

ללמוד

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NOUL

ԼՆ. Է.Ա. ՆՍՈՒԼԻՄ. ՍՀԼ ԵԼՈ ԸՆԼ՝ ՌԵՀԼ ԵՍՍ

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နိဗ္ဗာန်:

ፈጽሞ ይቀርባል፡ (ፍ)

ગુલ્મ ૮

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ԱՐԺԼՆ: ՌԼ ՌՈ ԵՐՈՅՈՐ, ԱՅԻ, ԸՔ, ԸԹՃՇԵՄ՝ ՆՅԼ

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 ԹԶՔ ԸՆ ՀՈ ՅԷՆ՝, ԹՈՆ ՀՈ ՀՈՒՄ ԼՔՈ
 ԵՐԸՇՈ՝, ԱՅԺԼՈ ՈՒՄ ՀՌՈՒՄ ԱՅԼ՝ ՀԶ,
 ՅԱՌՄԻ՛ ՈՒՄ ԱճԼՈ:

[illegible][illegible]

ՈՐ ԵՒ ՈՐ ԵՐ ԼԵՆ. ՍՈՒՐԵՍ ՍԻՆՍ. ԻԸՆՈՒ ՍԻՍ.Ս

[illegible]

13

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ገጽ 1

ԸՊԶ ԱՅԶԱՅԻ:

ՀԼԵ ՆՍԱ՝ ԻՀՆ ՀԵՀ ՆՍԱ՝ ԱՇԹԼ ՊԵԼՊԵ ԱԹԵՒ ԱԺՏԱ ԾՆՆԼԼ՝ ՀԵ. ՊԵՊԻՊԱ ԺԼԻԸ ՀԹՀԸԱ ԻՆՆԱ

לְהַלְלָהּ לְעַלְמָהּ

[illegible]

(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.

(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.

(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.

תולדות:

[illegible]

הרואה את המגילה באדר הראשון, ונתעברת השנה, קורין אותה באדר שני. אין בין אדר הראשון (1) קראו את המגילה באדר השני, אלא קראת המגילה וסתתה לאברינין:

(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 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:

ידי (ה) אין בין יום טוב לשבת. אלא אכיל נפול בליל. אין בין שבת ליום הכפורים. אלא שזו דורנו ביד

(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.

למשל: **האם יש צורך להגדיר את המונחים "מחיר" ו"הוצאות"?**

(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.

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

ՀՀԸՄԼ ՊԱՏԵԼ: ՆՀՌ ԳԼ ԱԾ ԸՇԿԼԱԾ ԽՈՒՐԱՆԱԶ:

(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.

[illegible]

לְעֵשָׂא בְּתוּלָהּ אֵלֶּיךָ אֲנִי מֵבִיא:

(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.

[illegible]

(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.

(א) הקורא את המגילה למפרע לא יצא. קראתה על פה. קראתה תרגום. בכל לשון. לא יצא. אבל קורא וקורא ללשונות בלעז. והלועז ששמע אשורית יצא:

ב פקד

CULTURAL AND LOGIC TEST:

(2) If one reads it with breaks, or maps [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.

אראר מודד אומא קולא. רב. יתודד אומא רמא. קורא קמקמו. וואו לאו קורא
 אומא. ומוחזק קורא קמקמו. וואו לאו קמקמו. וואו לאו קמקמו. וואו לאו קמקמו.
 (ג) בן עיר שחזר ללכוד. וכו' כן כן שחזר ללכוד. וכו' כן כן שחזר ללכוד.

(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).

תאמר קורין את המגילה חוץ מחרש וטומא וקטן. רבי יהודה מכשיר בקטן. אין קורין את המגילה. ולא מלין. ולא טובלין. ולא מזין. וכן שומרת יום כנגד יום לא מטביל עד שתגזיח המטה וכולן (ד) הכל כשרין לקרוא את המגילה חוץ מחרש וטומא וקטן.

שעשו משעלה עמוד השחר. כשר:

(4) All are qualified to read the Megillah except a deaf person, an idiot and a minor. Rabbī 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 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.

(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]

ԱՐ ՀԱՅՏԱՆ ԸՐ ՀԷՎԷ:

[illegible]

מסמך זה נמצא במערכת הרישום והוא חלק מהקובץ:

על א.ל. מנחם ע.ל.:

אָה, 'יִצְחָק עַם לֹוֶזֶץ לֵטֵן אַטוּ וָזֶפֶא 'אַטוּוּ מַחֲט אַלְפֵן לִנְטוּ 'אַטוּוּ מַחֲט אַלְפֵט לִיִּזְוֵלֵס:

ՀԱՅԼՈՒ ՀԱՆ:

ԱՆՈՒՆ ԱՆՈՒՆ ՀԱՅԵԼՈՒ՝ ԼՈՒՆ ԹԱՆԱՍ ՍԵՐՍԵՐ ԲՈՒԼ ԸԼՈՒ ՈՒԼԵԹԱՆ ԲՈՒԼ՝ ԱՆՆ ԵՐԼԵՒ ԹԱՆԱ ԸԼՆԱՍ ՍԵՐՀԱՅ՝
 ՄԵԼՈՒՆ ԱՄ ՍԵՐՀԱՅ ՀԱՅԵԼՈՒ ՀԱՆՔ՝ ԼԵՍԵՇ (ՈՐՈՒՄ Ծ՝ՀՍ) ԵՄՈՒՆ ՍԵՐՀԱՅ ՈՒԼԸՆ ՈՒՄԹՈՒՄ՝ ՍԵՐ ԲՈՒՄՄ

TABLE 4. 2000-2001

(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.

עוֹשֵׂה מִלְכָּם עַל עַלְמֵי עֵלְיוֹן:

הנהגת המערכת תהיה כפופה למערכת המשפט, וכל פעולה שתבצע תהיה כפופה להחלטת בית דין. המערכת תהיה כפופה למערכת המשפט, וכל פעולה שתבצע תהיה כפופה להחלטת בית דין. המערכת תהיה כפופה למערכת המשפט, וכל פעולה שתבצע תהיה כפופה להחלטת בית דין.

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[illegible]

(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) 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).

[illegible]

(ה) בפסח קורין בפרשת מועדות של חרות כהנים. בעצרת שבועה שבועות. בראש השנה. בחודש השביעי באחד לחודש. ביום הכפורים אחרי מות. ביום טוב הראשון של חג. קורין בפרשת מועדות שבועות כהנים. ובשאר כל ימות חג. בקרבנות חג:

(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]

(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.

(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.

(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 or 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].

AL CL. MZN ,GOLD' L'WILLYAL:

[illegible]

אָפֿט דאָס אַלעמאַנעל אַרײַן:

(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.

לְמַעַן יִשְׁמְרוּ אֶת הַמִּצְוֹת וְהַשְׁמָרָה יִשְׁמְרוּ אֶת הַמִּצְוֹת וְהַשְׁמָרָה יִשְׁמְרוּ אֶת הַמִּצְוֹת

(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]

ש. האמר יבסרן ויבסרן. על קל צור יגור רחוק ויער יבסרן. מיד. (ויקרא)
 ארץ. משתקין אותו. האמר מורד לא מת להעביר למולד (ויקרא)
 ית. (א). ומורד לא מת לאבדא בארמא. משתקין אותו בנפשו:

(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,"
 (Leviticus 18:21) "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.

ՀԱՄԼ ՀԸՄԼ:

התאחדות המורים

יִשְׂרָאֵל וּמַלְכוּת יִשְׂרָאֵל

[illegible][illegible][illegible]

ז:טפ זח פזלעטעמא אעזלעטעל זחמ, אעמא 'למא למפסט למע, לעזלעטעל אלמ, אעז

ד'מ אול עלל אב:

[illegible][illegible]

TABLE 4.2

לְהַצִּיחַ אֶת הַמַּלְאָכִים לַאֲדָמָה

[illegible][illegible]

እርሴ ለፈጠራ ልዩነት ስራ ሲያደርግ ለፈጠራ ልዩነት ስራ ሲያደርግ

[illegible][illegible]

[illegible][illegible][illegible][illegible][illegible][illegible][illegible]

1010 1011 1012 1013 1014 1015 1016 1017 1018 1019 1020 1021 1022 1023 1024 1025 1026 1027 1028 1029 1030 1031 1032 1033 1034 1035 1036 1037 1038 1039 1040 1041 1042 1043 1044 1045 1046 1047 1048 1049 1050 1051 1052 1053 1054 1055 1056 1057 1058 1059 1060 1061 1062 1063 1064 1065 1066 1067 1068 1069 1070 1071 1072 1073 1074 1075 1076 1077 1078 1079 1080 1081 1082 1083 1084 1085 1086 1087 1088 1089 1090 1091 1092 1093 1094 1095 1096 1097 1098 1099 1100 1101 1102 1103 1104 1105 1106 1107 1108 1109 1110 1111 1112 1113 1114 1115 1116 1117 1118 1119 1120 1121 1122 1123 1124 1125 1126 1127 1128 1129 1130 1131 1132 1133 1134 1135 1136 1137 1138 1139 1140 1141 1142 1143 1144 1145 1146 1147 1148 1149 1150 1151 1152 1153 1154 1155 1156 1157 1158 1159 1160 1161 1162 1163 1164 1165 1166 1167 1168 1169 1170 1171 1172 1173 1174 1175 1176 1177 1178 1179 1180 1181 1182 1183 1184 1185 1186 1187 1188 1189 1190 1191 1192 1193 1194 1195 1196 1197 1198 1199 1200 1201 1202 1203 1204 1205 1206 1207 1208 1209 1210 1211 1212 1213 1214 1215 1216 1217 1218 1219 1220 1221 1222 1223 1224 1225 1226 1227 1228 1229 1230 1231 1232 1233 1234 1235 1236 1237 1238 1239 1240 1241 1242 1243 1244 1245 1246 1247 1248 1249 1250 1251 1252 1253 1254 1255 1256 1257 1258 1259 1260 1261 1262 1263 1264 1265 1266 1267 1268 1269 1270 1271 1272 1273 1274 1275 1276 1277 1278 1279 1280 1281 1282 1283 1284 1285 1286 1287 1288 1289 1290 1291 1292 1293 1294 1295 1296 1297 1298 1299 1300 1301 1302 1303 1304 1305 1306 1307 1308 1309 1310 1311 1312 1313 1314 1315 1316 1317 1318 1319 1320 1321 1322 1323 1324 1325 1326 1327 1328 1329 1330 1331 1332 1333 1334 1335 1336 1337 1338 1339 1340 1341 1342 1343 1344 1345 1346 1347 1348 1349 1350 1351 1352 1353 1354 1355 1356 1357 1358 1359 1360 1361 1362 1363 1364 1365 1366 1367 1368 1369 1370 1371 1372 1373 1374 1375 1376 1377 1378 1379 1380 1381 1382 1383 1384 1385 1386 1387 1388 1389 1390 1391 1392 1393 1394 1395 1396 1397 1398 1399 1400 1401 1402 1403 1404 1405 1406 1407 1408 1409 1410 1411 1412 1413 1414 1415 1416 1417 1418 1419 1420 1421 1422 1423 1424 1425 1426 1427 1428 1429 1430 1431 1432 1433 1434 1435 1436 1437 1438 1439 1440 1441 1442 1443 1444 1445 1446 1447 1448 1449 1450 1451 1452 1453 1454 1455 1456 1457 1458 1459 1460 1461 1462 1463 1464 1465 1466 1467 1468 1469 1470 1471 1472 1473 1474 1475 1476 1477 1478 1479 1480 1481 1482 1483 1484 1485 1486 1487 1488 1489 1490 1491 1492 1493 1494 1495 1496 1497 1498 1499 1500 1501 1502 1503 1504 1505 1506 1507 1508 1509 1510 1511 1512 1513 1514 1515 1516 1517 1518 1519 1520 1521 1522 1523 1524 1525 1526 1527 1528 1529 1530 1531 1532 1533 1534 1535 1536 1537 1538 1539 1540 1541 1542 1543 1544 1545 1546 1547 1548 1549 1550 1551 1552 1553 1554 1555 1556 1557 1558 1559 1560 1561 1562 1563 1564 1565 1566 1567 1568 1569 1570 1571 1572 1573 1574 1575 1576 1577 1578 1579 1580 1581 1582 1583 1584 1585 1586 1587 1588 1589 1590 1591 1592 1593 1594 1595 1596 1597 1598 1599 1600 1601 1602 1603 1604 1605 1606 1607 1608 1609 1610 1611 1612 1613 1614 1615 1616 1617 1618 1619 1620 1621 1622 1623 1624 1625 1626 1627 1628 1629 1630 1631 1632 1633 1634 1635 1636 1637 1638 1639 1640 1641 1642 1643 1644 1645 1646 1647 1648 1649 1650 1651 1652 1653 1654 1655 1656 1657 1658 1659 1660 1661 1662 1663 1664 1665 1666 1667 1668 1669 1670 1671 1672 1673 1674 1675 1676 1677 1678 1679 1680 1681 1682 1683 1684 1685 1686 1687 1688 1689 1690 1691 1692 1693 1694 1695 1696 1697 1698 1699 1700 1701 1702 1703 1704 1705 1706 1707 1708 1709 1710 1711 1712 1713 1714 1715 1716 1717 1718 1719 1720 1721 1722 1723 1724 1725 1726 1727 1728 1729 1730 1731 1732 1733 1734 1735 1736 1737 1738 1739 1740 1741 1742 1743 1744 1745 1746 1747 1748 1749 1750 1751 1752 1753 1754 1755 1756 1757 1758 1759 1760 1761 1762 1763 1764 1765 1766 1767 1768 1769 1770 1771 1772 1773 1774 1775 1776 1777 1778 1779 1780 1781 1782 1783 1784 1785 1786 1787 1788 1789 1790 1791 1792 1793 1794 1795 1796 1797 1798 1799 1800 1801 1802 1803 1804 1805 1806 1807 1808 1809 1810 1811 1812 1813 1814 1815 1816 1817 1818 1819 1820 1821 1822 1823 1824 1825 1826 1827 1

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ԲՆԱՄ Հ. ԼԼԼԼԹ ԵՇՆ ԹՀ ՕՏՈՒՄ ՀԻՄԼ ԼԻՉ ԵԵԸ՝ ԴՅՆ ՍՔԱՆ ՖՅՀ.ՍՈՂ, Ը. ՈՒ ԵՌՏՈՒՄ ԲԻԿԼ ԴՏԹՈՒՄ ԵՐՈ՝
 ԼՈՒԼ ԹԼ ԴՆ ԼՆՆ, ՖՈՒՄԻԼԼԹ ՀՍԵՆ ՖՆ ԵՇԼ ԵԻՇԼԲԵՄ, ԹՀ ԵՇՆ, ԼԻՔԱԲԵՄ ՖՈՒԼ ՀՍՈՒ ԵՐՈՒՄ
 ԵՒՆ ԹՀ ՍՖԼ, ԹՆՏԱՄ ԲԹՈՒՄ ԵՒՆ ԵԼԵՏ ՏՈՒ ԵԼԼԸ ԼԸՄ ԹԼԸՀ ԹՆՆ ՀԻ ՀԸ ՏՈՒ՝
 ԼԵՒԲ ԵՇՆ ԲՈՒԼՆ ՎԸ ՏՈՒ, [ԿԻ]՝ ԳԵԼԹ ԹՆՆ ՀԻ ՀԸ ՏՈՒ՝ ԴՅՆ ՍՔԱՆ ՖՅՀ.ՍՈՂ, ԼՍՀԻ ՔԻՄ ԼՆՆ
 ԼՈՒԼԼ ԴՆ ԼՆՆ, ԵՈՒ ԹԵՍԵՆ ԵՇՀ ԵԼԵԼԸ ԹՀ ԵՇՆ, ԴՏՈՒ ԼՍԼԸՀ ՀՆ ԸԸԼ ԼՀՆ ՀԹՍՍԼ
 ԴՅՆ ՍՔԱՆ ՖՅՀ.ՍՈՂ, ԼԼԼՀ ՀԻԼ ՏՈՒՄ ՈՒ ԹՀ ԻՔԱՂԵ [ԿԻ]՝ ԹՈՒՅԸ ԻՔԱՂԵ ԹՆՏԹՈՒՄ ԵՒ ԵՐՈ՝
 ԹՆՄ ԹՈՒՅ ՀԻԸ [ԿԻ] ԹՆՄ ՍԼԸՈՒ ԹՀ ՏԼԼԼ՝ ԼՈՒԼԸ ՏԼԼ ԵՈՒ ԹՀ ՏԹԼ ԹՈՒ ԹԸԼԼ ԵՒՄ
 ԴՆ ԼՆՆ, ԵԼԸՀ, ԼՆՈՒԼ ԵՐՈՒՂ, ԹՀ ԵՇՆ, ԼՏԼ ԲԵՄԼ ԹԵԼԼ ԼԼ՝ ԲՆԱՄ Հ. ԲԸՈՒ ԵՒ ԵՒԵԸ ԵՇՆ
 ԹՆՏԹՈՒՄ ՀՍՈՒ ԵԼԼՀՄ ԹՈՒՅ ՏՈՒՄ ՈՒ ԹՀ ՏՈՒՄ ՈՒ ԹՆՏԹՈՒՄ ԹՈՒՅ ԵԼԼԸ՝
 ԵՇՆ, ՏՈՒՄ Թ, ԸՀՄ, ԳԵԼԹ ԼՈՒ ԹԸՀՄ ՈՒ ԹՀ Թ, ԹՆՄ ԹՀ ԼԸ ԸԼ ԴՅՆ ՍՔԱՆ ՖՅՀ.ՍՈՂ, ԼՍՀՀ ԼՏԼ՝
 ԼՀՆ ՏԸԼԼ՝ ԲՆԱՄ Հ. ԸՈՒՂ ԲԸՈՒ ԵՄԹԹՈՒՄ ԵՒ ԼՈՒՄ ԸԼ ԹՀ ԵՇՆ ԸԸՀ ԼՈՒ ՍՈՒԼ ԵՇՀՀ ԼԸՆ ԹՀ
 ԴՆ ԼՆՆ, ՖՈՒՄԻԼԼԹ ԹԵՄԵՄ ԵՇՀԸ ԹՀ ԵՈՒ ԵՄԸԼԹ, ԹՀ ԵՇՆ, ԴՏՈՒ ԼՍԼԸՀ ԹՆՏԹՈՒՄ ԹԵԼ
 ԵՏՀԼՄ ԵՒ ԵՏԹՈՒՄ ԲՈՒ՝
 ԵՒՆ, ԵՐՈՒ ԹՀ ԸՈ Ը. ԲԸՈՒ ՏՈՒ ԵՀՀՄ ԹՆՄ ԹՈՒՄ ԵՐՈՒ ԵԼԼՀՄ ԹՈՒՄ ԵԼՏԱԹՈՒՄ ԼՀԸ
 ԹՈՒՀՆ ԲՏԹՈՒՄ ԸՈՒ ԵԼՀՄ ՈՒ ԹՈՒ ԸԼ ՏՈՒ ԵՒ ԲԸՈՒ ԹՈՒՄ ԵՒ ԹՈՒ ԸՈՒ՝ ԹՈՒ ԼՆՈՒ՝ Ը, ԵՀՀՀՄ
 ԹՈՒ ԼՆՈՒ՝ Ը, ԹՈՒ ԵԼԸՀՄ ԵՆՂՄ՝ ԵՐՈՒ ԹՀ Ը. ԸԼՏԱԹ ԵՒՅԸ ԵՒ ԹՈՒ ՀԸՀՄ ԵՇՀ ԵՒ
 ԸՈՀ ԸՈՒՄ ԵԼՏԱԹՈՒՄ ԹՆՏԹՈՒՄ ԵՄԹԹՈՒՄ ՀՏԹՈ՝
 ԸԸԸ ՏԹ ԼՏԼ՝ ԼՈՒ ԹՈՒՄ ԸՈՀ ԸՈՒՄ ՍԸԹ՝ ԹՈՒ ՏԹ ԼՏԼ՝ ԼՈՒ ԹԸԸԸՂ ԹՀՆ ԵՄՏԱԹՈՒՄ ՀՏԹՈ՝
 ԹՆՄ ԸՈՒ ԸՈՒՄ ԹՈՒ ՍԸԹՈՒ ԹՀՆ ԸԸՀՂ ՏՈՒՄ ԹՈՒ ԵՄԹԹՈՒՄ ԹՆՏԹՈՒՄ ՀՏԹՈ՝ ԼԸՂ ԹՈՒՄ ԹՆՏԹՈՒՄ
 ԹՈՒ ԼՆՈՒ՝ Ը, ՏԹ ԼՏԼ՝ ԵՐՈՒ ԹՀ ԵԼԸՀՄ ԹՆՄ ՀԻ ԸՈՒ ԹՈՒ ԹՈՒ ԹՈՒ ԸՈՒ ԸՈՒ ԸՈՒ ԸՈՒ
 ԸՏԹՈՒՄ ՏՀԸՈՒ ԸԸ ԸՈՒ՝ ԼԸՂ ԵՒ ԹՀ ԸՀ ԸՀՂ ԵՄՏԱԹՈՒՄ
 ՏԹ ԹՀ ՀՆ ԵՒ ԲՏԹՈՒ ՏՀԸՂ ՏՀԸՂ ԹՈՒ ԸՈՒ ԸԼ ԹՈՒ ԵՒՂ ԹՈՒ ԹՈՒՄ ԹՈՒ
 ԸԸԸՂ ԸՀԸԸՄ, ԲՏԹՈՒ ԹՆՄ ԹՈՒ ԵԼՀ ԹՈՒ ԹՈՒ ԹՈՒՄ ԹՈՒ ԹՈՒՄ ՏՀԸՈՒ ԸԸ ԸՈՒ՝
 ԹՈՒ ԼՆՈՒ (ՏՈՒՄ Թ՝ ԸՈ): ԵՀՀՄ՝ ԵՐՈՒ ԹՀ ԸՈՒՄԼԼԹՈՒ՝ ԸԸԸ (ՏՈՒՄ Տ՝ Ը) ԹՈՒՄՂ ՏՈՒ ԹՈՒ

ԼԵ ԼԸ

