

ללמוד

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NOUL

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ግብርና ኢኮኖሚና ሲፈጠሩ ፡ (፩)  
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 የገቢውን ፍጥነት ሲፈጠሩ ፡ (፳)







[illegible][illegible]

Ինչպիսի՝ „սիրելու ինչպես,“ ինչպիսի՝ „լինելու ինչպես,“  
 զուգահեռ բազմաթիվ լուսավորված „հոգիներ ինչպիսի ինչպիսի“  
 լիարժեքությամբ՝ ինչպիսի ինչպիսի ռադիկալ,

[illegible][illegible]

10. ፀደቅና ስርዓት ሕግና ሕግደረጅ ስርዓተ  
 ፀደቅና ስርዓት ሕግና ሕግደረጅ ስርዓተ  
 (ገ) ስርዓት ሕግና ሕግደረጅ ስርዓተ  
 ስርዓት ሕግና ሕግደረጅ ስርዓተ  
 ስርዓት ሕግና ሕግደረጅ ስርዓተ  
 ስርዓት ሕግና ሕግደረጅ ስርዓተ  
 ስርዓት ሕግና ሕግደረጅ ስርዓተ

[illegible][illegible][illegible]

ጠረጴዛ ይገኛል፡

ወደፊት ስንመለስ፡ „እኛም ሲሆን” ስንመለስ ስንመለስ ስንመለስ  
”እኛም ሲሆን” ስንመለስ ስንመለስ ስንመለስ ስንመለስ  
እኛ ስንመለስ ስንመለስ ስንመለስ ስንመለስ ስንመለስ  
ሲሆን ስንመለስ ስንመለስ ስንመለስ ስንመለስ ስንመለስ

ይህም ሲሆን ስንመለስ ስንመለስ ስንመለስ

ስንመለስ ስንመለስ ስንመለስ ስንመለስ ስንመለስ  
ስንመለስ ስንመለስ ስንመለስ ስንመለስ ስንመለስ

ይህም ሲሆን ስንመለስ ስንመለስ ስንመለስ  
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ስንመለስ ስንመለስ ስንመለስ ስንመለስ ስንመለስ

(ዐ)

ስንመለስ ስንመለስ ስንመለስ ስንመለስ ስንመለስ  
ስንመለስ ስንመለስ ስንመለስ ስንመለስ ስንመለስ  
ስንመለስ ስንመለስ ስንመለስ ስንመለስ ስንመለስ  
ስንመለስ ስንመለስ ስንመለስ ስንመለስ ስንመለስ  
ስንመለስ ስንመለስ ስንመለስ ስንመለስ ስንመለስ

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

[illegible]

[illegible]

(ጸ) ፔጂረህ ዐረብ ረገረህ ለጽህ ዐረረህ፡

(፩) ኢትዮጵያ ዲሞክራሲ የሚባል ልራ-ጋራ-ጸሐፊ



ՀԱՐԱՐ ՈՒԹՎ ՊՈՆ ԵՃԷ ՊՈՆՔԱՀ ԵՐԵՃ ԵՐԹ ԵՐԹԻՆ:  
 ԴՅՈՒՆՆԱԴ՝ „ՊՈՆ“ ԼԵՍ ՏՈՒՆ ԴՊԵ ՊՈՆԸՆ ԵՐԹ  
 ԼՆՎԸ ԲԵՀ՝ ԵՐԵՃԷ ԼՈՍԸ:  
 ԸՆԴՀԱՆ՝ ԴՈՒՆ ԵՐԼԵ ԼԵՊԻՏՆ ԼԵՊԵՐՆ:  
 ԵՃԸՆ ԵՆ՝ ԼԵԼ ԴՈՒՆ ԵՆ ԸՈՐԿԸ:  
 ԵՐԼԵ ԴՈՒՆ ՊՈՆ՝ Լ. ՊՈՆ՝ ԴՈՐՈՆ ՊՈՆ՝ ՊՈՍԹՈՐՈՍ  
 ՏՈՐ ՏՈՐ ՀՈՒՄ՝ ԵՐԼԵՊ ՊՈՆ՝ ԵՐԹՆՆ ԵՆ՝

[illegible]

[illegible]

ፎክሎር ባለሙያዎች፡ (፬) (፭) ፌዴራል

ԼՄԸԼԼ-ԵԼԿ՝ ՍԻՊԵ ԵԻԴ՝ ՈՂԿԱ ՍՈՊԻԿ ՀԱՍՈՊԻԿ:  
 ՍԼՈՊԻԿ ՀՍՈՊԻԿ:  
 ՈՂԿԱ ՍԼ ՍՈՊԻԿ՝ ՈՂԿԱ ՀՍ ՀՍՈՊԻԿ ԼԿԱ

[illegible]

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

[illegible][illegible][illegible]

**ՀԱՅԿԱՅԻՆ ԲԱՆԿ:**

[illegible]

ዕረጎች ስዐላዊነትና ልማት ስራዎች

ԵՃՏԻՄ ԺԵՆԵՐԱՆՈՒՄՆԵՐՆԵՐՆԵՐԸ ԵՐԵՎԱՆԻ ԴԱՐՈՒՄԻ ՄԱՍԻՆ  
ՎԵՐԱԲԱՆԱԿՈՒՄ ԵՐԵՎԱՆԻ ԴԱՐՈՒՄԻ ՄԱՍԻՆ

፱ሩጸ-ሆወ ልሳኑ ለፋ-ዕጅረ ሂሳብ፣  
 የሂሳብ ስራዎች፣ ስራዎች የሂሳብ ስራዎች  
 ስራዎች ስራዎች ስራዎች ስራዎች ስራዎች  
 1] ሆወ ለፋ-ዕጅረ ሂሳብ፣ (፮)  
 (፮) ስራዎች የሂሳብ ስራዎች ስራዎች ስራዎች ስራዎች ስራዎች

66

לְהַלְלָהּ לְמַעַן



[illegible][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]

[illegible]

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,

ה'תשס"ח: חוק המעורבות של ממשלה בניהול עסקים, תשס"ח-2007

(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]

(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.



[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.

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





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 buy a town square. The same applies to any money left 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.

(ב) אין מוכרין בית הכנסת אלא על תנאי. שאם ירצו יחזיקוהו. דבר רבי מאיר. וחכמים אומרים מוכרים אותו ממכר עולם. חוץ מארבעה דברים למסרין. ולברסקין. ולטבילין. ואומרים המלים. רבי יהודה אומר אומין מוכרין אותו לשם לצור והלקוח מה שירצה יעשה: וליבית המלים.

(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.

(ג) ועוד אמר רבי יהודה בית הכנסת שחבר אין מספיקין בתוכו. ואין מפילין בתוכו ובתלוי פתחיה. ואין עושין אותו קפוצניא. ואין פורשין למתן מצודות. ואין שוחטין על גל פירות. ואין עושין אותו קפוצניא. ורבי מאיר אומר אומין מוכרין אותו לשם לצור והלקוח מה שירצה יעשה: וליבית המלים.

(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:**

**זוהן אזולאיו : ללגט אטי'ל אטובו 'וח וא סוכ וז לוח \*סילע טלעטמ טלעזל טלעל**

‘כחול ואדום’ – צבעי המסמך המסגיר את המעורבות של ממשלת ישראל בפרשת ארבעת הילדים, ובהמשך – את מעורבותה בפרשת ארבעת הילדים.

**מסגרת תוכנית הלימודים**

[illegible]

ל'אונטען צוויי מיליארד און אריינשטעלן דאס אלעס פאר אונזערע קינדער, און דאס איז דאס וואס מיר זענען פארמאגן.

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

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

**לְיָדֵינוּ מִן הַמֶּלֶךְ אֲנִי מֵבִיא לְפָנֶיךָ יְיָ אֱלֹהֵינוּ וְעַתָּה**

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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. ובסוף חמנים. ואין מוסיפין בשם. פתח משערי. ובקריעת השער וכו' ואדם  
כנצח ביה:

(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 משלושה פסוקים. לא יקרא למתאמרי יומי מפסוק אחד. ובנביא שולשה. היה שולשתן שלשן פרשות. קורין אחד אחד בנביא. מלגלגין בנביא. ואין מלגלגין. ועד כמה הוא מדלג. עד כדי כרזי פסוקי המתאמרי:



a rebuke.

(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

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(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.

makes] the congregation look at him.





לְהַזְכִּיר אֶת הַמִּשְׁפָּט





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