

ללמוד

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אַרומקומען דעם קאַפּ

NOUL

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[illegible][illegible]

[illegible][illegible]

Ինչպիսի՝ „սիրելու ինչպես,“ ինչպե՝ „լինելու ինչպես,“
 զուգահեռ բազմաթիվ լուսավորված „հոգիներ ինչպես ինչպես“
 լիարժեք ծնունդներ՝ ինչպես ինչպես հոգիներ, հոգիներ, հոգիներ

[illegible][illegible][illegible]

ሀገራችን በጥንቃቄ ሲገለጽ፣ ስለሚጠቀሙት ሰነዶችና ሰነድ ሲሆን፣
 ስለሚጠቀሙት ሰነዶችና ሰነድ ሲሆን፣

ՀՈՐԷ ՆՍ ԴՏՈՒԼ ԴՇՄԱՆ ԴՐ ԸՈՏԵՐ ՀՐՈՆ ՆՐ ԸՈՇՆԷ
ՀՐԹՈՐԸ ԷՊՈ ԸՆԴԵՍ ԷՇՍ ԸՈՇՆԷ՝ ԴՈՆՂ ՆՍ ԼԻՏՍ
ԼԵՍԱՆ՝ ՝ ՝՝Ն ԵՒԼԵՐ ԵՐԵՄԷՆ՝ ՝ ՝՝Ն ԵՍԼ ԾՐԵՍ
ՆՐ՝ԼԵՐՆ ԵՐԵՄԷՆ՝ ՝՝Ն ԵՍԼԻՇ՝ ԷՍՂ ՝ԼԵՍ ԵՆՄԷՍ
՝ԵԼՄԱՆ՝՝՝՝՝՝՝ ԵՍԼ ԵՐԵՍՆ՝

[illegible]

ጠረጴዛ ይገኛል፡

ወደፊት እንደሆነ፡ „እግረ ሰላም” ስለሆነ ስለሆነ ስለሆነ
“እግረ ሰላም” ስለሆነ ስለሆነ ስለሆነ ስለሆነ
እዚህ ስለሆነ ስለሆነ ስለሆነ ስለሆነ ስለሆነ
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ይህም ስለሆነ ስለሆነ ስለሆነ፡

ስለሆነ ስለሆነ ስለሆነ ስለሆነ ስለሆነ
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(ወ)

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ይህም ስለሆነ ስለሆነ ስለሆነ ስለሆነ ስለሆነ

ԼԻՍ ԵՃԼՄ՝ ԵՍԼ ԼՆՍ ՆՍԼ // ԼԻՍ ՀԵՄԼ ՆՍ
 ԵՂԵԼՄ՝ ԵՂԼ ԵՀԵՄ՝ ԼԵԼԻՍ.Ո ՆՍԼԷ՝ ՄՃԵՄՍԼ

[illegible]

ፎካል-ክሊኒካል ምልክቶችና ምርመራዎች በሰውነት ላይ ለሚከሰቱ ለውጦች ምሳሌዎችን ለመቀራጀት ይጠቀማሉ።
 (ሀ) ለሰውነት ላይ ለሚከሰቱ ለውጦች ምሳሌዎችን ለመቀራጀት ይጠቀማሉ።
 (ለ) ለሰውነት ላይ ለሚከሰቱ ለውጦች ምሳሌዎችን ለመቀራጀት ይጠቀማሉ።
 (ሐ) ለሰውነት ላይ ለሚከሰቱ ለውጦች ምሳሌዎችን ለመቀራጀት ይጠቀማሉ።
 (ከ) ለሰውነት ላይ ለሚከሰቱ ለውጦች ምሳሌዎችን ለመቀራጀት ይጠቀማሉ።

(ጸ) ቴፋሪኒያ ሀይለማርያም ሪፖብሊክ ስርዓተ ልማት

(ᐃ) ᐱᐱᐱᐱ ᐱᐱᐱᐱ ᐱᐱᐱᐱ ᐱᐱᐱᐱ

ՀԱՐԱՐ ՈՒԹՎ ՊՈՆ ԵՃԷ ՊՈՆԻՔ ԵՐԹԵՆ ԵՐԹՈ ՄԵՍԻՍ:
 ԴՄԵՆՆԵԱՆՔ՝ „ՊՈՆ“ ԼԵՍ ՏՈՒՆ ԴՊԵՍ ՊՈՆԵՆ ԵՐԹԻ
 ԼՆԵՆ ԲԵՃ՝ ԵՐԹԻՆ ԼՈՍԵ:
 ԸՆԴՀԱՆ՝ ԴՈՒՆ ԵՆԼԵ ԼԵՊԻՏԵ ԼԵՊԵՐԵ:
 ԵՃԵՍ ԵՆ՝ ԼԵՆ ԴՈՍ ԵՆ ԵՆԻՔ:
 ԵՆԼԵ ԴՈՍ ՊՈՆ՝ Լ. ՊՈՆ՝ ԴՆԵՆ՝ ՊՈՆ՝ ՊՈՍԵՊՈՍԵՍ
 ՏՈՒ ՏՈՆ ՀՈՒՆ՝ ԵՆԼԵՊ ՊՈՆ՝ ԵՆ՝ ԵՆՆԵՆ ԵՆ՝

[illegible]

ԼՄԸԼԼ-ԵԼԿ՝ ՍԻՊԵ ԵԻԴ՝ ՈՂԿԱ ՍՈՊԻԿ ԸՆՍՈՊԵԼ:
 ՍԼՈՊԻԿ ԸՆՍՈՊԵԼ:
 ՈՂԿԱ ՍԼ ՍԻՊԵ՝ ՈՂԿԱ ԸՆՍՈՊԵԼ ԼԿԱՍ

[illegible]

[illegible][illegible]

ጸሐፊው ለሀገሩ ጥራት ያለው የፍልግ ምርት
 ለማምረት የሚያስፈልገውን ስራ ለማግኘት
 ለሚችል ሰው ይፈልጋል።

[illegible][illegible]

[illegible][illegible][illegible]

ԸՆԴ ԴՐՈՒՄ ԻՆՏԵՐՆԵՏԻՆ
 ԵՎԼ ԸՆԴՈՒՄ ԻՆՏԵՐՆԵՏԻՆ

[illegible]

ԾԱԽՆ ՈՒՆԼԼՈ՛Ղ ՀԵ. ՊԵՐՈՒՆ ԶԼԻԸ ՀԵՃԵՄ ԼՆՆ
 ԴԼԵ ՊՆԱԼ՝ ԼԵՆ ՀԸՀ ՊՆՈ՛Ղ ՍԸՍԼ ՊԵՆԼԻ. ՍԵՔ ԷԾԸ ՍԵՐԱԽԼ:

ሀገሩን በሰላም ለማስገባት ለሚችሉ ሁሉም ጥያቄዎች ምላሽ ለመስጠት ይህ ጥረት ይቀጥላል።
 በተለይም የሚጠየቁት የሰላም ጥያቄዎች ለሚቀረጡት ሰላማዊ ጥያቄዎች ምላሽ ለመስጠት
 ይህ ጥረት ይቀጥላል።

●

לְהַלְלָהּ לְמַעַן

[illegible][illegible]

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 and walled places read on that 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.

עֲשֵׂה אֶת אֲשֶׁר עָמַרְתָּ לֵאמֹר לֵאמֹר:

(3) What is considered a large town? One which has in it ten idle men.

but not postponed, it is permissible to mourn, to fast, and to distribute

places where people do not gather on Mondays and Thursdays, the

Megillah is read only on its proper day.

אָלע פֿאַרמאָגן: אָלע פֿאַרמאָגן: אָלע פֿאַרמאָגן פֿאַרמאָגן אָלע פֿאַרמאָגן:

(4) If they read the Megillah during the first Adar and the year was

except the reading of the Megillah and the giving of gifts to the poor.

[illegible]

(5) There is no difference between Shabbat and Yom Tov except the

by a human court and the deliberate violation of the other by karet.

(1) אין בין המזבח הנזירי למזבח למדור למנוח מאכל. אלא דריסת הרגל. וכלי שאלו עושין בהם אוכל נפול. אין בין גדרים לגדרים. אלא שהנדרים בריב מאחוריהם. ונדרים. אינו חייב באחוריהם:

(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 [benefiting 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.

(1) אין בין הרואה שמת ראוי. לרואה שלא. אלא קרבן. אין בין מצורע למסור למצורע ולא פרישה ופרישה. אין בין טהור מטהר. לטהור מטהר. אלא תגלית ומחלית. וצפרים:

(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 disheveling 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 פסרים למתלביץ ומזוח. אלא שהפסרים נכבדו ללשון. ומתלביץ ומזוח אינן נכבדים אלא אשורית. רבן שמעון בן גמליאל אומר. אין בספרים לא מתירי שבתם אלא ירמי:

(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.

(9) There is no difference between a priest anointed with the oil of

the tenth of the ephah.

על שם ה' אלהינו יבנו עיר זו ונחיה בה.

freewill-offering may not be brought on a [small] altar.

לְמַעַן יִשְׁמַע ה' אֶת-קוֹלִי: וְיָשׁוּבָה אֶת-עַמּוּלִי:

no such permission.

אָנזאָג: אַלעס וואס איר האט געזאגט וועט זיין געטאן. איר זענט געווען אַלעס וואס איר האט געזאגט וועט זיין געטאן.

[illegible]

[illegible]

מ.ג.מ. ע"מ שמואל וואלף און זיין שוואגער:

[illegible]

4. **התאמה:** המועמד מתאים את תוכנית הלימודים שלו לפרק הזמן שיש לו, ואת
 5. **התאמה:** המועמד מתאים את תוכנית הלימודים שלו לפרק הזמן שיש לו, ואת

סיגל, ירד, א סוגל לה שואל, ו אזו יספואל סיגל. זוחל לה, א סוגל לה יטלאה יטלה

**ללוטס' זיצט ער און נאך און נאך ווערט ער שוין געזעהן דורך אלע וואס
הערשט צו אים "משה מדיינאוויץ" וועגן די פארשידענע סוגות.**

[illegible]

לְמוֹת צָהֳלוֹת מוֹת וּמַחְסוֹת מוֹת הַיָּד הַזֶּה בְּעֵת שֶׁנִּפְגַּשׁ אֱלֹהִים עִבְרִית לְצֻרָתָא
 אֲלֵךְ לֵךְ לְאַחַר הַכֹּהֵן הַגָּדוֹל וְהַקָּטָן וְהַזָּקֵן וְהַנָּעִם וְהַיָּד הַזֶּה
 וְהַיָּד הַזֶּה וְהַיָּד הַזֶּה:

התשובה: כן, זהו אחד מהדברים הראשונים שיש לברר.

[illegible]

[illegible][illegible][illegible]

Լճառվակա զուլ՝ Լճակաց Եճճէ՝ Լճաբն Եճճուհ՝
 Լճառուհ՝ Լճառու՝ Լճառուհ՝ Լճառուհ՝ Լճառուհ՝ Լճառուհ՝ Լճառուհ՝
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 (Ե) Եճ Եճ Եճ Լճառուհ՝ Լճառուհ՝ Լճառուհ՝ Լճառուհ՝ Լճառուհ՝ Լճառուհ՝

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.

(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.

[illegible]

purchaser may do what he likes with it.

(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.

(ה) בפסח קורין בפרשת מעלות של חורף כהנים. בעצרת שבועה שבוועות. בראש השנה. בחמשה שבועות באחד לחודש. ביום הכפרים אחרי חמשה שבועות קורין בפרשת מעלות שבמחורף כהנים. ובשאר כל ימות החמה. בקרבנות החמה:

(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.

סמטען עטעס 'אדער אלגעמיינע' זענען דא 'אין אונזערע און יעדעס
 'עמעסאנעס' און 'עמעסאנעס' 'אין אונזערע און יעדעס
 זענען 'עמעסאנעס' 'אין אונזערע און יעדעס
 אלגעמיינע און 'אין אונזערע און יעדעס' (ד)

[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].

סאל' אגלעט נא אמוזא אונטן 'נעמענע זעלעס אונטן 'אמאל זאגלעס אונטן ארזע אגלעסע (ז)

(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.

[illegible]

(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.

makes] the congregation look at him.

סמכותה של רשות המבחן להחליט על סגירת מוסדות חינוך ופיקוח על תנאי הלימודים והחינוך:

before it in shoes," even barefoot he may not pass before it. One who

outsiders.

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silenced with a rebuke.

לְהַזְכִּירָם בְּהַזְכִּירָם

למלא את כל:

[illegible][illegible][illegible]

וא יאמרו לו "למה אתה עושה כן?" ויאמר להם "כי אני רואה את המצב הזה, ורואה את המצב הזה, ורואה את המצב הזה" [18] ויאמרו להם "למה אתה עושה כן?" ויאמר להם "כי אני רואה את המצב הזה, ורואה את המצב הזה, ורואה את המצב הזה".

[illegible][illegible]

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[illegible]

