

ללמוד

The following book includes:

- Tanach with Ta'amei Hamikra

• License: Public Domain

- Source: <http://www.tanach.us/Tanach.xml>

- The Metsudah Five Megillot, Lakewood, N.J., 2001

• License: CC-BY

- Source: http://primo.nli.org.il/primo_library/libweb/action/dlDisplay.do?vid=NLI&docId=NNL_ALFPH002162036

- Mishnah, ed. Romm, Vilna 1913

• License: Public Domain

- Source: http://primo.nli.org.il/primo_library/libweb/action/dlDisplay.do?vid=NLI&docId=NNL_ALFPH001741739

- On Your Way

• License: Public Domain

- Source: <http://mobile.tora.ws/>

- Mishnah Yomit by Dr. Joshua Kulp

• License: CC-BY

- Source: <http://learn.conservativeways.org/mishnah/>

- Senlake edition 2019 based on Ben Yehoyada, Jerusalem, 1897

• License: CC0

- Source: http://beta.nli.org.il/he/books/NNL_ALFPH001933802/NLI1

It was retrieved from Sefaria on May 15, 2023 (א"ת תשפ"ג). It was typeset and formatted by Ktavi.

סניגוריה רכב

25	פרק י	2	אחר
27	משימה מוגדרת	5	פרק ב
27	פרק א	8	פרק ג
38	פרק ב	11	פרק ד
45	פרק ג	14	פרק ה
52	פרק ד	16	פרק ו
65	הצגת כלל עובדות בן	19	פרק ז
65	אמצעי אומדן ב	21	פרק ח

NOUL

ԼԷՍ. ԷՍ. ՆՍԻՄԻԼԻՄ. ԱՇԼԵ ԵԼՈ ԸՆԼ՝ ՊԵՇԸԼԵ ԵՍՍ

[illegible]

[illegible]

ՄԱՍԼԻՆ ՊԼԱՄ ԵՆՈ ԻՆ, ՀԵՐ ՊԼ. ԸՅՈՇԷ ՆՄ
ԸՅՈՇԷ ՈՐ ԵՐ ԸՅՈՒՄ ՀԸՇԻՄ ՆԵ ՍԻ ՆՄ ԵՊԵՍԻ:

[illegible]

[illegible][illegible]

ἸΩΑΝΝΕΣ:

[illegible][illegible]

ԼԵՂՍԸ ՀԱՆՐԱՊ ԴՊՄՆ՝ ՀՇՐԼԵ ՍԻՄ ՀՍԹ ԱՂ ԵԹՈ

Ἐς ἁγίον ἑκκατὸν ἑξήκοντα ἔτη: Ἐς ἁγίον ἑκατὸν ἑξήκοντα ἔτη:

ᐱᕈᑦ:

[illegible]

ԵՊՈՒԼ ԸՅՉԷ՝ ԸՅՈՒԼԷ ԻՆՍԼԵՍԷ ՈՐ ԸԷ:

Ն.Լ ՆՐԱՆԱՆ ԵՐԵՎԱՆԻ ԲԱՆԿԱՆՈՒԹՅԱՆ ԸՆԴՀԱՆՈՒՐ ԴԱՐԱՆԻ ԿՈՄԻՏԵ

[illegible]

ክብር ሁሉም ሰዎች፡ ጠቅላይ ሚኒስትር ለገብረ ሰላሳ

ԹԻՒՆՈՒ ԾՆՍ ԸԹՃԷ՝ ՀԱՒ Ը. ԹՍԹԵՐՍ ԷՒԼ
 ԷՃԸ ԸԹՃԷ ՆՍ ՊԵՐՄԻՒ՝ ԼԵՆ ՍԻՒ ԷՏ ԷՇԼ ՔԼԻՏ
 ՀՆԷԼՈ:

ᐃᕐᕐ ᐅᕐᕐ:

(X) ስህተት | የፊርማው ይቆያል የሚለው

አዲስ አበባ ሆቴል ፍለ ሆል ሆሳይ

ՀՀԸՆ՝
 Ուրժ Ե՛լ Է՛սմ՝ Հ՛նԱԿ ՈՒՆԱԼՈ Հ՛նՈ ,,, Հ՛ԱԼԻԻ ՈՒՆԱ՝
 ԻՆԷՆ ԻՆԷՆ ԷՄԻԻՄ՝ ՕժԻՈ ՊՈՆՆ ՈՅՇՀ ԴՈ ԻՅԻ
 ԱԼԱՍՈՒՐ,, ՇԷՀՈ,,:

[illegible]

[illegible][illegible]

ԼԽՈՒ ԵՂԷԼՈՒ՝ ԷՍՆ ԼՆՍՆ ՆՍԸ „ԼԽՈՒ ՀՀԹՆ ՆՍ
ԾՀՀԽ՝ ԵՂԷԼ՝ ԾՀՀԽ՝ ԼԷԼԵՍՆ ՆՍԸԼ: ԹԷՀԹՆՍ

[illegible][illegible][illegible]

ረርሻ-ጸደቅና ሽግግር-ጽጋ ይኖሩ ስራዎች ለጽሑፍ ማረጋገጫ
 ይደረጋል፡ (ሀ) ለጽሑፍ ማረጋገጫ ስራዎች ለጽሑፍ ማረጋገጫ
 ስራዎች ለጽሑፍ ማረጋገጫ ስራዎች ለጽሑፍ ማረጋገጫ
 ስራዎች ለጽሑፍ ማረጋገጫ ስራዎች ለጽሑፍ ማረጋገጫ

(ጸ) ፔጅጎረህ ወረቀ ስጊረህ ለገህ ወፅጎረህ፡

[illegible]

[illegible][illegible]

ՀԳՆԷ՝ ՆՆ ՂԼԸՆ ՌՄԾ ՀՐԹՆԵՐ՝ ՌՃՆ „ԸՆԴՐ“
 ԷՇԵ՝ ԻՇ ԾՍ ԹՄՆԱՆԼԷ ՆՊՆՈՒ ՍԵՅ ԹՈՒՆՍ. ՍՈՒ
 ՍԹՍ ԸՍ ՍՈՒ ԻՆ՝ ԽՈՒՍ ՍԵՅ ԼՊՆԾ ԹՈՒՆ. ՍՃԸ
 ՀՐՈՒԼ ՆՍ ԼՈՍ ՍՈՒ. ԹՃՆ ՍՍԺԾ՝ ՌՃՆ ԸԼՈՒ:
 ԾՍ ՍՈՒ ՀՍ՝ ՆՆ ՍՈՒ ԸԼԻԸ ՀՍ:

፲፩ ሆሊክ፡ ሊርሼ ወፊዱ ጠጽህ ናህ ናሊከ፡

ՃՇՄՇԸ՝ ԵՂԻՄԱԼՍ ՊՃԸ:

Çizelge:

ՏՆ ՀԵՄԻՆ՝ ՏՆ ԻՏՆ ՀԵՄԻՆԻ ԼՇՈՒՄԸ ԸՄԻ ԸԹՃԷ
ՕՃԼԸ ՏՍԼԸ „ԵԹԻՇ ԵՂԻՇՈ“:

[illegible]

፲፱፻፳፱ ዓ.ም. ሕዳር ፳፻፲፱ ፡ ሕዳር ፳፻፲፱ ፡

[illegible][illegible]

ԹՀԱԷ ՆՍ ԼԼՈ՛ ԹՍԼՆԷ ՀԵՀ ԹԷՔՆ ԻՌԹՍ ՀԹՈ ՕՍԻԼ:
 ԽՈՇՀՏ ՀԵՍ՝ ԵՆՊԼ ԻՇԽԷ ԵԼՆԹՈՒՐՍ ԼՍՈ ԵԷԻՍ ՀՔ

ἘΛΛΗΜΙΟ ΖΥΠΤΕΛΟ:

ጠደጽ ሲሆን ርህራሄ ሆኖ ለጥፋት ምክንያት ሆኖ ሊገኝ ይችላል።

[illegible][illegible]

ԻՄԵՆ Է՛՛՛ ԻՄ ԿԸ ՁՆՍ ՅԹՃԷ:
 ԼՆՍ ԽՊԼՍ Է՛. ԸՅՈՒ ԼՈՎ՛ ԽՉ ԸՆԴ՛: ՆՍԻՄ ԽՊՆԼԷ:
 ՆՍԽՈՒԼԻՄ ՀՊԼ. ԽԵԼ ԲԵՆԼ ՀԵՊՃ:
 ԽՉՔ ՆԾԾԷ ՆՍԻՄ ԽԵ.ԼԽՄՀՈ՛ ՇԵՆԼ ԼԾՀՄ. ՀԽՍ
 ԼԾԽՍ ԸԼԻՄ ԻՅՃԷ ՆՍԽՈՒԼԻՄ ԼՍԻԴԽ ՅՈՒ՛ ԷՆՐ
 ՀԵՂՍ ՆՍ ԸԵՄ ԼՍՀԽ.Խ ԽՀ.ՍՍ ԸԵՄ.Ս ԼՍՍԼ.ԸԻՍ

[illegible]

፤ኢየሱስ ልዩ፡ ዕለት በቀንና ሰዓት የሚመለስበት ጊዜ አይተነተኝም፡

ԵՐԷՆԻՆԻ ՊԵՆՏԵԿՈՍՏԵՆԻ
 ԵՐԷՆԻՆԻ ԿԵՆՏՐԱԼԻ ՎԵՐԻՄՈՒՄ
 ՈՐ ԵՐ ԵՐ ԵՐ ԵՐԼ ԵՐՖԼՈՒ ՍԵՐՈՒՄ
 ԵՐՆՈՒՄ ՆՈՒՄ ՆՈՒՄ ԵՐՆՈՒՄ ԵՐՆՈՒՄ

[illegible]

ዕዕለ ሰው ህሊና፣ ሰው ስዕህ፡

እህ ድፍ ሃይሌ፣ ህይወት ሰው፣ ሰው ስዕህ፡

ሰው፣ ዕዕለ፣ ሰው፡

ሰው ስዕህ፣ ሰው፡

ሰው ስዕህ፣ ሰው፣ ሰው ስዕህ፣ ሰው ስዕህ፡

ሰው ስዕህ፣ ሰው፡

(ሀ) ሰው ስዕህ፣ ሰው፡

ሰው ስዕህ፣ ሰው፡

ሰው ስዕህ፣ ሰው፡

ሰው ስዕህ፣ ሰው፡

ሰው ስዕህ፣ ሰው፡

ሰው ስዕህ፣ ሰው፡

ሰው ስዕህ፣ ሰው፡

ሰው ስዕህ፣ ሰው፡

(ሀ)

ሰው ስዕህ፣ ሰው፡

ሰው ስዕህ፣ ሰው፡

ሰው ስዕህ፣ ሰው፡

ሰው ስዕህ፣ ሰው፡

ሰው ስዕህ፣ ሰው፡

ሰው ስዕህ፣ ሰው፡

ሰው ስዕህ፣ ሰው፡

לְהַלְלָהּ לְעַלְמָהּ

שם: _____
כתובת: _____
מס' דואר: _____

הערות:

(א) _____

(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.

לד לא יזמ למאט עטמא ללול 'עזמל ערסמט' 'לוממל למאט ערסמט טא וואל (ג)

(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.

מטרת התרגיל:

(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.

(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.

זמל:

[illegible]

LEGAL:

(7) There is no difference between a zav who sees [genital discharge] twice and one who sees three, except the sacrifice. There is no difference between a metzora who is under observation and one declared to be a definite metzora except the dishveling of hair and tearing the clothes. There is no difference between a metzora who has been declared clean after being under observation and one who has been declared clean after having been a definite metzora except shaving and [sacrificing] the birds.

(ח) אין בין ספרים לתפילין ומזוזות. אלא שהספרים נכתבין בשני לשונות. ותפילין ומזוזות
אין נכתבין אלא בשני לשונות. רבן שמעון בן גמליאל אומר. אין בספרים לא תמיד נכתבין
אלא יוניתי:

(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. Rabbah Shimon ben Gamaliel says that scrolls [of the Tanakh] were permitted [by the sages] to be written only in Greek.

דאס איז אוממעגלעך צו טוען: נישט גילט דאס פאר אלע וואס זיינען:

(9) There is no difference between a priest anointed with the oil of anointment and one who [only] wears the additional garments except for the bull which is offered for the [unwitting transgression of] any of the commandments. There is no difference between a serving [high] priest and one whose time has passed except the bull of Yom Hakippurim and the tenth of the ephah.

(10) There is no difference between a great altar and a small altar except for the pesach offering. This is the general principle: any animal which can be brought as a vow-offering or a freewill offering may be brought on a [small] altar, any animal which is not the object of a vow or a freewill-offering may not be brought on a [small] altar.

עוֹלָם עוֹלָם אֵין אֶחָד לְאִישׁ יָחִיד:

דל"ק - דעלעגאט אומעלעכע צו שטעלען און אומעלעכע צו שטעלען (א)

(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.

אָדער אַלע אַנדערע אַרבעטן וואָס זײַנען נאָך צו טאָן:

(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.

(3) A resident of a town who has gone to a walled city or a resident of a walled city who has gone to a town, if he is to return to his own place he reads according to the rule of his own place, and if not reads with them. From where does a man read the Megillah and thereby fulfill his obligation? Rabbi Meir says: all of it. Rabbi Judah says: from "There was a Jew" (Esther 2:5). Rabbi Yose says: from "After these things" (Esther 3:1).

(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.

אין
הכל כשרין לקרוא את המגילה חוץ מחרש שוטה וקטן. רבי יהודה מכשיר בקטן. אין
(ד) הכה כשרין לקרוא את המגילה חוץ מחרש שוטה וקטן. רבי יהודה מכשיר בקטן. אין
קורין את המגילה. ולא מליין. ולא טובליין. ולא מניין. וכן שומעין יום לא מטבילין
עד שתמנן החמה וכולן ששמו משעלה עמוד השחר. כשר:

commandment is at night is valid all night.

(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

፲.፱. ርግጥ ርሃ ሂ፲፱. ሂ፲፱ ማጽፈህ፤ ርሃ ርሃ ሂ፲፱፡

[illegible]

over. 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.

(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.

[illegible]

(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.

(5) On Pesah we read from the portion of the festivals in Leviticus (Torat Kohanim) (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.

[illegible]

(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.

פרק ז

(א) הקורא את המגילה. קראתה אחד. קראתה שנים יצא. מקום שנהגו לומר
 ושלל לברך לא יברך. בשני וברשמי קורא שלש. אין פחתה
 ואין מוסיפין עליה. ואין מפסיקין בברכה. הפותח והמתחם בחומה. מברך לפניה. ולאחריה:

(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 obli-
 gation. 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.

[illegible]

his place.

[illegible]

(7) A priest whose hands are deformed should not lift up his hands [to say the priestly blessing]. Rabbi Judah says: also one whose hands are colored with woad or madder should not lift up his hands, because [this makes] the congregation look at him.

(8) If one says, "I will not pass before the ark in colored clothes," even in white clothes he may not pass before it. [If one says], "I will not pass before it in shoes," even barefoot he may not pass before it. One who makes his tefillin [for the head] round, it is dangerous and has no religious value. If he put them on his forehead or on the palm of his hand, behold this is the way of heresy. If he overlaid them with gold or put [the one for the hand] on his sleeve, behold this is the manner of the outsiders.

[illegible]

לְהַזְכִּיר אֶת הַמַּלְאָכִים

[illegible][illegible]

