Lesson 3:
Seider Mo’eid

Housekeeping

Hi there! If you're reading this, you have already made it through two full lessons and are in the midst of your third. I care deeply about getting to know the various folks taking this class, and so I would ask the following. When you submit your multiple choice quiz for this lesson, if you could simultaneously send me an email at lex.rofes@gmail.com with your **name**, **the city in which you live**, and **a few sentences about why you decided to take this class** that would be terrific! I'll respond promptly, and I'll be ready to answer any questions you have about the class so far and tackle anything that's been particularly confusing.

Also, I wanted to let you know about the only paper assignment that is part of this class. It's short, no need to worry (I ask for only 750-1000 words), but it also includes a bit of outside reading. What I ask is that you choose any tractate in the Mishnah that seems interesting to you. You can choose now or wait a few weeks. All you need to do is read that tractate through (most synagogues have a copy of the Mishnah in their library, and they are usually pretty quick to read) and write a 750-1000 word essay about the experience. What did you like? What did you hate? What was exciting? What was boring? Did the Rabbis surprise you? Feel free to address these questions and any others that come to mind. It won't be due until you submit your final lesson, but I wanted to let you know about it now so that it doesn't just spring up on you later!

- Please read the following Mishnah. It may not make sense at first, and that is okay! Once you've read it once, open this lesson's audio file where Lex will walk through the Mishnah in a bit more detail. As always, if you have further questions, feel free to send Lex an e-mail at lex.rofes@gmail.com.

SAMPLE MISHNAH: M'gillah 2:2

- Should any person read it so as to make long pauses between the parts, or fall asleep while reading, he has fulfilled his obligation. If anyone reads the Megillah while writing, expounding, or correcting it, with the intention of thereby fulfilling his obligation, he will have fulfilled it, but not if he had no such intention. If the Megillah was written with *sam*, *suk'ra*, *kumus*, *kank'tum*, or on paper, or on unfinished parchment, the obligation is not properly fulfilled. It must be written in Hebrew characters, on good parchment, and with ink.