

ת גמ' תנו רבנן: יש נקריין ומתרגמין, ויש נקריין ולא מתרגמין, ויש לא נקריין ולא מתרגמין. אלו נקריין ומתרגמין. כל' ה סימון גשפ"עק"

GEMARA: The Sages taught in the Tosefta (3:31): There are portions of the Bible that are read and translated; there are portions that are read but not translated; and there are portions that are neither read nor translated. The following are read and translated: The Hebrew acronym *bet, lamed, tav; ayin, kuf, nun; nun, shin, peh, heh* comprise a mnemonic for the sections included in this category, as the Gemara will explain.

מעשה בראשית נקרא ומתרגם. פשיטא! מהו דתימא: אתו לשילי מה למעלה מה למטה, The Gemara enumerates the sections indicated by the letters of the mnemonic. The section of **the act of Creation [bereshit]**, alluded to by the letter *bet*, **is read and translated**. The Gemara comments: This **is obvious**. Why might one think otherwise? The Gemara answers: **Lest you say** that if the story of the Creation is read in public people **will come to ask** questions that should not be asked, for instance: **What is above and what is below,**

ומה לפניו ומה לאחור, קא משמע לן ומה לפניו ומה לאחור, קא משמע לן **what was before Creation and what is after, i.e., what will be at the end of time, therefore the Tosefta teaches us** that the act of Creation is read in public.

מעשה לוט ושתי בנוטיו נקרא ומתרגם. פשיטא! מהו דתימא: גיחוש לכבודו דאברהם, קא משמע לן. The Tosefta continues: **The incident of Lot and his two daughters is read and translated**. The name Lot begins with a *lamed*, the second letter of the mnemonic. The Gemara comments: This **is obvious**. Why might one think otherwise? The Gemara answers: **Lest you say that one should be concerned for the honor of Abraham**, as Lot was his nephew, and therefore the incident casts shame upon Abraham as well, **therefore the baraita teaches us** that this is not a concern.

מעשה תמר ויהודה נקרא ומתרגם. פשיטא! מהו דתימא: גיחוש לכבודו דיהודה, קא משמע לן שבחיה הוא דאודי. The Tosefta continues: **The incident of Tamar, beginning with a tav, and Judah is read and translated**. The Gemara comments: This **is obvious**. The Gemara answers: **Lest you say that one should be concerned for the honor of Judah, therefore the Tosefta teaches us** that there is no such concern. On the contrary, the story **is to his credit, as he confessed** to his sin.

מעשה עגל הראשון נקרא ומתרגם. פשיטא! מהו דתימא: גיחוש לכבודן של ישראל, קא משמע לן: כל שפן דניחא להו, דהניא להו כפרה. The Tosefta continues: **The first report of the incident of the Golden Calf [egel] is read and translated**. *Egel* begins with the letter *ayin*, the next letter of the mnemonic. The Gemara comments: This **is obvious**. The Gemara answers: **Lest you say that one should be concerned for the honor of the Jewish people, therefore the Tosefta teaches us that all the more so it is amenable to them** that the matter be publicized, **so that they will achieve atonement** through their shame.

קללות וברכות נקריין ומתרגמין. פשיטא! מהו דתימא: גיחוש דלמא פייגא דעתייהו דצבורא, קא משמע לן. The Tosefta states: **The curses [kelalot] and blessings are read and translated**. The Gemara comments: This **is obvious**. The Gemara answers: **Lest you say that one should be concerned that perhaps the congregation will become dismayed** by the many curses, **therefore the Tosefta teaches us** that this is not a concern.

אזהרות ועונשין נקריין ומתרגמין. פשיטא! מהו דתימא: ליחוש דלמא אתו למעבד מירא, קא משמע לן.
 The *Tosefta* continues: **The warnings and punishments [onashin]**, alluded to in the first *nun* of the mnemonic mentioned above, **are read and translated**. The Gemara comments: This is **obvious**. The Gemara answers: **Lest you say** that if this section is read aloud, people **will come to act out of fear** and keep the mitzvot due to the fear of punishment rather than love of God, **therefore** the *Tosefta* **teaches us** that this is not a concern.

מעשה אמנון ותמר נקרא ומתרגם [מעשה אבשלום נקרא ומתרגם]. פשיטא! מהו דתימא: ליחוש דלקריה דדוד, קא משמע לן.

It is further taught: **The incident of Amnon and Tamar**, alluded to in the second *nun* in the mnemonic mentioned above, **is read and translated**. Additionally, **the incident of Absalom is read and translated**, alluded to in the *shin* of the mnemonic, the third letter of his name. The Gemara comments: This is **obvious**. The Gemara explains: **Lest you say that one should be concerned for the honor of David, therefore** the *Tosefta* **teaches us** that this section is read and translated.

מעשה פילגש בגבעה נקרא ומתרגם. פשיטא! מהו דתימא: ליחוש לכבודו דבנימין, קא משמע לן.
 The *Tosefta* continues: **The incident of the concubine [pilegesh] in Gibeah is read and translated**. The Gemara comments: This is **obvious**. The Gemara explains: **Lest you say that one should be concerned for the honor of the tribe of Benjamin, therefore** the *Tosefta* **teaches us** that this section is read and translated.

"הודע את ירושלם את תועבותיה" נקרא ומתרגם. פשיטא! לאפוקי מדברי אליעזר. דתנא: מעשה באדם אחד שהיה קורא למעלה מרבי אליעזר "הודע את ירושלם את תועבותיה". אמר לו: עד שאתה בודק בתועבות ירושלים צא ובודק בתועבות ארץ. בדיקו אחריו ומצאו בו שמץ פסול.

The *Tosefta* continues: The section of: **"Make known [hoda] to Jerusalem her abominations"** (Ezekiel 16:2) **is read and translated**. The Gemara comments: This is **obvious**. The Gemara answers: This is needed **to exclude** the opinion of **Rabbi Eliezer**, who held that this chapter may not be read as a *haftara*, **as it is taught in a baraita**: There was **an incident with regard to a certain man who was reading the haftara in the presence of Rabbi Eliezer**, and he read the section of: **"Make known to Jerusalem her abominations."** Rabbi Eliezer **said to him: Before you examine the abominations of Jerusalem, go and examine the abominations of your own mother**. The Gemara relates that **they examined his lineage and found him to have a stain of illegitimacy**. His mother had engaged in illicit sexual relations, and therefore he was of questionable lineage.

ו סימן) מעשה ראובן נקרא ולא מתרגם. ומעשה פרבי חנינא בן גמליאל שהלך לכבול, והיה ואלו נקריין ולא מתרגמין, (רעבד"קורא חזן הפנסת "ניהי בשפון ישראל", ואמר לו למתורגמן: (הפסק) אל תתרגם אלא אחריו, ושיפחוהו חכמים.

The *Tosefta* also states: **And these sections are read but are not translated**. The acrostic composed of the letters **reish, ayin, bet, dalet, nun** is a mnemonic for the sections included in this category, as the Gemara will explain. The *Tosefta* states that **the incident of Reuben is read but not translated**. The name Reuben begins with a *reish*, the first letter of the mnemonic. And there was **an incident involving Rabbi Hanina ben Gamliel, who went to the village of Kavul, and the sexton of the synagogue was reading: "And it came to pass, while Israel dwelt** in that land, that Reuben went and lay with Bilhah, his father's concubine; and Israel heard

of it” (Genesis 35:22). Rabbi Ḥanina **said to the translator: Stop, translate only the end** of the verse. **And the Sages praised him** for this.

מעשה עגל השני נקרא ולא מתרגם. איזה מעשה עגל השני — מן “ויאמר משה” עד “וירא משה”

The *Tosefta* continues: **The second** narrative of the **incident of the Golden Calf is read but not translated**. *Egel*, the Hebrew word for calf, begins with an *ayin*, the second letter in the mnemonic. The Gemara explains: **What is the second** narrative of the **incident of the Golden Calf?** Aaron’s account of what had taken place, **from “And Moses said to Aaron”** (Exodus 32:21) **until “And Moses saw”** (Exodus 32:25).

תניא, רבי שמעון בן אלעזר אומר: לעולם יהא אדם זהיר בתשובותיו, שמתוך תשובה שהשיבו אהרן למשה פקרו המעורערים, שנאמר: “נאשליכוהו באש ויצא העגל הזה”

With regard to Aaron’s account, the Gemara cites that which **is taught** in a *baraita*: **Rabbi Shimon ben Elazar says: A person should always be careful in the way he formulates his responses**, as sometimes the explanation that a person provides for his actions is worse than the original action itself, **as, for example, based on Aaron’s response to Moses, the skeptics renounced** their religious beliefs. **It is stated** in Aaron’s response: **“And I cast it into the fire and this calf came forth”** (Exodus 32:24). This formulation implies that the calf came from the fire by itself, suggesting that it had divine power and substance.

ברכת כהנים נקריין ולא מתרגמין. מאי טעמא? משום דכתיב: “ישא”

We learned in the mishna: The verses constituting **the Priestly Benediction** [*birkat kohanim*] are **read but not translated**. The Gemara asks: **What is the reason** for this? The Gemara explains that it is **because it is written**: “May the Lord **lift up** His countenance to you” (Numbers 6:26). Listeners may understand this to mean that God shows unfair favoritism to the Jewish people.

מעשה דוד ואמנון לא נקריין ולא מתרגמין. והא אמרת מעשה אמנון ותמר נקרא ומתרגם! לא קשיא: הא דכתיב “אמנון בן דוד”, הא דכתיב “אמנון” סתמא

We also learned in the mishna: **The incident of David and Amnon is neither read nor translated**. David’s name begins with a *dalet*, the next letter in the mnemonic; *nun*, the last letter of the mnemonic, is the third letter in Amnon’s name. The Gemara asks: **Didn’t you say** in the *Tosefta* that **the incident of Amnon and Tamar is both read and translated?** The Gemara explains that **this is not difficult**. This statement of the mishna applies **where Amnon’s name is written: Amnon, son of David**. That statement of the *Tosefta* applies **where it is written** simply as **Amnon**.