

ללמוד

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NOUL

[illegible][illegible]

[illegible][illegible]

[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፣ ስለሚጠቅም ስለሚሆን የሚገባ ማረጋገጥና ማረጋገጥ ይገባል።

ՀՈՐԷ ՆՍ ԴՏՈՒԼ ԴՇՄԱՆ ԴՐ ՍՈՏԵՐ ՀՇՆ ՆՇ ՍՈՇՈՒԼ  
ՀՍԹՈՐԵ ԷՍՈ ՍԵՆՍՍ ԷՇՍ ՍՈՇՈՒԼ՝ ԴՈՂԱ ՆՍ ԼԻՏՍ  
ԼԵՍԱՆ՝ ՝՝ՆՇ ԵՒԼԵՍ ԵՐԵՄԷՍ՝ ՝՝ՆՇ ԵՍԼ ԾՇՏԼՍ  
ՆՇ՝ԼՍԼՇ ԵՐԵՄԷՍ՝ ՆՇ ԵՍԼՄԵ՝ ԷՍՍ ՝՝ԼԵՍ ԵՆՄԷՍ  
ԵՇՄԱՆ՝ՍՇՈՒԼ՝ ԵՍԼՍ ՍՈՇՈՒԼ՝

[illegible]

ԻՆԼԻՄ ՌԷԼԵ: „ՏՊՈԼ ՀՈ ՇԵԼ“ ՊՈԼ ՈՍԵ ԷՊՈ  
 ՏՊՈԼ ՀՈ ՇԵԼ՝ ՊՈԼ ԼԵ ՀԷԲՈ ՏՊՈԼ ՀՈ ՇԵԼ:  
 ՈՏ ՆՈՖԴ ԷԼ ՈՍՇԵ ՀՊՈԼ ՈՇՆՍ ՊՈԼՈՒ ԽՈ ԵՆԵԼԵ:  
 ԼԵ, ԼԵԼՏ ՈՏ ՀՏՏ՝ԵՆՈՒ ԼՏՏՏ՝ՀՊՇԵԼ՝ ԽՈ, ԼԼՈ

[illegible]

ՊԵՏԱԿԱՆ ԲԱՆԿԱՅԻՆ ԿԵՆՏՐԱԼԻԶԱՄԱՍԻՄԻՆ  
ԵՐԵՎԱՆԻ ԲԱՆԿԱՅԻՆ ԿԵՆՏՐԱԼԻԶԱՄԱՍԻՄԻՆ

[illegible]

(Q)

[illegible]

ԼԻՍ ԵՃԼՄ՝ ԵՍԼ ԼՆՍ ՆՍԼ „ԼԻՍ ՀԵՄԼ ՆՍ  
 ԵՂԵԼՄ՝ ԵՂԼ ԵՀԵՄ՝ ԼԵԼԻՍ.ՈՒ ՆՍԼԷ: ՄՃԵՄՍԼ

[illegible]

ትርጉሙን በጥሩ ሁኔታ ማግኘት ሲቻል፣  
 በዚህ ሁኔታ ላይ ለሚገኙት ሰነዶች  
 ማረጋገጫ ማቅረብ ይገባል።

[illegible]

ከፍጠሦ ጠረፍ ጠረፍ ለእ ረዥሙ ለእ ሀይሮት፡  
 ረርዥት፡ ከፍጠሩ ፍጠሦ ለእጊ፡ ለእጊ፡ ለእ ረፍጡ፡  
 ለፍጠሩ ሀሳብ ረፍጡ ለእ፡ ለእ፡ ለእ ሀይሮት፡  
 ለፍጠሩ ሀሳብ ረፍጡ ለእ፡ ለእ፡ ለእ ሀይሮት፡  
 ለፍጠሩ ሀሳብ ረፍጡ ለእ፡ ለእ፡ ለእ ሀይሮት፡  
 ለፍጠሩ ሀሳብ ረፍጡ ለእ፡ ለእ፡ ለእ ሀይሮት፡

[illegible][illegible]



[illegible][illegible]

“**ՏԱՆՔԱՆՈՒՄ** ՔՆՆՆԱՆ ՀԱՅԴԱՆՈՒՄ ԻՇԽԱՆՈՒՄ ԵՄԵ ՆՅՈՒՆ  
ՈՂԵՈՒՄ ՆՍԻՆՈՒՄ „ԵՊՈՒՆ ԵՂՆԱՆՈՒՄ”:

[illegible]



ገጠሁኝ፡፡ ለእኔ፡ ርዕሴ ጠረፍ፡፡ ማህተሙ  
ሀሳቤ፡

ገጠሁ፡ ሀሳቤዬ፡ ለእኔ፡ ርዕሴ ጠረፍ፡፡

[illegible]

ገደል ገፅዬ ላይ፤ ገደሊክኛዬ ይኒ፤ ገደሁን ረገፍ  
 ለገፍሄ ይገጥሙኝ፤ ለገፍሄ ለገፍሄ ለገፍሄ  
 ለገፍሄ ለገፍሄ ለገፍሄ ለገፍሄ ለገፍሄ ለገፍሄ

[illegible][illegible]

[illegible][illegible][illegible]

**ԱՆԿԱԳԱՐՈՒՄ**

[illegible]

ህይወት ስለሆነች' ረፍ. ሙሽጥህ ህይወት ረፍረዋል ስህህ  
 'ረፍ' ስህህ' ረፍ ረፍ ስህህ' ህይወት ሙሽጥህ ህይወት ህይወት ህይወት

ህይወት-ህይወት ህይወት ህይወት ህይወት ህይወት ህይወት ህይወት ህይወት  
 ህይወት ህይወት ህይወት ህይወት ህይወት ህይወት ህይወት ህይወት ህይወት  
 ህይወት ህይወት ህይወት ህይወት ህይወት ህይወት ህይወት ህይወት ህይወት  
 1] ህይወት ህይወት ህይወት ህይወት ህይወት ህይወት ህይወት ህይወት  
 (ህ) ህይወት ህይወት ህይወት ህይወት ህይወት ህይወት ህይወት ህይወት

לְהַלְלָהּ לְמַעַן



(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.

[illegible]

(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 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.

(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.

(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.

אָלע אַרבעטן:

LEGEND:

offerings.

**אַלְמַלְאָה:**

[illegible]

אין כהן משוח בשמן המשחה. למרובה בגדים. אלא פר אביר. כל המצור. אין  
(ט) אין כהן משוח בשמן המשחה. אלא פר אביר. כל המצור. אין משוח בשמן המשחה.

(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.

(7) אין כהן משוח בשמן המשחה. אלא פסח. זה הכלל כל שחזר נדר ונידב. קרב  
בבמה. וכל שאינו לא נדר לא נידב. אינו קרב בבמה:

(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 free-will offering may be brought on a [small] altar, any animal which is not the object of a vow or a free-will-offering may not be brought on a [small] altar.

(יא) אין כהן משוח בשמן המשחה. אלא פסח. זה הכלל כל שחזר נדר ונידב. קרב  
בבמה. וכל שאינו לא נדר לא נידב. אינו קרב בבמה:

(11) There is no difference between Shiloh and Jerusalem except that in Shiloh sacrifices of lesser sanctity and second tithes 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.



א.א.א. ל' ו'למל' ד'כל' מ'ל'מ'ל' ד'ל'ל' מ'ל'ל'ל' ל'ל'ל'ל' ל'ל'ל'ל' (א)

(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.

has fulfilled his obligation.

[illegible]

(2) If one reads it with breaks, or naps [in between readings], he has fulfilled his obligation. If he was copying 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.

[illegible]

(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"

(6) The whole night is valid for reaping the Omer and for burning fat:

(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 slaughter of the hands; for slaughtering [the sacrifices]; for waving [them]; for bringing near [the vessel with the minchah-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.

[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





יְשׁוּעָה בְּחַיֵּי הַחַיִּים הַלְלוּ אֶת ה' וְיִשְׁמְחוּ בְּכָל הַיּוֹם  
 וְיִשְׁמְחוּ בְּכָל הַיּוֹם וְיִשְׁמְחוּ בְּכָל הַיּוֹם וְיִשְׁמְחוּ בְּכָל הַיּוֹם  
 וְיִשְׁמְחוּ בְּכָל הַיּוֹם וְיִשְׁמְחוּ בְּכָל הַיּוֹם וְיִשְׁמְחוּ בְּכָל הַיּוֹם

[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.



## ᐅᐱᐱᐱᐱ ᐱᓴ ᐱᐱᐱᐱ ᐱᓴᓴᓴ

**טעלעפאן נומער:**

[illegible]

‘כחול ואדום’ – צבעי המסמך המסגיר את המעורבות של ממשלת ישראל בפרשת שוורצברג

[illegible]

**ፎድ ረሊ፡ ንመጣብ ዚኸፈለ፡ ሓጺ ምስቲ ተጠቅሞም ዘሃልፉ ሓጻን ምስቲ ሓጽና ሓጽና**

[illegible]

ԵՔԵԼՄ՝ ԵՂՈՒ ԼԱՌՈՒ՝ ԵՍՈՒՄ ՆՈՐԱՄ՝ ՆԵՄՈՒԼԻ ԵՍԵՇԵ ՈՐ ԱՍՈՒՄ՝ ԵՂՈՒ ՈՒՆ ՈՐ

**טלפון' לילד' מולטא גע, וו טוזוט מאכט יידישע לינגקס אונזער אינאיינעם**

**לדגל ולסע לאלגעמיינע פארקערטע זאך ווען ער האט דאס געזעהן**

[illegible][illegible]



בשבת שבעה. אין פותחין מלה. אבל מוספין עליה. ומפטריין בנביא. הפותח והחותר  
במורה. מברך לפניך ולתאמרה:

(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.

(ג) אין פורסין את שמע. ואין עוברין לפני המיבה. ואין נושאין את כפיהם. ואין קורין  
מפסוקי בנביא. ואין עושין עשרה ומושב. ואין אומרים אברך את ישראל ומגמלים  
במלה. ובמרת חתנים. ואין מונעין בשם. פתח משעריה. ובקרקעית משערי וכו' ואדם  
כנמצא בהן:

(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.

(ד) הקורא במורה לא יפחות משלשה פסוקים. לא יקרא למתאמרי ויתר מפסוק אחד.  
מזלגין אחד אחד קורין קטנים. קורין פרשה שלש שלש וכו'. ואין מזלגין  
במורה. ועד כמה הוא מזלג. עד כדי כרז פסוק יפסוק ומתאמר:



הַיְהוָה יִשְׁמַר אֶת צְדָקָתְךָ יְהוָה וְיִשְׁמַר אֶת כָּל צְדָקֶיךָ יְהוָה  
 וְיִשְׁמַר אֶת כָּל צְדָקֶיךָ יְהוָה וְיִשְׁמַר אֶת כָּל צְדָקֶיךָ יְהוָה

הערה:

המחיר המוצג הוא מחיר המוצר בלבד, ללא מע"מ. המחיר המלא (כולל מע"מ) הוא 119 ש"ח. המחיר המוצג הוא המחיר המומלץ, המחיר הממשי יכול להשתנות בהתאם לשינויים במחירי הרכיבים, במחירי הובלה, במחירי מיסים, במחירי משלוח, במחירי שירותי קליינטים, במחירי שירותי תחבורה, במחירי שירותי אחסון, במחירי שירותי אספקה, במחירי שירותי אחרים, במחירי שירותי תחבורה, במחירי שירותי אחסון, במחירי שירותי אספקה, במחירי שירותי אחרים.

(c) לומאליע יחזק עמאט. יעזעמאט אלדז לטט עמאט. יעזעמאט אָן אלדז לאזאל עמאט.





לְהַזְכִּירָם בְּכָל יוֹם

למלא את כל:

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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".

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