

בס"ד

קונטרס

פרקי משניות

המתחילים באותיות שמו הק' של
כ"ק אדמו"ר מוהריי"ץ זי"ע

"במשך המעת לעת - ללמוד פרקי
משניות של אותיות השם."

Chapters of Mishnayos

beginning with the letters of the name of
the Friediker Rebbe

"During the day, learn chapters of Mishnayos that
begin with the letters of his name."

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on the south side but their blood was received on the north, or if they were Shechted on the north side and their blood was received on the south, or if they were Shechted during the day and their blood was sprinkled at night, or if they were Shechted at night and their blood was sprinkled during the day, or if they were Shechted with a wrongful intention to eat them after their prescribed time is up or outside of where they had to be eaten, they are considered holy (and one who has Hana'ah from them has to bring a Korbon Me'ilah). Rabbi Yehoshua states a general rule: Whatever had been allowed to the Kohanim for some time, is not affected by the law of Me'ilah, but the law of Me'ilah affects anything that was never allowed to the Kohanim at any time. Which Korbon had some time when it was allowed to the Kohanim? Any Korbon that was left overnight, became impure or was removed from the Bais

בְּלֵילָה וְזָרַק בְּיוֹם, אוֹ שֶׁשֶּׁחָטָן חוּץ לְזִמְנָן וְחוּץ לְמִקְוָמוֹ, מוֹעֵלִין בָּהֶן. כָּלֵל אָמַר רַבִּי יְהוֹשֻעַ, כָּל שֶׁהָיָה לָהּ שְׁעֵת הֵתֵר לְכֹהֲנִים, אֵין מוֹעֵלִין בָּהּ. וְשֶׁלֹא הָיָה לָהּ שְׁעֵת הֵתֵר לְכֹהֲנִים, מוֹעֵלִין בָּהּ. אִיזוֹ הִיא שֶׁהָיָה לָהּ שְׁעֵת הֵתֵר לְכֹהֲנִים, שְׁלֵנָה, וְשִׁנְטִמָּאָה, וְשִׁינְצָאָה. אִיזוֹ הִיא שֶׁלֹא הָיָה לָהּ שְׁעֵת הֵתֵר לְכֹהֲנִים, שִׁנְשִׁחְטָהּ חוּץ לְזִמְנָהּ, חוּץ לְמִקְוָמָהּ, וְשִׁקְבָּלוּ פְסוּלִין וְזָרְקוּ אֶת דָּמָהּ;

Hamikdash. Which Korbon was never allowed to the Kohanim? Any Korbon that was Shechted with a wrongful intention to eat them after their prescribed time is up or outside of where they had to be eaten, or if people unfit received and sprinkled its blood.

(YUD)

SHABBOS PEREK 1 מסכת שבת פרק א

On Shabbos, there are two kinds of "going out" that are actually four kinds for one who is inside, and two kinds that are actually four kinds for one who is outside. What are the cases? If a poor man stood outside and the owner of the house stood inside and the poor man put something into the hand of the owner, or took something from it and brought it out, the poor man is guilty and the owner is exempt. If the owner stretched out his hand outside and put something into the hand of the poor man, or took something from it and brought it in, the owner is guilty and the poor man is exempt. However, if the poor man put his hand inside and the owner took something from it, or put something into it

אות י'

יֵצִיאֹת הַשַּׁבָּת. שְׁתֵּים שֶׁהֵן אַרְבַּע בְּפָנִים, וְשְׁתֵּים שֶׁהֵן אַרְבַּע בַּחוּץ. פִּינֵצָה. הָעֲנִי עוֹמֵד בַּחוּץ וּבָעַל הַבַּיִת בְּפָנִים, פָּשַׁט הָעֲנִי אֶת יָדוֹ לְפָנִים וְנָתַן לְתוֹךְ יָדוֹ שֶׁל בָּעַל הַבַּיִת, אוֹ שֶׁנָּטַל מִתּוֹכָהּ וְהוֹצִיאָהּ, הָעֲנִי חָיִב וּבָעַל הַבַּיִת פָּטוּר. פָּשַׁט בָּעַל הַבַּיִת אֶת יָדוֹ לַחוּץ וְנָתַן לְתוֹךְ יָדוֹ שֶׁל עֲנִי, אוֹ שֶׁנָּטַל מִתּוֹכָהּ וְהִכְנִיסָהּ, בָּעַל הַבַּיִת חָיִב וְהָעֲנִי פָטוּר. פָּשַׁט הָעֲנִי אֶת יָדוֹ לְפָנִים וְנָטַל בָּעַל הַבַּיִת מִתּוֹכָהּ, אוֹ שֶׁנָּתַן

and the poor man brought it out, both are exempt. If the owner extended his hand outside and the poor man took something from it, or put something into it and the owner brought it in, they are both exempt.

(VOV)

MOED KOTON

PEREK 3

And these people (only) may cut their hair on Chol Hamoed: one who comes from across the sea, or from captivity, or from jail, or one who was in Cherem and he was released by the Chachomim. Also, someone who asked a Chochom to remove a Neder from him and it was removed, a Nazir who finished on Chol Hamoed and a Metzora who became Tahor on Chol Hamoed.

לְתוֹכָהּ וְהוֹצִיאָהּ, שְׁנֵיהֶם
פְּטוּרִין. פֶּשֶׁט בַּעַל הַבַּיִת אֶת
יָדוֹ לַחוּץ וְנָטַל הָעֲנִי מִתּוֹכָהּ,
אוֹ שֶׁנִּתְּנָה לְתוֹכָהּ וְהִכְנִיסָהּ,
שְׁנֵיהֶם פְּטוּרִין:

אות ו

מסכת מועד קטן

פרק ג

וְאֵלֵינוּ מִגְּלַחֲתֵינוּ בְּמוֹעֵד, הַבָּא
מִמַּדְיָנָה הַיָּם, וּמִבֵּית הַשְּׂבִיָּה,
וְהַיּוֹצֵא מִבֵּית הָאֲסוּרִין,
וְהַמְּנִידָה שֶׁהִתִּירוּ לוֹ חֲכָמִים,
וְכֵן מִי שֶׁנִּשְׁאַל לְחֹכֶם וְהִתֵּר,
וְהַנָּזִיר, וְהַמְּצָרֵעַ הָעוֹלָה
מִטְּמֵאָתוֹ לְטַהֲרָתוֹ:

long as nobody soaks it up with a sponge. We may not squeeze fruits to get out the juice, and if the juice came out by itself it is forbidden. Rabbi Yehuda says, if the fruits were intended for eating, the juice that comes out from them is permitted, but if they were intended for squeezing, the juice that comes out from them is forbidden. Honeycombs that were broken on Erev Shabbos - the honey came out from them by itself is forbidden. Rabbi Eliezer permits it.

וְאָמַר לְאַחֲרֵים, בּוֹאוּ וְהִצִּילוּ
לָכֶם, וּבִלְבָד שֶׁלֹא יִסְפֹּג. אֵין
סוֹחֲטִין אֶת הַפְּרוֹת לְהוֹצִיא
מֵהֶן מִשְׁקִין, וְאִם יֵצְאוּ
מֵעֲצָמָן, אֲסוּרִין. רַבִּי יְהוּדָה
אָמַר, אִם לְאוֹכְלִין, הַיּוֹצֵא
מֵהֶן מִתֵּר, וְאִם לְמִשְׁקִין,
הַיּוֹצֵא מֵהֶן אֲסוּר. חֲלוּת דָּבָשׁ
שֶׁרוֹסְקוֹן מֵעֶרֶב שַׁבָּת וְיֵצְאוּ
מֵעֲצָמָן, אֲסוּרִין. וְרַבִּי אֱלִיעֶזֶר
מִתִּיר:

(KUF)

ME'ILAH PEREK 1

Kodshei Kodoshim (the holiest Korbonos) that were Shechted on the south side of the Mizbe'ach (instead of on the north) - are considered holy (and one who has Hana'ah from them has to bring a Korbon Me'ilah). If they were Shechted

אות ק

מסכת מעילה פרק א

קֹדְשֵׁי קֹדְשִׁים שֶׁשְׁחָטוּ
בִּדְרוֹם, מוֹעֲלִין בָּהֶן. שְׁחָטוּ
בִּדְרוֹם וְקָבַל דָּמָן בַּצָּפוֹן,
בַּצָּפוֹן וְקָבַל דָּמָן בִּדְרוֹם,
שְׁחָטוּ בַּיּוֹם וְזָרֵק בַּלַּיְלָה,

MISHNAYOS FOR YUD SHEVAT

mixture of water and ashes of a Parah Adumah, Rabbi Eliezer says, there should be two sprinklings instead of one, but the Chachomim say it's invalid. If dew dropped into it, Rabbi Eliezer says, it should be put in the sunlight and the dew will rise up from it, but the Chachomim say the water in the flask is invalid. If liquid or fruit juice fell into it, it all must be poured out and the flask must be dried. If ink, Kumus, Kankantom (ingredients to make ink and shoe polish) or anything that leaves a mark fell into it, it all must be poured out but the flask does not need to be dried.

(CHES)

SHABBOS PEREK 22

If a barrel broke, we may save from it enough food for three meals and one may say to others, "come and save for yourselves," as

כָּל שֶׁהוּא, רַבִּי אֱלִיעֶזֶר אוֹמֵר,
יָזָה שְׁתֵּי הַזֵּיזוֹת. וְחֻכָּמִים
פּוֹסְלִין. יָרַד לְתוֹכָהּ טֵל, רַבִּי
אֱלִיעֶזֶר אוֹמֵר, וְנִיחָנָה בַּחֲמָה
וְהֵטַל עוֹלָה. וְחֻכָּמִים פּוֹסְלִין.
נָפַל לְתוֹכָהּ מִשְׁקִין וּמִי פְרוֹת,
יַעֲרָה וְצָרִיךְ לְנַגֵּב. דִּין, קוֹמוֹס,
וְקִנְקָנְתוֹם, וְכָל דָּבָר שֶׁהוּא
רוֹשֵׁם, יַעֲרָה וְאֵינוֹ צָרִיךְ
לְנַגֵּב:

אות ח

מסכת שבת פרק כב

חֲבִית שֶׁנִּשְׁבְּרָה, מִצִּילִין
הַיִּמָּנָה מִזֶּזֶן שְׁלֹשׁ סְעֻדוֹת,

י' שבת משניות

(SAMECH)

SUKKAH PEREK 1

A Sukkah that is more than twenty Amos high is invalid. Rabbi Yehuda validates it. A Sukkah that is not ten Tefachim high, or does not have three walls, or whose sunny area is greater than its shaded area, is invalid. An old Sukkah - Bais Shammai invalidate it and Bais Hillel validate it. What is considered an "old" Sukkah? Whatever one built thirty days before Yom Tov. But if one built it specifically for Yom Tov, even if he built it at the beginning of the year, it is valid.

(PEI)

MIDOS PEREK 4

The entrance to the Heichal was twenty Amos high and ten

אות ס

מסכת סוכה פרק א

סִכָּה שֶׁהִיא גְבוּהָה לְמַעַלָּה
מִעֲשָׂרִים אַמָּה, פְּסוּלָה. רַבִּי
יְהוּדָה מְכַשֵּׁיר. וְשֹׁאֵינָה
גְבוּהָה עֲשָׂרָה טַפָּחִים, וְשֹׁאֵין
לָהּ שְׁלֹשׁ דְּפָנוֹת, וְשִׁחֲמַתָּה
מְרַבָּה מִצִּלָּתָהּ, פְּסוּלָה. סִכָּה
יִשְׁנָה, בֵּית שְׁמַאי פּוֹסְלִין,
וּבֵית הֵלֵל מְכַשֵּׁירִין. וְאֵיזוֹ הִיא
סִכָּה יִשְׁנָה, כָּל שֶׁעָשָׂאָה קֹדֶם
לְחַג שְׁלֹשִׁים יוֹם. אֲבָל אִם
עָשָׂאָה לְשֵׁם חַג, אֶפְלוּ
מִתְחַלֵּת הַשָּׁנָה, כְּשֶׁעָרָה:

אות פ

מסכת מדות פרק ד

פִּתְחוֹ שֶׁל הַיֵּכָל, גְּבֻהָהוּ
עֲשָׂרִים אַמָּה וּרְחֵבּוֹ עֶשֶׂר

MISHNAYOS FOR YUD SHEVAT

Amos wide. It had four doors, two on the inside and two on the outside as it states, "The Heichal and the Kodesh had two doors." The outside doors opened into the interior of the entrance and lay along the thickness of the wall, and the inside doors opened into the interior of the Heichal to cover the wall space behind the doors, for the entire Heichal was lined with gold, except behind the doors. Rabbi Yehuda says both sets of doors stood within the entrance and were in the form of double doors that folded back upon one another - when the doors on one side were folded and opened inward along the width of the wall, they covered two and a half Amos, and the doors on the other side covered the remaining two and a half Amos. (The entire space between the doors was five Amos.) There was a doorpost of

אַמֹות. וְאַרְבַּע דְּלָתוֹת הָיוּ לוֹ,
שְׁתֵּי אִמּוֹת בַּפְּנִים וּשְׁתֵּי בַחוּץ,
שְׁנַאֲמַר (יִחְזָקָאֵל מֵאָ), וּשְׁתֵּי
דְּלָתוֹת לְהִיכָל וּלְקֹדֶשׁ.

הַחִיצוֹנוֹת נִפְתָּחוֹת לְתוֹךְ
הַפֶּתַח לְכִסּוֹת עֲבָיו שֶׁל כְּתֵל,
וְהַפְּנִימִיּוֹת נִפְתָּחוֹת לְתוֹךְ
הַבַּיִת לְכִסּוֹת אַחֵר הַדְּלָתוֹת,
שֶׁכֵּל הַבַּיִת טוֹחַ בְּזָהָב, חוּץ
מֵאַחֵר הַדְּלָתוֹת. רַבִּי יְהוּדָה
אוֹמֵר, בְּתוֹךְ הַפֶּתַח הָיוּ
עוֹמְדוֹת, וְכַמֵּין אֶצְטְרָמִיטָה
הָיוּ וְנִקְפְּלוֹת לְאַחֲרֵיהֶן, אֵלּוּ

שְׁתֵּי אִמּוֹת וּמִחְצָה, וְאֵלּוּ שְׁתֵּי
אִמּוֹת וּמִחְצָה, וְחֲצִי אִמָּה
מִזוּזָה מִכָּאן, וְחֲצִי אִמָּה

י' שבט משניות

half an Amah on one side and a doorpost of half an Amah on the other side, as it states, "And the doors had two parts, two turning parts, two parts for one door and two parts for the other."

(YUD)

YOMA PEREK 8

On Yom Kippur eating, drinking, washing, anointing, wearing shoes and Tashmish Hamittah are forbidden. The king and a Kallah may wash their faces, and a new mother may put on shoes - these are the words of Rabbi Eliezer. But the Chachomim forbid this.

(TZADIK)

PARAH PEREK 9

If any water whatsoever fell into a flask that contained the

מִזוּזָה מִכָּאן, שְׁנַאֲמַר(שם),
וּשְׁתֵּי דְּלָתוֹת לְדְּלָתוֹת שְׁתֵּי
מוֹסְבּוֹת דְּלָתוֹת שְׁתֵּי לְדָלֶת
אַחַת וּשְׁתֵּי דְּלָתוֹת לְאַחֶרֶת:

אות י

מסכת יומא פרק ח

יוֹם הַכִּפּוּרִים אָסוּר בְּאֲכִילָה
וּבְשִׁתְיָה וּבְרַחֲצָה וּבְסִיכָה
וּבְנְעִילַת הַסַּנְדָּל וּבְתַשְׁמִישׁ
הַמָּטָה. וְהַמֶּלֶךְ וְהַכֹּהֵן יִרְחֲצוּ
אֶת פְּנֵיהֶם. וְהַחֲיָה תִּנְעוֹל אֶת
הַסַּנְדָּל, דְּבָרֵי רַבִּי אֱלִיעֶזֶר,
וְחַכָּמִים אוֹסְרִין:

אות צ

מסכת פרה פרק ט

צְלוֹחִית שֶׁנָּפַל לְתוֹכָהּ מִיָּם