

## Megilla Chapters 3-4

We will be studying Mishnah Megilla 3-4.

Begin with a reminder of a few points from chapters 1-2, and then you are welcome to learn chapters 3-4 below. For those who prefer to print it out, I've put it all here, but you can study directly from Sefaria.

Try to think of themes and terminology.

Good luck

### משנה מגילה פרק א'

[א] מגילה נקראת באחד עשר, בשנים עשר, בשלשה עשר, בארבעה עשר, בחמשה עשר, לא פחות ולא יותר.  
כרפין המקפין חומה מימות יהושע בן נון, קורין בחמשה עשר.  
כפרים ועירות גדולות, קורין בארבעה עשר, אלא שהכפרים מקדימין ליום הכניסה:

The Megilla is read on the eleventh, on the twelfth, on the thirteenth, on the fourteenth, or on the fifteenth of the month of Adar, **not earlier and not later**. The mishna explains the circumstances when the Megilla is read on each of these days. **Cities [kerakin] that have been surrounded by a wall since the days of Joshua, son of Nun, read the Megilla on the fifteenth** of Adar, whereas **villages and large towns** that have not been walled since the days of Joshua, son of Nun, **read it on the fourteenth**. However, the Sages instituted **that the villages may advance** their reading **to the day of assembly**, i.e., Monday or Thursday, when the rabbinical courts are in session and the Torah is read publicly, and the villagers therefore come to the larger towns.

[ד] קראו את המגלה באדר הראשון ונתעברה השנה, קורין אותה באדר השני,  
אין בין אדר הראשון לאדר השני אלא קריאת המגלה ומתנות לאביונים:

If the people **read the Megilla during the first Adar** and subsequently **the year was** then **intercalated** by the court and now the following month will be the second Adar, **one reads** the Megilla again **during the second Adar**. The Sages formulated a principle: **The difference between the first Adar and the second Adar** with regard to the mitzvot that are performed during those months **is only that the reading of the Megilla and distributing gifts to the poor** are performed in the second Adar and not in the first Adar.

[ה] אין בין יום טוב לשבת אלא אכל נפש בלבד.  
אין בין שבת ליום הכפורים אלא שזה זדונו בידי אדם וזה זדונו בכרת.

*The previous mishna concluded with the formula: The difference between...is only, thereby distinguishing between the halakhot in two different cases. The following mishnayot employ the same formula and distinguish between the halakhot in cases unrelated to Purim and the Megilla. The first is: The difference between Festivals and Shabbat with regard to the labor prohibited on those days is only in preparing food alone. It is permitted to cook and bake in order to prepare food on Festivals; however, on Shabbat it is prohibited. The difference*



**the declaration** made on the last day of Passover in the fourth and seventh year of the Sabbatical cycle, stating that one's obligations **with regard to tithes** have been properly fulfilled (see Deuteronomy 26:12–15); **and for the confession** of sins made by the High Priest **on Yom Kippur** over the special offerings brought on that day. The entire day is also a valid time **for placing hands** on the head of an offering; **for slaughtering** an offering; **for waving** those offerings that require waving in the Temple; **for bringing** meal-offerings **near** to the altar; **for scooping out a fistful** of flour from a meal-offering in order to burn it on the altar; **and for burning** the fistful of flour on the altar; **for pinching** the necks of the turtledoves and young pigeons sacrificed as offerings in the Temple; **and for receiving** the blood of an offering in a vessel; **and for sprinkling** blood on the altar and on the curtain separating between the Holy and the Holy of Holies. **And** the entire day is also a valid time **for giving a woman suspected by her husband of having been unfaithful [sota] to drink** from the bitter waters (see Numbers 5:11–31); **for breaking the neck** of the heifer as part of the procedure followed when a corpse is found outside a town and it is not known who caused his death (see Deuteronomy 21:1–9); **and for** all the steps in the **purification process of the leper** (see Leviticus 14:1–20).

[ו] כל הלילה כִּשְׁר לַקְצִירַת הָעֶמֶר וְלִהְקַטֵּר חֲלָבִים וְאַבְרִים. זֶה הַכֶּלֶל, דְּבַר שְׂמִצּוֹתוֹ בַּיּוֹם, כִּשְׁר כָּל הַיּוֹם. דְּבַר שְׂמִצּוֹתוֹ בַּלַּיְלָה, כִּשְׁר כָּל הַלַּיְלָה:

Correspondingly, all the mitzvot that must be performed at night may be performed anytime during the night: **The entire night is** a valid time for **reaping the omer** of barley on the night following the first day of Passover, **for burning the fats** of offerings that had been brought during the preceding day, **and** for burning **the limbs** of burnt-offerings. **This is the principle: Something that it is a mitzva to perform during the day is valid** if performed anytime during **the entire day**; **something that it is a mitzva to perform at night is valid** if performed anytime during **the entire night**.

### משנה מגילה פרקים ג-ד

<p>[ג] א [א] בני העיר שמכרו רחובה של עיר לוקחין בדמיו בית הכנסת, בית הכנסת לוקחין תיבה, תיבה לוקחין מטפחות, מטפחות לוקחין ספרים, ספרים לוקחים תורה. אבל אם מכרו תורה לא יקחו ספרים, ספרים לא יקחו מטפחות, מטפחות לא יקחו תיבה, תיבה לא יקחו בית הכנסת, בית הכנסת לא יקחו את הרחוב. וכן במותריהן. אין מוכרין את של</p>	<p><b>Residents of a town who sold the town square</b>, which was at times used for public prayer and therefore attained a certain degree of sanctity, may use the proceeds of the sale only to purchase something of a greater degree of sanctity. They may therefore <b>purchase a synagogue with the proceeds</b> of the sale. If they sold a <b>synagogue</b>, they may purchase an ark in which to house sacred scrolls. If they sold <b>an ark</b>, they may <b>purchase wrapping cloths</b> for the sacred scrolls. If they sold <b>wrapping cloths</b>, they may purchase scrolls of the Prophets and the Writings. If they sold <b>scrolls</b> of the Prophets and Writings, they may purchase a <b>Torah scroll</b>. <b>However</b>, the proceeds of a sale of a sacred item may not be used to purchase an item of a lesser degree of sanctity. Therefore, <b>if they sold a Torah scroll, they may not</b> use the proceeds to</p>
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<p>רבים ליחיד מפני שמורידין אותו מקדושתו דברי רבי יהודה. אמרו לו אם כן אף לא מעיר גדולה לעיר קטנה:</p>	<p><b>purchase scrolls</b> of the Prophets and the Writings. If they sold <b>scrolls</b> of the Prophets and Writings, <b>they may not purchase wrapping cloths</b>. If they sold <b>wrapping cloths</b>, <b>they may not purchase an ark</b>. If they sold <b>an ark</b>, <b>they may not purchase a synagogue</b>. If they sold <b>a synagogue</b>, <b>they may not purchase a town square</b>. <b>And similarly</b>, the same limitation applies to any <b>surplus funds</b> from the sale of sacred items, i.e., if after selling an item and purchasing something of a greater degree of sanctity there remain additional, unused funds, the leftover funds are subject to the same principle and may be used to purchase only something of a degree of sanctity greater than that of the original item. <b>They may not sell</b> a sacred object <b>belonging to the community to an individual</b>, even if the object will still be used for the same purpose, <b>due to the fact that</b> by doing so <b>they downgrade its</b> degree of <b>sanctity</b>, as an item used by fewer people is considered to have a lower degree of sanctity than one used by many; this is <b>the statement of Rabbi Yehuda</b>. The Rabbis <b>said to him: If so</b>, by your logic, it should <b>also not</b> be permitted to sell a sacred object <b>from a large town to a small town</b>. However, such a sale is certainly permitted, and therefore it must also be permitted to sell such an object to an individual.</p>
<p>[ב] אין מוכרין בית הכנסת אלא על תנאי שאם ירצו יחזירוהו דברי רבי מאיר, וחכמים אומרים מוכרים אותו ממכר עולם, חוץ מארבעה דברים למרחץ ולבורסקי ולטבילה ולבית המים. רבי יהודה אומר מוכרין אותו לשם חצר והלוקח מה שירצה יעשה:</p>	<p><b>They may sell a synagogue only with a stipulation that if</b> the sellers so <b>desire it</b>, the buyers <b>will return it</b> to them; this is <b>the statement of Rabbi Meir</b>. <b>And the Rabbis say: They may sell a synagogue with a permanent sale</b> for any usage, <b>except</b> the following <b>four things</b>, which would be an affront to the synagogue's previous sanctity: <b>For a bathhouse</b>, where people stand undressed; <b>or for a tannery [burseki]</b>, due to the foul smell; <b>for immersion</b>, i.e., to be used as a ritual bath, where people also stand undressed; <b>or for a lavatory</b>. <b>Rabbi Yehuda says: They may sell</b> a synagogue <b>for</b> the generic purpose of <b>serving as a courtyard</b>, and then <b>the buyer may then do</b> with it <b>as he wishes</b>, even if that is one of the above four purposes.</p>
<p>[ג] ועוד אמר רבי יהודה בית הכנסת שחרב אין מספידין בתוכו ואין מפשילין בתוכו חבלים ואין פורשין לתוכו מצודות ואין שוטחין על גג פירות ואין עושין אותו קפנדריא, שנאמר (ויקרא כ"ו) והשימותי</p>	<p><b>And Rabbi Yehuda said further: A synagogue that fell into ruin</b> still may not be used for a mundane purpose. Therefore, <b>one may not eulogize in it</b>. <b>And nor may one stretch out</b> and <b>repair ropes in it</b>. The wide expanse of the synagogue would have been particularly suitable for this. <b>And nor may one spread animal traps within it</b>. <b>And nor may one spread out produce upon its roof to dry</b>. <b>And nor may one make it into a</b></p>

<p>את מקדשיכם קדושתן אף כשהן שוממין. עלו בו עשבים לא יתלוש מפני עגמת נפש:</p>	<p><b>shortcut.</b> The <i>halakha</i> that a synagogue in disrepair still may not be used for mundane purposes is derived from a verse, <b>as it is stated: “And I will bring desolation to your sanctuaries”</b> (Leviticus 26:31). The fact that the word “sanctuaries” appears after the word “desolation” indicates that <b>their sanctity</b> remains upon them <b>even when they are desolate</b>. However, if <b>grass sprang up</b> of its own accord <b>in</b> the ruined synagogue, although it is not befitting its sanctity, <b>one should not pick it, due to the anguish</b> that it will bring to those who see it. It will remind them of the disrepair of the synagogue and the need to rebuild it.</p>
<p>[ד] ראש חדש אדר שחל להיות בשבת קורין בפרשת שקלים, חל להיות בתוך השבת מקדימין לשעבר ומפסיקין לשבת אחרת. בשניה זכור בשלישית פרה אדומה ברביעית החדש הזה לכם בחמישית חוזרין לנסדרן לכל מפסיקין בראשי חדשים בחנוכה ובפורים בתעניות ובמעמדות וביום הכפורים:</p>	<p>On four <i>Shabbatot</i> during and surround-ing the month of Adar, a Torah portion of seasonal significance is read. When <b>the New Moon of Adar occurs on Shabbat</b>, the congregation <b>reads the portion of <i>Shekalim</i></b> on that Shabbat. If the New Moon <b>occurs during</b> the middle of <b>the week</b>, <b>they advance</b> the reading of that portion <b>to the previous Shabbat</b>, <b>and</b>, in such a case, <b>they interrupt</b> the reading of the four portions <b>on the following Shabbat</b>, which would be the first Shabbat of the month of Adar, and no additional portion is read on it. <b>On the second Shabbat</b>, the Shabbat prior to Purim, they read the portion: “<b>Remember what Amalek did</b>” (Deuteronomy 25:17–19), which details the mitzva to remember and destroy the nation of Amalek. <b>On the third Shabbat</b>, they read the portion of <b>the Red Heifer [<i>Para</i>]</b> (Numbers 19:1–22), which details the purification process for one who became ritually impure through contact with a corpse. <b>On the fourth Shabbat</b>, they read the portion: “<b>This month [<i>hahodesh</i>] shall be for you</b>” (Exodus 12:1–20), which describes the offering of the Paschal lamb. <b>On the fifth Shabbat</b>, <b>they resume the regular weekly order</b> of readings and no special portion is read. <b>For all</b> special days, the congregation <b>interrupts</b> the regular weekly order of readings, and a special portion relating to the character of the day is read. This applies <b>on the New Moons, on Hanukkah, and on Purim, on fast days, and on the non-priestly watches, and on Yom Kippur.</b></p>
<p>[ה] בפסח קורין בפרשת מועדות של תורת כהנים, בעצרת שבעה שבועות, בראש השנה בחדש השביעי באחד לחדש, ביום הכפורים אחרי מות, ביום טוב הראשון של חג קורין בפרשת</p>	<p><b>On the first day of Passover</b>, the congregation <b>reads from the portion of the Festivals of Leviticus</b> (Leviticus 22:26–23:44). <b>On <i>Shavuot</i></b> they read the portion of “<b>Seven weeks</b>” (Deuteronomy 16:9–12). <b>On Rosh HaShana</b> they read the portion of “<b>And on the seventh month on the first of the month</b>” (Leviticus 23:23–25). <b>On Yom Kippur</b> they read the portion of “<b>After the death</b>” (Leviticus 16). <b>On the first Festival</b></p>

<p>מועדות שבתורת כהנים ובשאר כל ימות החג בקרבנות החג:</p>	<p><b>day of Sukkot they read from the portion of the Festivals of Leviticus (Leviticus 22:26–23:44), and on the other days of Sukkot they read selections from the portion of the offerings of Sukkot (Numbers 29:12–39).</b></p>
<p>[ו] בחנוכה בנשיאים, בפורים ויבא עמלק, בראשי חדשים ובראשי חדשיכם, במעמדות במעשה בראשית, בתעניות ברכת וקללות. אין מפסיקין בקללות אלא אחד קורא את כולן. בשני ובחמישי ובשבת במנחה קורין כסדרן ואין עולין להם מן החשבון, שנאמר (ויקרא כ"ג) וידבר משה את מועדי ה' אל בני ישראל מצותן שיהו קורין כל אחד ואחד בזמנו:</p>	<p><b>On each day of Hanukkah they read selections from the portion of the dedication of the altar by the tribal princes (Numbers 7). On Purim they read the portion of “And Amalek came” (Exodus 17:8–16). On the New Moon they read the portion of “And in the beginnings of your months” (Numbers 28:11–15). And in the non-priestly watches they read the act of Creation (Genesis 1:1–2:3). The Jewish people were divided into twenty-four watches. Each week, it would be the turn of a different watch to send representatives to Jerusalem to be present in the Temple to witness the sacrificial service. Those remaining behind would fast during the week, from Monday to Thursday, offer special prayers, and read the account of Creation from the Torah. On fast days, they read the portion of blessings and curses (Leviticus, chapter 26). One should not interrupt the reading of the curses by having two different people read them. Rather, one person reads all of them. On Mondays, and on Thursdays, and on Shabbat during the afternoon service, they read in accordance with the regular weekly order, i.e., they proceed to read the first section of the Torah portion that follows the portion that was read on the previous Shabbat morning. However, these readings are not counted as a progression in the reckoning of reading the Torah portions, i.e., they do not proceed on Monday to read the section that immediately follows the section read on Shabbat during the afternoon, and then the following section on Thursday. Rather, until the reading on the following Shabbat morning, they return to and read the same first section of the Torah portion that follows the portion that was read on the previous Shabbat morning. On Festivals and holidays, they read a portion relating to the character of the day, as it is stated: “And Moses declared to the children of Israel the appointed seasons of the Lord” (Leviticus 23:44), which indicates that part of the mitzva of the Festivals is that the people should read the portion relating to them, each one in its appointed time.</b></p>
<p>[פרק ד משנה א] הקורא את המגילה עומד ויושב, קראה</p>	<p><b>One who reads the Megilla may position himself as he wishes, either standing or sitting. Whether one person reads the</b></p>

<p>אחד קראוה שנים יצאו, מקום שנהגו לברך יברך ושלא לברך לא יברך. בשני ובחמישי ובשבת במנחה קורין שלשה, אין פוחתין ואין מוסיפין עליהן ואין מפטירין בנביא, הפותח והחותם בתורה מברך לפניו ולאחריה:</p>	<p>Megilla or <b>two people read it together, they have fulfilled</b> their obligation. In <b>a place where the people are accustomed to recite a blessing</b> over the reading, <b>one should recite a blessing. And</b> in a place where it is customary <b>not to recite a blessing, one should not recite a blessing.</b> The mishna records several laws governing public Torah readings. <b>On Mondays and Thursdays</b> during the morning service <b>and on Shabbat during the afternoon service, three people read</b> from the Torah; <b>one may neither decrease</b> the number of readers <b>nor add to them. And one does not conclude with</b> a reading from the <b>Prophets [haftara]</b> on these occasions. Both <b>the one who begins the reading and the one who concludes the reading from the Torah recite a blessing;</b> one recites <b>before</b> the beginning of the reading <b>and</b> one recites <b>after its</b> conclusion, but the middle reader does not recite a blessing.</p>
<p>[ב] בראשי החדשים ובחולו של מועד קורין ארבעה, אין פוחתין מהן ואין מוסיפין עליהן, ואין מפטירין בנביא. הפותח והחותם בתורה מברך לפניו ולאחריה. זה הכלל כל שיש בו מוסף ואינו יום טוב קורין ארבעה, ביום טוב חמשה, ביום הכפורים ששה, בשבת שבעה. אין פוחתין מהן אבל מוסיפין עליהן ומפטירין בנביא. הפותח והחותם בתורה מברך לפניו ולאחריה:</p>	<p><b>On the days of the New Moon and on the intermediate days of a Festival, four people read</b> from the Torah; <b>one may neither decrease</b> the number of readers <b>nor add to them. And one does not conclude with</b> a reading from the <b>Prophets.</b> Both <b>the one who begins the reading and the one who concludes the reading from the Torah recite a blessing.</b> The first reader recites a blessing <b>before</b> the beginning of the reading, <b>and</b> the last reader recites a blessing <b>after its</b> conclusion, but the middle readers do not recite a blessing. The mishna formulates a general principle with regard to the number of people who read from the Torah on different occasions. <b>This is the principle: Any day on which there is an additional offering sacrificed in the Temple and that is not a Festival, i.e., the New Moon and the intermediate days of a Festival, four people read</b> from the Torah; <b>on a Festival, five people read; on Yom Kippur, six people read; and on Shabbat, seven people read. One may not decrease</b> the number of readers, <b>but one may add to them. And</b> on these days <b>one concludes with</b> a reading from the <b>Prophets.</b> Both <b>the one who begins the reading and the one who concludes the reading from the Torah recite a blessing;</b> one recites <b>before</b> the beginning of the reading <b>and</b> one recites <b>after its</b> conclusion, but the middle readers do not recite a blessing.</p>
<p>[ג] אין פורסין את שמע ואין עוברין לפני התיבה ואין נושאים את כפיהם ואין קורין בתורה ואין מפטירין</p>	<p><b>One does not recite the</b> introductory prayers and <b>blessing [poresin]</b> before <b>Shema; nor does one pass before the ark</b> to repeat the <i>Amida</i> prayer; <b>nor do the priests lift their hands</b> to recite the Priestly Benediction; <b>nor is the Torah read</b> in public;</p>

<p>בנביא ואין עושין מעמד ומושב ואין אומרים ברכת אבלים ותנחומי אבלים וברכת חתנים ואין מזמנין בשם פחות מעשרה ובקרקעות תשעה וכהן ואדם כיוצא בהן:</p>	<p><b>nor does one conclude with a reading from the Prophets [haftara] in the presence of fewer than ten men. And one does not observe the practice of standing up and sitting down for the delivery of eulogies at a funeral service; nor does one recite the mourners' blessing or comfort mourners in two lines after the funeral; or recite the bridegrooms' blessing; and one does not invite others to recite Grace after Meals, i.e., conduct a zimmun, with the name of God, with fewer than ten men present. If one consecrated land and now wishes to redeem it, the land must be assessed by nine men and one priest, for a total of ten. And similarly, assessing the value of a person who has pledged his own value to the Temple must be undertaken by ten people, one of whom must be a priest.</b></p>
<p>[ד] הקורא בתורה לא יפחות משלשה פסוקים, לא יקרא למתורגמן יותר מפסוק אחד, ובנביא שלשה. היו שלשתן שלש פרשיות קורין אחד אחד, מדלגין בנביא ואין מדלגין בתורה, ועד כמה הוא מדלג? עד כדי שלא יפסוק המתורגמן:</p>	<p><b>One who reads from the Torah in the synagogue should not read fewer than three verses. And when it is being translated, he should not read to the translator more than one verse at a time, so that the translator will not become confused. And with regard to the Prophets, one may read to the translator three verses at a time. With respect to the Torah, an incorrect translation might lead to an error in practice, but this concern does not apply to the Prophets. If the three verses constitute three separate paragraphs, that is to say, if each verse is a paragraph in itself, one must read them to the translator one by one. One may skip from one place to another while reading the Prophets, but one may not skip from one place to another while reading the Torah. How far may he skip? As far as he can, provided that the translator will not conclude his translation while the reader is still rolling the scroll to the new location. The reader may not cause the congregation to wait for him after the translator has finished, as that would be disrespectful to the congregation.</b></p>
<p>[ה] המפטיר בנביא הוא פורס על שמע, והוא עובר לפני התיבה, והוא נושא את כפיו. ואם היה קטן אביו או רבו עוברין על ידו:</p>	<p><b>The one who concludes with a reading from the Prophets [haftara] is also the one who is honored to recite the introductory prayers and blessing before Shema, and he passes before the ark to repeat the Amida prayer, and if he is a priest he lifts his hands to recite the Priestly Benediction. And if the one who reads the haftara is a minor, who may read the haftara but is not qualified to lead the congregation in prayer, his father or teacher is honored to pass before the ark in his place.</b></p>



<p>[ו] קטן קורא בתורה ומתרגם, אבל אינו פורס על שמע, ואינו עובר לפני התיבה, ואינו נושא את כפיו. פוחח פורס את שמע ומתרגם, אבל אינו קורא בתורה ואינו עובר לפני התיבה ואינו נושא את כפיו. סומא פורס את שמע ומתרגם, רבי יהודה אומר כל שלא ראה מאורות מימיו אינו פורס על שמע:</p>	<p><b>A minor may read the Torah</b> in public and also translate the text for the congregation into Aramaic, <b>but he may not recite the introductory prayers and blessing</b> before <i>Shema</i>, and <b>he may not pass before the ark</b> to lead the congregation in prayer, <b>and he may not lift his hands</b> to recite the Priestly Benediction. <b>One whose limbs are exposed [pohe'ah]</b> may recite the introductory prayers and blessing before <i>Shema</i> and translate the Torah reading into Aramaic, <b>but he may not read from the Torah</b> out of respect for the Torah; <b>he may not pass before the ark</b> to lead the congregation in prayer; <b>and he may not lift his hands</b> to recite the Priestly Benediction out of respect for the congregation. One who is <b>blind may recite the introductory prayers and blessing</b> before <i>Shema</i>, and he may also translate the Torah reading into Aramaic. <b>Rabbi Yehuda says: Anyone who has not seen the luminaries</b>, the sun, moon, and stars, <b>in his life</b>, i.e., he was blind from birth, <b>may not recite the introductory prayers and blessing</b> before <i>Shema</i>. The first of the blessings before <i>Shema</i> is the blessing over the luminaries, and one who has never seen them cannot recite the blessing at all.</p>
<p>[ז] כהן שיש בידיו מומין לא ישא את כפיו רבי יהודה אומר אף מי שהיו ידיו צבועות אסטיס ופואה לא ישא את כפיו מפני שהעם מסתכלין בו:</p>	<p><b>A priest who has blemishes on his hands may not lift his hands</b> to recite the Priestly Benediction. Because of his blemish, people will look at his hands, and it is prohibited to look at the hands of the priests during the Priestly Benediction. <b>Rabbi Yehuda says: Even one whose hands were colored with satis</b>, a blue dye, <b>may not lift his hands</b> to recite the Priestly Benediction <b>because the congregation will look at him.</b></p>
<p>[ח] האומר איני עובר לפני התיבה בצבועין אף בלבנים לא יעבור בסנדל איני עובר אף יחף לא יעבור העושה תפלתו עגולה סכנה ואין בה מצוה נתנה על מצחו או על פס ידו הרי זו דרך המינות ציפן זהב ונתנה על בית אונקלי שלו הרי זו דרך החיצונים:</p>	<p><b>One who says: I will not pass before the ark</b> to lead the prayer service <b>in colored garments, may not pass</b> before the ark to lead the prayer service <b>even in white</b> garments. There is concern that one who insists on wearing clothing of a specific color during his prayers is a heretic and therefore unfit to lead the service. Similarly, if one says: <b>I will not pass</b> before the ark <b>wearing sandals, he may not pass</b> before it <b>even barefoot</b>, as he is not acting in accordance with the teachings of the Sages. <b>One who constructs his phylacteries in a round shape</b> exposes himself to <b>danger</b> during times of persecution, when foreign governments impose a ban on the mitzva of phylacteries, <b>and yet he does not fulfill the mitzva</b> to don phylacteries, as phylacteries must be square. <b>If one placed the phylacteries worn on the head on his forehead</b>, and not in its proper place above his hairline, <b>or if he placed the phylacteries</b></p>

	<p>worn on the arm <b>on his palm</b>, and not on his bicep, <b>this is the way of the heretics</b>, i.e., those who reject the tradition of the Sages with regard to the proper placement of the phylacteries. If <b>one plated</b> his phylacteries <b>with gold or placed</b> the phylacteries worn on the arm <b>on the outside of his sleeve [unkel]</b>, <b>this is the way of the outsiders</b>, i.e., those who do not take part in the traditions of the Jewish people.</p>
<p>[ט] האומר יברוך טובים הרי זו דרך המינות על קן צפור יגיעו רחמך ועל טוב יזכר שמך מודים מודים משתקין אותו המכנה בעריות משתקין אותו האומר מזרעך לא תתן להעביר למולך (ויקרא י"ח) ומזרעך לא תתן לאעברא בארמיותא משתקין אותו בניזיפה:</p>	<p>If <b>one says</b> in his prayers: <b>May the good bless You, this is a path of heresy</b>, as heretics divide the world into two domains, good and evil. If one says the following in his prayers: Just as <b>Your mercy is extended to a bird's nest</b>, as You have commanded us to send away the mother before taking her chicks or eggs (see Deuteronomy 22:6–7), so too extend Your mercy to us; <b>or: May Your name be mentioned with the good</b>; or: <b>We give thanks, we give thanks</b>, twice, he is suspected of heretical beliefs and they <b>silence him</b>. If <b>one modifies</b> the text while reading the laws of <b>forbidden sexual relations</b>, i.e., he introduces euphemisms out of a sense of propriety, <b>they silence him</b>. Similarly, if <b>one says</b> while translating the verse: <b>“And you shall not give any of your seed to set them apart to Molekh”</b> (Leviticus 18:21): <b>And you shall not give any of your seed to impregnate an Aramean woman, he is silenced with rebuke.</b></p>
<p>[י] מעשה ראובן נקרא ולא מיתרגם מעשה תמר נקרא ומיתרגם מעשה עגל הראשון נקרא ומיתרגם והשני נקרא ולא מיתרגם ברכת כהנים מעשה דוד ואמנון לא נקראין ולא מיתרגמין אין מפטירין במרכבה ורבי יהודה מתיר רבי אליעזר אומר אין מפטירין בהודע את ירושלים:</p>	<p><b>The incident of Reuben</b>, about which it says: “And Reuben went and lay with Bilhah, his father’s concubine” (Genesis 35:22), <b>is read</b> from the Torah in public <b>but not translated</b>, so that the uneducated not come to denigrate Reuben. <b>The incident of Tamar</b> (Genesis, chapter 38) <b>is read</b> in public <b>and also translated</b>. <b>The first</b> report of the <b>incident of the Golden Calf</b>, i.e., the Torah’s account of the incident itself (Exodus 32:1–20), <b>is read and translated, but the second</b> narrative, i.e., Aaron’s report to Moses of what had taken place (Exodus 32:21–24) <b>is read but not translated</b>. The verses constituting <b>the Priestly Benediction</b> (Numbers 6:24–26) <b>and the incident of David and Amnon</b> (II Samuel, chapter 13) are <b>neither read nor translated</b>. <b>One may not conclude</b> the Torah reading with by reading from the Prophets <b>the account of the Divine Chariot</b> (Ezekiel, chapter 1), so as not to publicize that which was meant to remain hidden. <b>And Rabbi Yehuda permits it. Rabbi Eliezer says: One may not conclude with</b> section from the Prophets beginning with: <b>“Make known to Jerusalem her abominations”</b> (Ezekiel 16:2), because it speaks derogatively of the Jewish people.</p>

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