

ללמוד

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תוכן העניינים

14	פרק י	2	אחר
16	מבוא	4	ב. פרק
16	א. פרק	2	א. פרק
28	ב. פרק	7	ד. פרק
35	ג. פרק	8	ה. פרק
42	ד. פרק	9	ו. פרק
54	ה. פרק	10	ז. פרק
54	ו. פרק	11	ח. פרק
54	ז. פרק	12	ט. פרק

NOUL

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ፕሮጀክቱን ማስፈጸም ይቻላል፡

ሂደቱ፡

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XQUL —

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உருளைக்கிழங்கு மூலம் தோண்டி எடுத்தால் இப்படி இருக்கும்.

የፍትህ ሚኒስቴር ለጥቅምት ፳፯ ቀን ፳፻፲፱ ዓ.ም. የሚከተለውን ደብዳቤ አስተካክሎ ለሚኒስትሩ አቅርቧል፡

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ԲԱՇԽԱՆ ՓԵՐՆԱԼԼԻ՝ ՀԵ՛. ՊԵՏԱԿԱՆ ԶԵՂՈՒՄԻ ԼՈՒՍ
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 (Տ) ԼՈՒՍ ԲԵՐՈՒ ՔԱՄԱԼԱՆ [ՏՊԵՒԼԸ՛Ս ԵՂԸ՛Ս] ԲԵՐՈՒ

ԵՂԸ՛Ս

לְהַלְלָהּ לְחַמְדָּהּ

(1) The Megillah is read on the eleventh, the twelfth, the thirteenth, the fourteenth, and the fifteenth [of Adar], never earlier and never later. Cities which have been walled since the days of Joshua ben Nun read on the fifteenth; villages and large towns read on the fourteenth. Except that villages move the reading up to the day of gathering.

הַשְׁמָחִים בְּמִשְׁכַּן הַיְּהוּדִים:

יִשְׂרָאֵל מִלְּפָנֶיךָ יְהוָה אֱלֹהֵינוּ וְעַתָּה הֲבֵילָנוּ לְפָנֶיךָ יְהוָה אֱלֹהֵינוּ
מִכָּל הַיּוֹם וְהַלַּיְלָה לְפָנֶיךָ יְהוָה אֱלֹהֵינוּ

GL24 2

(2) How so? If the fourteenth [of Adar] falls on Monday, the villages and large towns read on that day and the walled places on the next day. If it falls on Tuesday or on Wednesday, the villages move the reading up to the day of gathering, the large towns read on that day, and the walled places on the next day. If it falls on Thursday, the villages and large towns read on that day and the walled places on the next day. If it falls on Friday, the villages move the reading up to the day of gathering and the large towns on that day and the walled places on the next day. If it falls on Shabbat, the villages and large towns move the reading up to the day of gathering, and the walled places read on the next day. If it falls on Sunday, the villages move the reading up to the day of gathering, the large towns read on that day, and the walled cities on the day following.

[illegible]

(3) What is considered a large town? One which has in it ten idle men. One that has fewer is considered a village. In respect of these they said that they should be moved up but not postponed. But with regard to the bringing the wood for the priests, the [fast of] Tisha B'Av, the hagigah, and assembling the people they postpone [until after Shabbat] and they do not move them up. Although they said that they should be moved up but not postponed, it is permissible to mourn, to fast, and to distribute gifts to the poor [on these earlier days]. Rabbi Judah said: When is this so? In a place where people gather on Mondays and Thursdays, but in places where people do not gather on Mondays and Thursdays, the Megillah is read only on its proper day.

תואל:

[illegible]

(4) If they read the Megillah during the first Adar and the year was intercalated (a month was added), it is read again in the second Adar. There is no difference between the first Adar and the second Adar except the reading of the Megillah and the giving of gifts to the poor.

לראשון. קראו את המגילה באדר הראשון. ונתעברת השנה. קורין אותה באדר שני. אין בין אדר הראשון. קראו את המגילה באדר הראשון. ונתעברת השנה. קראו את המגילה באדר שני. לא קראת המגילה ונתנת לאביונים:

(5) There is no difference between Shabbat and Yom Tov except the preparation of food. There is no difference between Shabbat and Yom Hakippurim except that the deliberate violation of the one is punished by a human court and the deliberate violation of the other by karet.

אדם. וזה דורנו ככרת:
(ה) אין בין יום טוב ליום אלא אכילת נפול בלבד. אין בין שבת ליום הכפורים. אלא שיש דורנו בין

(6) There is no difference between one who is prohibited by vow from benefiting from his fellow and one who is prohibited by vow from fitting from] his food, except in the matter of setting foot [on his property] and of vessels which are not used for [preparing] food. There is no difference between vowed offerings and freewill-offerings except that he is responsible for vowed offering but not responsible for freewill-offerings.

[illegible]

(8) There is no difference between scrolls [of the Tanakh] and tefillin and mezuzahs except that scrolls may be written in any language whereas tefillin and mezuzahs may be written only in Assyrian. Rabban Shimon ben Gamaliel says that scrolls [of the Tanakh] were permitted [by the sages] to be written only in Greek.

מִיָּדְכֶם לַחֲסֵד וְלִרְחוּם:

(11) There is no difference between Shiloh and Jerusalem except that in Shiloh sacrifices of lesser sanctity and second tithe could be eaten anywhere within sight [of the town], whereas in Jerusalem [they had to be eaten] within the walls. In both places the most holy sacrifices were eaten within the curtains. After the sanctification of Shiloh there is permission [for altars], but after the sanctification of Jerusalem, there is no such permission.

[illegible]

פ'ק"ב

וְאִם הָיָה הַמִּגִּלָּה בְּיָדוֹ וְלֹא יָדָהּ, לֹא יֵצֵא. אֲבָל קוֹרֵא
(א) הַמִּגִּלָּה בְּיָדוֹ וְלֹא יָדָהּ, יֵצֵא. קוֹרֵא הַמִּגִּלָּה בְּיָדוֹ וְלֹא יָדָהּ, יֵצֵא.

(1) If one reads the Megillah out of order, he has not fulfilled his obligation. If he reads it by heart, if he reads it in a translation [targum], or in any other language, he has not fulfilled his obligation. But they may read it to those who do not understand Hebrew in a language other than Hebrew. One who doesn't understand Hebrew who heard it in Assyrian [Hebrew], has fulfilled his obligation.

(2) If one reads it with breaks, or naps [in between readings], he has fulfilled his obligation. If he was copying it, explaining it or correcting [a scroll of Esther], if he directed his heart, he has fulfilled his obligation, but if not, he has not fulfilled his obligation. If it was written with arsenic, with red chalk, with gum or with sulfate of copper, or on paper or on scratch paper, he has not fulfilled his obligation, unless it is written in Assyrian on parchment and in ink.

CULTURAL AND LOGICAL:

[illegible]

(4) All are qualified to read the Megillah except a deaf person, an idiot and a minor. Rabbi Judah qualifies a minor. They do not read the Megillah, nor circumcise, nor go to the mikveh, nor sprinkling [purificatory waters], and similarly a woman keeping day for day should not take a ritual bath until the sun has risen. But if any of these things is done after dawn, it is valid.

(5) The whole day is a valid time forreading the Megillah; reciting Hallel; for the blowing of the shofar; for taking up the lulav; for the Musaf prayer; for Musaf sacrifices; for confession over the oxen; for the confession over the tithe; for the confession of sins on Yom Hakippurim; for laying on of hands; for slaughtering [the sacrifices]; for waving [them]; for bringing near [the vessel with the minnah-offering to the altar]; for taking a handful; for placing it on the fire; for pinching off [the head of a bird-offering]; for receiving the blood [in a vessel]; for sprinkling [the blood on the altar]; for making the sotah drink [the bitter waters]; for breaking the neck of the heifer; and for purifying the metzora.

ՄԱՅՀՄ՝ ԼԳՍԼՄ ՄԱՏԼԼԵ՝

[illegible]

(6) The whole night is valid for reaping the Omer and for burning fat and limbs [on the altar]. This is the general principle: any matter whose commandment is during the day, is valid all day and any matter whose commandment is at night is valid all night.

זהו: הלילה כלל בשם. הלילה כלל בשם.

כלל בשם. כלל בשם. כלל בשם. כלל בשם. כלל בשם. כלל בשם. כלל בשם. כלל בשם. כלל בשם. כלל בשם.

אז ערשט צו זיין:

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תל אביב: מוסד תל אביב:

[illegible]

ՀԱՅԼԱ ՀՆ:

[illegible]

TABLE 4. 2000

הערה: המידע המוצג כאן אינו מהווה ייעוץ או המלצה להשקיע או להימנע מהשקעה, והוא אינו מהווה חלק מכל תהליך קבלת החלטות להשקעה. המידע המוצג כאן אינו מהווה חלק מכל תהליך קבלת החלטות להשקעה. המידע המוצג כאן אינו מהווה חלק מכל תהליך קבלת החלטות להשקעה.

(1) Townspeople who sold the town square, they may buy with the proceeds a synagogue. [[if they sold] a synagogue, they may buy with the proceeds an ark. [[if they sold] an ark they may buy covers [for scrolls]. [[if they sold] covers, they may buy scrolls [of the Tanakh]. [[if they sold] scrolls they may buy a Torah. But if they sold a Torah they may not buy with the proceeds scrolls [of the Tanakh]. If [they sold] scrolls they may not buy covers. If [they sold] covers they may not buy an ark. If [they sold] an ark they may not buy a synagogue. If [they sold] a synagogue they may not sell [something] belonging to a community because this lowers its sanctity, the words of Rabbi Yehuda. They said to him: if so, it should not be allowed to sell from a larger town to a smaller one.

(2) They may not sell a synagogue except with the stipulation that it may be bought back whenever they want, the words of Rabbi Meir. But the sages say: they may sell it in perpetuity, except for four purposes for it to become one of four things: a bathhouse, a tannery, a ritual bath, or a urinal. Rabbi Judah says: they may sell it to be a courtyard, and the purchaser may do what he likes with it.

עוֹמֵד עַל הָאֶרֶץ לְפָנֵי יְהוָה וּלְפָנֵי כָל הָעָם:

[illegible]

[illegible]

(3) Rabbi Judah said further: a synagogue that has fallen into ruins, they may not eulogize in it, nor twist ropes, nor to spread nets [to trap animals], nor to lay out produce on its roof [to dry], nor to use it as a short cut, as it says, “And I will desolate your holy places” (Leviticus 26:3 their holiness remains even when they are desolate. If grass comes up in it, it should not be plucked, [in order to elicit] melancholy).

(4) If Rosh Hodesh Adar falls on Shabbat the portion of shekalim is read [on that day]. If it falls in the middle of the week, it is read on the Shabbat before, and on the next Shabbat there is a break. On the second [of the special Shabbatot] they read “Zakhor;” On the third the portion of the red heifer; On the fourth “This month shall be for you;” On the fifth the regular order is resumed. They interrupt [the regular order] for anything: for Rosh Hodesh, for Hanukkah, for Purim, for fasts, for Ma’amadot, and for Yom HaKippurim.

הערות:
 1. המידע המוצג כאן הוא למטרות מידע בלבד ואינו מהווה ייעוץ או המלצה.
 2. המידע המוצג כאן הוא למטרות מידע בלבד ואינו מהווה ייעוץ או המלצה.
 3. המידע המוצג כאן הוא למטרות מידע בלבד ואינו מהווה ייעוץ או המלצה.
 4. המידע המוצג כאן הוא למטרות מידע בלבד ואינו מהווה ייעוץ או המלצה.
 5. המידע המוצג כאן הוא למטרות מידע בלבד ואינו מהווה ייעוץ או המלצה.
 6. המידע המוצג כאן הוא למטרות מידע בלבד ואינו מהווה ייעוץ או המלצה.
 7. המידע המוצג כאן הוא למטרות מידע בלבד ואינו מהווה ייעוץ או המלצה.
 8. המידע המוצג כאן הוא למטרות מידע בלבד ואינו מהווה ייעוץ או המלצה.
 9. המידע המוצג כאן הוא למטרות מידע בלבד ואינו מהווה ייעוץ או המלצה.
 10. המידע המוצג כאן הוא למטרות מידע בלבד ואינו מהווה ייעוץ או המלצה.

ציעט מוזעלדיק: ציעט מוזעלדיק צו לאמירן און צו לערנען

(5) On Pesah we read from the portion of the festivals in Leviticus (Torat Ko-hanim) (Leviticus 23:4). On Shavuot, "Seven weeks" (Deuteronomy 16:9). On Rosh Hashanah "On the seventh day on the first of the month" (Leviticus 23:2. On Yom Hakippurim, "After the death" (Leviticus. On the first day of the Festival [of Sukkot] they read from the portion of the festivals in Leviticus, and on the other days of the Festival [of Sukkot] the [sections] on the offerings of the Festival.

(6) On Hanukkah they read the section of the princes (Numbers. On Purim, “And Amalek came”) (Exodus 17:8). On Rosh Hodesh, “And on the first of your months” (Numbers 28:11). On Maamadot, the account of the creation (Genesis 1:1-2:3). On fast days, the blessings and curses (Leviticus 26:3 ff and Deuteronomy. They do not interrupt while reading the curses, but rather one reads them all. On Monday and Thursday and on Shabbat at minhah they read according to the regular order and this does not count as part of the reading [for the succeeding Shabbat]. As it says, “And Moshe declared to the children of Israel the appointed seasons of the Lord” (Leviticus 23:44) it is their mitzvah that each should be read in its appropriate time.

[illegible]

יברך. הקורא את המגילה, עומד, ויושב, קרא את אחד, קראו שנים יצאו, מקום שנזכר לברך יברך, ושלל לברך לא יברך. בשני ובחמישי קורא שלשון קורא, אין פחתו ואין מוסיפו עליה. ואין מפקדון בברא, הפותח והחותם בתורה, גברך לפניך, ולתפלתך:

(1) He who reads the Megillah may either stand or sit. Whether one read it or two read it [together] they [those listening] have fulfilled their obligation. In places where it is the custom to say a blessing, they say the blessing, and where it is not the custom they do not say the blessing. On Mondays and Thursdays and on Shabbat at minhah, three read from the torah, they do not add [to this number] nor decrease [from it], nor do they conclude with [a haftarah] from the Prophets. The one who begins the Torah reading and the one who concludes the Torah reading blesses before it and after it.

(2) On Rosh Hodesh and on the intermediate days of festivals four read. They do not add [to this number] nor decrease [from it], nor do they conclude with [a haftarah] from the Prophets. The one who begins the Torah reading and the one who concludes the Torah reading blesses before it and after it. This is the general rule: on any day which has a musaf and is not a festival four read. On a festival five. On Yom Hakippurim six. On Shabbat seven; they may not decrease [from this number] but they may add [to it], and they conclude with [a haftarah] from the Prophets. The one who begins the Torah reading and the one who concludes the Torah reading blesses before it and after it.

[illegible]

[illegible]

(4) One who reads the Torah [in public] may not read less than three verses. And he should not read to the translator more than one verse [at a time], but [if reading from the book of a] prophet [he may read to him] three at a time. If the three verses constitute three separate paragraphs, he must read them [to the translator] one by one. They may skip [from place to place] in a prophet but not in the Torah. How far may he skip [in the prophet]? [Only] so far that the translator will not have stopped [before he finds his place].

(5) The one who concludes with the haftarah also leads the responsive reading of the Shema and he passes before the ark and he lifts up his hands. If he is a child, his father or his teacher passes before the ark in his place.

אָנזען:

אָפּטווערן און זעהן וואס עס איז פאר אונזערע קינדער.

אז נאשאל וואס ער האט געוואלט זאגן. וואס ער האט געוואלט זאגן, וואס ער האט געוואלט זאגן, וואס ער האט געוואלט זאגן. (1) קען ער זאגן אז ער האט געוואלט זאגן, וואס ער האט געוואלט זאגן, וואס ער האט געוואלט זאגן.

(6) A child may read in the Torah and translate, but he may not pass before the ark or lift up his hands. A person in rags may lead the responsive reading of the Shema and translate, but he may not read in the Torah, pass before the ark, or lift up his hands. A blind man may lead the responsive reading of the Shema and translate. Rabbi Judah says: one who has never seen the light from his birth may not lead the responsive reading of the Shema.

מדינה. ידוע כי ישנם מספר מדינות (למשל, ישראל, ארצות הברית, וכו') שבהן ישנה חוקה. חוקה היא מסמך משפטי המגדיר את סמכויות השלטון, את זכויות האזרח, ואת אופן תפקוד הממשלה. חוקה יכולה להיות כתובה או לא כתובה, אך היא תמיד נחשבת למסמך משפטי חשוב.

השאלה היא: האם ישנה חוקה בישראל? והתשובה היא: כן.

(9) If one says, "May the good bless you," this is the way of heresy. [If one says], "May Your mercy reach the nest of a bird," "May Your name be mentioned for the good," "We give thanks, we give thanks," they silence him. One who uses euphemisms in the portion dealing with forbidden marriages, he is silenced. If he says, [instead of] "And you shall not give any of your seed to be passed to Moloch," "You shall not give [your seed] to pass to a Gentile woman," he silenced with a rebuke.

(10) The incident of Reuven is read but not translated. The story of Tamar is read and translated. The first part of the incident of the golden calf is both read and translated, but the second is read but not translated. The blessing of the priests, the stories of David and Amnon are not read or translated. They do not conclude with the portion of the chariot as a haftarah. But Rabbi Judah permits this. R. Eliezar says: they do not conclude with "Proclaim Jerusalem's [abominations]" (Ezekiel as a haftarah).

לְהַגִּיד לְכָל הָעָם

לֹא מִן הַשָּׁמַיִם.

[illegible]

