

ללמוד

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[illegible][illegible]

ἸἸἸ ὉΘΖΝΓΛ· ΝΙΠΘ ΜΠΕ ΕΨΕΩ ΖΑΜΙΛΥ ΣΙΣ.

[illegible][illegible]

፲፭፻፳፯ ዓ.ም. ሲፈጸም ሲሆን ለዚህ ምክር ቤት ስልጣን ለመስጠት ሲሆን፡

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உருளைக்கிழங்கு மூலம் தோண்டி எடுத்தால் இரத்தம் கசிவதற்கான அபாயம் உண்டு.

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[illegible]

ፊርማ፣ ወረቀት ወይም ማረጋገጫ የሚያስፈልግበት፡ (፭)

[illegible]

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.

זלילת ארץ ישראל:

יִשְׂרָאֵל וְעַמּוּתוֹ הַכְּבוֹד לְפָנֶיךָ יְיָ אֱלֹהֵינוּ וְלִפְנֵי כָל עַמּוּת הָעוֹלָם
טוֹב שׁוֹמֵר אֶת מִצְוֹתֶיךָ יְיָ אֱלֹהֵינוּ לְפָנֶיךָ יְיָ אֱלֹהֵינוּ

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(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.

תוצאות:

[illegible]

לזרזו. וזוהי הסיבה שיש להוסיף את היום הזה. וזוהי הסיבה שיש להוסיף את היום הזה. וזוהי הסיבה שיש להוסיף את היום הזה. (7) קראו את המגילה בארבעה עשר ושלשה עשר. וזוהי הסיבה שיש להוסיף את היום הזה. וזוהי הסיבה שיש להוסיף את היום הזה. וזוהי הסיבה שיש להוסיף את היום הזה.

(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.

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

מלכות ישראל:

(ד) לא יאכל אדם מאכלים המכילים חומרים המזיקים לבריאותו, כגון: סמים, אלכוהול, טבק, וכו'.

[illegible]

(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 free-will-offerings except that he is responsible for vowed offering but not responsible for free-will-offerings.

(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.

[illegible]

מִי־יָדוּעַ אֲנִי מִלְּפָנֶיךָ יְיָ אֱלֹהֵינוּ וְעַתָּה מִי־יָדוּעַ אֲנִי מִלְּפָנֶיךָ יְיָ אֱלֹהֵינוּ:

(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.

[illegible]

(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.

(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]

עליון: "אם אתם לא תתקבלו, אתם לא תהיו שם."

לפיכך, כל מי שרוצה להיכנס, חייב להיות מוכן להיכנס.

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התשובה לשאלות

(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 and who heard it in Assyrian [Hebrew], has fulfilled his obligation.

CULTURE NATION AND THE POLITICAL CLASS:

(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.

(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).

עֲלֵה אֶת הַבְּרִית הַזֶּה לְפָנֶיךָ יְיָ אֱלֹהֵינוּ:

[illegible]

מאמר במחזור ארבעה עשר:

(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 for reading 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 tithes; 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.

ՄԱՅՀՄԷ ԼԿՈՍԼԱՄ ՄԱՏԱԼԼԱՏ՝

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(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.

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[illegible]

לְכָל מַלְאָכִים וְלְכָל בְּרִיּוֹת הַיָּם וְלְכָל בְּרִיּוֹת הַיַּבֵּשׁ:

[illegible][illegible]

ՀԱՂԼԱ ՀՆ:

[illegible]

TABLE 4. 2000-2001

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.

(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]

(3) Rabbī 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.

1. **המטרה** – להגדיר את המנגנון להערכת השפעת המדיניות.

ציעט מוזעלעך ציעט טאג, צו לאמאל איםלעכט מללעכט

(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.

(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. קראתה אחר. קראתה שנית יצא. מקום שנהגו לברך לברך. ושלל לברך לא יברך. בשני ובחמישי ובערב קורא שלש. אין פוחתין ואין מוסיפין עליה. ואין מפסיקין בברכה. 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.

[illegible]

(3) They do not recite the Shema responsively, And they do not pass before the ark; And they [the priests] do not lift up their hands; And they do not read the Torah [publicly]; And they do not conclude with a haftarah from the prophets; And they do not make stops [at funeral] processions; And they do not say the blessing for mourners, or the comfort of mourners, or the blessing of bridegrooms; And they do not mention God's name in the invitation [to say Birkat Hamazon]; Except in the presence of ten. [For redeeming sanctified] land nine and a priest [are sufficient], and similarly with human beings.

[illegible]

AL CL. MZ. GOLD' GULULULUL:

(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].

אָנזען:

אָמל'גט אַ פּאַרטיקולאַרע זאַך וואָס איז געווען אַפּערטורירט (ב)

(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.

(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.

לְמַעַן יִשְׁמְרוּ אֶת הַמִּצְוֹת וְהַחֻקִּים אֲשֶׁר יִצְוֶה אֱלֹהֵינוּ בְּעִנְיַן הַיָּדִים הַזֵּאת:

(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.

אָפּגאָסן און אַרבעטן אַזוי אַז אַלע זייערע אַרבעטן זענען גוט געווען.

(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.

ס:למלא,טא אלעז ללמגע לא'אלטא אלאגא,ל'למט מלמל,ל'ל'למלל

(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 אֶלֶל וְלִכְלֵל

על.ל.

[illegible]

שלל מן:

[illegible]

ל'אזקלל'

[illegible]

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