness”; this is referring to one such as Abba Hilkiyyahu, a laborer who would not pause from his labor even to greet people; he righteously continued working. “And speaks truth in his heart”; this is referring to one such as Rav Safra, who was reciting *Shema* when a person approached him to purchase an item. He intended to accept the man's offer, but he was unable to respond because it is prohibited to interrupt the recitation of *Shema*. The buyer misinterpreted Rav Safra's silence and concluded that Rav Safra

demanded a higher price, so he raised his offer. Rav Safra insisted on selling him the item for the sum that he was offered initially. **“Who has no slander upon his tongue”**; this is referring to one who conducts himself like **our forefather Jacob**, who did not want to mislead his father in order to receive his blessings, as it is written: **“Perhaps my father will feel me, and I will be in his eyes like a fraud”** (Genesis 27:12). **“Nor does evil to his neighbor”**; this is referring to one who did not infringe upon another’s trade, constituting illegal competition. **“Nor takes up reproach against his relative”**; this is referring to **one who draws his relatives near**, and does not distance them when they embarrass him. **“In whose eyes a vile person is despised”**; this is referring to one who conducts himself like **King Hezekiah, who dragged the bones of his evil father, King Ahaz, in a bed of ropes**, because he despised those considered vile by G-d. **“And he honors those who fear the Lord”**; this is referring to one who conducts himself like **Jehoshaphat, king of Judea, who when he would see a Torah scholar would arise from his throne and hug him and kiss him, and call him: My father, my father, my teacher, my teacher, my master, my master**. **“He takes an oath to his own detriment, and changes not”**; this is in accordance with the conduct of **Rabbi Yoḥanan, as Rabbi Yoḥanan would say** in the form of a vow when seeking to refrain from eating in another’s home: **I shall fast until I will come to my house**. He would fulfill that vow and refrain from eating, even though he took the vow only to avoid eating in that place. **“He neither gives his money with interest”**; meaning he does not lend money **with interest even to a gentile**, which is permitted by Torah law. **“Nor takes a bribe against the innocent”**; this is referring to one **such as Rabbi Yishmael, son of Rabbi Yosei**, who refused to sit in judgment in a case involving his sharecropper. Since the latter would bring him a basket of fruit, he was concerned that he might unconsciously favor him. At the conclusion of the verses, it is written: **“He who performs these shall never be moved.”** The Gemara relates: **When Rabban Gamliel would reach this verse he would cry, and he said: It is one who performed all these actions who shall never be moved; but if he performed only one of them, he shall be moved.** The Sages said to him: **Is it written: He who performs all these?** Rather, the phrase **“he who performs these”** is written, indicating that one is blessed **even in a case where he performed one of them**. **As if you do not say so**, compare that to a **different verse that is written** with regard to severe transgressions punishable by *karet* : **“Do not impurify yourselves with all these”** (Leviticus 18:24). Would you say that **there too** it means that it is **one who comes into contact with all these who becomes impure**, but **one who comes into contact with one of these, no**, he does not become impure? **Rather**, is it **not** that the phrase **“with all these”** means: **With one of all these?** **Here too** it means that one who performs **one of all these** has a place in the World-to-Come. Rabbi Simlai’s exposition continues: **Isaiah came and established the 613 mitzvot upon six, as it is written: “He who walks righteously, and speaks uprightly; he who despises the gain of oppressions, who shakes his hands from holding of bribes, who stops his ears from hearing blood, and shuts his eyes from looking upon evil”** (Isaiah 33:15). The Gemara elaborates: **“He who walks righteously”**; this is referring to one who conducts himself like **our forefather Abraham, as it is written** concerning him: **“For I have known him, that he will command his children...to perform righteousness and justice”** (Genesis 18:19). **“And speaks uprightly”**; this is referring to **one who does not shame another in public**. **“He who despises the gain of oppressions”**; this is referring to one **such as Rabbi Yishmael ben Elisha**, who refused to sit in judgment in a case involving one who gave him priestly gifts, to avoid the appearance of impropriety. **“Who shakes his hands from holding of bribes”**; this is referring to one **such as Rabbi Yishmael, son of Rabbi Yosei**, who, as explained above, refused to sit in judgment in a case involving his sharecropper. **“Who stops his ears from hearing blood”**; this is referring to one **who would not hear derision of a Torah scholar and remain silent, such as Rabbi Elazar, son of Rabbi Shimon**, who was well known for this. **“And shuts his eyes from looking upon evil”** is to be understood **in accordance with** the statement of **Rabbi Ḥiyya bar Abba, as Rabbi Ḥiyya bar Abba says: This** is referring to one **who does not look at women when they stand over the laundry at the river**. The women would lift the garments they were wearing to keep them out of the water, and thereby expose part of their bodies. **And it is written** with regard to one who performs these matters: **“He shall dwell on high; his fortress shall be the munitions of rocks; his bread shall be given, his waters shall be sure”** (Isaiah 33:16). **Micah came and established the 613 mitzvot upon three, as it is written: “It has been told to you, O man, what is good, and what the Lord does require of you; only to do justly, and to love mercy, and to walk humbly with your G-d”** (Micah 6:8). The Gemara elaborates: **“To do justly,”** this is justice; **“to love mercy,”** this is an allusion to acts of loving-kindness; **“and to walk humbly with your G-d,”** this is an allusion to **taking the indigent dead out for burial and accompanying a poor bride to her wedding canopy**, both of which are to be performed without fanfare glorifying the doer. The Gemara notes: **And are these matters not inferred a fortior?** **If**, with regard to **matters that tend to be conducted in public**, e.g., funerals and weddings, **the Torah states “walk humbly”** when doing them, then in **matters that tend to be conducted in private**, e.g., charity and Torah study, **all the more so** should they be conducted **in private**. **Isaiah then established the 613 mitzvot upon two, as it is stated: “So says the Lord: Observe justice and perform righteous-ness”** (Isaiah 56:1). **Amos came and established the 613 mitzvot upon one, as it is stated: “So says the Lord to the house of Israel: Seek Me and live”** (Amos 5:4). **Rav Naḥman bar Yitzḥak objects to this:** There is no proof that the verse in Amos is establishing all the mitzvot upon one; **say that Amos is saying: Seek Me throughout the entire Torah**, as the verse does not specify the manner in which one should seek the Lord. **Rather, say: Habakkuk came and established the 613 mitzvot upon one, as it is stated: “But the righteous person shall live by his faith”** (Habakkuk 2:4).