מִצְוַת
לֹא תַעֲשֶׂה
#74

We learn this mitzvah from Parshas Korach: (ויקרא כב:כא)

וְזָר לֹא יִקְרַב אֲלֵיכֶם

A Yisroel (someone who is not a *Kohen* or a *Levi*) is not allowed to work in the *Beis HaMikdash*.

The details of this mitzvah are explained in Mishnayos & Gemara:
Mesechta Yoma and the last perek of Mesechta Zevachim

מִצְוַת
עֲשֵׂה
#61

We learn this mitzvah from Parshas Emor: (ויקרא כב:כ)

תָּמִים יִהְיֶה לְרָצוֹן

This is a *mitzvah* of something that we need to do — a *Mitzvos Asei* — to only bring animals that are perfect, without a *mum*.

The details of this mitzvah are explained in Mishnayos & Gemara:
Mesechta Menachos perek Ches

מִצְוַת
לֹא תַעֲשֶׂה
#91

We learn this mitzvah from Parshas Emor: (ויקרא כב:כב)

כֹּל אֲשֶׁר בּוֹ מוּם
לֹא תַקְרִיבוּ

This is the *Lo Saasei* of that *mitzvah* — not to SET ASIDE an animal with a *mum* as a *korban*.

מִצְוַת
לֹא תַעֲשֶׂה
#92

We learn this mitzvah from Parshas Emor: (ויקרא כב:כד)

לֹא תַקְרִיבוּ אֵלֶּה לַה׳

Then another *Lo Saasei* — not to *SHECHT* an animal with a *mum* as a *korban*.

מִצְוַת
לֹא תַעֲשֶׂה
#93

We learn this mitzvah from Parshas Emor: (ויקרא כב:כב)

לֹא תַקְרִיבוּ לַה׳

And finally the last *Lo Saasei* — not to SPRINKLE THE BLOOD of an animal that has a *mum* on the *Mizbeiach*.

Rambam: Hilchos Biyas HaMikdash, Hilchos Isurei Mizbeiach

PEREK CHES

All together, there are 140 kinds of *mum* which a *kohen* might have which would make it *asur* for him to work in the *Beis Hamikdash*. The Rambam goes through the rest of the kinds of *mum*.

One thing we can learn from this is how we can thank Hashem for the health He gives us in so many things we usually don't even notice!

PEREK TES

Of course, only *kohanim* are allowed to do the *Avodah* in the *Beis Hamikdash*! This *perek* explains the *halachos* of what happens if a Yisroel does *avodah* in the *Beis Hamikdash*. The Rambam also gives a summary of all the people we said in this set of *halachos* who are not allowed to do *Avodah*.

PEREK ALEF

In *Hilchos Isurei Mizbeiach*, we learn that animals that have a *mum* can't be used as a *korban*. The Rambam teaches us what to do if someone promised an animal with a *mum* as a *Korban*. We learn that even an animal that a *Goy* donates can't have a *mum*! (We know this from the story of Kamtza and *Bar* Kamtza!)