

THE
BABYLONIAN
TALMUD

SEDER MO'ED
IN FOUR VOLUMES

I

TRANSLATED INTO ENGLISH
WITH NOTES / GLOSSARY AND INDICES
UNDER THE EDITORSHIP OF
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[can the stain be] on one side, or [must it be] on both sides? I have not heard this, he replied, but have heard something similar. For we learnt, R. Jose said: [The garments] of *banna'im* [a stain even] on one side [interposes]; of uncultured persons, [only a stain] on both sides [interposes].² And surely a saddle does not stand higher than the garment of an ignorant! What are *banna'im*?—Said R. Johanan: These are scholars, who are engaged all their days in the upbuilding of the world.⁴

R. Johanan also said: Who is the scholar to whom a lost article is returned on his recognition thereof? That [scholar] who is particular to turn his shirt.⁶ R. Johanan also said: Who is the scholar that is appointed a leader of the community? He who when asked a matter of *halachah* in any place can answer it, even in the Tractate Kallah.⁷ R. Johanan also said: Who is the scholar whose work it is the duty of his townspeople to perform?⁸ He who abandons his own interest and engages in religious affairs; yet that is only to provide⁹ his bread.¹⁰

R. Johanan also said: Who is a scholar? He who is asked a (1) In R. Ishmael's view. (2) The former are more fastidious than the latter. R. Jose disagrees with R. Judah and maintains that according to R. Ishmael a stain on the garments of *banna'im* (explained below as meaning scholars) interposes even if it is on one side only.—This passage is cited to show that scholars must be particular. (3) I.e., an uncultured person. On 'am ha-arez v. p. 51, n. 1. (4) *Banna'im*, lit. means builders. Frankel, *Zeitchrift für die Religiösen Interessen* n. 1. (5) *Judentum*, 1846 p. 455 maintains that the term *banna'im* was originally applied to the Essenes.—Ignorance is the greatest enemy of stability, but it should be noted that the phrase (disciple of the wise) (*talimid hakam*) always denoted scholarship plus piety. (6) Lit., 'on impression of the eye.' The ordinary person in claiming a lost article must state identification marks, but a scholar is believed if he simple states that he recognizes it; B.M. 23b. (7) For the seams and rough edges to be on the inside. It appears that not all were particular about this. (8) A short tractate of that name. Rashi: Though this is not generally studied. Others: the laws of Festivals (*Kalilah* was the name given to the general assemblies in Elul and Adar, when the laws of the Festivals were popularly expounded). V. Kid., Sonc. ed., p. 247, nn 3-4. (9) V. Yoma 72b; cf. Aboth III, 5 and note a.l. in Sonc. ed. The present passage supports the thirteenth century interpretation quoted there and suggests that it was similarly interpreted in Talmudic ages too. (10) Lit., 'take trouble over.' (10) I.e., he can only demand the necessities of existence.

halachah in any place and can state it. In respect of what practical matter?—To appoint him a leader of the community; if [he is well-versed only] in one Tractate, [he can be appointed] in his own town; if in the whole [field of] learning,¹ [he can be appointed] as the head of an academy.²

R. Simeon b. Lakish said: This means; the court robes [*olayim*]⁴ that come from overseas. Shall we say that they are white? But R. Jannai said to his sons, 'My sons, bury me neither in white shrouds nor in black shrouds. White, lest I do not merit,⁵ and am like a bridegroom among mourners: black, in case I have merit, and am like a mourner among bridegrooms. But [bury me] in court garments [*olayim*] that come from overseas. This proves that they are coloured.—There is no difficulty: one refers to robes,⁶ the other to shirts.⁷

R. ISHMAEL SAID: ONE MAY FOLD UP, etc. Our Rabbis taught: *The burnt-offering of the Sabbath, on the Sabbath thereof*⁸ this teaches concerning the fats of the Sabbath, that they may be offered [burnt] on the Day of Atonement. One might think, Those of the Day of Atonement [can] also [be burnt] on the Sabbath, therefore it is stated, 'on the Sabbath thereof'; this is R. Ishmael's opinion. R. Akiba said: 'The burnt-offering of the Sabbath on the Sabbath thereof'; this teaches concerning the fats of the Sabbath, that they can be offered on a Festival.⁹ One might think, On the Day of

(1) Iast, the Mishnah. [Kaplan, J. op. cit. p. 230 understands this as a technical term denoting the summary embodying conclusions arrived at in schools as a result of the discussions based on the Mishnah]. (2) It may be observed that it is automatically assumed that the leader of a community must be a scholar, for Jewry sought to promote an aristocracy of learning, not of birth. Cf. Halevi, *Doroth*, I, 3, pp. 640 seq. (3) Resh Lakish gives his definition of the garments of *banna'im*. (4) Iast. Rashi reads: *olayim* (from Gk. *olaxiotes*): costly wraps used by wealthy persons at the baths. (5) To be among the righteous. (6) Upper garments, which were coloured. (7) Or, chemises. These were white. (8) Num. XXVIII, 10. This is interpreted with and without the 'thereof' (the suffix *y*). Thus: (i) The burnt-offering of one Sabbath may be completed (i.e., its fat burnt on the altar) on another Sabbath. (ii) The burnt-offering of one Sabbath must be completed on that self-same Sabbath. In this connection it must be observed that the Day of Atonement too is designated Sabbath in Lev. XXIII, 32. (9) Following the Sabbath.