MITZVOS OF EMULATING HASHEM Mitzvos of Emulating the Creator

CHESED

MITZVOS OF EMULATING G-D'S

LOVE To Emulate Hashem To Emulate Hashem's 13 Attributes Of To Have Gratitude For Even A Small To Have A Lev Tov, A G-Dly Heart Not To Pursue Jealousy, Lust And Fame Not To Be Hasty То Ве Нарру Not To Get Angry, Upset, Or Depressed Not To Be Insolent And Rude To Be Modest To Love A Fellow Jew To Honor A Fellow Jew To Be Close With Relatives And Neighbors To Do Acts Of Kindness To Provide A Shelter For The Homeless To Rejoice At A Wedding And Make The Groom And Bride Happy To Escort A Friend o Greet A Friend Who Arrives To Care For The Needs Of The Sick To Pray For The Sick To Converse With The Sick To Help The Sick Do Teshuva To Go To A Funeral To Give A Eulogy o Bury The Dead Not To Leave The Body Overnight, Unless It Is For The Sake Of Giving The Deceased More Honor Not To Use The Dead Body For Any Use To Comfort Mourners To Promote Peace To Behave In A Manner That Will Cause Others To Love You

To Be Friendly To Everyone And Not Be To Initiate A Greeting To Everyone To Receive Everyone A Smile To Go Lefnim Meshuras Hadin, To Give Up Your Rights For The Sake Of Peace And Kindness, To Compromise To Speak Softly To One Who Is Angry At To Judge Favorably, To Give The Benefit Of The Doubt To Love An Immigrant Or Jewish Convert To Give Charity Joyfully To Give Ma'aser, To Give At Least Ten Percent Of Your Net Income To Charity To Uproot The Quality Of Cruelty And Apathy From Yourself To Console And Comfort A Needy Person To Eradicate Stinginess From Yourself To Leave Dropped Grain, Forgotten Sheaves And A Corner For The Poor, Even In The Diaspora Not To Withhold From Giving Charity

Not To Take Interest To Return Interest Taken Not To Pay Interest Not To Facilitate A Loan With Interest. To Forgive Debts That Have Not Been Paid By The Seventh Year Not To Demand Debts Past Seventh Year Not To Take A Collateral Needed For Not To Take A Collateral By Force Not To Take A Collateral From A Widow To Return A Collateral When It Is Needed

To Lend Others Money And Other Items

Not To Withhold From Lending

Not To Press Or Embarrass A Debtor Who Cannot Pav To Return Lost Objects And To Protect A Fellow's Property
To Care For A Found Animal Not To Turn Away From Lost Objects To Help Someone Load A Burden To Allow A Worker To Fat At The Com-

oletion Of The Harvest

Not To Withhold A Collateral When It Is

To Get Married And Raise Children To Raise As Many Children As Feasible To Do Kidushin Before Marriage To Make A Wedding Banquet To Divorce A Wife According To The Manner Of The Torah To Stay With Your Wife Every Night For The First Year Of Marriage Not To Cause A Groom To Leave His Wife Overnight For The First Year Of To Make One's Wife Happy With Inti-

Not To Withhold One's Obligations Toward One's Wife And Family To Love Your Wife Like Yourself And Honor Her More Than Yourself To Comfort Your Wife Before Departure To Perform Yibum, Levirate Marriage To Do Chalitza In Place Of Yibum Not To Marry The Woman That One Did Chalitza To The Widow Cannot Get Remarried Before

She Does Chalitza Or Yibum To Honor One's Parents To Run To Do A Parents' Wishes To Speak To One's Parents As One Would Address A King To Honor Step-Parents, Aunts, Uncles, Grandparents, And Parents In-Law To Honor An Older Brother To Stand For Parents When They Enter

The Room Not To Belittle Parents Even In Your Heart To Love One's Parents To Revere And Obey Parents To Spread Hashem's Awareness And Make A Kidush Hashem Not To Desecrate Hashem's Name Or Mistreat Gentiles

Not To Give The Impression That You Are To Offer Reproof, To Direct Others To Not To Refrain From Protesting Against

Not To Give Reproof If They Will Not

To Bring People Close To Torah By Loving Them

LIMUD MITZVOS OF EMULATING G-D'S WISDOM,

To Study The Weekly Parsha Every Week,

With Its Translation And Commentary

To Listen To The Public Reading Of The

Not To Read The Written Torah By Heart

Not To Leave The Shul In The Middle Of

Not To Talk During Krias Hatora

To Listen To All Words Of Torah

Studied Torah That Day

change Words Of Torah

To Study Torah Out Loud

The Torah He Has Studied

Not To Speak Needless Talk

To Think Before One Speaks

sively, With Its Rationale

He Is Qualified To Do So

About All Worldly Matters

Applies To Him

Torah Books

Our Sages

Is A Dispute

To Study Torah With A Tune

Not To Go To Sleep Until You Have

Words Of Torah Should Be The Last

Thing On One's Lips Before He Goes To

To Wake Up Early To Learn Torah, The

First Thing You Do Should Be To Learn

If Three Sit At A Meal, They Should Ex-

To Make Sure That One Does Not Forget

Not To Interrupt Torah Studies For Trivial

Not To Waste Time That Can Be Used Fo

Torah Study With Unproductive Literature

Not To Waste Time Listening To Idle

Krias Hatorah

To Study And Teach Torah

MISHPATIM MITZVOS OF FMULATING WHICH INSTRUCT US HOW TO ACHIEVE G-D'S IUSTICE TO OTHER PEOPLE

> Not To Hate Another In Your Heart Not To Judge Your Friend Until You Stand In His Shoes Not To Have A Lev Ra, An Evil Heart Not To Bear A Grudge One Is Allowed To Bear A Grudge Toward One Who urposely Caused Him To Sin lot To Murder, Or Commit Suicide Not To Hurt Another
>
> Not To Rape Anyone, Even One's Wife
>
> If The Rape Victim Wants To Marry Him, He Must And
> He Loses The Ability To Divorce
>
> Not To Hurt One's Parents Not To Take Revenge lot To Kidnap Not To Restrain Someone From Being With His Wife Not To Cause Another To Stumble Physically, Spiritually, Or With Bad Advice Not To Tell Someone The Wrong Halacha To Answer A Halachic Query Only After You Are Sure Of The Answer Of The Answer To Admit That You Do Not Know Something Not To Make A Halachic Decision After Drinking Not To Curse Another Not To Curse A Parent Not To Curse A Judge

Not To Curse Any Leader Not To Say Lashon Hara Not To Speak Badly About The Jewish People t To Listen To Lashon Hara nber Daily What Happened To Miriam When he Spoke Lashon Hara o Recite What Happened To Miriam ot To Forget What Happened To Miriam When She oke Lashon Hara ot To Be Inactive While Another Is In Danger Or May ace A Loss Help Someone Who Is In Dange

Protect Someone Who is Being Pursued By Even lling The Pursuer If Necessary Try To Stop The Pursuer By Injuring Him Rather Than To Teach Torah Fully And Comprehen-Have A Volunteer Rescue Group In Your City Help Your Fellow Who Is Trapped Under His Pack-One Should Make Halachik Decisions If ot To Refrain From Helping Your Fellow Who Is pped Under His Packages Say What Would Normally Be Lashon Hara, In Order To Teach A Gentile Only The Torah That o Save Someone ot To Save The Life Of One Who Persuades Others To To Seek And Listen To Wise Advice t To Save The Life Of One Who Purposely Causes To Write And Own A Sefer Torah And Others To Sin To Build A Protective Fence Around Your Roof ot To Allow A Danger In Your House To Obey The Tradition And Teachings Of ot To Nilow A Banger in Toda ot To Disgrace Another ot To Hurt Another's Feelings

eld He Cannot Take For Others

lot To Cheat

Sell It To You

o Use Accurate Measurements ot To Even Have An Inaccurate Weight In Your Posses

Not To Cheat A Stranger
Not To Covet Another's Property And Pressure Him To

ot To Covet Another's Property And Make Plans To

Obtain It Not To Deny When You Owe Someone Money Not To Falsely Swear That You Do Not Owe Money

Pay For A Service When Payment Is Expected

lot To Cause Damage With Your Lies, Like Denying

t To Pretend To Be Someone's Friend In Order To

lot To Lie To Someone In Order To Prevent Him Fron Gaining, So That You Can Take That Gain To Yourself,

Or Not To Lie To Benefit From The Person You Lie To

lot To Lie Because One Enjoys Lying, Even Though No

One Gets Hurt By It

Not To Tell Someone That You Will Do Him A Favor

And Not Intend To Do It

lot To Promise That You Will Help Or Benefit Someone

Name Of Others Not To Agree To Take A False Oath In Order To Scare

ake Advantage Of Him And Ultimately Harm Hir

Not To Withhold Money That You Owe To Pay What You Owe Not To Delay Payment For A Service

To Follow The Majority Of Sages If There lot To Be Involved In A Feud ot To Force Another To Do Something He Doesn't Speak To Everyone Softly Two Courts Should Not Adopt Two Opposing Customs In The Same City Not To Take Insults To Heart Not To Add Mitzvos Not To Stare At Someone While He Is Eating, And Thereby Embarrass Him Not To Enter Even Your Own Home Without Knocking Not To Remove Mitzvos Not To Be A False Prophet To Honor The Elderly And Torah Schol-Not To Fat From A Meal If The Host Doesn't Hav Not To Take From A Miserly Person To Revere Torah Scholars Not To Hurt A Strangers Feelings Not To Hurt The Feelings Of A Widow Or An Orphan

To Revere A Torah Teacher Like One Not To Thieve To Return What You Stole Reveres Heaven To Love A Torah Scholar To Keep The Laws Of The Land To Cry When A Righteous Person Dies lot To Rob Another ot To Use A Collateral To Bless A Torah Scholar Whenever One To Borrow Without Asking Permission orrower Cannot Lend It Out To Another Without Mentions His Name To Greet Your Torah Teacher When He t To Steal Your Own Item Back Arrives After A Journey Not To Plagiarize Not To Trick Others To Honor A Kohen To Have A Close Relationship With A Not To Steal Land A Worker Cannot Eat From The Owner's Field Before The Competion Of The Harvest When A Worker Is Allowed To Eat From The Owner's

Torah Scholar To Attend To The Needs Of A Torah Scholar To Have Good Friends And Neighbors To Acquire A Good Friend To Study And

Not To Associate With Or Support Evil Not To Have Bad Friends And Neighbors Not To Be Friends With An Angry Person Not To Gaze At An Evil Person Not To Greet An Evil Person To Dislike A Purposeful, Spiteful Sinner Who Refuses To Change To Curse An Evil Person Whenever You Mention His Name

Not To Ingratiate Yourself To Gentiles Not To Eat At A Gentile Wedding Not To Eat Homemade Bread Baked By A Gentile To Protect From Intermarriag Not To Eat Elegant Food Cooked By A Not To Drink Uncooked Wine Touched By A Gentile To Be Separate From The Gentiles By Not

nd Then Not Keep Your Word lot To Claim That You Did Someone A Favor Or Benefit **Emulating Gentile Customs** Not To Love One Who Persuades You To nen You Never Did So ot To Boast That You Have Virtues That You Don't Serve Idolatry Not To Relinquish Our Dislike For The ot To Tell Any Untruth Even You Have A Need To And Persuader t Doesn't Harm Anyone To Alter The Truth If It Will Promote Peace o Mean What You Say Not To Swear Falsely To Swear In The Name Of Hashem And Not In The

> The Opposing Litigant
> Not To Swear In Vain
> Not To Cause Another To Swear For No Reason
> To Avoid Swearing For Mundane Purposes, Unler equired By The Courts o Swear To Do A Mitzvah To Fulfill Your Personal Vows Not To Violate One's Personal Vow o Refrain From Making Unnecessary Vows lot To Delay The Fulfillment Of One's Vows Go To A Chacham Or A Court, The Trustees Of Your o Appoint Judges And Law Enforcement Judge Over Jews And Any Leader Over Jews Must Be Not To Appoint An Unqualified Judge To Adjudicate Claims Between Two Parties Not To Judge Alone Not 10 Judge Alone
> To Obey The Ruling Of The Judges
> Judge Cannot Make Any Perversions Of Justice
> The Judge Cannot Be Intimidated By Any Of The Litigants Judge Cannot Accept Bribes Or Flattery Judge Must Treat Both Litigants Equally
> Judge Should Not To Show More Respect For Im tant People A Judge Can Not Show Favoritism Towards One Party Not To Side With The Poor es Cannot Have Subjective Pity And Refrain From erly Administering Justice Properly Administering Justice Not To Side Against The Wicked Not To Be Unjust To The Stranger And Orphan

The Judge Cannot Hear The Claim Of One Litigant If The Other Is Not Present
If The Judge Did Hear One's Claim Before The Other Is sent, Then He Cannot Believe It One Litigant Cannot Talk Before The Other Is Present
To Testify If You Know Information That Will Help A To Testify Standing Up Not To Withhold Testimony That Can Cause Someone Monetary Loss Not To Accept Testimony Of Less Than Two Witnesses One Witness Cannot Give Testimony The Court Must Cross Examine The Witnesses

Not To Accept The Testimony Of A Relative Of One Of To Observe The Torah 'S Modes Of Acquisition o Observe The Laws Of Inheritance of Give The Firstborn A Double Portion o Remember What Amalek Did

Not To Forget What Amalek Did

CHUKIM PEKUDIM MITZVOS OF STEWARDSHIP TOWARDS THE ANIMAL, PLANT, AND INANIMATE WORLDS THAT ARE IN OUR CARE CONTROL

Not To Needlessly Cut Down Trees Or Needlessly Destroy Anything Useful Not To Hybridize Two Forms Of Plants Not To Even Benefit From A Mixture Of Grain And Grapes Not To Pick The Fruit Of A Tree Until The Tree's Fourth Year Not To Crossbreed Two Different Types Of Animals Not To Work An Ox And Donkey To-To Ease The Pain Of A Suffering Ani-Not To Refrain From Easing The Pain Of A Suffering Animal Not To Eat Before Your Animals Are Not To Neuter Any Living Creature Not To Muzzle An Animal While Its Working Before We Can Eat An Animal, It Has To Be Killed In The Humane Manner

Of The Torah Not To Eat From An Animal Until It Is Not To Slaughter A Mother And Child Animal On The Same Day To Cover The Blood Of A Slaughtered Bird And Wild Kosher Animal To Cover The Blood Respectfully With Your Hand And Not With Your Foot To Send Away A Mother Bird Before Taking Its Chicks Or Eggs Not To Take The Mother Bird Along With The Eggs Not To Cook Meat In Milk, Even Without Eating It Not To Benefit From A Mixture Of Meat And Milk If It Was Cooked To-

To Care For Your Health And Body Not To Talk During Eating Not To Refrain From Using The Restroom When Needed Not To Do Things That Will Impair Your Vision, Not To Curse Yourself Not To Do Anything That Is Repulsive To Yourself Not To Sterilize Yourself Or Any Living

Creature

Not To Tear Your Skin In Mourning Or For Idolatry Not To Pull Out Your Hair In Mourning Not To Put A Tattoo On Your Body

SUPERRATIONAL MITZVOS THAT HELP US TO RESEMBLE G-DS' HOLINESS AND SELF

To Be Holy, To Be The Master Of Your Physical ulses And Direct Them to Fulfill Hashem's Not To Overindulge In Food And Drink To Keep Far From Immorality Not To Be A Slave To Your Physical Drives Not To Pursue Materialism To Sanctify Your Hands Before A Meal To Sanctify All New Vessels In A Mikva Before Not To Eat Non Kosher Animals Not To Eat Gentile Cheese A Positive Mitzvah To Refrain From Eating Non

Not To Eat Non Kosher Birds A Mitzvah To Refrain From Eating Non Kosher Not To Eat Non Kosher Fish A Mitzvah To Refrain From Eating Non Kosher Not To Eat A Flying Insect Not To Eat A Crawling Creature Not To Eat Insects A Mitzvah To Refrain From Non Kosher Locusts Not To Eat Crawling Water Creatures

Not To Eat Maggot-Like Insects Not To Eat Blood To Remove The Blood By Salting The Meat Before 3 Days, Or Roasting It Not To Eat Forbidden Fats Not To Eat An Animal That Was Improperly A Positive Mitzvah To Refrain From Fating An Animal That Was Not Properly Killed Not To Eat An Animal That Has A Mortal Not To Eat A Mixture Of Meat Cooked With

Not To Eat The Food That Leads To Becoming A To Purge Pots Cooked With Non Kosher Foods, With Hot Water Or Fire Not To Use A Pot That Cooked Non-Kosher Foods Until It Is Purged To Remove Rust Before The Purging A Man Should Not Gaze At A Forbidden Woman's Body A Man Should Not Lustfully Gaze At Single

One Must Look At His Prospective Spouse Not To Have Impure Thoughts Or Look At Immoral Things A Man Should Not To Gaze At The Clothing A Not To Gaze At The Private Areas Of The Body Not To Watch While Animals Are Mating A Man Should Not Listen To A Forbidden Not To Speak About Impure Things And Use Profane Language Not To Listen To Profane Speech Or Ideas

Not To Spill Seed Not To Do Activities That Can Lead To An Illicit Not To Converse Unnecessarily With A Forbid-Not To Be Secluded With A Forbidden Woman A Young Woman Should Not Marry An Old

miscuous Woman Not To Have Intimate Relations Before Marriage Not To Have Relations With Your Arusa Until After Chupa Not To Marry A Non-Jew Not To Have Sexual Relations With A Gentile Not To Commit Adultery With A Married A Man Cannot Have Homosexual Relations

A Man Should Not To Be Intimate With A Pro-

A Woman Cannot Have Homosexual Relations With Another Woman A Man Cannot Have Homosexual Relations A Man Cannot Have Homosexual Relations With His Father's Brother A Man Cannot Have Sexual Relations With An

A Woman Cannot Have Sexual Relations With

With Another Man

Not To Have Sexual Relations With One's Not To Have Sexual Relations With One's Not To Have Sexual Relations With A Woman Your Father Had Any Sexual Relations With Not To Have Sexual Relations With A Daughter

Not To Have Sexual Relations With One's Not To Have Sexual Relations With One's Not To Have Sexual Relations With A Woman

And Her Daughter Not To Have Sexual Relations With A Woman And The Daughter Of Her Son (Granddaughter) Not To Have Sexual Relations With A Woman And Daughter Her Daughter (Granddaughter) Not To Have Sexual Relations With The Wife Of One's Paternal Uncle Not To Have Sexual Relations With A Brother's Not To Have Sexual Relations With A Half Siste

Not To Have Sexual Relations With A Full Sister

Not To Have Sexual Relations With A Father's Not To Have Sexual Relations With The Sister Of One's Mother Or Father Not To Have Sexual Relations With Your Wife's Sister, During Your Wife's Lifetime Once Someone Divorces His Wife, If She Marries Another Man. She Is Forbidden To Her First Not To Have Relations With One's Wife If She

Committed Adultery Not To Marry A Mamzer, A Child Who Is The Product Of A Severely Prohibited Union Not To Marry One With Mutilated Privates Not To Have Sexual Relations With A Woman During Her Period To Separate When A Wife Expects Her Period Not To Act Like Animal When Having Relations Not To Have Relations Outside To Have Sexual Relations Under Covers

To Have Relations At Night Or In A Dark Room Not To Be Intimate With The Light On A Kohen Should Be Holy By Refraining From Women Forbidden To Him Kohen Cannot Marry A Zona, One Who Had A Forbidden Intimate Relationship Kohen Cannot Marry A Chalala Kohen Cannot Marry A Divorcee A Man Cannot Wear Female Attire A Woman Man Cannot Wear Male Attire A Man Cannot Cut Off His Sideburns Not To Cut Off The Sideburns Of Another A Man Cannot Shave His Beard Off With A

Not To Wear Clothing Made Of A Mixture Of

To Live In Eretz Yisrael

Not To Return To Live In Egyp

Not To Have Relations In Front Of Another

HOLIDAYS THAT INSPIRE AND SANCTIFY US WITH THEIR LESSONS AND

MOADIM

INFLUENCE

Not To Do Engaging Work Close To

On Shabbos, One Should Not Make

Any Preparation For A Melacha After

Not To Talk Idle Talk On Shabbos

To Make Kiddush On Friday Night

To Say Kiddush During Tefilla

To Say Kiddush During The Day

To Add Shabbos Or A Holiday To The

Not To Have A Meal Close To Shabbos

To Have Oneg Shabbos, Pleasure On

To Mention Shabbos During The Week

Not To Give A Eulogy On A Festival

To Make Kiddush On Yom Tov

To Light Shabbos Candles

To Make Havdala On Fire

To Rejoice On A Yom Tov

To Say Hallel On A Yom Tov

To Eat Melave Malka

To Say Havdala During Tefilla

To Make Havdala On Yom Tov

To Hear A Sermon On Shabbos

To Eat Three Meals On Shabbos

To Make Havdala After Shabbos

To Say Vayechulu By Kidush

Not To Leave The Techum On Shabbos

To Rest On Shabbos

Shabbos Or Yom Tov

Not To Run On Shabbos

To Make An Eruv Techum

Shabbos

And Yom Tov

Weekday

Shabbos

Not To Desecrate Shabbos

To Make An Eruv Chatzeros

To Study The Laws Of The Festival During The Festival To Visit Your Torah Teacher During The Festival To Make An Eruv Tavshilin To Rest On Pesach Not To Desecrate Pesach To Observe Chol Hamoed To Rest On Last Day Of Pesach Not To Desecrate Last Day Of Pesach To Eat Matza To Drink Four Cups Of Wine To Fat Marror To Dip Maror Into Charoses To Destroy Chametz Not To Find Chametz

Not To See Your Own Chametz Not To Eat Chametz Past Midday On Erev Pesach Not To Eat Chametz On Pesach Not To Eat A Mixture Of Chametz A Mitzvah To Refrain From Eating Chametz To Say The Hagadah To Count Sefira

Not To Eat Chadash To Rest On Shavuos Not To Desecrate Shavuos To Rest On Succot Not To Desecrate Succos To Live In A Succah During Succot To Build A Succah To Eat A Kzais Of Bread In The Succah, On First Night To Take The Four Species To Rest On Shemini Atzeres Not To Desecrate Shemini Atzeres To Rest On Rosh Hashanah Not To Desecrate Rosh Hashanah To Listen To The Shofar To Rest On Yom Kippur No Work On Yom Kippur

To Fast On Yom Kippur Not To Fat On Yom Kippur To Eat On Erev Yom Kippur To Observe Rosh Chodesh To Make A Blessing On The Moon To Sav Hallel To Fast On The Five Rabbinical Fast

To Celebrate Purim To Have A Seuda To Hear The Megilla To Give Meshloach Manos To Give Gifts To The Poor To Celebrate Chanukah To Light The Menorah Not To Use The Menorah For Any Mundane Use To Say Hallel On Chanuka

MITZVOS THAT INSPIRE US TO HAVE A RELATIONSHIP WITH HASHEM

Mitzvos That Inspire And Sanctify Us With Their Lessons And Influence To Have A Relationship With Hashem

EDUS SYMBOLS THAT INSPIRE AND SANCTIFY US WITH THEIR LESSONS AND INFLUENCE

To Put On Hand Tefillin Not To Speak In Between The Placing Of Both Tefillin To Put On Head Tefillin To Feel The Tefillin Periodically To Think About The Meaning Of The Symbolic Mitzvos To Place A Mezuzah On One's Doorposts To Wear Tzitzis To Look At The Tzitzis To Perform Circumcision To Make A Seuda For A Bris Not To Eat Gid Hanasha Not To Eat The Chelev Hagid To Sanctify All Firstborns Not To Use The Sanctified First-Not To Eat It Not To Give It A Disqualifying Blemish To Redeem All Firstborn Sons Not To Redeem Firstborn Cattle To Redeem Firstborn Donkey By Exchanging It With A Lamb If A Firstborn Donkey Is Not Redeemed, It Must Be Killed To Give First Of The Shearing To A Kohen To Separate Challa To Give The Foreleg, Cheek, And

Stomach Of An Animal To A

Kohen

TOROS MITZVOS OF THE HEART THAT BUILD A RELATIONSHIP WITH HASHEM, AND INSPIRE US TO ACHIEVE GODLINESS

To Know That Hashem Exists To Think About Hashem All The Time To Never Forget Hashem To Act As If Hashem Is Always Before You To Never Forget About The Fact Of The Revela-To Know That Hashem Is One Not To Even Think That There Is Another Power Besides Hashem To Reflect Hashem's Unity With Unity In Your Life, Every Single Thing You Do Should Be To Serve Hasher Not To Think About Heresy To Love Hashem To Only Want What Hashem Wants
To Feel As If You Cannot Live Without Hashem To Sing Songs Of Love To Hasher To Push Off Sleep Because Of Love For Hashem And Desire To Be Close To Think About The Greatness Of Hashem
To Remember All Of The Kindness Hashem Has To Make All People Love Hashem As Well To Revere Hashem As A Sign Of Reverence, Do Not Stare At The Moon And Rainbow, Which Are Revelations Of The Shechina Not To Say Hashem's Name In Vain Not To Make An Unnecessary Bracha To Say Hashem's Name With Reverence To Give Honor To Hashem By Doing Mitzvos With A Large Group Not To Curse Hashen Not To Make An Idol For Another Not To Make A Statue Of A Person Not To Worship A Strange God The Way We

Not To Have An Idol Made For You, Or Own Worship Hasnem
Not To Show Honor To A Strange God
Not To Worship A Strange God In Its Own Way
Not To Worship Molech
To Destroy Idols , Or Things Used For Idolatry To Mock Idolatry Not To Persuade Others To Worship Strange Not To Listen To The Persuader Not To Persuade A City To Worship Strange

Not To Even Think About Strange Gods Not To Even Look At Strange Gods Not To Even Say That You Will Do Idolatry Not To Mention The Name Of A Strange God Not To Cause Others To Say It
Not To Benefit From Something That Was Offered As An Offering To A Strange God
Not To Smell The Incense Of Idolatry
Not To Benefit From The Gold, And Silver Of Not To Get Benefit From An Idol Not To Prostrate Yourself On A Stone, Or Stone Floor Outside The Temple Not To Make A Monument To Even Worship Not To Listen To The Prophet Of A Strange God Because Of The Fact Of The Revelation, Never

Be Intimidated By A False Prophet
Not To Say A Prophesy In The Name Of A Strange God To Honor The Torah To Run When Doing A Mitzvah Not To Pass Over The Mitzvah Not To Do It In A Demeaning Way To Beautify The Mitzvah To Do It With Zeal Not To Try To Do It For Free To Keep Holy Activity Away From The Presence Of Erva Or Tzoah Not To Do Anything Holy In The Presence Of Erva Or Tzoah Not To Speak In The Restroom Not To Destroy Holy Objects To Trust In Hashem Not To Attribute One's Success To One's Talents Rather To Hashem Not To Worry Today About Tomorrow's Prob-To Never Give Up Hope That Hashem Will Through The Following Occult Practices: Not To Perform Nachesh

Not To Try To Find Out The Future And Secrets Not To Perform Onen Not To Perform Kosem Not To Perform Chove Not To Inquire From Ov Not To Perform Ov Not To Inquire From Yedoni Not To Perform Yedoni Not To Inquire From The Dead Not To Perform Sorcery When One Faces Difficulty, He Should Realize To Always Say Gam Zu Letova To Be Happy When Hashem Gives Yessurim To Appreciate Hashem's Mussar Not To Be Arrogant Even A King Or Great Person Should Not To Be Not To Walk Arrogantly With Your Head High Not To Walk Arrogantly With Your Eyes High To Humbly Walk With Your Eyes Lowered To Be Humble And Feel That Others Are Greater Than You Not To Think That You Are A Tzadik

Not To Think That You Are A Chacham If You Know A Lot Of Wisdom Do Not Hold Yourself In High Esteem To Think That You Are Still On A Low Level Not To Count How Many Jews There Are Not To Think About Doing An Aveira To Be As Meticulous For A Small Mitzvah As For A Major One Conditions To Complete A Mitzvah Perfectly: To Have In Mind That You Are Doing A Mitzvah To Have Reverence While Doing The Mitzvah
To Have Love For Hashem While Doing The To Have Joy That You Are Privileged To Serve Hashem To Finish The Mitzvah To Fulfill All Its Minutia To Run To Fulfill It

To Do It Yourself And Not An Agent Not To Pass Over The Mitzvah Not To Do Many Mitzvos At Once Not To Do It In A Demeaning Way Not To Delay To Look Forward To Doing It To Beautify The Mitzvah To Do It With Zeal Not To Try To Do It For Free Not To Do Mitzvos Mechanically To Do Mitzvos Out Of Love For Hashem, Not For Reward To Be Bold, Fly Above The Material, Run, And Be Strong, To Do Hashem's Will To Always Challenge Your Yetzer Hara With Your Yetzer Tov To Develop Crafty Strategies To Fight The Yetzer To Never Think That You Have Mastered Your Yetzer Hara, Never Be Complacent Because He

Can Trap You At Any Time When Faced With A Choice Or Doubt, To Choose Life Not To Test Hashem To See A King And His Glory In Order To Appreciate The Great Reward Of Olam Habah To Think Of Three Things So That You Won't

AVODAH COMMUNICATION WITH HASHEM THAT BUILDS A RELATIONSHIP WITH HASHEM, AND INSPIRES US TO ACHIEVE GODLINESS

To Revere The Temple, And Synagogue To Yearn For The Redemption To Mourn The Temple's Destruction To Wake Up Early To Pray For Its Return Until It Is Rebuilt, Not To Fill Your Mouth

Not To Sing Over Wine, If It Is Not For A Mitzvah Not To Have A Set Time To Listen To To Remove An Item From The Meal Not To Wear All Of Your Jewelry For A Groom To Put Ashes On His Head One Who Is Tamei Cannot Go To The Temple Mount

With Laughte

A Kohen Cannot Become Tamei From A Corpse A Cohen Cannot Go Into The Same Shelter As A Corpse A Kohen Must Become Tamei For A Close

Not To Make Your Own Building With The Dimensions Of The Beis Hamikdash Not To Make The Ketores Of The Temple Not To Make The Anointing Oil Used In The Temple To Pray From The Heart

To Daven With Concentration And Feel-

ing, Not Out Of Rote To Daven To Hashem In Need To Say Tefillas Haderech To Go To A Tzadik To Daven For You To Pray Before Every Meal For Sustenance Not To Eat Before Davening Not To Do Work Before Davening To Say Baruch Hu Uvaruch Shemo

To Say Amen To Answer Amen Yehei Shmei With All Ability To Say Pesukei Dezimra Not To Talk In The Middle Of Davening Not To Interrupt In The Middle Of Amida

To Listen To The Repetition In Order To Sav Amen To Say Kedusha With An Expression Of Yearning To Be Close To Hashem To Say Shema Twice Daily Not To Interrupt In The Middle Of Shema During Shema To Pledge To Do All The To Say Yetzias Mitzraim In The Day And

Night Somech Geula Letefilla The Kohanim Should Give The Priestly A Non Kohen Cannot Do It The Kohen Should Lift His Hands When

> He Is Doing It The Kohen Should Stand During The Bracha Not To Look At The Kohanim When They Are Saying The Bracha To Run To Shul To Daven With A Minvan

To Travel Up To 4 Mil For A Minyan To Be One Of The First Ten To Daven By The Proper Time To Have A Set Place To Daven To Wash Hands Before Tefilla To Travel Up To 4 Mil For Water To To Daven With Seriousness To Daven With Joy

To Look Out Of The Window Towards The Sky Before Beginning Tefilla To Feel That You Are Standing In Front Of The Kodesh Hakadoshim, And In Front Of Hashem Himself To Stand For The Amida To Close Eyes, Or Not Look Out Of Sid-

To Put Legs Together To Bow Five Times In Shemona Esre To Hear Your Words To Say Amida In A Low Voice So That No One Can Hear You To Pronounce Every Single Word As If You Were Counting Money To Take Three Steps Back After The To Align One's Legs During Kedusha

Someone Who Has A Good Voice Should Be Chazan Not To Walk In Front Of Someone Who Is Saying The Amida Not To Take Large Steps Leaving The Shul To Say Bircas Hamazon And Other Bra-To Wash Mayim Achronim To Make A Zimun

To Make Brachos To Sav Bircas Hatorah To Bench Gomel To Hear The Words Of The Bracha To Answer Amen To A Bracha To Say 100 Brachos Every Day To Return To The Torah And Do Repen-To Make A Cheshbon Hanefesh, An Accounting Of Your Day To Remember The Aveiros Done By Our Forefathers, So We Do Not Repeat The

Mistakes Of History Not To Forget The Aveiros Done By Our Forefathers Not To Forget The Aveiros You Have Done To Accept Reproof To Love And Appreciate The Person Who Offers Reproof Not To Disregard Reproof

Not To Think That Hashem Won't Punish You For Your Aveiros To Say Behab To Envy Those Who Are Greater Than

You Spiritually To Mourn The Passing Of A Close Rela-Not To Work During The Mourning Pe-

Not To Wear Tefillin The First Day Not To Eat Own Food The First Day