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משניות

(בששה כרכים, וכרך שביעי מוסף)

1

סדר טהרות

המשניות בעברית מנקדת, הקדמות, תרגום אנגלי, פרוש אנגלי.

מאת

שלום שרנא בלאקמאן

מחבר של מלון "אנגלי-עברי", "שיחון עברי", וגו'

הקדמה מאת

מוהר"ר ישראל ברודי

רב הכולל דמלכות בריטניא ומדינתיה

בהוצאת

משנה פרעס (ל. מ. שנפלד)

שנת תשס"ו לפ"ק

הוצאה ראשונה, תשט"ו לפ"ק

זכויות הדפסה והעתקה
שמורות לבעלים

מדפס בשביל

משנה פרעס (ל. מ. שנפלד)

על ידי

ווילימס, ליא וקר, לטר, לונדון, אנגליה

MISHNAYOTH

In Six Volumes, and Supplementary Volume VII

VOLUME VI

ORDER TAHAROTH

POINTED HEBREW TEXT, INTRODUCTIONS, TRANSLATION

By

PHILIP BLACKMAN, F.C.S.

Author of 'English-Hebrew Dictionary', 'Hebrew Self-Taught', etc.

Foreword by

THE CHIEF RABBI THE VERY REV. ISRAEL BRODIE.

All Tractates of this Order revised by

RABBI S. MESTEL, M.A.

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FOREWORD

BY THE CHIEF RABBI
THE VERY REV. ISRAEL BRODIE.

The appearance of the last Volume of this edition of the Mishnah by the Mishna Press is an occasion for tributes of admiration to Mr. L. M. Schoenfeld, its heroic and persistent Director, as well as to Mr. Philip Blackman who, obviously an experienced pedagogue, as well as a careful and conscientious scholar, had been responsible for the translation of the text of the Mishnah, and for the valuable aids for teacher and pupil. The earlier volumes have won the appreciation and commendation of scholars and laymen who have drawn attention to the distinctive features of this edition of the Mishnah. With the final volume now published the whole work may now occupy an honoured position in the row of translations of Jewish classical texts which have been made by Anglo-Jewish scholars. Mr. Schoenfeld who made himself responsible for the financial means to see this work published belongs to a rare company of men who are genuine lovers of Jewish learning anxious to spread knowledge and raise the cultural and spiritual level of our people.

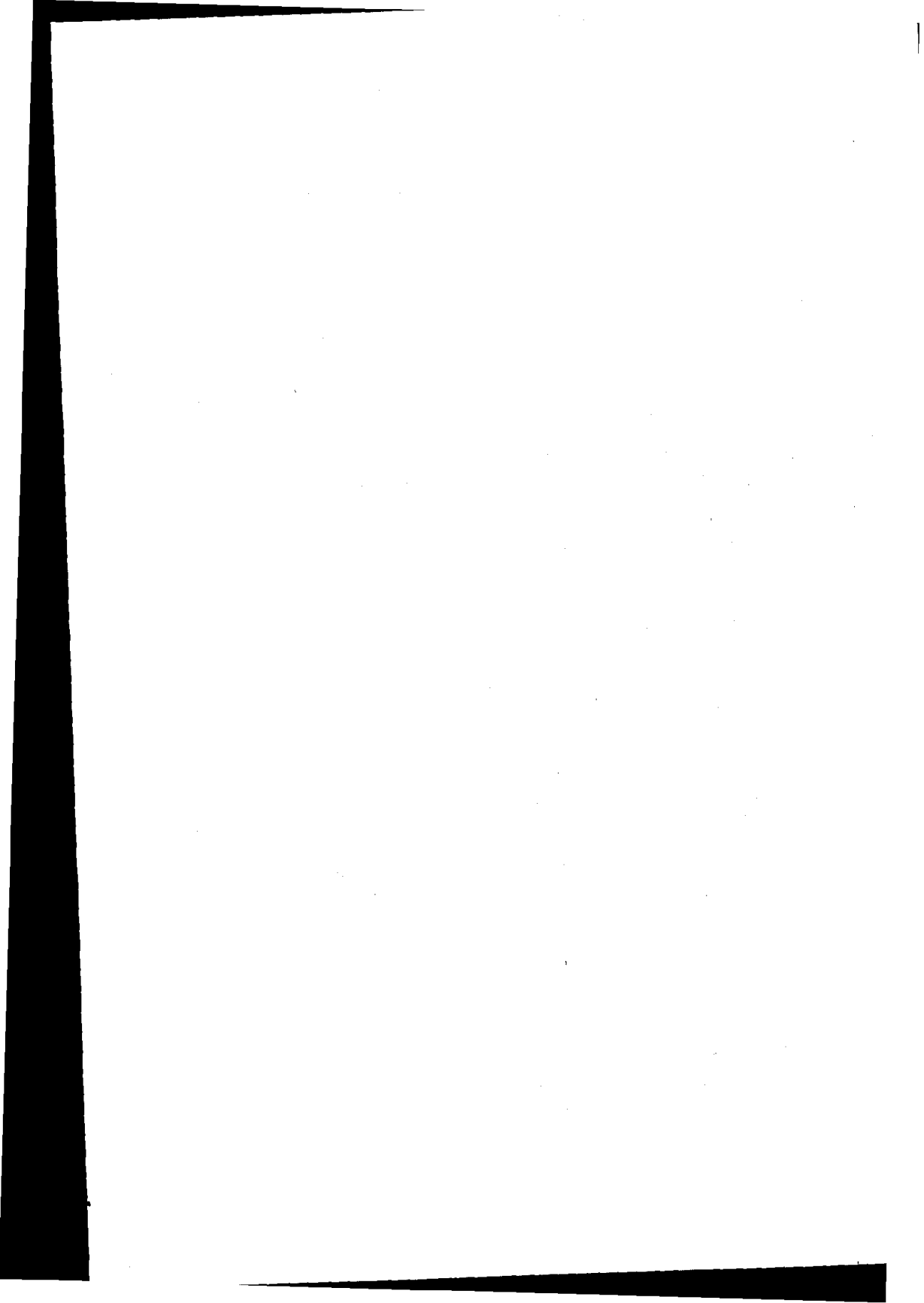
The three-hundredth anniversary of the death of the great commentator on the *Mishnah* Yom-Tob Lipmann Heller (1579-1654) has been noticed in certain Jewish journals. One of the motives for his undertaking to write his commentary was to re-instate the study of the Mishnah as a distinct discipline in the curriculum and system of Jewish learning. Equally, the present undertaking by Mr. Philip Blackman has as its object to introduce the study of the Mishnah into our Jewish educational system.

The highest award and tribute—which will give some measure of satisfaction to publisher and author for all their tireless labours and personal and material sacrifice—will be the abiding thought that they have fashioned a work which provides access to the Torah, interpreted and applied to the diversity of social and individual life, reflected in the many tractates which constitute the Mishnaic Code.

I say then to the author, his learned collaborators and to the publisher of this edition of the Mishnah, 'well done'. May the Divine blessing rest on the work of your hands.

ISRAEL BRODIE,

Chief Rabbi.



PREFACE

Volume VI, Order TAHAROTH, is set up to conform with the preceding five Volumes. The Hebrew text is briefer and more rugged than that of Volume V, but no pains have been spared to render the translation clear and intelligible with the aid of interpolations where necessary. The explanatory Notes accompanying the Text serve the purpose of removing ambiguities, if any.

Order TAHAROTH contains much information of paramount importance on hygiene and family relationships and purity, which subjects are dealt with particularly in NEGAIM, MIKVAOTH, NIDDAH and ZAVIM. A wealth of historical and sociological matters will be found throughout the Volume. It is fitting here to stress and emphasise that the moral teachings, maxims and aphorisms of the Mishnah—in contrast to the ethical and metaphysical or philosophical theories of other systems—are supremely sound and eminently practical.

The great bulk of this Volume (800 pp.) has made it impossible to incorporate all the other informative supplementary matter at the end of the Volume as was the practice hitherto, but all these matters and others will be found in the Supplementary Volume (VII) to be published shortly containing the following: A scholarly exposition of the importance of the Mishnah throughout the ages, to this day, by a well-known Rabbinical authority; a special feature dealing with the GRAMMAR OF THE TALMUD; two original Maps showing the Place Names mentioned in the six Volumes with alphabetical Indexes; an illustrated account of the anatomical structure and the physiological and chemical functions of the four-chambered stomach of a ruminant; Tables of the Taryag-Mitzvoth (the '613 Laws' of the Torah), with short English explanations; Prayers and Hadran with an accompanying translation and with revised and additional Notes; the Flora of TAHAROTH; an extra Supplement giving a Glossary of the Fauna of the Mishnah; Biblical and General Indexes to TAHAROTH; a complete General Index to the six Volumes and a complete Index to the Biblical quotations and references therein; a Table of Mishnaic Hebrew words of Greek and Latin origin; and Corrigenda and Addenda to the six Volumes.

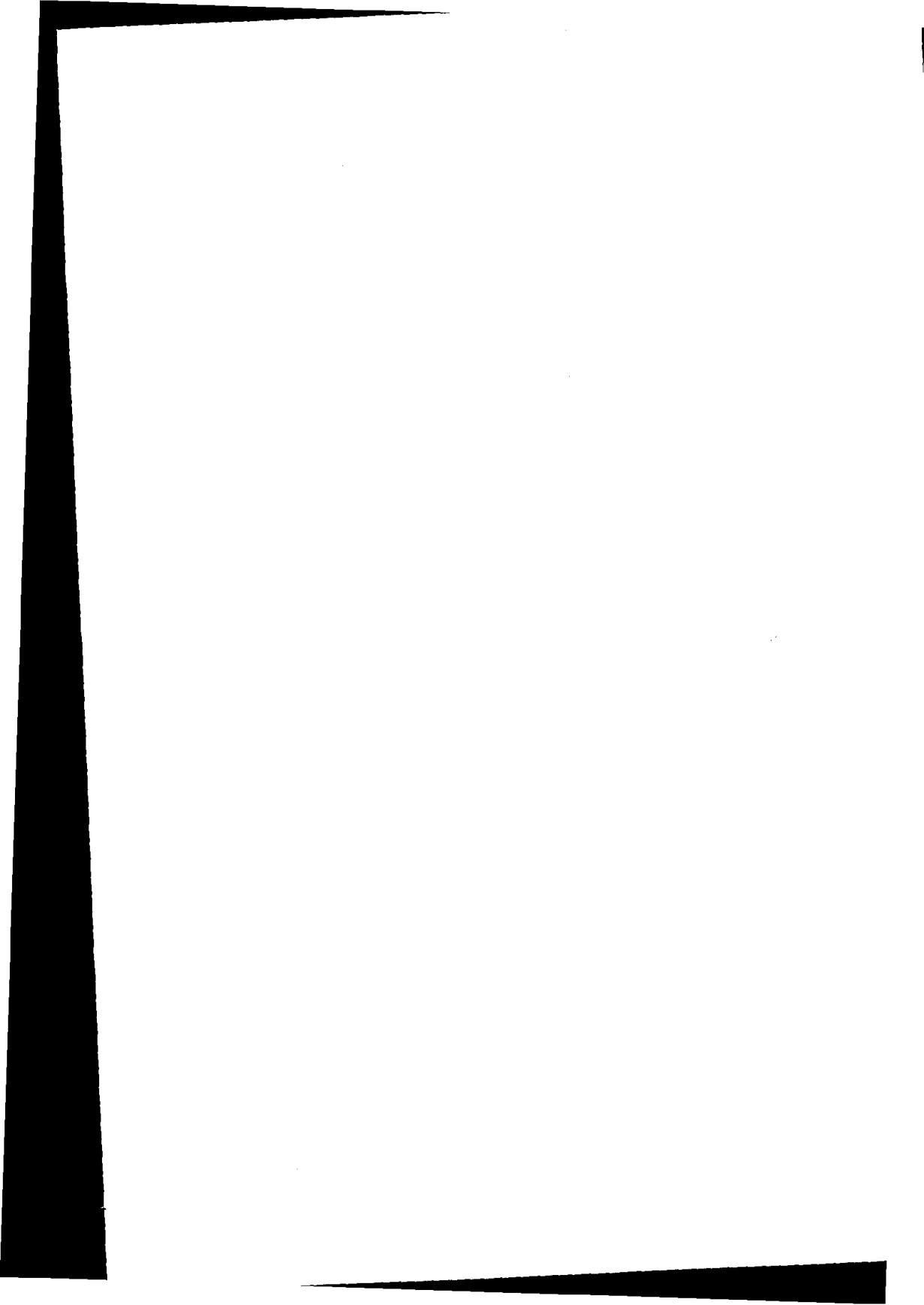
Rabbi S. Mestel, M.A., is deserving of great praise for his thorough revision of the MS. of this sixth Volume.

I offer my sincere thanks to Rabbi Dr. I. Epstein, B.A., D.Litt., who has again tendered important valuable advice.

Once more my deepfelt gratitude goes out to the Publisher, Mr. L. M. Schoenfeld, who, single-handed and literally Lish'ma, has given of his time, energy and substance to the publication of this and the preceding five Volumes.

The Printers, Williams, Lea & Co. Ltd., are to be congratulated for having so well produced this Volume and so soon after the preceding one.

PHILIP BLACKMAN.



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OF

SUPPLEMENTARY VOLUME VII

Introduction: *Significance of the Mishnah throughout the ages.*

A Brief Synopsis of the Grammar of the Talmud.

Appendix. *General Reference Notes* including especially, (1) *Two original Maps* (one of Palestine and the other of the surrounding countries) of *Place-Names* mentioned in the *Mishnah* and in the *Notes* with two alphabetical *Indexes*, (2) an illustrated description of the structure and functions of the *four-chambered stomach of a ruminant*, (3) *three voluminous Tables of the Taryag-Mitzvoth [the 613 Commandments]*.

Prayers, Benedictions, Hadran. *Pointed Hebrew Text, full original Translations, numerous Notes.*

Hebrew Words of Greek and Latin Origin in the Mishnah.

Supplements. (1) *Fauna of the Mishnah* (Volumes I-VI), (2) *Flora of Volume VI.*

Biblical Index to Volume VI.

General Index to Volume VI.

Complete Biblical Index to Volumes I-VII.

Complete General Index to Volumes I-VII.

Corrigenda and Addenda to all the Volumes.

GENERAL INTRODUCTION

טהרות or טהרות,* **Tahoroth** or **Taharoth**, is the *Sixth* (and last) *Order* (סדר) of the *Mishnah* (משנה).

Since טהרות means 'Cleannesses' it is obviously a euphemistic appellation, and its antonym טומאות, 'Uncleannesses'—though an 'unpleasantly sounding' term—would be the correct title for this *Order*.

The *Babylonian Talmud* (תלמוד בבלי) contains twelve *Tractates* or *Treatises* (מסכתות), but only one—נדה, *Nidah*—has גמרא. The *Jerusalem* (or *Palestinian*) *Talmud* (תלמוד ירושלמי) contains only the *Tractate* נדה with גמרא.

טהרות and טהרות* are respectively the *plural* forms of the *noun* טהרה or טהרה,* (1) *cleanness*, (2) *pureness, purity, purification, condition of levitical cleanness*, and is a *substantive derivative* of the *verb* טהר, (1) *be clean, be cleaned, be pure, be clean levitically, be unsusceptible to levitic uncleanness*, (2) *be cleared, be gone, be removed*. *See **Note 5** at the end of this **GENERAL INTRODUCTION**.

The following is an epitome of the twelve *Tractates*: fuller summaries are given in the **INTRODUCTIONS** to the separate *Tractates*.

1. פלים, **Kelim**, deals with the susceptibility (or susceptiveness) of domestic utensils, raiment, implements, etc., to ritual uncleanness (based on *Leviticus* 11, 33, 34, 35, *Numbers* 19, 14, 15, 16, 17, 18).

2. אהלות, **Oholoth**, treats of dwellings communicating the ritual uncleanness of a corpse (based on *Numbers* 19, 14–22).

3. נגעים, **Negaim**, deals with the laws concerning leprosy symptoms in men, clothing, and dwellings (based on *Leviticus* 13, 14).

4. פרה, **Parah**, treats of the laws relating to the *red-heifer* and the use of its *ashes* for the purification of the unclean (based on *Numbers* 19, 1–22).

5. טהרות or טהרות, **Tahoroth** or **Taharoth** respectively, treats of the laws of some minor grades of uncleanness enduring only to sundown (e.g., *Leviticus* 11, 24–28).

6. מקואות, **Mikvaoth**, deals with the laws concerning wells and reservoirs used for immersion for ritual purifications.

7. נדה, **Niddah**, treats of the laws of certain *menstruous* uncleannesses (based on *Leviticus* 12, 2–8, 15, 19–31).

8. מכשירין, **Machshirin**, deals with the laws concerning liquids that render fruits and seeds susceptible (or susceptible) to ritual uncleanness (based on *Leviticus* 11, 34, 38).

9. זָבִים, **Zavim**, treats of the laws of uncleanness resulting from running issues in persons (based on *Leviticus 15*, 2-18, 25-30).

10. טְבוּל יוֹם, **Tevul Yom**, deals with the laws concerning the unclean who has had the ritual immersion for purification and must then await sundown to acquire perfect cleanness.

11. יָדַיִם, **Yadayim**, deals with the ritual uncleanness of the hands and with their conveyance of 'third grade' uncleanness, and with their ritual purification.

12. עֵקֶצִין, **Uktsin**, deals with the laws regarding shells and stalks of fruits, concerning their communication of ritual uncleanness.

טוּמְאָה, **Ritual (or Levitic) Uncleanness (or Defilement)**

טוּמְאָה, **uncleanness** in the general sense, **levitical uncleanness**§ in the special sense as used in these *Tractates*, deals with the rules of **ritualistic uncleanness** associated with (1) *human reproduction and human issues*, (2) *food and drink*, (3) *disease*, and (4) *death*.

§ The term *uncleanness* used in short throughout in the *Tractates* refers to *levitic(al) uncleanness (or defilement)*.

Every kind of *uncleanness* is included under one of twelve headings, each termed אֵב הַטּוּמְאָה, **primary source of uncleanness**, viz.,

(A) *Emanating from the living human being.*

1. זָב, *a male with a flux* (flow, discharge, gonorrhœa, issue). (*Leviticus 15*, 2.)
2. זִבָּה, *a female with a flux*. (*Leviticus 15*, 25.)
3. נִדָּה, *a menstruant*. (*Leviticus 15*, 19.)
4. יוֹלְדָת, *a woman after childbirth*. (*Leviticus 12*, 2.)
5. צָרַעַת, *leprosy*. (*Leviticus*, 13, 1 *et seq.*)
6. שִׁכְבַּת זָרַע, *semen virile*. (*Leviticus 15*, 16.)

(B) *Contact uncleanness, resulting from death.*

7. טָמֵא מֵת, *one in contact with a corpse*. (*Numbers 19*, 11.)
8. שָׂרָץ, *creeping thing, dead reptile*. (*Leviticus 11*, 29-31.)
9. נְבֵלָה, *carriage*, comprising, (a) נְבֵלָה בְּהֵמָה טְהוֹרָה, *carriage of clean animals* (*Leviticus 11*, 39), (b) נְבֵלָה בְּהֵמָה טְמֵאָה, *carriage of unclean animals* (*Leviticus 11*, 26, and (c) נְבֵלָה עוֹף טְהוֹר, *carriage of clean birds* (*Leviticus 17*, 15).

(C) *Purification rites causing uncleanness.*

10. הַפָּר (פָּר), *burning of the red-heifer* (*Numbers 19*, 7),

אֶפֶר, *the water of the sin-offering* (Numbers 19, 21), מֵי (פֶּר) חַטָּאת
 חַטָּאת (פֶּר), *the ashes of the sin-offering* (Numbers 19, 10).

11. פָּרִים הַנִּשְׂרָפִים וְשְׂעִירֵים הַנִּשְׂרָפִים, *the burning of the bullocks and the he-goats*: (a) פֶּר כֹּהֵן הַמִּשְׁחָה, *the young bull of the anointed High Priest* (Leviticus 4, 3), (b) פֶּר הַעֵלָם דָּבָר, *the young bull for the thing hidden* (Leviticus 4, 13, 14), (c) פֶּר יוֹם הַכִּפּוּרִים, *the young bull for the Day of Atonement* (Leviticus 16, 3), (d) שְׂעִיר יוֹם הַכִּפּוּרִים, *the he-goat of the Day of Atonement* (Leviticus 16, 27), (e) שְׂעִיר עִזִּים, *a kid of the goats* (Numbers 15, 24). Compare also Leviticus 4, 12, 21, 16, 28.
12. הַשְּׂעִיר לְעֹזָוֵל, *the despatch of the scapegoat* (Leviticus 16, 26).

Derivative (or derived) uncleanness of varying grades (or degrees)

וְלֵד הַטּוֹמְאָה, literally *the offspring of uncleanness*, is the generic term applied to a person or object that incurs an uncleanness through contact or certain relations with any אֲב הַטּוֹמְאָה or *derivative uncleanness* of such. Whatever suffers an uncleanness directly from an אֲב הַטּוֹמְאָה is termed ראשון לטומאה, *a derivative uncleanness of the primary grade*; whatever contracts an uncleanness from a ראשון לטומאה becomes שני לטומאה, *a derivative uncleanness of the secondary grade*; תְּרוּמָה, *priest's-due or heave-offering* (see APPENDIX, Note 1) may contract uncleanness from a שני לטומאה and thus becomes a שלישי לטומאה, *a derivative uncleanness of the tertiary degree*; the flesh of קִדְשִׁים, *holy sacrifices* (5¹⁻⁸), מִנְחוֹת, *meal-offerings*, the לחמי תודה, *the bread of the thank-offering*, רִקְיָקֵי מִצּוֹת, *the wafers of unleavened bread* (of the נָזִיר, *Nazirite*), שְׁתֵּי הַלֶּחֶם, *the two loaves*, and the לֶחֶם הַפָּנִים, *the shewbread*, may by contact with unclean תְּרוּמָה acquire uncleanness and become רביעי לטומאה, *a derivative uncleanness of the fourth grade*.

חֻלְיָן, *non-holy produce*, טָבֵל, *untithed produce*, מַעֲשֵׂר ראשון, *first tithe*, and מַעֲשֵׂר שֵׁנִי, *second tithe*, cannot acquire uncleanness beyond the second grade. Food that is שני לטומאה is termed פָּסוּל, *unfit, invalid*; thus, שני לטומאה is פָּסוּל towards חֻלְיָן (which cannot thus become unclean on contact therewith), שלישי לטומאה is פָּסוּל in respect to תְּרוּמָה, and רביעי לטומאה is פָּסוּל respecting קִדְשִׁים.

A corpse is termed אֲבֵי הַטּוֹמְאָה, *a progenitor of the primary causes of levitic uncleanness*, and renders a metal vessel on contact אֲב הַטּוֹמְאָה; but the metal vessel itself becomes an אֲב הַטּוֹמְאָה if it touches a טָמֵא מֵת, *one rendered unclean through a corpse*.

The carrion of unclean birds does not communicate uncleanness; the

flesh and members of the carrion of wild animals, unclean beasts or clean cattle impart uncleanness by contact and by carrying; only an olive's bulk of the carrion of a clean bird in the gullet of the consumer conveys uncleanness.

Only אדם, an Israelite [literally man, person, human being], כְּלִים, utensils, garments, fabrics, אוֹכֵלִין, foods, אֹהֳלִים, shelters (houses, etc.), and מְשֻׁקִין, liquids, can acquire uncleanness. (a) A person incurs uncleanness through an אֲבִי הַטְּוֵמָאָה (viz., a corpse) or an אֵב הַטְּוֵמָאָה. (b) כְּלִים, including aught שאינו מחובר לקרקע, that is not attached to the ground, made of metal (gold, silver, copper, iron, lead, tin, brass, bronze), wood, leather, cloth, or sacking, become אֵב הַטְּוֵמָאָה if they touch a corpse, but if made of earthenware, alum crystal or glass do not become אֵב הַטְּוֵמָאָה but do contract uncleanness; a בגד, garment, material, of wool or linen is susceptible to uncleanness if it is not less than three fingerbreadths square, and in the case of other material, not less than three handbreadths square; utensils and materials made from the skin or bone of clean or unclean beasts, wild animals or birds, creeping things, unclean locusts, unclean fish, or aught from the sea (excepting the seal) are insusceptible to uncleanness; but aught from the sea combined with anything that grows on the earth is not unsusceptible to uncleanness.

Purification (or Cleansing)

Purification from uncleanness is effected by (1) טְבִילָה, ritual immersion (in the מִקְוֵה, ritual bath), and (2) in the case of a טְמֵאָה מֵמַי by טְבִילָה followed by הִזְאָה, sprinkling, with the מַי הַטָּהוֹר (פַּר) מִן הַיַּד, running water mingled with אֲפֵר הַיָּדָאָה (פַּר), the ashes of the red-heifer (Numbers 19, 17).

Plague spots, Leprosy signs

Those in the skin of the flesh in human beings (Leviticus 13, 2-17), inflammation caused by a blow (Leviticus 13, 18-23), a boil or a burn (Leviticus 13, 24-28), baldness on the scalp and on the forehead (Leviticus 13, 29-39), tellers (various vesicular skin diseases, as eczema, herpes, impetigo, ringworm, shingles—Leviticus 13, 40-46).

Those in garments made of wool or flax (linen) and white in colour, in the warp and woof of wool or flax, and in tanned hides (Leviticus 13, 50-58).

Those in houses (Leviticus 14, 34-48).

Periods of seclusion (isolation or quarantine) prescribed for these are fourteen days for those in the skin and in garments, and in certain cases three weeks for those in garments.

[All the foregoing notes are only a brief summary of a very wide subject.]

AUTHORITIES QUOTED IN THE ORDER TAHAROTH

[Brief Biographies are given in Volume I, SUPPLEMENT]

אַלְיָעוֹר בֶּן דִּילְעִי

מְקַנְאוֹת 2¹⁰.

אַלְיָעוֹר (בֶּן) חֶסְמָא

נְעִים 7², 1¹; מְקַנְאוֹת 8³.

אַלְיָעוֹר בֶּן יְהוּדָה

אֶהְלוֹת 3³; וְבִים 1¹; טְבוּל יוֹם 3⁴.

אַלְיָעוֹר בֶּן יַעֲקֹב (ii)

כָּלִים 7², 28³; נְעִים 7¹⁰, 10¹¹, 11¹¹; פְּרָה 9²; טְהָרוֹת 3³;
מְכַשְׂרִין 6⁶.

אַלְיָעוֹר בֶּן פִּילָא

טְהָרוֹת 7⁷.

אַלְיָעוֹר בֶּן צְדוֹק (ii)

כָּלִים 2⁶, 26⁶; טְהָרוֹת 2²; מְקַנְאוֹת 2¹⁰, 6¹⁰; נְדָה 8¹; עוֹקְצִין 1¹.
2⁷

אַלְיָעוֹר בֶּן שְׁמַעוֹן

נְעִים 12¹.

אַלְיָעוֹר (הַגְּדוֹל בֶּן הוֹרְכָנוֹס)

כָּלִים 2², 3³, 5¹⁰, 8¹, 10¹, 11⁵, 14¹, 15², 17¹, 18³, 26², 27², 28²;
אֶהְלוֹת 2², 6¹, 9¹⁴, 11⁷, 12², 14⁴, 17²; נְעִים 6⁷, 7⁴, 9³;
פְּרָה 1¹, 2², 4¹, 5², 7¹⁰, 9², 10², 11²;
טְהָרוֹת 2², 8², 9³; מְקַנְאוֹת 2⁴, 6¹¹, 8³, 9³; נְדָה 1³, 4³;
מְכַשְׂרִין 4⁵, 6¹⁰, 10³; וְבִים 2², 5²; יְדִים 4²; עוֹקְצִין 1².
2³, 3¹⁰.

אַלְיָעוֹר [or] אֶלְעָזָר (בֶּן שְׁמוּעַ)

טְהָרוֹת 6⁴, 5⁵.

אֶלְעֹזֶר בֶּן עֲזַרְיָה

כִּלְיִם 3⁸; נִגְעִים 7⁸, 8¹³; טְהוּרוֹת 7⁷; מִקְנָאוֹת 3⁸, 8⁸;
מִכְשִׁירֵין 6⁶; יָדַיִם 3³, 4⁴; עֹקֶצֶין 1¹

בֵּית הַלֵּל

כִּלְיִם 9⁹, 11¹¹, 14¹⁴, 18¹⁸, 20²⁰, 22²², 26²⁶, 28²⁸, 29²⁹; אֶהְלוֹת 2², 3³, 4⁴, 5⁵;
7⁷, 9⁹, 11¹¹, 13¹³, 15¹⁵, 18¹⁸; פְּרָה 12¹²; טְהוּרוֹת 9⁹, 10¹⁰;
מִקְנָאוֹת 1¹, 4⁴, 5⁵, 10¹⁰; נְדָה 2², 4⁴, 5⁵, 10¹⁰; מִכְשִׁירֵין 1¹, 3³, 11¹¹;
זָבִים 2², 1¹; טְבוּל יוֹם 1¹; יָדַיִם 3³; עֹקֶצֶין 3³, 5⁵

בֵּית שְׁמַאי (בֵּית הַלֵּל) (see)

בֶּן בְּטִיחַ

כִּלְיִם 17¹⁷

בֶּן עֲזַאי (שְׁמֵעוֹן בֶּן עֲזַאי) (see)

גַּמְלִיאֵל (רַבֵּן גַּמְלִיאֵל) (see)

דּוֹסָא בֶּן הֶרְבְּנָס

אֶהְלוֹת 3³; נִגְעִים 1¹; טְהוּרוֹת 8⁸

הַלֵּל (בֵּית הַלֵּל) (see)

הַלֵּל הַזָּקֵן

נְדָה 1¹

חֲנִינָא בֶּן אֲנָטִינּוֹס

נְדָה 8⁸

חֲנִינָא סַגְן הַכֹּהֲנִים

נִגְעִים 1¹; פְּרָה 3³

חֲנִינָא... (חֲנִינָא) (see)

טַרְפוֹן

כִּלְיִם 11¹¹, 25²⁵; אֶהְלוֹת 13¹³, 16¹⁶; פְּרָה 1¹; מִקְנָאוֹת 10¹⁰;
מִכְשִׁירֵין 5⁵; יָדַיִם 4⁴

יְהוּדָה (בֶּן אֶלְעִי)

כָּלִים¹⁵, 3², 4¹, 4¹¹, 5², 5¹¹, 6¹, 7¹, 7¹⁰, 8⁹, 8¹⁰, 9⁷, 10⁵, 12¹, 13¹, 14¹, 15¹, 16¹, 17¹⁰, 18⁴, 19¹, 20¹, 21³, 22⁷, 23⁸, 25¹, 26⁹, 27¹¹, 28⁷; אֶהְלֹת⁷; 3³, 4⁶, 7¹, 10³, 15⁸, 16⁵, 17⁵; נַעֲשִׂים², 4⁴, 5⁵, 6¹⁰, 7¹⁰, 8¹⁰, 9¹⁰, 10¹⁰, 11⁸, 12⁵, 13¹⁰, 14⁹; פְּרָה⁴, 5⁵, 6⁴, 7³, 8⁴, 9⁵, 10⁵, 11⁹, 12²; טְהָרוֹת¹; מְקַנְאוֹת⁴, 5⁵, 6⁷, 7⁹, 8⁹, 9⁹, 10⁹, 11⁹, 12⁹; נִדָּה¹, 2¹, 3¹, 4¹, 5¹, 6¹, 7¹, 8¹, 9¹, 10¹; מְכַשְׂרֵי¹; 2², 3², 4², 5², 6², 7², 8², 9², 10², 11², 12²; זָבִים², 3², 4², 5², 6², 7², 8², 9², 10²; יָדַיִם³, 4³, 5³, 6³, 7³, 8³, 9³, 10³; עוֹקְצִין¹, 2¹, 3¹, 4¹, 5¹, 6¹, 7¹, 8¹, 9¹, 10¹, 11¹, 12¹.

יְהוּדָה בֶּן בְּתִירָא

כָּלִים²; אֶהְלֹת¹¹; נַעֲשִׂים⁹, 11⁷; פְּרָה²; מְקַנְאוֹת⁴.

יְהוּדָה (הַנְּשִׂיא)

אֶהְלֹת¹⁸; מְקַנְאוֹת².

יְהוֹשֻׁעַ (בֶּן חֲנַנְיָה)

כָּלִים¹¹, 13⁷, 14⁷, 17¹, 28²; אֶהְלֹת², 9¹⁵, 12³, 14⁴, 17²; נַעֲשִׂים⁴, 7⁴, 8⁴, 14³; פְּרָה¹, 4¹, 5⁴, 9⁴, 10¹; טְהָרוֹת², 6², 8²; מְקַנְאוֹת¹⁰, 2², 3¹, 4¹, 6¹, 10³; מְכַשְׂרֵי¹; זָבִים¹; טְבֹול יוֹם³, 4⁵, 5⁵, 6⁴; יָדַיִם², 3¹, 4⁴.

יְהוֹשֻׁעַ בֶּן לֹרִי

עוֹקְצִין³.

יֹחָנָן בֶּן בְּרוּקָא (or בְּרוּקָה)

כָּלִים¹⁷.

יֹחָנָן בֶּן זַבְאִי

כָּלִים², 17¹¹; יָדַיִם⁴.

יוֹתֵן בֶּן גֹּרֵי

כָּלִים 2⁷, 11³, 17⁵, 14¹², 30²; אֶהְלוֹת 2⁷, 6⁷, 8¹, 12¹, 14³; נִגְעִים 10¹,
 14¹⁶; פָּרָה 12²; טְהָרוֹת 8²; מִקְנָאוֹת 7¹, 5⁵; טָבוֹל יוֹם 2⁵, 5⁵;
 עוֹקֵצִין 3⁵, 5⁵.

יוֹתֵן הַסַּנְדֵּלָר

כָּלִים 5⁵.

יוֹסֵי בֶּן דוֹרְמַסְקִית

יָדַיִם 4³.

יוֹסֵי בֶּן חֶלְפָתָא

כָּלִים 1⁹, 2⁶, 3⁷, 5¹⁰, 8⁸, 12¹, 13¹, 16⁶, 17⁵, 18³, 19⁴, 22², 23⁴, 25⁷, 26¹, 27¹⁰, 28⁴, 29⁴, 30⁴; אֶהְלוֹת 2², 3⁴, 4¹,
 7², 8⁶, 10³, 11⁷, 12³, 14², 17¹, 18¹; נִגְעִים 6⁵, 13¹²; פָּרָה 3¹, 2³, 7⁷,
 5¹, 7⁷, 8⁸, 9⁴, 10³, 11³, 12²; טְהָרוֹת 1², 1¹⁰, 4⁵, 5¹⁰, 7¹, 8¹, 8⁸, 9⁷,
 10⁹; מִקְנָאוֹת 2², 3¹, 4¹, 5⁵, 5⁵, 6¹¹, 7³, 8⁴, 9², 10⁶, 11³, 12²,
 1⁶, 2⁶, 3⁶, 4⁶, 5⁶, 7¹, 8⁵, 9¹, 10⁵; מִכְשִׁירֵינִי 1⁵, 1⁴, 3³, 5¹¹, 6⁷;
 זָבִים 1⁵, 2³, 4⁷; טָבוֹל יוֹם 1⁴, 1³, 4⁴, 3², 4⁴; יָדַיִם 1⁴, 1⁴, 2¹, 3⁵;
 עוֹקֵצִין 1⁴, 3², 5⁶.

יוֹסֵי הַגְּלִילִי

פָּרָה 1¹, 3¹; נִגְדָה 5⁵.

יוֹסֵי חֶלִי קוֹפְרִי

מִכְשִׁירֵינִי 1¹.

יִשְׁמַעְאֵל (בֶּן אֱלִישָׁע)

כָּלִים 2², 5⁵, 7²; אֶהְלוֹת 3⁵; נִגְעִים 1², 2¹, 8⁸, 11⁵, 12³; פָּרָה 1¹,
 3¹¹, 8¹¹; טְהָרוֹת 1²; מִקְנָאוֹת 7¹, 8⁸, 9⁶; נִגְדָה 3³, 6¹¹; זָבִים 1²;
 יָדַיִם 4²; עוֹקֵצִין 2².

יִשְׁמַעְאֵל בֶּן פִּיאָבִי

פָּרָה 3⁵.

מֵאִיר

כָּלִים^{19², 4, 9, 10, 18⁴, 17^{4, 5, 10, 11}, 16¹, 15^{3, 4}, 13⁴, 8¹⁰, 7^{2, 5}, 5^{3, 7}, 3^{2, 5}};
 אֶהְלֹת^{28⁶, 27², 26⁴, 25^{1, 2, 3, 5, 7}}; פָּרָה^{13⁵, 11⁷, 10^{2, 3}, 8², 7⁵, 6³, 3¹, 2³}; נְעָעִים^{18², 16², 15⁵};
 טְהָרוֹת^{11^{4, 5, 5, 8}, 8⁸, 6², 5³, 2⁶}; מְקַנְאוֹת^{10³}; נְדָה^{6¹⁰, 5⁴, 4¹, 2¹⁰};
 מְכַשְׂרִין^{6², 5³, 2¹⁰}; טְבוּל יוֹם^{3^{1, 5}, 1⁵}; יְדִים^{2¹}; עוֹקְצִין^{1²}.

וַחֲמִיה

כָּלִים^{18⁵}; נְעָעִים^{11⁵}; נְדָה^{9⁵}; מְכַשְׂרִין^{3²}; זָבִים^{4^{2, 7}}; טְבוּל
 יוֹם^{3¹}.

עֶקְבָּא בֶּן מַהֲלֵאל

נְדָה^{2⁶}.

עֶקִיבָא (בֶּן יוֹסֵף)

כָּלִים^{28^{2, 7}, 27⁵, 25^{4, 7}, 22^{7, 9, 10}, 20^{4, 6}, 17^{5, 13, 17}, 14¹, 12⁵, 11⁶, 3⁸, 2^{1, 4}};
 אֶהְלֹת^{30²}; נְעָעִים^{16², 13³, 5^{1, 2, 7}, 3⁵, 2^{3, 6, 7}}; פָּרָה^{14¹⁰, 12³, 10¹, 7^{2, 4}, 6⁵, 5^{3, 4}};
 טְהָרוֹת^{10^{4, 5}, 8¹¹, 3^{4, 9}, 2⁵}; מְקַנְאוֹת^{7¹}; נְדָה^{8², 7¹, 3³};
 זָבִים^{2¹, 1²}; טְבוּל יוֹם^{3^{4, 5}}; יְדִים^{4¹, 3^{1, 5}}; עוֹקְצִין^{3^{3, 6}, 8}.

צְדוּק

כָּלִים^{12^{4, 5}}; מְקַנְאוֹת^{5⁵}.

רַבִּי (יְהוּדָה הַנָּשִׂיא (see

שְׂמַאי (בֵּית הַלֵּל (see

שְׂמַאי הַזֶּקֶן

כָּלִים^{22⁴}; נְדָה^{1¹}.

שְׂמַעוֹן אַחֵי עֲזַרְיָה

טְהָרוֹת^{8⁷}.

שְׂמַעוֹן בֶּן אֶלְעָזָר

מְכַשְׂרִין^{4¹, 6⁷}.

שמעון בן גמליאל (II) ורבן ר

כלים^{7, 11, 17, 26, 28}; אהללות¹⁸; מקנאות^{9, 6}; ידים²;
3¹

שמעון בן חלפתא

עוקצין^{3, 10}

שמעון בן יהודה (הנשיא)

נגעים¹⁰

שמעון בן יוחאי

כלים^{3, 5, 7, 9, 14, 15, 17, 18, 22, 24, 25, 26}

; אהללות^{2, 3, 7, 9, 10, 11, 13, 16, 18, 30}

; נגעים^{4, 6, 8, 9, 10, 11, 12, 13, 14}

; טהרות^{4, 6, 8, 9, 10, 11, 12}

; ידים^{2, 3, 4, 5, 6, 8}

; טבול יום^{3, 4, 5, 6, 7, 9}

; עוקצין^{2, 3, 4, 5}

שמעון בן עזאי

פרה¹; נדה⁵; ידים^{3, 4}

שמעון התימני

ידים¹

שמעון שזורי

כלים¹⁸; טהרות³; טבול יום⁴

Note 1. The terms טהרות, טהרה, טומאה, טומאות in the *Text* are rendered in the corresponding *Translation* in *italics*—and also in connexion with *connective*, (*in*)*susceptive*(ness)—for the sake of prominence and effect, and also in some cases where implied.

Note 2.

(a) *susceptive* = *susceptible**.

(b) *insusceptive* = *unsusceptive* = *insusceptible* = *unsusceptible*.

(c) *susceptiveness* = *susceptibility*.

(d) *insusceptiveness* = *insusceptibility* = *unsusceptiveness* = *unsusceptibility*.

* Capable of receiving, impressible, subject, disposed to admit, yielding readily, liable to contract, sensitive, unresistant.

Note 3. The terms *food(s)* and *foodstuff(s)* are synonymous throughout the *Mishnah* renderings.

Note 4. טָמֵא מֵת [where טָמֵא is the *construct* form of טָמֵא=טָמֵא לְמַת, one rendered unclean through a corpse. By analogy the popular traditional reading טָמֵא מִדְּרָס, one made unclean by treading-contact—uncleanness should be טָמֵא מִדְּרָס, but the *Mishnah* gives the corresponding feminine form as טָמְאָה מִדְּרָס (viz., using the absolute טָמְאָה and not the *construct* טָמְאָת).

Note 5. Some further *orthographic* peculiarities (compare Volume II, מוֹעֵד, Pages 12, 506, 507):

(a) סָפֵק, סָפֵק, popularly mispronounced סָפֵק, סָפֵק.

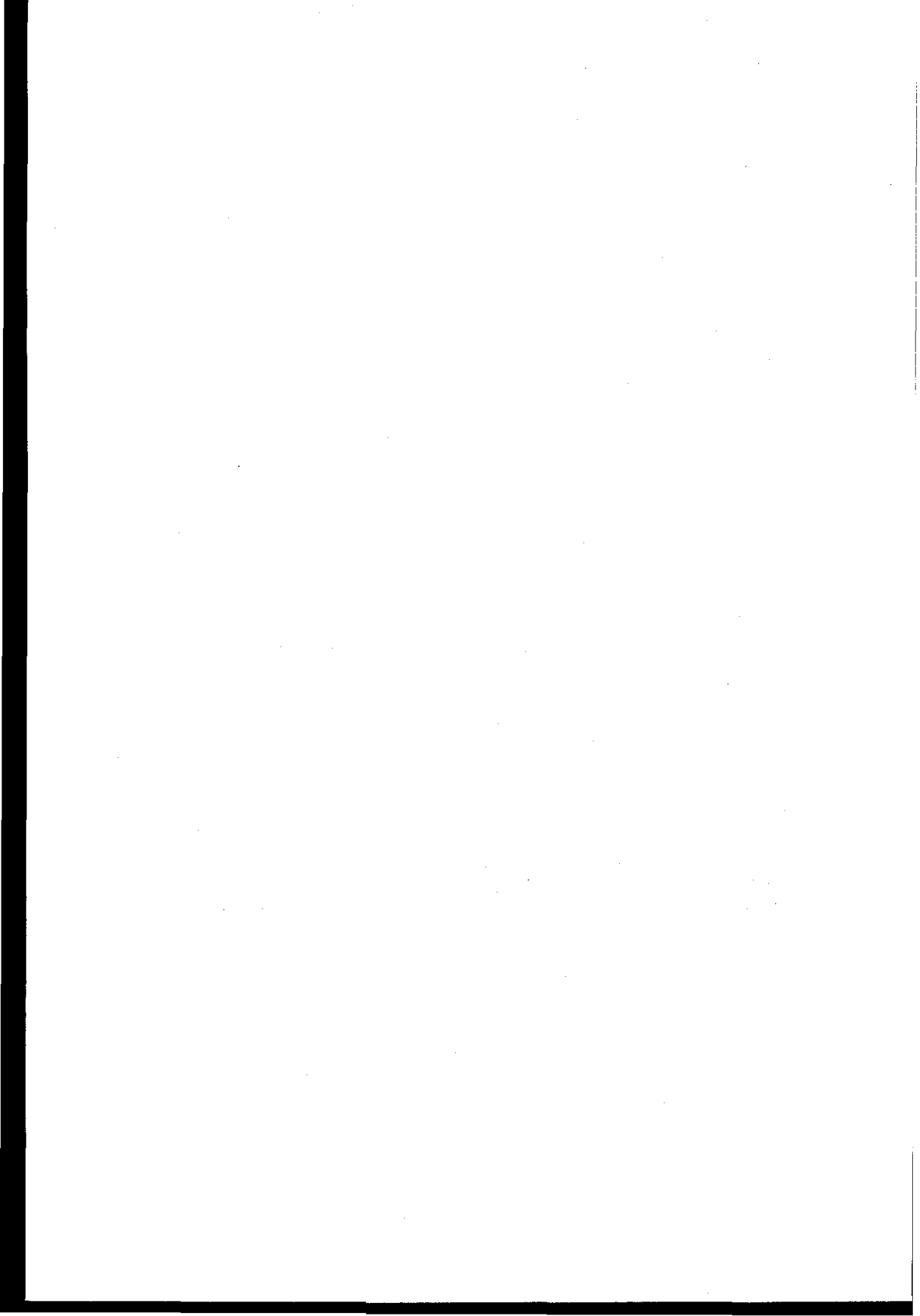
(b) שֵׁעַר, hair; שֵׁעַר, the *construct* of שֵׁעַר, which occurs once in *Isaiah* 7, 20, has been popularly adopted or used as the alternative of or parallel to *absolute* שֵׁעַר. שֵׁעָרוֹת (the *construct plural* of שֵׁעָרָה) is popularly used for the *absolute plural* of שֵׁעַר; a form שֵׁעָרוֹת is also used by some as the *plural* of שֵׁעַר.

(c) טְהַרָה is much used for the correct form טְהַרְהָ; likewise, the *plural* טְהַרוֹת is popularly used for טְהַרוֹת.

(d) מְלַמְעֵלֵן, לְמַעֲלֵן, וּלְמַעֲלֵן, לְמַעֲלֵן. Some favour the vocalisation לְמַעֲלֵן, לְמַעֲלֵן, וּלְמַעֲלֵן (see Jastrow's *Talmudical Lexicon*).

(e) Some use the forms חֲלוֹנוֹת, חֲלוֹנוֹת, for the correct forms חֲלוֹנוֹת, חֲלוֹנוֹת respectively.

(f) There are other, not so frequently occurring, forms that cannot be justified on grammatical considerations but which have become stereotyped and must be accepted as a permanent, enduring part of the language, and are occasionally so indicated. See also CORRIGENDA and ADDENDA at the end of this Volume.



מִסְכֵּת

כֵּלִים

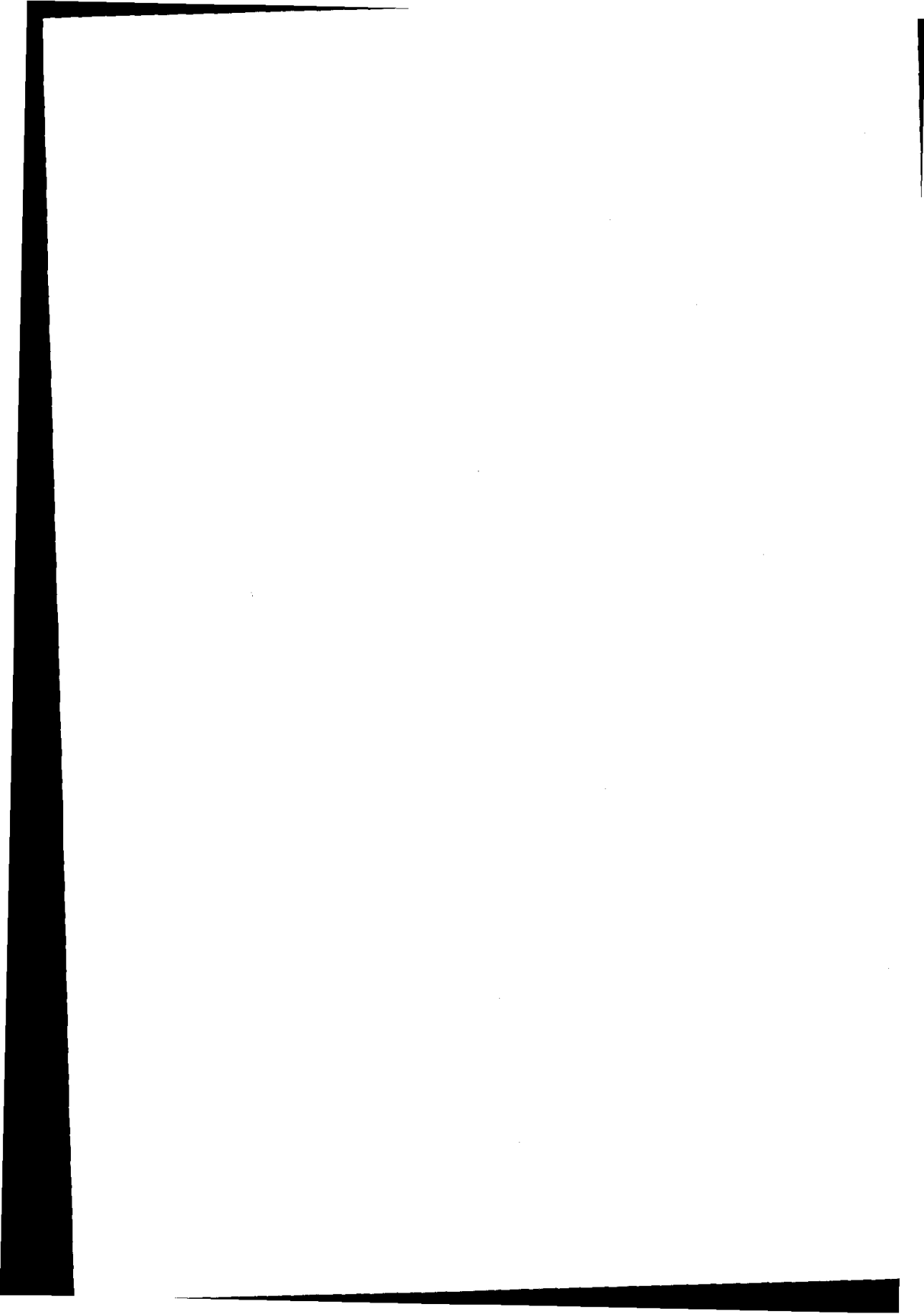
TRACTATE
KELIM

[BEING THE FIRST TRACTATE OF THE SIXTH ORDER TAHAROTH]

TEXT - INTRODUCTION - TRANSLATION - NOTES

By

PHILIP BLACKMAN, F.C.S.



INTRODUCTION

כֵּלִים, **Kelim**, is the first *Tractate* or *Treatise* (מִסְכָּת) of the sixth *Order Taharoth* (סֵדֶר טְהוֹרוֹת) of the *Mishnah* (מִשְׁנָה).

The term כֵּלִים is the *plural* of the *substantive* כֵּלִי (or כְּלִי), (1) **receptacle, utensil, vessel, bag, pouch**, (2) **apparel, article of clothing, garment, outfit, raiment**, (3) **apparatus, instrument, tool, weapon**, and is a *noun derivative* of the *verb* כָּלָה or כָּלָא, *enclose, hold, contain*.

The *Tractate* is given in the *Babylonian Talmud* (תַּלְמוּד בַּבְּלִי) without זְמַרָא; it is not presented in the *Palestinian* (or *Jerusalem*) *Talmud* (תַּלְמוּד יְרוּשָׁלַמִי).

The chief contents of its thirty Chapters are briefly:

1. Primary sources of uncleanness; grades of uncleanness; degrees of sanctity.
2. Utensils susceptible (or susceptible) and insusceptible (or insusceptible) to uncleanness.
3. Size of the hole in an unclean earthen vessel to render it clean; when a vessel ceases to be a vessel and cannot be rendered unclean.
4. Broken earthenware; when no longer susceptible to uncleanness.
5. Ovens, fireplaces—susceptibility (or susceptiveness) to uncleanness; purification (or cleansing).
6. Continuation of the preceding Chapter.
7. Conclusion of the foregoing Chapter.
8. How ovens—and contents—become unclean.
9. Objects within objects—in defiled area of a corpse or 'overshadowed by' a corpse.
10. Vessels and protective covering.
11. Metal utensils and defilement.
12. Continuation of the preceding Chapter.
13. Conclusion of the foregoing Chapter.
14. Size of metal utensils for liability to acquire uncleanness; liability of other vessels to contract uncleanness; broken unclean vessels.
15. Non-metal vessels and liability to become unclean.
16. Wooden and leather vessels—when they contract uncleanness; vessels susceptible and unsusceptible to uncleanness.
17. Size of hole in vessel to render it clean; Temple measures; vessels made from marine animal skins—except from sealskin—are insusceptible to uncleanness.
18. Beds and other objects that acquire uncleanness through lying, sitting or treading upon them; vessels that may contract uncleanness in other ways.
19. The foregoing Chapter continued.
20. The preceding Chapter concluded.
21. Ploughs, carpenter's presses, saws, looms.
22. Tables, benches, forms, seats.
23. Riding equipment susceptible to uncleanness.
24. Objects that may incur threefold uncleannesses.
25. The inner and outer parts of vessels; *intention* and liability to uncleanness.
26. Footwear, bags, pouches, skins, coverings; *intention* and susceptibility to uncleanness.
27. Size of clothing, bags, skins, etc., and liability to uncleanness.
28. Chapter 27 continued.
29. Attached cord and uncleanness.
30. Glass utensils.

The titles of the thirty Chapters are:

CHAPTER 1	אבות הטומאות	פָּרָק א
CHAPTER 2	כְּלֵי עֵץ	פָּרָק ב
CHAPTER 3	שִׁיעוּר כְּלֵי הָרֶס	פָּרָק ג
CHAPTER 4	הַחֶרֶס	פָּרָק ד
CHAPTER 5	תַּנּוּר	פָּרָק ה
CHAPTER 6	הָעוֹשָׂה	פָּרָק ו
CHAPTER 7	הַמְקַלְהוֹת	פָּרָק ז
CHAPTER 8	תַּנּוּר	פָּרָק ח
CHAPTER 9	מַחֵט	פָּרָק ט
CHAPTER 10	אֵלוֹ כְּלִים	פָּרָק י
CHAPTER 11	כְּלֵי מַתְכוֹת	פָּרָק יא
CHAPTER 12	טַבַּעַת אֶדָם	פָּרָק יב
CHAPTER 13	הַפְּיִיף וְהַסְּכִין	פָּרָק יג
CHAPTER 14	כְּלֵי מַתְכוֹת	פָּרָק יד
CHAPTER 15	כְּלֵי עֵץ	פָּרָק טו
CHAPTER 16	כָּל-כְּלֵי עֵץ	פָּרָק טז
CHAPTER 17	כָּל-כְּלֵי בַעֲלֵי בָתִּים	פָּרָק יז
CHAPTER 18	הַשִּׁירָה	פָּרָק יח
CHAPTER 19	הַמְּפָרֵק	פָּרָק יט
CHAPTER 20	הַפְּרִים	פָּרָק כ
CHAPTER 21	הַחוּנֵעַ	פָּרָק כא
CHAPTER 22	הַשׁוֹלְחָן	פָּרָק כב
CHAPTER 23	הַפְּדוּר	פָּרָק כג
CHAPTER 24	שְׁלֵשָׁה תְּרִיסִין	פָּרָק כד
CHAPTER 25	כָּל-הַפְּלִים	פָּרָק כה
CHAPTER 26	סַנְדֵּל עֲמָקִי	פָּרָק כו
CHAPTER 27	הַבְּגָד	פָּרָק כז
CHAPTER 28	שְׁלֵשׁ עַל שְׁלֵשׁ	פָּרָק כח
CHAPTER 29	גוּמֵי הַסְּדִין	פָּרָק כט
CHAPTER 30	כְּלֵי זְכוּכִית	פָּרָק ל

This Tractate is based on *Leviticus 11, 33, 34, 35, Numbers 19, 14, 15, 16, 17, 18.*

Leviticus 11, 33-35:

[33] וְכֹל-כֵּלֵי חָרָשׁ אֲשֶׁר יִפֹּל מֵהֶם אֶל-תּוֹכוֹ כֹּל אֲשֶׁר בְּתוֹכוֹ יִטְמָא וְאִתּוֹ תִשְׁבֵּר

And every earthen vessel, whereinto any of them falleth, whatsoever is in it shall be unclean, and it ye shall break.

[34] מִכֹּל הָאֹכֵל אֲשֶׁר יֹאכַל אֲשֶׁר יִבּוֹא עָלָיו מִיַּם יִטְמָא וְכֹל מִשְׁקָה אֲשֶׁר יִשְׁתֶּה בְּכֵלֵי יִטְמָא

All food therein which may be eaten, that on which water cometh, shall be unclean ; and all drink in every such vessel that may be drunk shall be unclean.

[35] וְכֹל אֲשֶׁר יִפֹּל מִמִּבְלָתָם עָלָיו יִטְמָא חֲצוּר וְכַרְיִים יִמָּץ טַמְאִים הֵם וְיִטְמָאִים יִהְיוּ לָכֶם

And every thing whereupon any part of their carcass falleth shall be unclean; whether oven, or range for pots, it shall be broken in pieces; they are unclean, and shall be unclean unto you.

Numbers 19, 14-18:

[14] זֹאת הַתּוֹרָה אֲדָם כִּי יָמוּת בְּאֶהֱל כֹּל-הַבָּא אֶל-הָאֶהֱל וְכֹל אֲשֶׁר בְּאֶהֱל יִטְמָא שִׁבְעַת יָמִים

This is the law: when a man dieth in a tent, every one that cometh into the tent, and every thing that is in the tent, shall be unclean seven days.

[15] וְכֹל כֵּלֵי פְתוּיֹת אֲשֶׁר אֵין צָמִיד פְּתִיל עָלָיו טָמֵא הוּא

And every open vessel, which hath no covering close-bound upon it, is unclean.

[16] וְכֹל אֲשֶׁר יִנֹּעַ עַל-פְּנֵי הַשָּׂדֶה בְּחִלְלֵל חָרָב אוֹ בְּמַת אוֹ בְּעֵצִים אָדָם אוֹ בְּקִבֹר יִטְמָא שִׁבְעַת יָמִים

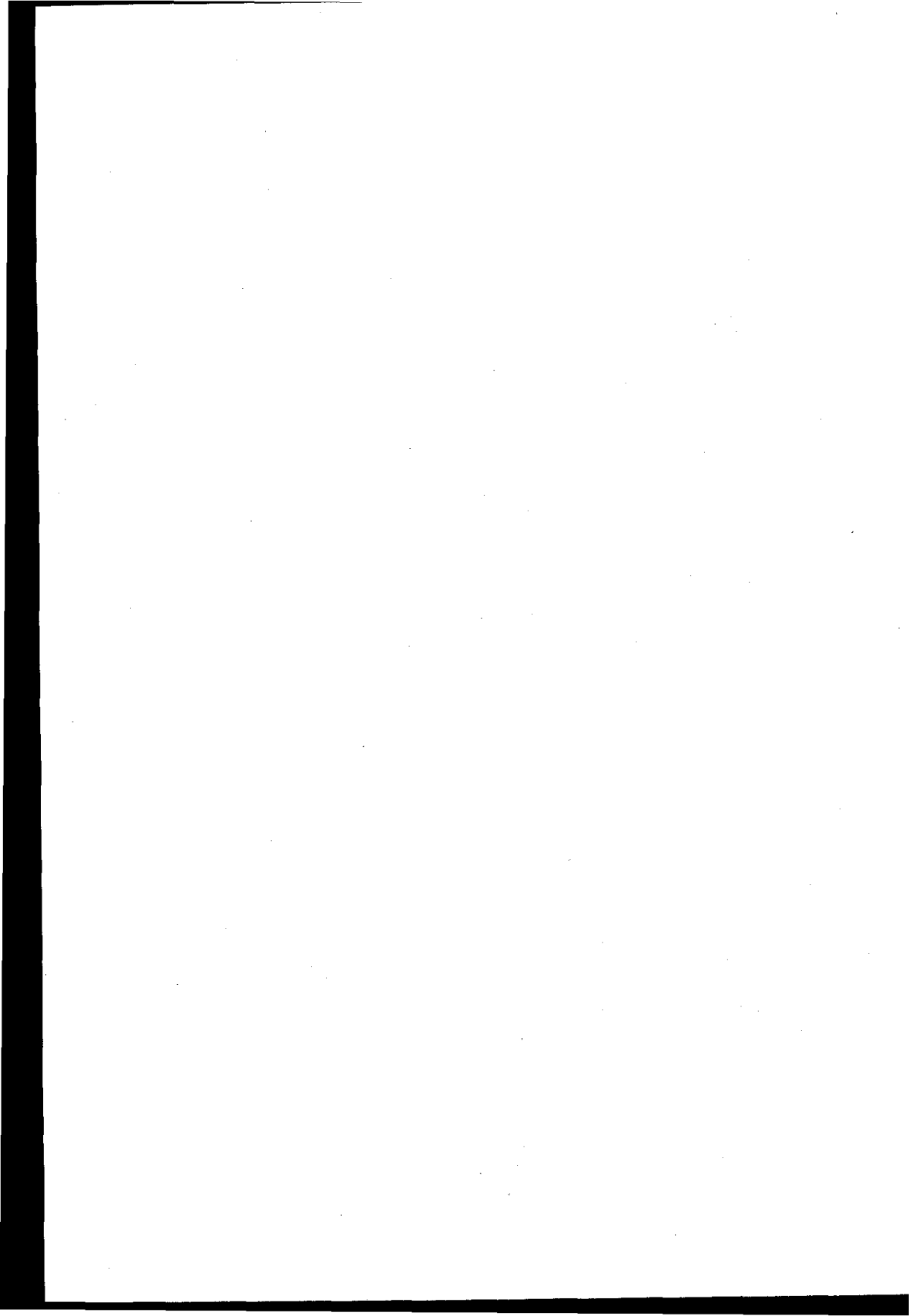
And whosoever in the open field toucheth one that is slain with a sword, or one that dieth of himself, or a bone of a man, or a grave, shall be unclean seven days.

[17] וְלִקְחוּ לְטָמֵא מֵעֹפָר לְרִפַּת הַחַטָּאת וְנָתַן עָלָיו מִיַּם חַיִּים אֶל-כֵּלֵי

And for the unclean they shall take of the ashes of the burning of the purification from sin, and running water shall be put thereto in a vessel.

[18] וְלִקְחָהּ אֲזוּב וְטָבַל בְּמִיַּם אִישׁ טְהוֹר וְהִזָּה עַל-הָאֶהֱל וְעַל כֹּל-הַכֵּלִים וְעַל הַנִּפְשׁוֹת אֲשֶׁר הָיוּ שָׁם וְעַל הַנֹּעֵץ בְּעֵצִים אוֹ בְּחִלְלֵל אוֹ בְּמַת אוֹ בְּקִבֹר

And a clean person shall take hyssop, and dip it in the water, and sprinkle it upon the tent, and upon all the vessels, and upon the persons that were there, and upon him that touched the bone, or the slain, or the dead, or the grave.



מִסְכֵּת

כֵּלִים

TRACTATE

KELIM

CHAPTER 1

פֶּרֶק א

Mishnah I

מִשְׁנֵה א

These *primary sources of uncleanness*—a [dead] unclean reptile,¹ and semen virile,² and one that has become unclean from a corpse, and a leper in the days of his reckoning,^{3*} and the water of the [red-heifer] *sin-offering* [even though]§ insufficient for sprinkling⁴—communicate uncleanness to man and vessels by contact and to earthenware utensils [if they be present, whether touching the wall or not] within the air-space;⁵ but they do not communicate uncleanness by carrying.⁶

אבות הטומאות, השרץ,¹ ושכבת זרע, וטמא מת, והמצורע² בימי ספרו, ומי תטאת שאין בהם כְּדֵי הִזְיָה, הרי אלו מטמאין אדם וכלים במגע, וכלי חרש³ בְּאֵוִיר; ואינם מטמאין בְּמִשָּׂא.

1 שֶׁרֶץ rendered variously *reptile, unclean reptile, creeping thing, prolific creature, swarming thing*, referring to the creatures mentioned in *Leviticus 11, 29, 30, viz., חִלְדַּי, male, stoat, weasel, עֶכְבָּר, mouse, field-mouse, צָב, toad, great lizard, אַנְקָה, gecko, hedgehog, species of lizard, כָּח, land crocodile, giant lizard, לִטְאָה, sand lizard, תַּנְּשֵׁמֶשׁ, kind of lizard, chameleon. A lentil's bulk of them when dead and moist conveys uncleanness, but even less than a lentil's bulk of any member (or limb) will communicate uncleanness. 2 But only of a Jew above the age of nine years and one day, and when the semen has not dried up. 3 *Leviticus 14, 8. viz., the days which the leper on recovery must count. 4 פְּרָה 12⁵. 5 A utensil is not rendered unclean if the source of uncleanness touches it on the outside. Or בְּאֵוִיר, בְּאֵוִיר, בְּאֵוִיר. 6 Carrying does not mean merely supporting but actual movement. *See ADDENDA at the end of this Tractate. § See ADDENDA.**

Mishnah 2

They¹ are surpassed* [in their potency to effect uncleanness] by carrion and by the water of the [red-heifer] sin-offering when² sufficient in quantity for sprinkling, since these communicate uncleanness to the person by carrying,³ and he also confers uncleanness to garments by contact, but his garments⁴ [that he wears while touching the carrion] do not acquire uncleanness by [mere] contact [without the 'carrying' at the same time].

1 viz., the sources mentioned in the preceding Mishnah. 2 Or שִׁישׁ־בָּהֶם. 3 He also contracts uncleanness if he raises the source of uncleanness indirectly, i.e., without actual contact, as for instance with a rope or a stick. So long as he carries the uncleanness he renders unclean by contact garments and utensils (but not earthenware vessels); when he is rid of the source of uncleanness he becomes of the 'first degree of uncleanness' and he no longer renders vessels unclean by contact. 4 Not even those he is wearing. חֲשׂוּבֵי construct plural, from חֲשׂוּבָה, Kal participle passive [חָשַׁב, detain, withhold]. * Or לְמַעַלָּה.

מִשְׁנָה ב

לְמַעַלָּה יִמָּהֵם וְבָלָה, וּמֵי חֲטָאֵת
שִׁישׁ בָּהֶם כְּדֵי הִזְיָה, שֶׁהֵם מְטַמְּאִין
אֶת־הָאָדָם בְּמִשָּׂא לְטֵמָא בְּגָדִים
בְּמַנְע יִחְשׂוּבֵי בְּגָדִים בְּמַנְע.

Mishnah 3

They¹ are exceeded [in their power to confer uncleanness] by one who copulates with a menstruant since he communicates uncleanness to whatsoever lies beneath [him] in the same degree as [one suffering from an issue confers uncleanness to what covers him] above.² They are surpassed by the discharge from one that has an issue, and by his saliva, and by his semen, and by his urine, and by the blood of a menstruant, since they cause uncleanness both by contact and by carrying. They are exceeded [by the uncleanness of] what [one with an issue] rides upon,³ since it imparts uncleanness [even to what is] beneath a large stone.⁴ [The uncleanness of] what [one

מִשְׁנָה ג

לְמַעַלָּה מֵהֵן בּוֹעֵל גְּדָה, שֶׁהוּא
מְטַמֵּא מִשְׁכָּב תַּחְתּוֹן בְּעֵלְיוֹן.
לְמַעַלָּה מֵהֵן זֹבֹו שֶׁל זָב, וְרוֹקוֹ,
וְשִׁכְבַת זְרָעוֹ, וּמֵימֵי רִגְלָיו, וְדָם
הַנִּזְדָּה, שֶׁהֵן מְטַמְּאִין בְּמַנְע וּבְמִשָּׂא.
לְמַעַלָּה מֵהֵן מְרַבֵּב שֶׁהוּא מְטַמֵּא
תַּחַת יָאֵבֹן מְטַמֵּא. לְמַעַלָּה מִן־
הַמְרַבֵּב, מִשְׁכָּב, שֶׁשְׂזוּה מַנְעוֹ
לְמִשְׂאוֹ. לְמַעַלָּה מִן־הַמְשַׁכֵּב,
הַזָּב, שֶׁהֵזֵב עוֹשֶׂה מִשְׁכָּב, וְאִין
מִשְׁכָּב עוֹשֶׂה מִשְׁכָּב.

suffering with a flux] rides upon is exceeded [by what he] lies upon,⁵ for [the uncleanness contracted by] contact therewith equals [that caused by] the carrying thereof.⁶ [The uncleanness of] what [the sufferer from a flux] lies upon is surpassed by [the uncleanness of] him that suffers a flux, since one with a flux communicates uncleanness to what he lies upon, but what he lies upon does not transfer uncleanness to the like degree to whatsoever it lies upon.⁷

1 *i.e.*, the sources of uncleanness quoted in the foregoing *Mishnah*. * 2 What lies above (without contact) one with a discharge incurs a greater grade of uncleanness than what lies below one who has been defiled by an uncleanness of the first derived grade. The primary sources of uncleanness in a man who has an issue are his bare flesh, his flux, semen, urine, saliva, phlegm (from his nose, throat, lungs), what he sits on, rests upon, lies on, rides upon (but what he rides on defiles garments only by contact and not by carrying). If a man with a flux were covered by any number of coverings they are unclean whether he touches them or not and they render foods and drinks in contact with them (even up to the topmost covering) unclean but they do not contaminate a person or a utensil. 3 *טומאת מִרְכָב*, the grade of uncleanness that arises from an unclean man's riding. *Leviticus 15, 9*. 4 Or heavy stone. *sc.*, if a man with a flux touches a large heavy stone he renders aught under it unclean—even though the object below is not in contact with the stone. [*אֶבֶן מְסָמָא* is a stone used to close an aperture, pit, etc.]. 5 Compare 23³. If ought to lie upon is under a big stone (or boulder or rock)—even though not in contact—it becomes unclean if a man with a flux touches the stone. 6 If anyone touches or carries what a man with a flux lay upon he must wash his garments; if he touches what the sufferer from a flux rode upon he does not have to wash his garments, but if he carried it he must wash his garments. 7 *i.e.*, this second object conveys uncleanness to foodstuffs and drinks but not to human beings or utensils. * Or *לְמַעַלָּה*.

Mishnah 4

[The potency of uncleanness of] a woman with a discharge¹ transcends* [that of] a man with a discharge, since she communicates uncleanness to the man that copulates with her. [The potency of the *uncleanness* of] a leper transcends [that of] a woman with a discharge, for he conveys uncleanness [to a dwelling] on entering.² [The potency of the un-

מִשְׁנֵה ד

* לְמַעַלָּה מִן-הַזָּכָר, יְזָבָה, שֶׁהִיא מְסָמָא אֶת-בּוֹעֲלָהּ. לְמַעַלָּה מִן-הַזָּכָר, מְצוּרָע, שֶׁהוּא מְסָמָא בְּבִיאָהּ. לְמַעַלָּה מִן-הַמְצוּרָע, יַעֲצֹב כְּשֶׁעוֹרָה, שֶׁהוּא מְסָמָא טוֹמְאֵת שְׂבָעָה. חֲמוֹר מִכּוֹלָם.

cleanness of] a leper is transcended by [that of] a barleycorn's bulk of bone³ [of a corpse] since it imparts seven-day uncleanness. More stringent [in potency of uncleanness] than all of them is [that of] the corpse, since it imports uncleanness by a overshadowing,⁴ an uncleanness that is not conveyed by [any of] all the others.

הַמֵּת, שֶׁהוּא מְטַמֵּא בְּאוֹהֶל, מֵה־
שָׂאִין כּוֹלֵם מְטַמֵּאִין. לְמַעְלָה *Or

1 Compare *Leviticus* 15, 13, 28. 2 Compare 1.¹ See *Leviticus* 14, 8. This applies to the leper declared unclean or not yet certified clean, but not if he counts the seven days before bringing his offerings. If the smallest part of the body of a leper is on the outside of a dwelling he does not convey uncleanness. Compare *נְעֻצִים* 13^{11, 12}. 3 Compare *Numbers* 19, 11. 4 אֶהְלֹת INTRODUCTION.

Mishnah 5

There are ten grades of uncleanness that emanate from man—one whose atonement is [yet] incomplete¹ is prohibited [to consume of] holy sacrifices², but is permitted [to eat of] priest's-due and tithe;³ one that had immersed himself [in the ritual bath] the selfsame day⁴ [but sundown has not yet arrived] is forbidden [to eat of] holy sacrifices and priest's-due, but is permitted [to eat of] tithe; one that has suffered an issue of semen [and has not yet had the ritual immersion] is forbidden [to eat of] the three of them⁵; one who has copulated with a menstruant communicates uncleanness to aught lying under [him] to the same degree as [one with a discharge imparts uncleanness] to aught lying above [him];⁶ one with a discharge that has suffered two fluxes conveys uncleanness to whatsoever he lies upon and to whatever he sits upon, and he must bathe in running water,⁷ but he is exempt from the [sin-] offering, [but] if he

מְשֻׁנָּה ה

עֶשֶׂר טוּמְאוֹת פּוֹרְשׁוֹת מִן־הָאָדָם,
מִחוֹסֵר כְּפוּרִים אָסוּר בְּקִדְשׁ,
וּמוֹתֵר בְּתְרוּמָה וּבְמַעֲשֵׂר; חֹזֵר
לֵהִיּוֹת יִטְבּוֹל יוֹם, אָסוּר בְּקִדְשׁ
וּבְתְרוּמָה, וּמוֹתֵר בְּמַעֲשֵׂר; חֹזֵר
לֵהִיּוֹת בְּעַל קֶרִי, אָסוּר
בְּשִׁלְשֵׁתָן; חֹזֵר לֵהִיּוֹת בּוֹעֵל נְדֵה,
מְטַמֵּא מִשְׁכָּב טַחְתּוֹן כְּעֵלְיוֹן; חֹזֵר
לֵהִיּוֹת זָב שֶׁרָאָה שְׁתֵּי רְאִיּוֹת, מְטַמֵּא
מִשְׁכָּב וּמוֹשָׁב, וְצִרִיף בֵּיאַת יָמִים
חַיִּים, וּפְטוּר מִן־הַקֶּרְבָּן, רָאָה שְׁלֹשׁ
חַיִּים בְּקֶרְבָּן; חֹזֵר לֵהִיּוֹת מְצוּרְע
מוֹסָגֵר, מְטַמֵּא בְּבִיאָה, וּפְטוּר מִן־
הַפְּרִיעָה וּמִן־הַפְּרִימָה וּמִן־
הַתְּגִלְחַת וּמִן־הַצְּפָרִים, וְאִם הָיָה
מוֹחֵלֵט חַיִּים בְּכוּלָּן; פִּירֵשׁ מִמֶּנּוּ

experience three [*fluxes*], he must bring the [*sin-*] offering; he that is a leper in quarantine⁸ communicates uncleanness [to a house] on entrance⁹, but he is exempt from [the obligations of] *letting the hair grow in neglect*¹⁰, and from the *rending of garments*¹¹, and from *cutting off the hair*¹², and from the *bird offerings*, but if he were certified* completely healed from leprosy, he is liable to all of them; if a member were severed from one but does not bear [its] proper flesh, it affects uncleanness by contact and by carrying but does not communicate uncleanness by overshadowing, but if it have¹³ [its] proper flesh, it conveys uncleanness by contact and by carrying and by overshadowing. The quantity of proper flesh is such as to effect repairment¹⁴. R. Judah¹⁵ says, If in one place there be sufficient [flesh, if cut into thread-like strips] to surround it [namely, the torn part] with [the thickness of] the thread of the weft¹⁶, it has the possibility of reparability.

אָבֵר שְׂאֵן עָלָיו בְּשָׂרַי, מִטְּמֵא
 בְּמִנְעַ וּבְמִשָּׂא וְאֵינוּ מִטְּמֵא בְּאֵהָל,
 וְאִם יֵשׁ עָלָיו בְּשָׂרַי, מִטְּמֵא
 בְּמִנְעַ וּבְמִשָּׂא וּבְאֵהָל. שְׂעוֹר בְּשָׂרַי
 כְּרֵאֵי, כְּדֵי לְהַעֲלוֹת אֲרוּקָה.
 רַבִּי יְהוּדָה אוֹמֵר, אִם יֵשׁ בְּמִקּוֹם
 אֶחָד כְּדֵי לְהַקִּיפוֹ בְּחוּט עָרֵב,
 יֵשׁ בּוֹ לַעֲלוֹת אֲרוּקָה.

1 *i.e.*, an unclean person (*e.g.*, a leper, a man or woman with a flux, a woman after childbirth) who becomes clean at the end of the seven days—and is still deemed as of the third degree of uncleanness and can render hallowed things to acquire the fourth degree of uncleanness—to be certified purified might have the ritual bath and await sundown and also bring the expiation offerings on the morrow before eating of the hallowed sacrifices. Compare פְּרִיטוֹת 21. 2 Or the definite form בְּקִדְשׁ, the holy sacrifices. 3 APPENDIX, Note 1. 4 See 18; טְבוּל יוֹם, INTRODUCTION; וְזָבִים 512. He is still in the category of second degree uncleanness and can render priest's-due of third degree uncleanness. 5 *Leviticus* 15, 16f. *viz.*, sacrifices, priest's-due, tithe. 6 See 13. 7 *Leviticus* 15, 13; וְזָבִים 11. 8 For seven days. Compare *Leviticus* 13, 4. 9 Even if he does not touch anything, everything becomes unclean (compare the preceding *Mishnah*). 10 *Leviticus* 13, 45. 11 Compare מְגִלָּה 17, 8b. 12 *Leviticus* 14, 2–8. Or הַמְגִלָּתָה. 13 Or יֵשׁ-עָלָיו. 14 אֲרוּקָה, the film of new skin or flesh over a healing wound. 15 His view is rejected. 16 Or woof (thicker than the thread of the warp). The woof crosses the warp in the web. * Alternative rendering: *If he were a certified leper and afterwards completely recovered.*

Mishnah 6

There are ten degrees of holiness. The Land of Israel is holier than all the [other] lands. And what [constitutes] its holiness? [In that] they bring the *omer*¹ from it, and the *firstfruits*², and the *two loaves*³, which they must not bring from [any of] all the [other] lands⁴.

משנה 6
עשר קדושות הן ארץ ישראל
מקודשת מכל הארצות ומה היא
קדושתה? שמביאים ממנה העומר,
יהבכורים, ושתי הלחם, מה-
שאין מביאים כן מכל הארצות.

1 *Leviticus 23, 10 et seq.* 2 *Deuteronomy 26, 2 et seq.*; INTRODUCTION.
3 Of *שבועות*, Pentecost or the Festival of Weeks. *Leviticus 23, 17*; מנחות 51, 3, 6, 62, 6, 7, 81, 102, 6, 111, 2, 4, 9. 4 The subject is continued in the next *Mishnah*.

Mishnah 7

The walled cities¹ [of the Land of Israel, from the period of Joshua] are still more holy than it [namely, the Land of Israel, seeing] that they had to send away the lepers from their midst; and [further] they might carry a corpse around therein wheresoever they willed* [to its

משנה 7
עירות המוקפות חומה, מקודשות
ממנה, שמשלחים מתוכן את-
המצורעים; ומסבין לתוכן מת-
עד שרצו, יצא אין מהזריין אותו.

burial place], but if it had gone forth [from the city] they could not bring it back.² *See ADDENDA at the end of this *Tractate*.

1 *ערכין* 96. 2 Because of its *uncleanness*. (The subject begun in the preceding *Mishnah* is continued in the following *Mishnah*.)

Mishnah 8

Within the wall [of Jerusalem the locality] is still more holy than they are [namely, the foregoing] in that there they may eat of the *lesser holy sacrifices*¹ and the *second tithe*². The *Temple Mount* is more holy than it, for no men with a flux or women with a flux or menstruants or women after childbirth may enter therein. The *Rampart*³ is more holy than it [the

משנה 8
לפנים מן החומה מקודש מהם,
שאוכלים שם יקדשים קלים
ומעשר שני הר הבית מקודש
ממנו, שאין זבים וזבות נדות
ויולדות נכנסים לשם. החיל
מקודש ממנו, שאין עובד כוכבים

Temple Mount], since no gentile and none that has acquired *corpse uncleanness* may enter therein. The *Court of Women* is more holy than it [the *Rampart*], for none that had immersed himself the selfsame day may enter therein [before sunset], but none [entering it unwittingly] would thereby become liable to a *sin-offering*. The *Court of the Israelites*⁴ is more holy than it [the *Court of Women*], because no one whose atonement is incomplete might enter therein, and [if he did enter wantonly] he becomes liable therefore to a *sin-offering*⁵. The *Court of the Priests* is holier than it [the *Court of the Israelites*], for non-priests may not enter therein except when⁶ they must *lay on the hands*⁷, at* the *slaughtering*, [and] at the *waving*⁸.

וּטְמֵא מִתּוֹכָם לְשֵׁם עֶזְרַת נָשִׁים
 מִקֹּדֶשֶׁת מִמֶּנּוּ, שְׂאִין טְבוּל יוֹם
 נִכְנס לְשֵׁם, וְאִין חַיִּיבִים עָלֶיהָ
 חֲטָאת. יְעֶזְרַת יִשְׂרָאֵל מִקֹּדֶשֶׁת
 מִמֶּנּוּ, שְׂאִין מְחוּסָר כְּפוּרִים נִכְנס
 לְשֵׁם, וְחַיִּיבִין עָלֶיהָ חֲטָאת. עֶזְרַת
 הַכֹּהֲנִים מִקֹּדֶשֶׁת מִמֶּנּוּ, שְׂאִין
 יִשְׂרָאֵל נִכְנסִים לְשֵׁם, אֲלֵא בְשַׁעַת
 צְרִיכֵיהֶם לְסַמֵּיכָה, לְשַׁחֲיטָה,
 לְתַנּוּפָה.*

1 זְבָחִים 51-8, 14⁸. 2 מַעֲשֵׂר שְׁנֵי INTRODUCTION; *Appendix, Note 1*. 3 Within the Temple fortification, between the סוּרְג (one of the approaches) and the Women's Forecourt on the ascent to the Temple. See Plan of the Temple, *Appendix, Note 20*; מְדוּח 23. 4 מְדוּח 25. 5 שְׁבוּעוֹת 21. On becoming clean one may not enter before he has brought his sin-offering. 6 Popular pronunciation בְּשַׁעַת. 7 *Leviticus 3, 2*. Or the indefinite forms לְסַמֵּיכָה, לְשַׁחֲיטָה, לְתַנּוּפָה. 8 *Leviticus 7, 30*. This *Mishnah*, continued from the foregoing one, is concluded in the next. *See ADDENDA at the end of this *Tractate*.

Mishnah 9

[The¹ space] between the *Hall*² and the *Altar* is more holy than it [namely, the *Court of the Priests*], since none with a blemish or bare-headed³ may enter there. The *Sanctuary* is still holier than it [the space], for no one may enter therein with unwashed hands and feet. The *Holy of Holies* is still more holy than them, since none may enter therein save only the High Priest⁴

מִשְׁנָה ט
 יְבִין הָאוֹלָם וְלַמּוֹבַח מִקֹּדֶשׁ מִמֶּנּוּ,
 שְׂאִין בְּעַלֵי מוּמִין יוֹפְרוּעֵי רֹאשׁ
 נִכְנסִים לְשֵׁם. הַהֵיכָל מִקֹּדֶשׁ
 מִמֶּנּוּ, שְׂאִין נִכְנס לְשֵׁם שְׁלֵא רְחוּץ
 יָדַים וְרַגְלָיִם. קֹדֶשׁ הַקֹּדְשִׁים
 מִקֹּדֶשׁ מֵהֶם, שְׂאִין נִכְנס לְשֵׁם אֲלֵא
 יִכְהֵן גָּדוֹל בְּיוֹם הַכְּפוּרִים בְּשַׁעַת

on the Day of Atonement at the time⁵ of the [*Temple*] *Service*. R. Jose said, In five respects is [the space between] the *Hall* and the *Altar* alike to the *Sanctuary*, since those with a blemish, or with the head uncovered*, or being under the influence of wine⁶, or with hands and feet unwashed may not enter therein, and [all] must keep away from between the *Hall* and the *Altar* at the time of the burning of the *incense*.⁷

הַעֲבוּדָה. אָמַר רַבִּי יוֹסֵי, בְּחֻמְשָׁה דְּבָרִים בֵּין הָאוּלָם וְלַמִּזְבֵּחַ שָׁנָה לַהֵיכָל, שְׂאִין בְּעַלֵי מוּמִין, וּפְרוּעֵי ראשׁ, יִשְׁתַּוֵּי יָיִן, וְשֵׁלָא רְחוּץ יָדַיִם וְרַגְלָיִם וְכַנְסִים לְשֵׁם, וּפּוֹרְשֵׁין מִבֵּין הָאוּלָם וְלַמִּזְבֵּחַ בְּשַׁעַת הַתְּקַטְרָה.

1 Conclusion of the subjects in the foregoing three *Mishnahs*. 2 Or *Vestibule, Porch*, leading to the interior of the Temple (see Plan of the Temple, *Appendix, Note 20*: 47). 3 with *dishevelled hair* or with the hair loose are renderings favoured by some. 4 He entered four times: to offer the incense, to toss the blood of the bullock, to toss the blood of the he-goat, and to bring out the ladle and the censer. 5 Popular pronunciation בְּשַׁעַת. 6 שְׁתוֹי יָיִן, *having drunk wine*, in contradistinction to שָׂכּוּר *drunk, drunken*. 7 תְּמִיד 6³; see Volume V, SUPPLEMENT II. *See ADDENDA at the end of this *Tractate*.

CHAPTER 2

פָּרָק ב

Mishnah 1

מִשְׁנָה א

Utensils¹ of wood, or utensils of leather, or utensils of bone, or utensils of crystal² are *unsusceptible to uncleanness* if they are flat but are *susceptible to uncleanness* if they form a receptacle. If they have been broken, they become clean, but if utensils are again made of them they become anew³ *susceptible to uncleanness*⁴. Earthenware utensils and utensils of alum-crystal are alike regarding *uncleanness*⁵: they acquire uncleanness and communicate uncleanness through [their interior] air-space⁶, and they acquire *uncleanness*⁷ [when upturned from any source of uncleanness in contact] with their [concave] bottoms, but they do not contract *uncleanness* [from aught unclean that touches] their outer sides; and when they are broken they become clean⁸.

יְבֻלֵי עֵץ, וְכֻלֵי עוֹר, וְכֻלֵי עֲצָם, וְכֻלֵי יָזְכוכִית, פְּשׁוּטֵיהֶן טְהוּרִים, וּמְקַבְּלֵיהֶן טְמֵאִים. גִּשְׁבְּרוּ טְהוּרֵי חוּר וְעָשָׂה מֵהֶם כְּלִים, מְקַבְּלִין טְוִמְאָה מִיִּכְּן וּלְהֵבֵא. כְּלֵי חָרָס וְכֻלֵי גִתָּר טְוִמְאָתָן שָׁנָה מִיִּתְטַמְּאִין וּמִטְטַמְּאִין בְּאֵוִיר. וּמִיִּטְטַמְּאִין מֵאֲחֻרֵיהֶן, וְאֵינָן מִיִּטְטַמְּאִין מִנִּבְיָהֶן; וְשִׁבְרָתָן הִיא טְהוּרָתָן.

1 Compare GENERAL INTRODUCTION; see 11¹, 15¹. 2 Or *glass*. 3 מיכאן for מבאן. 4 But they do not revert to their former state of uncleanness. 5 Literally *their uncleanness*. 6 See 1¹, Note 5. 7 ומישמאין, (for ומשמאין), abbreviation of the *Hithpael* ומיתשמאין, (for ומתשמאין). 8 Literally *and their breaking up is their cleansing*. They are now insusceptible to uncleanness.

Mishnah 2

The fine and small earthenware vessels and the (rimmed) bottoms¹ and sides [of broken vessels] which can stand up without having to be supported [may acquire uncleanness] if [before they were broken they held] as much as a *log*², and they can still contain sufficient [oil] for the anointing of the little toe [of a day old child]; or if [when they were sound they held] from a *log* to a *seah*, [they can still contain] a *quarter* [-*log*]; or if [when unbroken they held] from one *seah* to two *seahs*, [they can now contain] half of a *log*; or if [when they were whole they held] from two *seahs* to three or up to five *seahs*, [they can yet contain] a *log*. This is the view of R. Ishmael³. But R. Akiba⁴ says, I, for my part, do not impose any rule regarding any measure for them [namely, unbroken utensils], but [rather] that the fine and small earthenware utensils and the (rimmed) bottoms and sides [of broken utensils] that can stand up without support [may contract uncleanness] if they were as large as small cooking dishes, but now [when broken] they can still hold sufficient [oil] for anointing the little toe [of a day old child]; or if [when sound they were of a size between] small cooking pots and *Lyddean* jugs⁵, and

משנה ב

הדקין שבכלי חרס, וקרקרותיהן, ודפנותיהן, יושבים שלא מסומכין, שיעורן מכדי סיפת קטן ועד לוג; מלוג ועד סאה, ברביעית; מסאה ועד סאתים, בחצי לוג; מסאתים ועד שלש ועד חמש סאין, בלוג. דברי רבי ישמעאל. רבי יעקיבא אומר, אני איני נוהן בהן מדה, אלא הדקין שבכלי חרס, וקרקרותיהן, ודפנותיהן, יושבין שלא מסומכין, שיעורן מכדי סיפה קטן ועד קדרות הדקות; מהקדרות הדקות ועד חביות לודיות, ברביעית. מלודיות ועד לחמיות, בחצי לוג. מלחמיות ועד חצבים גדולים, בלוג. רבי יוחנן בן זכאי אומר, חצבים גדולים שיעורן בשני לוגין; הפכים הגלילים יתחביונות, שיעור קרקרותיהן כל-שהן; ואין להם דפנות.

[now when broken they can still hold] a *quarter* [-log]; or if [before they were broken their size was between] *Lyddean* [jugs] and *Bethlehem* [bottles] and [though broken they can still contain] a half of a *log*; or if [when whole they were in size] between *Bethlehem* [bottles] and large stone pitchers⁶ and [they can hold still] a *log*. R. Jochanan⁷ ben Zaccai says, [For *susceptiveness to uncleanness*] the capacity [of the broken] large stone pitchers is two *logs*; the volume of the (rimmed) bottoms of the [broken] *Galilean* flasks⁸ and of small jars⁹ may be aught soever [to contract uncleanness]; but their [flat] sides [when broken are *unsusceptible to uncleanness*].

1 קַרְקָרָה, rimmed base of a vessel. 2 Volume I, Page 18f. 3 His opinion is rejected. 4 His ruling is accepted. 5 Or *Lod jars, Lyddan jars*, smaller than *Bethlehem wine bottles* (חֲבִיטָה לְחַמְיָה). לוד, *Lod, Lydda* (Roman name *Diaspolis*) in South Palestine—not to be confused with the Asia Minor district *Lud, Lydia* (פְּסָחִים 50a, בְּבֵרָא 10b). 6 Or *earthen jugs*. 7 His view is not accepted. 8 Or *jars, cruses, jugs*. 9 חֲבִיטָה, small flat-sided flask or jar.

Mishnah 3

These are *insusceptible to uncleanness* among earthenware utensils: a [flat] board without a [raised] edge,¹ and a sideless² fire-pan, and a [perforated iron] tube for roasting grain³, and tubes⁴, even if bent or receptacle-like, and an arched round vessel⁵ which was intended [as a lid] for a bread-basket, and a narrow-necked pitcher which was fashioned^{5,6} with the intention for [covering over] grapes, and a [stopped-up] jar for [supporting those practising to be] swimmers, and a [small] jar [-like receptacle let] into the sides and near the base] of a ladling-vessel⁷, and a bed, and a chair⁸, and a form⁹, and a table, and a ship¹⁰, and an earthenware lamp¹¹, these are *unsusceptible to uncleanness*.

This is the general principle¹²: where there is no inside [receptacle-like part] in an earthenware utensil it does not possess an outer part¹³ [to be considered regarding *susceptiveness to uncleanness*]. *Or שְׁעָטְנוּ.

משנה ג

הטהורין שבכלי חרס, טבלא שאין לה ילזבו, ומחפה פרוצה, ואבוב של יקלאין, וסילונות, אף על פי כפופין, אף על פי מקבלין, וככבב שעשאו לסל הפת, וטפי. ושהתקינו לענבים, וחבית של שייטין, וחבית דפונה בשולי תמחץ, והמטה, והכסא, והספסל, והשלחן, והספינה, והמנורה של חרס, הרי אלו טהורים. וההכלל, כל שאין לו חוץ בכלי חרס, אין לו אחריים.

1 An upright rim (לְבִיבּוֹ, לְיָבִיבּוֹ) would render any flat object into a vessel-like receptacle or container. 2 Literally *broken down, breached*. Without the raised sides it is not a receptacle. 3 אַבְיָב or אַבְיָב. Compare מְנַחוֹת 104. 4 Or *ducts, pipes*; literally *gutter, path*. They are unsusceptive to uncleanness because the contained fluid runs through. 5 Although it is like a receptacle it was not made for that purpose. 6 שֶׁהִתְקִינָהּ, literally *which one fashioned it*; perhaps שֶׁהִתְקִינוּ, *which they fashioned* (in either case the sense is *which was fashioned*). 7 מַחֲצֵץ, a kind of *ladle* used for filling vessels with water from a well, or with wine from the vat or with oil from the pit. The small hollow let into the flanks was to facilitate the handling of this bucket-like *ladle*. Compare עֲבוּדָה וְרָה 74b, פָּרָה 55, טְהוּרוֹת 107, יְדִים 12. 8 Or *stool*. 9 Or *bench*. 10 Or *boat*. Compare שִׁבְתָּ 92. 11 Or *candlestick*. 12 Popular traditional pronunciation הַפִּלֵּל. 13 Or *pausal* אַחֲרָיִים.

Mishnah 4

A lantern¹ that contains² a receptacle for oil is *susceptive to uncleanness*, but if it have not, it is *insusceptive to uncleanness*. The potter's³ board⁴ whereon [the potter] begins [to knead and shape the clay] is *insusceptive to uncleanness*, but that wherein⁵ he finishes is *susceptive to uncleanness*. A funnel [used for wine or oil] that belongs to householders⁶ is *insusceptive to uncleanness*, but one belonging to peddlers is *susceptive to uncleanness*, for it is also used as a measure⁷. This is the view of R. Judah⁸ ben Bathyra. R. Akiba⁹ says, Because he lays it on its side and [pouring into it a little wine or oil] lets the buyer¹⁰ smell it.

משנה ד

יִפְנֵס שֵׁשׁ-בוֹ בֵּית קְבוּל שְׁמֵן, טָמֵא, וְשֶׁאֵין בוֹ, טְהוֹר. מְגוּפַת יְהוּצְרִין שֶׁהוּא פּוֹתֵחַ בָּהּ, טְהוֹרָה, וְשֶׁהוּא גּוֹמֵר בָּהּ טָמֵא. מִשְׁפָּךְ שֶׁל בְּעֵלֵי בָתִּים טְהוֹר, וְשֶׁל רוֹכְלִין טָמֵא, מִפְּנֵי שֶׁהוּא שֶׁל מְדָה. דְּבָרֵי רַבִּי יְהוּדָה בֶּן בְּתִירָא. רַבִּי יַעֲקֹבָא אוֹמֵר, מִפְּנֵי שֶׁהוּא מְטַהֵר עַל צִדּוֹ וּמְרִיחַ בוֹ לִלְוֹקָתָא.

1 Popular pronunciation פִּנֵּס. 2 Or שֵׁשׁ בוֹ. 3 Literally *potters'* [viz., plural]. 4 Not having a raised rim it is not a receptacle. 5 Which is like a mould—it has a concave shape and the fashioned article is set in it. This view is attributed to R. Meir. 6 Popular traditional pronunciation בְּעֵלֵי בָתִּים. 7 The pedlar places a finger at the end of the spout, and after pouring in the oil (knowing the capacity of the funnel) he removes his finger and immediately inserts the spout into the neck of a flask to let the oil run into it. Thus the funnel has for the time being (*i.e.*, while blocked by the finger) become a receptacle. 8 His explanation is rejected. 9 His ruling is accepted. 10 Or the *indefinite* form לְלוֹקָתָא (to) a *buyer*.

Mishnah 5

מְשֻׁנָּה ה

The covers¹ of wine jars and oil jars and the covers made of papyrus² for [wine-] casks³ are *unsusceptible to uncleanness*, but if they were adapted⁴ for other usage they are not *insusceptible to uncleanness*. If⁵ the cover of a stew-pot⁶ have a hole in it or if it have⁷ a pointed knob⁸, it is not *susceptible to uncleanness*; if it have no hole or if it have no pointed knob, it is *susceptible to uncleanness* because she [namely, the cook] drains the vegetables into it. R. Eliezer ben R. Zadok says, Because she inverts [the pot with] the contents⁹ on it.

כִּסוּי כְּדֵי יַיִן, וְכְדֵי שֶׁמֶן, וְכִסוּי חֲבִיטוֹת בְּנֵיירוֹת, טְהוֹרִין, וְאִם הִתְקִינוּ לְתַשְׁמִישׁ טְמֵאִים. כִּסוּי הַקֶּלֶס בְּזִמְן שֶׁהוּא נָקוּב, וְיֵשׁ לוֹ חֲדוּד, טְהוֹר; אִם אֵינוֹ נָקוּב וְאֵין לוֹ חֲדוּד טְמֵא, מִפְּנֵי שֶׁהִיא מְסַנֶּנֶת לְתוֹכוֹ אֶת-הַיֵּרֶק. רַבִּי אֱלִיעֶזֶר בֵּר צְדוֹק אָמַר, מִפְּנֵי שֶׁהִיא הוֹפֶכֶת עָלָיו אֶת-הַרֹּגֵקִי.

1 Literally *cover* (כִּסוּי is singular). 2 Or *parchment, paper*. 3 Or *jars, jugs*. 4 See 2³, Note 6. 5 Literally *when*. Or the *definite* for בְּזִמְן. 6 A tightly-covered pot. 7 Or *וְיֵשׁ לוֹ*. 8 Which prevents its use by itself as a receptacle. 9 רֹגֵקִי in some editions. רֹתֵקִי, the contents of a cooking vessel upturned and emptied into a shallow vessel to cool off. רֹימֵקִי in some texts.

Mishnah 6

מְשֻׁנָּה ו

A defective vessel¹ found in the [potter's] furnace² before its manufacture was completed is *insusceptible to uncleanness*, but if [it became defective] after the completion of its manufacture, it is *susceptible to uncleanness*. R. Eliezer³ ben R. Zadok declares a strainer⁴ *unsusceptible to uncleanness*; R. Jose⁵ declares it *susceptible to uncleanness* because it lets [the liquid] out in drops⁶.

וְכִסְטָרָא שֶׁנִּמְצְאָת בְּכַבְּשֵׁן, עַד שֶׁלֹּא נִגְמְרָא מְלֵאכְתָּהּ, טְהוֹרָה, מִשְׁנִגְמְרָה מְלֵאכְתָּהּ טְמֵאָה. טִיטְרוֹס רַבִּי אֱלִיעֶזֶר בֵּר צְדוֹק מְטַהֵר; רַבִּי יוֹסִי מְטַמֵּא, מִפְּנֵי שֶׁהוּא יִפְרֹטוֹת.

1 (Literally *broken, defective, mutilated*); a large utensil that became unwieldy or defective (by being cracked or by the loss of its handles) and is only useful as a pickling pot, slops receptacle, refuse bin, etc. Compare 42^{1,3}; שֶׁבֶת 96a. 2 Or the *indefinite* form בְּכַבְּשֵׁן, in a [potter's] furnace. 3 His view is rejected. 4 A perforated utensil, sprinkler, strainer, colander (or cullender). The utensil here spoken of acts on the same principle

as a pipette, *i.e.*, the opening at the top is narrow, and when the vessel is filled by dipping it into the liquid and the finger is placed over the top to close it no liquid comes out through the small perforation at the bottom when it is removed from the filling container, but when the finger is removed the liquid issues in drops and continues to do so as long as the opening above is not closed. 5 His opinion is accepted. 6 מוציא פרוטות, *a dropping bottle*; thus the last part may be rendered *because it is like a dropping bottle*.

Mishnah 7

[These are the utensils that] are susceptible to uncleanness among earthenware utensils: a [flat] board with¹ a [raised] edge² and a complete fire-pan³, and a tray consisting of⁴ [several] dishes—if⁵ one of them were rendered unclean by a *creeping thing*⁶, they are not all (of them) become unclean; but if it [namely, the tray] had a [raised] edge which exceeded [the height of the rims of the attached dishes], [then] if one [dish] of them acquired uncleanness, all of them are rendered unclean. And likewise, also, in the case of an earthenware spice-receptacle⁷ or a double ink-stand⁸. But in the case of a wooden spice-container [with more than one chamber], if one [compartment] be rendered unclean by a liquid, the other⁹ does not become unclean. R. Jochanan¹⁰ ben Nuri says, They divide the thickness [of the partition between the chambers] and [the half] that pertains to the unclean part is deemed unclean, and the part that serves the clean part is considered clean. If it have* a [raised] edge exceeding [in height the rims of the parts contained], and one of them [namely the parts contained] became unclean, the other [part also] is rendered unclean. Or לו¹¹.

משנה ז

הטמאין שבכלי חרס, טבלא ושיש
 לה לזביו, ומחתה שלמה, וטבלא
 שהיא מלאה קערות נטמאה אחת
 מהם בפשרץ לא נטמאו כולם; אם
 יש לה לזביו עודף, נטמאה אחת
 מהן נטמאו כולן. וכן בית תבלין
 של חרס ונקלמרים המוחאמות.
 ובית תבלין של עצ שנטמא אחד
 במשקה, לא נטמא חבירו. רבי
 יוחנן בן נורי אומר, חולקין את-
 עוביו, המשמש לטמא, טמא,
 המשמש לטהור טהור. אם יש-לו
 לזביו עודף, נטמא אחד מהם נטמא
 חבירו.

1 Or שיש-לה; literally *which has*. 2 Compare 2³. 3 *i.e.*, with raised sides.
 4 Literally *full of*. An earthenware tray with dishes shaped in it, or an earthenware

tray to which dishes are fixed. 5 **שָׂאֵם נִטְמָאָה** in some texts. 6 Or *dead reptile*. *Leviticus 11, 29-31*; **שֵׁבֶת** 14¹. 7 Made in the form of more than one container, each compartment for a different kind of spice. 8 Or *pen-case*. The receptacles are made for different kinds of inks or to hold pens, etc. 9 Literally *its fellow*. Or *others* if there are more than one chamber. But if a creeping thing rendered one chamber unclean the others also become unclean. 10 His opinion is rejected.

Mishnah 8

מִשְׁנָה ח

A torch¹ is *susceptible to uncleanness*, and the container* for [holding] a candle is *susceptible to uncleanness*, [from a source of uncleanness inside its] air-space². If an object of uncleanness come in contact with the indented rim of a cooler³, R. Eliezer⁴ declares it *unsusceptible to uncleanness*, but the Sages⁵ declare it *susceptible to uncleanness*.

יְהִלְפִיד טָמֵא, וּבֵית *שֶׁקֶעוֹ שֶׁל נֵר, מִטְמָא בְּאֵוִיר. הַמְסַרְק שֶׁל צְרִצוֹר, רַבִּי יְאֵלִיעֶזֶר מְטַהֵר, יִנְחַכְמִים מִטְמְאִין.

1 Literally *the torch*. **לִפִּיד**, a *pot in which a light is carried*; here it refers especially to a container (to hold oil and wick) with a sharp point at the bottom for fixing on to a pole by which it is carried. 2 Compare 2¹. 3 **מְסַרְק**, a *comb*; an *indented attachment to a utensil*. **צְרִצוֹר**, a *stone vessel used for cooling water*, containing a strainer and an indented rim. 4 His view is not accepted. 5 Their opinion is accepted. * **שֶׁקֶע**, **שִׁיקוּעַ**, literally *sinking, depression, insertion*.

CHAPTER 3

פֶּרֶק ג

Mishnah 1

מִשְׁנָה א

What is the size of a breach in an earthenware utensil that renders it *unsusceptible to uncleanness*?¹ If [the vessel] were used for foodstuffs, the measure of the breach [must suffice] for an olive² [to fall through]; if it were used for liquids, the extent of the breach [must be sufficient to let] liquids [flow through]; if it were made for either, the stricter ruling applies to it [namely, the breach must be large enough to allow] an olive² [to pass through].

שִׁיעוֹר כְּלֵי חָרֶס יִלְיָטָהָר? הָעֲשׂוֹי לְאוֹכְלִין, שְׁעוֹרוֹ בְּזֵיתִים; הָעֲשׂוֹי לְמִשְׁקִין, שְׁעוֹרוֹ בְּמִשְׁקִין; הָעֲשׂוֹי לְכַף וּלְכַף, מִטִּילִין אוֹתוֹ לְחוּמְרוֹ בְּזֵיתִים.

1 Broadly, if the hole renders it unfit for its proper purpose. And if it was unclean the breach renders it clean. **לִיטָהָר** [לְיָטָהָר], *Niphal*. 2 Literally *olives*.

Mishnah 2

In the case of a cask¹ the size [of the hole for the condition of *insusceptiveness to uncleanness* is such that] a dried fig² [can pass through it]. This is the view of R. Simon³; R. Judah⁴ says, A walnut⁵; R. Meir⁶ says, An olive.⁷ In a stewpan or a stewing-pot the [qualifying] measure is an olive⁷, in a flask⁸ or a flagon⁹ the [qualifying] measure is such that oil [will drip through the breach], and in a cooler¹⁰ the [qualifying] measure is such that water [will drain through the breach]. R. Simon¹¹ says, [In the case of] the three of them [the qualifying measure is such that] seeds [can fall through the breach]. [In the case of a lamp] the [qualifying] measure is such that oil [will flow through the breach]; R. Eliezer¹² says, [the qualifying measure is such that] a (small) *perutah*¹³ [will pass through the breach]. If a lamp have lost its spout¹⁴, it is *unsusceptive to uncleanness*; and [a lamp made of] unbaked clay whose spout was burned away by the wick is *insusceptive to uncleanness*.

1 Or jar, jug. The subject of the foregoing *Mishnah* is here continued. 2 Literally dried figs. 3 His view is rejected. 4 His ruling is accepted. 5 Literally walnuts. A walnut is larger than a dried fig. 6 His opinion is not accepted. 7 Literally olives. 8 Or jar, ewer, cruse. 9 A vessel with a narrow neck. 10 Compare 2⁸, Note 3. 11 His view is rejected. 12 This opinion is not accepted. There is some confusion here because some attribute this view to R. Simon and not to R. Eliezer. 13 See Volume I, Page 18f. 14 Or nozzle, lip. Literally mouth. The wick rests in it.

Mishnah 3

If a jug¹ which was holed were repaired with pitch, and it was then broken [into several pieces], yet the part² [repaired with] the pitch can still hold a *quarter-log*³, it is

משנה ב

יְהִיבֵת שִׁיעוּרָה בְּגוֹגְרוֹת. דְּבַר־י רַבִּי שְׁמַעוֹן; רַבִּי יְהוּדָה אָמַר, בְּאֲגוּזִים; רַבִּי מֵאִיר אָמַר, בְּזִיתִים. הַלֶּפֶס וְהַקְדִּירָה שִׁיעוּרָן בְּזִיתִים; הַפֶּךְ וְהַטָּפִי שִׁיעוּרָן בְּשֶׁמֶן; וְהַצָּרוֹר שִׁיעוּרוֹ בְּמִים. רַבִּי שְׁמַעוֹן אָמַר, שְׁלֹשֶׁת בּוֹרְעוּנִים. גַּר שִׁיעוּרוֹ בְּשֶׁמֶן; רַבִּי יְאֵלִיעֶזֶר אָמַר, בְּפִרוּטָה קִטְנָה. גַּר שְׁנֵיטַל יִפְיוֹ, טְהוֹר; וְשֶׁל אֲדָמָה שְׁהוּסַק פְּיוֹ בַּפִּתִּילָה טְהוֹר.

משנה ג

יְהִיבֵת שְׁזִיקָהּ, וְעָשָׂה בִּנְפֹת, וְנִשְׁבְּרָה, אִם יֵשׁ בְּמִקוֹם הַנְּפֹת מַחְזִיק רְבִיעִית, טְמֵאָה, מִפְּנֵי שֶׁלֹּא

susceptible to uncleanness for it still retains* the appellation⁴ 'utensil'⁵. If one mended with pitch a shard⁶ that was holed, even though it can hold a *quarter-log* it is *insusceptible to uncleanness* since it can no longer possess* the title 'utensil'.

*בַּטֵּל יֵשׁ כְּלֵי מַעֲלִיָּה. הַחֶרֶס שֶׁיִּקָּב וְעָשָׂאוּ בְּנֹפֶת, אֵף עַל פִּי שֶׁמְחִזֵּק רְבִיעִית, טְהוֹר, מִפְּנֵי *שֶׁבַטֵל יֵשׁ כְּלֵי מַעֲלִיָּה.

1 Or *wine-cask, jar*. 2 Literally *place*. Or יֵשׁ בְּמָקוֹם. 3 See Volume I, Page 18f. And this part with the liquid in it must be able to stand unsupported. 4 Literally [בַּטֵּל, *Kal*] because the name of utensil has not been disannulled (or lost or removed) from it. Or [בַּטֵּל, *Piel*] because one has not annulled the name of utensil therefrom. בַּטֵּל neutral or intransitive used in passive sense with יֵשׁ as subject, בַּטֵּל active or transitive with יֵשׁ as object (or accusative). 5 Or כְּלֵי. 6 Or *potsherd, sherd*. * Perhaps the adjectives בַּטֵּל, שֶׁבַטֵּל respectively. Compare Note * in 3⁺ below.

Mishnah 4

If a jar¹ were cracked² and it was plastered over with ordure³, even though if one removed the ordure the shards would fall apart, it remains *susceptible to uncleanness* for it still belongs* to the category of 'utensil'⁴. If it were broken up and the shards were stuck together, or if one brought the potter's clay from elsewhere [for sticking the shards together], and he [then] plastered it over with ordure, even though if he removed the ordure the shards held together it is [nevertheless now] *insusceptible to uncleanness* seeing that it no longer bears* the name 'utensil'; [none the less if] it had [one] shard that could contain a *quarter-log*, every part of it⁵ can convey *contact uncleanness*⁶, but only the adjacent part can communicate uncleanness [from a defilement inside its] air-space.⁸ *Compare Note * in 3³ above.

מִשְׁנָה ד
יְחִבִּית *שְׁנִיתָרוּעָה וְטָפְלָה יְבִגְלִים, אֵף עַל פִּי שֶׁהוּא נוֹטֵל אֶת־הַגְּלִילִים וְהַחֶרְסִים נוֹפְלִים, טְמֵאָה, מִפְּנֵי שֶׁלֹּא *בַּטֵּל יֵשׁ כְּלֵי מַעֲלִיָּה. גִּשְׁבָּרָה וְדָבַק מִמֶּנּוּ חֲרִסִית, אוֹ שֶׁהָבִיא חֲרִסִית מִמָּקוֹם אַחֵר וְטָפְלָן בְּגִלְלִים, אֵף עַל פִּי שֶׁהוּא נוֹטֵל הַגְּלִילִים וְהַחֶרְסִין עוֹמְדִים, טְהוֹרָה, מִפְּנֵי *שֶׁבַטֵל יֵשׁ כְּלֵי מַעֲלִיָּה; הִזָּה בְּהַ חֶרֶס מְחִזֵּק רְבִיעִית, כּוֹלָה מְטֵמָא *בְּמִנְעָה, וְכִנְגְדוֹ מְטֵמָא *בְּאִוִּיר.

1 Or *wine-cask, jar*. 2 To such an extent that if moved with half a *kab* of (dried) figs it would fall to pieces. 3 Or *excrement, dung, dirt* to prevent if from breaking up.

See 10¹. Literally *and one plastered it over*. 4 Compare the preceding *Mishnah Note 4. 5 i.e.*, of the whole vessel. 6 Some render this in the *passive*, thus: *every part of it can acquire uncleanness by contact*, assuming that the vocalisation of מטמא is מטמא [for מתטמא], *Hithpael*, and not מטמא, the *active* or *transitive Piel*. 7 Here also assuming the vowelisation to be מטמא the rendering would be *but the part adjacent only can acquire uncleanness* . . . See 1¹, *Note 5*.

Mishnah 5

משנה ה

If one plastered over a sound earthenware vessel, [and it acquired uncleanness within] R. Meir and R. Simon declare that it communicates uncleanness¹; but the Sages² say, If one plastered over a sound [vessel], [and it became unclean inside, the outside] remains clean³, but in the case of a cracked vessel

הטופל פלי חרס הפריא, רבי מאיר ורבי שמעון ימטמאים; וחכמים אומרים, הטופל את הפריא טהור, ואת הרעוע טמא. וכן בבידוק הקריה.

[that had been plastered over to keep the sherds together, and it became unclean internally, the outside] is unclean⁴. And, likewise, the ruling applies to the hoop fixed⁵ round a pumpkin-shell⁶.

1 *i.e.*, to food or liquid in contact with the plastering on the outside. Their opinion is rejected. Some vocalise מטמאים in the *passive Hithpael* מטמאים [abbreviation of מתטמאים] and render it *R. Meir and R. Simon declare it unclean* (compare the preceding *Mishnah, Note 6 and Note 7*). 2 Their view is accepted. 3 *sc.*, food or liquid in contact with the outside plaster does not suffer uncleanness. Some render this . . . *the outside* is *insusceptible to uncleanness*. 4 And it renders unclean foodstuffs or liquids by contact. 5 In some texts בבידוק [בידוק]. 6 Gourds were hollowed out when dry, strengthened with a wooden or iron hoop, and used for drawing water. Here also a similar dispute arose between R. Meir and R. Simon and the Sages, *viz.*, whether in the case of a sound gourd-shell that became unclean the hoop was rendered unclean.

Mishnah 6

משנה ו

If one touch the knotgrass¹ pulp plastered over an [earthenware] wine-jar² [that was unclean], he becomes unclean. The [clay] stopper of a cask is not deemed a connection³. If one touch the plastering of an [unclean] oven⁴, he becomes unclean.

יבילית שטופלין בה הפטסין, הנוגע בה טמא. מגופת חבית אינה יחיבור. הנוגע בטפולו של תנור, טמא.

1 Or *scutch* (the coarse tow or woody fibre separated from the finer parts of flax or hemp on scutching). 2 The פּפֿטֿס or פּפֿיֿס was the largest type of storage vessel, and the pulp was plastered over it to prevent the wine seeping or evaporating through the porous clay wall. Compare ראש השנה 37. 3 Or *connective*. i.e., contact with such a plug (bung, stopper) by an unclean source does not affect the contents of the container—not even if it is stuck to the vessel with clay. 4 Compare 51; שבת 32.

Mishnah 7

משנה ז

If an [unclean] water-heater¹ were plastered over with mortar or with [potter's] clay², one who touches the mortar becomes unclean, but [if he touch] the clay he remains clean³. If a kettle⁴ that was holed were repaired⁵ with pitch, R. Jose declares it *unsusceptible to uncleanness*, for it can not hold hot water⁶ though [it can hold] cold water; and he used to say the same of a utensil⁷ made of pitch. If one repaired [unclean] vessels of copper with pitch, they do not convey uncleanness⁸, but [if the pitched vessels were to be used] for wine, they render unclean⁹ [aught in contact with the pitch].

מיחם שֶׁטֵּפְלוּ בְּחוֹמֶר וּבַחֲרִסִּית
הַנוֹגֵעַ בְּחוֹמֶר, טָמֵא, וּבַחֲרִסִּית
טָהוּר. יְקוּמְקוּם שְׁנֵיגָב וְעֵשָׂאוּ
בְּזַפֹּת, רַבִּי יוֹסִי מְטַהֵר, שְׁאִינוּ יָכוֹל
לְקַבֵּל אֶת־הַחֲמִין כְּצוֹנָן; וְכֵן
הָיָה אוֹמֵר בְּכָלֵי זַפֹּת. כְּלֵי נְחוֹשֶׁת
שׁוֹפְתֵן טָהוּרִין, וְאִם לֵיָּן טָמְאִין.

1 A vessel for boiling water; or a boiler for mixing wine. Compare שבת 35. 2 Some render this with both mortar and [potter's] clay. Some translate תְּרִסִּית here powdered potsherds. 3 Because the former adheres thoroughly and forms a good connective, but the latter is not so efficacious. 4 Or cauldron (caldron); smaller than a מיחם (compare 14!). 5 Literally and one repaired it. 6 The pitch would melt and let the hot water escape; thus it is not deemed a vessel. 7 Or (plural) בְּכָלֵי, of vessels. 8 Some render this (unsatisfactorily) they are unsusceptible to uncleanness. A person or food or liquid in contact with the pitch does not contract uncleanness. 9 Some render this they are susceptible to uncleanness.

Mishnah 8

משנה ח

If an [unclean] cask¹ were holed, and one repaired it with more pitch than was necessary², whatsoever touches [the pitch] that was needful for it becomes unclean, [but whatever

יְחִבִּית שְׁנֵיגָבָה וְעֵשָׂאָה בְּזַפֹּת יָתֵר
מִצָּרְכָהּ, הַנוֹגֵעַ בְּצָרְכָהּ טָמֵא, יָתֵר
מִצָּרְכָהּ טָהוּר. זַפֹּת שֶׁנִּטְפְּהָ עַל

comes in contact with the pitch in] excess of its need remains clean. If pitch dripped on to an [unclean] cask, whatever touches it [namely, the pitch] remains clean. If one stoppered a funnel of wood or of earthenware with pitch³, R. Eliezer⁴ ben Azariah declares it *susceptible to uncleanness*; R. Akiba⁵ declares it *susceptible to uncleanness* [if it be] of wood but *unsusceptible to uncleanness* [if it be] of earthenware; but R. Jose⁶ declares both of them *insusceptible to uncleanness*.

הַחִבִּית, הַנוֹנֵץ בָּהּ טְהוֹר. מִשְׁפָּךְ
שֶׁל עֵץ וְשֶׁל חֶרֶס שֶׁפָּקְקוּ בְּזֹפֶת,
רַבִּי יְאֵלִיעָזָר בֶּן עֲזַרְיָה מְטַמֵּא;
רַבִּי יְעֻקֵּב אֲמַטָּא בְּשֵׁל עֵץ
וּמְטַהֵר בְּשֵׁל חֶרֶס; רַבִּי יְיוֹסִי
מְטַהֵר בְּשֵׁנֵיהֶם.

1 Or jar, jug, wine-cask. 2 e.g., some of the pitch was away from the hole. 3 It can now hold liquids. 4 His opinion is not accepted. 5 His ruling is accepted. 6 His view is rejected.

CHAPTER 4

פֶּרֶק ד'

Mishnah I

מִשְׁנָה א

A shard that can not stand [un-supported] because of its handle¹ [-piece still attached to it], or because it has a sharp point and the point overbalances it, is *insusceptible to uncleanness*. If the handle [-piece] were removed [or] the point broken off, it remains *unsusceptible to uncleanness*. R. Judah declares it *susceptible to uncleanness*. If a cask² [whose bottom] was broken could still hold [aught] in its [concave] sides [when] laid down, or if it were parted [lengthways so as to form] the like of two troughs, R. Judah declares such *unsusceptible to uncleanness*, but the Sages declare it *susceptible to uncleanness*.

הַחֶרֶס שְׂאִינוּ יָכוֹל לַעֲמוֹד מִפְּנֵי
יָאֻנוּ, אוֹ שֶׁהָיָה בּוֹ חֲדוּד וְהַחֲדוּד
מְכַרְעוֹ, טְהוֹר. נִטְלָה הָאֹזֶן, וְגִשְׁבַר
הַחֲדוּד, טְהוֹר. רַבִּי יְהוּדָה מְטַמֵּא.
חִבִּית שֶׁנִּפְחָתָה, וְהִיא מְקַבֶּלֶת עַל
דְּפוּתֶיהָ, אוֹ שֶׁנִּחְלְקָה כְּמִין שְׁתֵּי
עֲרִיבוֹת, רַבִּי יְהוּדָה מְטַהֵר,
וְחֲכָמִים מְטַמְּאִין.

1 Which overbalances it. 2 Or jar, jug, wine-cask.

Mishnah 2

A cask¹ that is so cracked that it can not be moved about [without falling to pieces] with half a *kab*² of dried figs [therein] is *insusceptible to uncleanness*. A defective utensil³ which became so cracked that it could not contain any liquid, even though it can hold foodstuffs⁴, is *unsusceptible to uncleanness*, for⁵ it is not wont to make even a temporary underpinning with a potsherd underneath a potsherd and such a utensil is thrown away.

1 Or *jug, jar, wine-cask*. 2 See Volume I, Page 18f. 3 Or *גִּיסְטָרָא*; see 2⁶ and the next *Mishnah*. 4 Which would not escape through the cracks. 5 Literally *for remnants are not [applied as repairments] to remnants*. שְׂרִירִים = שְׂרִירָא.

מִשְׁנָה ב

יְחִיבִית שְׁנִתְרוּעָעָה וְאֵינָה יְכוּלָה
לְהִטְלִיטַל בְּחֲצֵי קַב גְּרוּגְרוּת,
טְהוּרָה. גִּיסְטָרָא שְׁנִתְרוּעָעָה וְאֵינָה
מְקַבֶּלֶת מִשְׁקִין, אֲפָּה עַל פִּי שֶׁהִיא
מְקַבֶּלֶת יְאוּכְלִין, טְהוּרָה, שְׂאִין
שְׂרִירִין לְשְׂרִירִין.

Mishnah 3

What¹ is [meant by] a *defective vessel*?² Any such that has lost its handles³. [If a vessel were broken at the top, and] there were there sharp points jutting out, any such [points near enough together in a pair] to hold an olive⁴ [without letting it pass through] are *susceptible to uncleanness by contact*, and [whatever lies] over against them⁵ can acquire uncleanness [from an unclean source inside] the contained air-space⁶, but any such [pair of points not close enough together] to hold [back] an olive can suffer *uncleanness by contact*, but [what soever lies] over against them can not contract uncleanness [from an unclean cause within] the air-space contained. If it were lying on its side like a kind of cathedra⁷ [with sharp points along the broken edge],

מִשְׁנָה ג

יְאִיזוּ הִיא גִּיסְטָרָא? כָּל־שְׁנִיטְלוּ
אֲוֹנֵיהָ. הִיזוּ בָּהּ חֲדוּדִים יוֹצְאִים,
כָּל־הַמְּקַבֵּל עִמָּה יְבוֹיָתִים, מִטְּמָא
בְּמַנְעַ, וְכִנְגְדוֹ מִטְּמָא בְּאוּרִי, וְכֵל
שְׂאִינוֹ מְקַבֵּל עִמָּה בְּוִיתִים, מִטְּמָא
בְּמַנְעַ, וְאִין כִּנְגְדוֹ מִטְּמָא בְּאוּרִי.
הִיָּתָה מוּטָה עַל צְדָה כְּמִין
קַתְדְרָא, כָּל־הַמְּקַבֵּל עִמָּה
בְּוִיתִים, מִטְּמָא בְּמַנְעַ, וְכִנְגְדוֹ מִטְּמָא
בְּאוּרִי, וְכֵל שְׂאִינוֹ מְקַבֵּל עִמָּה
בְּוִיתִים, מִטְּמָא בְּמַנְעַ, וְאִין כִּנְגְדוֹ
מִטְּמָא בְּאוּרִי. שׁוּלֵי יְקוּרְפִיּוֹת
וְשׁוּלֵי יְקוּסִים הַצִּדּוּנִיִּים, אֲפָּה עַל

any such [parts in pairs close enough together] to hold [back] an olive can acquire *contact uncleanness* and [what lies] over against them can contract uncleanness [from an uncleanness inside] the contained air-space, and if any such can not retain an olive, they can contract *contact-uncleanness* but aught over against them does not acquire *uncleanness* from the contained air-space. The bottoms of pointed-bottomed bowls⁸ and the bottoms of pointed-bottomed Sidonian cups,⁹ even though they cannot stand without support, can contract uncleanness, for they were made to this [shape] at the outset.

1 Or אִיוו (see Volume II, Page 12). 2 See 2⁶ and the preceding *Mishnah*. 3 Even if the body is still sound. If it becomes leaky it is insusceptive to uncleanness, and if unclean it becomes clean. 4 Literally *olives*. 5 Literally *it*. 6 See 1¹, Note 5. 7 Popular reading קַתְדָרָא. A chair with a soft seat and a hollow back. According to some, a seat on a carriage for women; according to others, a camel saddle for women. 8 Or *cups, jugs*; vessels with pointed bottoms. Or *Korbian bowls*. 9 Or *bowls*; used for boiling on an iron frame over the fire, and then set up in the ashes.

Mishnah 4

If an earthenware utensil have¹ three [concentric] rims², the inner one being higher [than the outer ones], [and an uncleanness touches the innermost rim, on its inside surface, it becomes unclean within, but] all [outside it] remains clean; if the outside [rim] is higher [than the inside ones, then whichever rim is in contact with an uncleanness] the whole becomes unclean; if the middle [rim] overtops [the two others], [and it comes in contact on its inner face with an uncleanness] what is inside it is unclean [and] what is outside it remains clean. [If the rims] be³ equal [in height], R. Judah⁴ says, They divide [the thickness of] the middle one [and what is inside of its inner half is

פִּי שְׂאִינָם יְכוּלִים לִישֵׁב שְׁלֵא מְסוּמְכִין טְמֵאִין, שְׁלִכְךָ וְנִעֲשֶׂה מִתְחַלְתָּן.

משנה ד

כְּלֵי חָרֶשׁ יֵשֵׁשׁ לוֹ שְׁלֹשָׁה שְׂפִיּוֹת, הַפְּנִימִית עוֹדֶפֶת, הַפֶּל טְהוֹר; הַחִיצוֹנָה עוֹדֶפֶת, הַפֶּל טְמֵא; הָאֲמֻצְעִית עוֹדֶפֶת, מְמַנָּה וְלִפְנֵים טְמֵא, מְמַנָּה וְלַחוּץ טְהוֹר. הֵיוּ יְשׁוּוֹת, רַבִּי יְהוּדָה אֹמֵר, חוֹלְקִין הָאֲמֻצְעִית; וְנַחֲכָמִים אֹמְרִים, הַפֶּל טְהוֹר. כְּלֵי חָרֶס מְאִימְתִי מִקְבָּלִין טוּמְאָה? מְשִׁיזְרְפוּ בְּכַבְשָׁן, וְהוּא גִמְרָא מְלֵאכְתָּן.

unclean and what is outside remains clean]; but the Sages⁵ say, [Only what is on the inside of any unclean rim becomes unclean and] all the rest remains clean. When⁶ do earthenware utensils become *susceptible to uncleanness*? When they have been baked in the kiln, for that [process] is the completion of their manufacture⁷.

1 Or *שִׁשְׁלֹלוּ*. 2 Or *שְׁפֹתוֹת*. 3 Literally *were*. 4 His opinion is rejected. 5 Their view is accepted. 6 Or *From what time*. 7 They are insusceptible to uncleanness before they are fired in the furnace.

CHAPTER 5

פֶּרֶק ה'

Mishnah 1

מְשֻׁנָּה א

An oven¹ [to be *susceptible to uncleanness*] must be at its outset [namely, when made, not less than] four² [handbreadths in height], and [having been broken after contracting uncleanness it still remains unclean if what is left of it] is four³ [or more handbreadths high]. This is the opinion of R. Meir⁴. But the Sages say, When is this so? In the case of a large [oven], but in the case of a small one in its first state [it is *susceptible to uncleanness*] whatever may be [its height above one handbreadth], and [if an unclean large oven were broken] the larger half that is left⁵ [is still *susceptible to uncleanness*].

יִתְנוּר תְּחִלָּתוֹ אַרְבָּעָה וְשִׁרְיֹו
 אַרְבָּעָה דְּבָרֵי רַבִּי מֵאִיר
 וְחֻכְמִים אוֹמְרִים בְּמָה דְּבָרִים
 אֲמֹרִים בְּגֹדוֹל אֶבֶל בְּקֶטֶן תְּחִלָּתוֹ
 כָּל־שֶׁהוּא וְשִׁרְיֹו רֹבּוּ מִשְׁתַּגְּמֵר
 מִלֵּאכְתּוֹ אֵיזוֹהוּ גָּמַר מִלֵּאכְתּוֹ?
 מִשִּׁיִּיקֵנוּ כִּדֵּי לְאֶפֶת בּוֹ סוֹפְגֵינִי
 רַבִּי יְהוּדָה אוֹמֵר מִשִּׁיִּיק אֶת־
 הַחֹדֶשׁ כִּדֵּי לְאֶפֶת בִּישָׁן סוֹפְגֵינִי

[‘It becomes *susceptible to uncleanness*] after the completion of its manufacture’⁶—what is meant by ‘the completion of its manufacture’? When it has been heated sufficiently to bake therein crackers⁷. R. Judah⁸ says, When a new oven [which actually requires more heat than an old one] has been heated sufficiently high* to bake crackers [as efficiently as] if it had been an old oven. *See ADDENDA at the end of this *Tractate*.

1 See 36, 57; *שֵׁבֶת* 32. This is like a truncated cone, without top or bottom, made of clay, and the wider edge is fixed to the ground with clay. See the next *Mishnah*.
 2 See Volume I, Page 18f. 3 If less, the remnant is insusceptible to uncleanness.
 4 His view is accepted. 5 The accepted ruling is as follows: if an unclean oven

seven handbreadths high broke up, and the greater part left was less than four handbreadths, it remains clean; if the unclean oven was nine handbreadths high and was broken, any part left, even less than four handbreadths, remains unclean. 6 See the final part of the preceding *Mishnah*. 7 Cakes made of spongy dough. Compare תַּלְתֵּי 14. 8 His opinion is rejected.

Mishnah 2

A double stove¹ [to be *susceptible to uncleanness*] must be at the outset [namely, when first made, not less than] three² [handbreadths in height], and [if it were broken up, it so remains *susceptible* if] what is left of it is [at least] three [handbreadths high] after the completion of its manufacture. [What is meant by] 'after the completion of its manufacture'? When it has been made hot enough to cook thereon [efficiently the contents of] the lightest of eggs³ when broken and put into a stew-pot⁴. If [a small stove] were made⁵ for baking, the measure [of its height or the degree of heating that completes its manufacture to render it *susceptible to uncleanness*] is like to that of an oven⁶, [and] if it were made for cooking its measure [likewise] is like that for a double stove. A stone that protrudes [to serve as a handle] one handbreadth from an oven or three fingerbreadths from a small stove serves as a *connective* [to communicate *contact uncleanness* from an outside source to the oven or stove, and from the oven or stove to aught outside them]. If [the stone] project from a small stove⁷ made for baking, its measure [likewise, to serve as a *connective*] is like to that for an oven, [and if made for cooking] its measure is like that for a double stove. R. Judah⁸ said, They spoke of a handbreadth only [concerning a stone] between the oven and the wall, If two ovens were close together [with a connecting stone between]

משנה ב

יְכִירָה תְּחִלָּתָהּ שְׁלֹשׁ, וְשִׁירֶיהָ שְׁלֹשׁ, מִשְׁתַּגְמַר מִלְּאֻכְתָּהּ. אִיזוּהָ נֶאֱמַר מִלְּאֻכְתָּהּ? מִשִּׁיִּסְקִינָהּ כִּדְרֵי לְבַשֵּׁל עָלֶיהָ בִּיצָה יִקְלָה שֶׁבְּבִיצִים טְרוּפָה וְנִתְּנָה יְבֵאלֶפֶס. הַכּוֹפֶה, עֲשָׂאוֹ לְאַפִּייהָ, שְׁעוֹר כְּתָנוּר, עֲשָׂאוֹ לְבִשּׁוּל, שְׁעוֹרוֹ כְּכִירָה. הָאֵבֶן הַיּוֹצֵא מִן־הַתָּנוּר טֶפֶחַ, וּמִן הַכִּירָה שְׁלֹשׁ אֲצָבָעוֹת, חֲבוּרֵי הַיּוֹצֵא מִן־הַכּוֹפֶה, עֲשָׂאוֹ לְאַפִּייהָ, שְׁעוֹרוֹ כְּתָנוּר, עֲשָׂאוֹ לְבִשּׁוּל, שְׁעוֹרוֹ כְּכִירָה. אָמַר רַבִּי יְהוֹרֵה, לֹא אָמְרוּ טֶפֶחַ, אֶלָּא בֵּין הַתָּנוּר וְלִכְוֹתָל. הֵיוּ שְׁנֵי תָנוּרִין סְמוּכִים זֶה לְזֶה, נֹתֵן לְזֶה טֶפֶחַ וְלְזֶה טֶפֶחַ, וְהִשָּׂאָר טָהוֹר.

one handbreadth [of the stone is allotted] to one [oven] and one handbreadth to the other, and the rest between is *insusceptible to uncleanness*. *Popular pronunciation [הַשָּׂאָר].

1 כִּירָה, a portable double stove on feet, made for holding two pots at the top. Compare the foregoing Mishnah; see שֵׁבֶת 31. 2 See Volume I, Page 18f. 3 i.e., a hen's egg, which cooks more readily than any other kind. 4 A tightly covered saucepan (in contradistinction to קִירָה, a boiling pot). כִּיפָה, a small stove or oven, a brazier (made for baking, like a תַּנּוּר, or for cooking, like a כִּירָה). Compare שֵׁבֶת 32, 38b. 5 Literally one made it. Or עָשָׂאוּ, If they made [a small stove] for baking. 6 See the preceding Mishnah. 7 Literally the small stove. 8 His opinion is rejected.

Mishnah 3

The surrounding¹ [brickwork at the top] of a stove is *insusceptible to uncleanness*². The surrounding [brickwork] round an oven, if³ it be four [handbreadths] in height, is *susceptible to uncleanness by contact* and [to an uncleanness] within the contained air-space⁴; [if the height of the surrounding be] less than this⁵, it is *insusceptible [to uncleanness]*. If [the surrounding] be connected* therewith [namely, the oven] by even only three stones, it is *susceptible to uncleanness*. The receptacle for the [oil] cruse, and the receptacle for the spices and the receptacle for the lamp which [are fixed to the side of] the stove are *susceptible to contact uncleanness* but are *insusceptible to uncleanness* [from any uncleanness within the stove's contained] air-space. This is the view of R. Meir⁶. But R. Ishmael⁷ declares them *insusceptible to uncleanness*. *See ADDENDA at the end of this Tractate. Or חֲבֵרָה (Piel = אוֹחָה); חֲבֵרָה = Pual.

1 עֲטָרָה, projecting frieze. It is made to conserve the heat; it is not deemed connected to the stove. 2 If the stove becomes unclean the surrounding is unaffected. 3 Or the definite form בְּיָמֵן. Literally (at the time) when, so long as. 4 See 11, Note 5. 5 Popular pronunciation כִּיפָה. 6 His view is accepted. 7 His opinion is rejected. In some texts רַבִּי שִׁמְעוֹן, R. Simon, instead of רַבִּי יִשְׁמַעְאֵל.

מְשֻׁנָּה ג

יְעֻטְרָת כִּירָה טְהוּרָה. טִירַת
הַתַּנּוּר, בְּזִמְנֵן שֶׁהִיא גְבוּהָה אַרְבָּעָה
טַפָּחִים מִטְּמֵאָה בְּמַנֶּע יוֹכְאֵיר;
פְּחוּתָה מִכָּאן טְהוּרָה. אִם חֲבֵרָה
לוֹ אֶפִּילוּ עַל שְׁלֹשָׁה אֲבָנִים, טְמֵאָה.
בֵּית הַפֶּךָ וּבֵית הַתְּבָלִין, וּבֵית הַנֵּר
שֶׁבְּכִירָה, מִטְּמֵאִין בְּמַנֶּע וְאֵינָן
מִטְּמֵאִין בְּאֵיר. דְּבַרִּי רַבִּי מֵאִיר.
רַבִּי יִשְׁמַעְאֵל מְטַהֵר.

Mishnah 4

If an oven [in the making] were heated from the outside, or if it were heated [on the inside] without [the craftsman's] knowledge, or if it were heated while still in the craftsman's house, it is *susceptible to uncleanness*¹. It once happened that fire broke out among the ovens at Kefar Signa², and when the matter came [for decision] at Jabneh³, Rabban Gamaliel declared them *susceptible to uncleanness*.

משנה ד

תנור שהוסק מאחוריו או שהוסק שלא לדעתו, או שהוסק בבית האומן, טמא. מעשה שנפלה דליקה בתנורי כפר סנה, ובא מעשה לייבנה, וטימאן רבן גמליאל.

1 Some texts have erroneously טהור, it is *insusceptible to uncleanness*. 2 See מנחות 86, 86b. 3 Or *Jannia*, north-west of Jerusalem; it became the seat of the Sanhedrin after the destruction of Jerusalem. See ראש השנה 31a, גיטין 56b, כתובות 46.

Mishnah 5

The addition [of clay at the top] of an oven [to raise its height] belonging to a householder¹ is *insusceptible to uncleanness*, but that belonging to bakers is *susceptible to uncleanness*, for [a baker] rests the roasting-spit² thereon³. R. Jochanan⁴ the Sandal-maker says, [The superstructure is as an essential part of the oven] since he bakes thereon when he is hard pressed⁵. Likewise, also, the added [clay] rim [at the top of] a caldron⁶ belonging to olive-seethers is *susceptible to uncleanness*, but that⁷ belonging to dyers is *insusceptible to uncleanness*.

משנה ה

מוסף התנור, של יבעלי בתים טהור, ושל נחתומין טמא, מפני שהוא סומך עליו את השפור. רבי יוחנן הסנדלר אומר, מפני שהוא אופה בו כשהוא נדחק. כיוצא בו מוסף היורה של שולקי זיתים טמא, ושל צבעים טהור.

1 Literally *householders*. Popular pronunciation בעלי בתים. 2 Or *skewer*. Popular pronunciation שפור and שפור. 3 Therefore this extension is a necessary part of the oven. 4 His view is rejected. 5 *i.e.*, the oven is full up with the baking loaves and so he uses this part also for his baking. 6 *יורה, יורה, boiler, cauldron, vat, kettle*. The height is increased so that the liquid boils to the top, hence this addition is an essential part of the vessel. Compare עריות 78.

Mishnah 6

If one half filled up an oven with earth, [the part] from the earth downwards is *susceptible to contact uncleanness* only [from a dead creeping thing, touching the sides of the oven above the earth], [and the part] from the earth and upwards is *susceptible to uncleanness* [also from an unclean source within] from [its] contained air-space¹. If one placed it² over the mouth of a pit³ or over the mouth of a cistern⁴, and he placed a stone there [between the oven and the wall to prevent the oven settling on the floor], R. Judah⁵ says, If he heated it from below, it also became heated above, and it is *susceptible to uncleanness*; but the Sages⁶ say, Since it has been heated, no matter how, it is *susceptible to uncleanness* [by *contact* with a creeping thing].

1 See 1¹, Note 5. 2 The reference here is to a new oven that had not yet been fired in a furnace. 3 Or *cistern, vat*. 4 *דוּת, חֲדוּת, דוּת, cellar, cistern, subterranean store room*. 5 *His view is rejected. 6 Their ruling is accepted. *See ADDENDA at the end of this *Tractate*.

Mishnah 7

If an oven became unclean, how is it rendered clean again? One divides it [perpendicularly] into three [parts] and scrapes off the plastering down to the ground. R. Meir¹ says, One does not have to scrape away the plastering, nor [does he have to divide it down] to earth bottom, but he needs only to cut it down inside to [leave it less than] four handbreadths² [in height]. Rabban Simon³ says, And it is needful to move it [so as to separate the parts]. If one divided it* into two [parts], one large and the other

מִשְׁנֵה ו

תִּנּוֹר שֶׁנִּתְּנָה בּוֹ עֶפְרָה עַד חֲצִיּוֹ, מֵעֶפְרָה וְלִמְטֵן מִטְּמֵא בְּמַנְעָה, מֵעֶפְרָה וְלִמְעֻלָּן מִטְּמֵא בְּאֵיִר. נִתְּנוּ עַל פִּי הַבּוֹר אוֹ עַל פִּי הַחֲדוּת וְנִתְּנָה שָׁם אֶבֶן, רַבִּי יְהוּדָה אוֹמֵר, אִם מְסִיק מִלְּמַטָּן, וְהוּא נִסּוֹק מִלְּמַעְלָן, טָמֵא; וְחֻכְמִים אוֹמְרִים, הוּאִיל וְהוּסַק מִכָּל מְקוֹם, טָמֵא.

מִשְׁנֵה ז

תִּנּוֹר שֶׁנִּתְּמָא כִּי צָד מִטְהָרִין אוֹתוֹ? חוֹלְקוֹ לְשִׁלְשָׁה וְגוֹרֵר אֶת־הַטְּפֵלָה, עַד שֵׁיהֵא בְּאֶרְץ. רַבִּי יְמַאיִר אוֹמֵר, אֵינוֹ צָרִיף לְגִרּוֹר אֶת־הַטְּפֵלָה, וְלֹא עַד שֵׁיהֵא בְּאֶרְץ, אֶלָּא מִמַּעַטּוֹ מִבְּפָנָיִם אַרְבָּעָה יִטְפָּחִים. רַבֵּן שְׁמַעוֹן אוֹמֵר, וְצָרִיף לְהַסִּיעוֹ. יִחְלְקוֹ לְשָׁנַיִם אֶחָד גָּדוֹל וְאֶחָד קָטָן, הַגָּדוֹל טָמֵא,

small, the greater remains unclean and the smaller is rendered clean. If one divided it* into three [parts], one being as large as the two others together, the big one remains unclean and the two small ones become clean.

והקטן טהור. *חלקו לשלשה, אחד גדול כשניים, הגדול טמא, ושניים הקטנים טהורין.

1 His view is rejected. See ADDENDA at the end of this *Tractate*. 2 See Volume I, Page 18f. Sometimes the ovens were above the ground and sometimes sunk into it. 3 His opinion is not accepted. * Or חלקו, *If they divided [it]*.

Mishnah 8

If one cut it up* into rings breadth-wise, [each ring] less² than four handbreadths³ [high], it is rendered clean. [If one put it together again and] plastered it over* with clay, it acquires *uncleanness* [by contact with a creeping thing]; if he heated it to such an extent that crackers⁴ can be baked therein [it becomes unclean if touched by a creeping thing]. If he built up the plastering [about the oven] at a distance away [like a shell], and filled in [the space] between⁵ with sand or gravel⁶, of such have they said, If a menstruant and she that is clean [together] bake therein, it remains clean⁷.

משנה ח
יחטכו חוליות לרחבו, פחות מארבעה טפחים, טהור. מרחו בטיט מקבל טומאה; משטיקנו כדי לאפות בו יספגנין. הרחיק ממנו את-הטפלה ונמן חול או צרור בינתיים, בזה אמרו הגדה והטהורה אופות בו, והוא טהור.

1 *sc.*, an oven. 2 Popular pronunciation פחות. 3 See Volume I, Page 18f. 4 Cakes made from spongy dough. 5 בינתיים, popular pronunciation. 6 An arrangement that conserves the heat. 7 Because the plastering is not in direct connection with the oven the latter is accounted as broken up and therefore unsusceptible to uncleanness. * מרחו, חטכו [plurals] not so satisfactory because the other verbs are *singular*.

Mishnah 9

An oven that came in parts from the workshop of a craftsman and which [having been set up] was fastened around with a frame of mortised boards¹ while it was still

משנה ט
תנור שבא מחותך מבית האומן, ועשה בו ילמודין, ונותנן עליו, והוא טהור, וטמא יוסיילק את-

clean, and it then became *unclean* [by contact with a creeping thing], it is rendered clean when its frame of mortised boards is removed²; if [the frame] be now fixed on again, [the oven] remains clean. If it be now plastered over³ with clay, it becomes *susceptible to uncleanness*, and it is not necessary to bake it [in a furnace] since it had already been baked [before it came from the craftsman's house].

לְמַנְדִּיו טָהוֹר ; הֶחְזִירָן לוֹ, טָהוֹר .
 יִמְרָחוּ בְּטֵיט, מְקַבֵּל טוּמְאָה, וְאֵינוֹ
 צָרִיךְ לְהַסִּיקָנוּ, שְׂכַבֵּר הוֹסֵק .

1 לְמַנְדִּים ¹, mortised boards, mortised shingles, used as frames. Some render the term hoops. 2 Because the whole thing comes to pieces, like to an oven broken up. 3 מְרָחוּ; see **Note** * in the preceding Mishnah.

Mishnah 10

If one cut it up¹ [namely, an oven, breadthwise] into rings, and put sand between the rings [and plastered it over with clay to hold it together], R. Eliezer² declares it *insusceptible to uncleanness*, but the Sages³ declare it *susceptible to uncleanness*. Such was the [kind of] oven [made] by Achnai⁴. The boilers⁵ of the Arabs [are made in this wise]: one digs [a hollow] in the ground and plasters it with clay, [and] if the plastering [when removed bodily from the pit] can stand on its own, it is *susceptible to uncleanness*, otherwise⁶ it is *insusceptible to uncleanness*. Such was the [kind of] oven [made] by Ben Dinai.⁷

מִשְׁנָה י'
 יִחַתְכוּ חוּלִיּוֹת וְנָמְן חוּל בֵּין חוּלֵיָא
 לְחוּלֵיָא, רַבִּי יֵאֱלִיעֶזֶר מְטַהֵר,
 וְנַחְכְּמִים מְטַמְּאִין. וְהוּוּ תַנּוּרוֹ שֶׁל
 יַעֲכָנְאִי. יוֹרוֹת הָעֶרְבִיִּין שֶׁהוּוּ
 חוֹפֵר בְּאֶרֶץ וְטָה בְּטֵיט, אִם יָכוֹל
 הָטִיחַ לְעֻמוֹד בְּפָנָיו עֲצָמוֹ טָמֵא,
 וְאִם לֹא, טָהוֹר. וְהוּוּ תַנּוּרוֹ שֶׁל
 בֶּן דִּינָאִי.

1 Compare עֲדָרִיּוֹת 77. See 5⁸. 2 His opinion is rejected. 3 Their view is accepted. 4 Or עֲכִינְאִי, Achinai. Compare בְּרִכּוֹת 19a, בָּבָא מֵצִיעָא 59b. 5 See 5⁵. Compare מְנַחֲוֹת 5⁹. 6 Popular pronunciation לֹא. Literally *but if not*. 7 Some identify him with פְּרִישָׁה בֶּן פְּרִישָׁה [or תְּחִנָּה] a reputed assassin. See סוֹטָה 9⁹, 47a.

Mishnah 11

An oven of stone or of metal is *insusceptible to uncleanness*; [none-the-less the latter] is *susceptible to uncleanness*.

מִשְׁנָה י"א
 תַנּוּר שֶׁל אֲבָן, וְשֶׁל מַתְּכֶת, טָהוֹר ;
 וְטָמֵא מִשׁוּם יְכִלֵי מַתְּכוֹת. גִּיקְב,

ness by virtue of being a utensil of metal¹. If it were holed, or damaged, or split, and one repaired it with plaster or² added to its height with clay [used when filling the holes or cracks], it becomes susceptible to uncleanness³. What must be the size of the hole [for it to assume the qualities of an earthenware oven]? [It must be] so big that the flame* can pass through it. And similarly, also, in the case of a stove. A stove of stone or of metal is *unsusceptible to uncleanness*; [nevertheless, the latter] is *susceptible to uncleanness* by virtue of being a utensil of metal. [If the stove] were holed, or damaged, or cracked [at the base], and one mended it with foot-like pins⁴ [against the breaches], it becomes *susceptible to uncleanness*. If one smeared [the stove] over with clay, whether within or without, it remains *unsusceptible to uncleanness*. R. Judah⁵ says, [If smeared over] inside, it becomes *susceptible to uncleanness*, but if outside, it remains *insusceptible to uncleanness*. *Perhaps preferable **הָאוּר**.

1 A stone vessel is unsusceptible to uncleanness under all circumstances. A metal vessel is insusceptible to uncleanness from a creeping thing within its air-space; it can suffer *contact uncleanness* from a source on the outside; and it can be rendered clean by ritual immersion. 2 Some render this *or patched up [the holes or cracks] with clay*. In the plural, **כְּלֵי מַתְכוֹת**, . . . by virtue of being [of the class of] utensils [made] of metals; the pointing **כְּלֵי מַתְכוֹת** [where **כְּלֵי** is singular and **מַתְכוֹת** is plural] is unsatisfactory. 3 It acquires the character of an earthenware oven. 4 Forming a tripod-like support. 5 His opinion is rejected.

CHAPTER 6

פֶּרֶק ו'

Mishnah 1

מִשְׁנָה א

If one made three foot-like [clay] pins on the ground and joined them together with clay [at the top to form a tripod], so that a dish¹ could be set thereon, it is *susceptible to uncleanness*².

הַעוֹשֶׂה שְׁלֹשָׁה פְּטוּוֹטִים בְּאָרֶץ, וְחָבְרָן בְּטִיט לְהִיּוֹת שׁוֹפֵת עֲלֵיהֶן אֶת־יִהְיֶה קַבֵּעַ, יִטְמָא.

If one fixed three [iron] staples³ in the ground [in such wise] that he could place a dish on them, even if he made at the top thereof a place [whereon] the dish could rest, it is *unsusceptible to uncleanness*⁴. If one made [a kind of] stove with two stones and joined them together with clay, it is *susceptible to uncleanness*. R. Judah⁵ declares it *insusceptible to uncleanness* unless he makes it with a third [stone], or unless he leans [the two stones] against a wall [to form an inside enclosed space and to support the dish]. If one [stone were fixed to another] with clay, and the third⁶ [stone] was not [joined up] with clay, it is *unsusceptible to uncleanness*.

שְׁלֹשָׁה יְמַסְמְרִין בְּאֶרֶץ לְהִיּוֹת שׁוֹפֵת
עֲלֵיהֶן הַקִּדְרָה אִף עַל פִּי שֶׁעָשָׂה
בְּרֵאשׁוֹ מְקוֹם שֶׁתְּהֵא הַקִּדְרָה
יֹשֶׁבֶת, יִטְהוּרָה. הָעוֹשֶׂה שְׁתֵּי
אֲבָנִים כִּיְרָה חִבְרָם בְּטֵיט, טְמֵאָה.
רַבִּי יְהוּדָה מְטַהֵר עַד שֶׁיַּעֲשֶׂה
שְׁלִישִׁית, אוֹ עַד שֶׁיִּסְמוֹךְ לְכוֹתֵל.
אֶחָת בְּטֵיט יֹאחֲזֵת שְׁלֵא בְּטֵיט,
טְהוּרָה.

1 Or *pot*. Literally *the dish*. 2 By *contact* with a creeping thing, since it is considered as an earthenware stove. 3 Or *nails, pegs, pins*. 4 Because metal utensils connected with the ground are accounted as part of the ground which is insusceptible to uncleanness. 5 His view is not accepted. 6 Literally *and one*.

Mishnah 2

If a stone [were set up against or near an oven and joined up with clay] so that [a dish] could rest¹ both thereon and on the oven, or [similarly] thereon and on the stove, or [likewise] thereon and on the brazier², it is *susceptible to uncleanness*. [If a stone were set up against or near another stone—and one was plastered over with clay—so that a dish could rest] both thereon and on the [other] stone, or [likewise] both thereon and on the rock [which had never been moved from its place], or [similarly] both thereon and on the wall, it is in-

מִשְׁנָה ב
הָאֶבֶן שֶׁהִיא יְשׁוּפֵת עָלֶיהָ וְעַל
הַתּוֹר, עָלֶיהָ וְעַל הַכִּיּוֹר, עָלֶיהָ
וְעַל הַכּוֹפֵף, טְמֵאָה. עָלֶיהָ וְעַל
הָאֶבֶן, עָלֶיהָ וְעַל הַסֵּלַע, עָלֶיהָ
וְעַל הַקּוֹתֵל, טְהוּרָה. יְחִוּ הֵיטָה
כִּירַת יְהוּזִירִים שְׁבִירוֹשָׁלַיִם שֶׁכָּנְגַד
הַסֵּלַע. כִּירַת יְהִטְבְּחִים בְּזִמְנָה
שֶׁהוּא נוֹמֵן אֶבֶן בְּצַד אֶבֶן, וְטְמֵאָה
אֶחָת מֵהֶן לֹא נְטֵמְאוּ יְכוּלֵן.

susceptive to uncleanness. And this⁸ [last] was the [sort of] stove set up against a rock used by the *nazirites*⁴ in Jerusalem. If⁵ one set up stones alongside one another [to form] a butcher's* stove⁶, [and] one of them became unclean, all the others⁷ do not become unclean.

1 **שָׂמָה**, *place a cooking vessel by or over a fire.* 2 See 2⁵. 3 Or וְהוּ; see Volume I, Page 12. 4 See **נְזִיר** INTRODUCTION. Compare מִדּוֹת 2⁵. 5 Or the definite form **בְּזִמְנָן**. Literally *when, at the time when.* 6 Made to hold a number of pots. Literally *a butchers' stove.* 7 Literally *all of them.* *Purveyors of cooked meat.

Mishnah 3

If three stones were set up to make two stoves, and one of the outside [stones] became unclean, [the half of] the middle one that serves [with] the unclean one is [also] unclean, [but the half] that serves [with] the clean one remains clean. If the clean [stone] were removed, [then] the centre one appertains wholly to the unclean one¹; if the unclean one were removed, the centre one appertains wholly to the clean one²; if the two outer ones became unclean, and the centre stone was a big one³, as much of it as is needed to support⁴ [the dish] is allotted to this⁵ [stone] on that side⁶ [to render it unclean], and as much of it as is needful [to hold the dish] is apportioned to that⁷ [stone] on that side⁶ [to render it unclean], and the rest [of the stone at the middle, between the dishes] remains clean; but if [the stone between] were small⁸, this whole [stone] becomes unclean; if the middle [stone] were removed, [and the two remaining were sufficiently close] that one could rest a big caldron⁹ thereon, they are¹⁰ *susceptive to uncleanness*, [but if] one put it back [into its former position], [the whole]

מִשְׁנָה ג

שְׁלֹשׁ אֲבָנִים שֶׁשָּׂעֲשָׂאן שְׁתֵּי כִירָיִים,
 נְטִמָּת אַחַת מִן־הַחִיצוֹנָה,
 הָאֲמִצְעִית הַמְשַׁמֶּשֶׁת אֶת־הַטְּמֵאָה
 טְמֵאָה, הַמְשַׁמֶּשֶׁת הַטְּהוֹרָה, טְהוֹרָה.
 וְיִטְלָה הַטְּהוֹרָה, הוֹחֵלְטָה
 הָאֲמִצְעִית יִטְמָאָה; וְיִטְלָה
 הַטְּמֵאָה הוֹחֵלְטָה הָאֲמִצְעִית
 יִטְהוֹרָה; נְטִמָּאוּ שְׁתֵּי הַחִיצוֹנוֹת,
 אִם הָיְתָה הָאֲמִצְעִית גְּדוֹלָה, נוֹתֵן
 לָזוֹ כְּדֵי שְׁפִיתָהּ מִכָּאן, וְלָזוֹ כְּדֵי
 שְׁפִיתָהּ מִכָּאן, וְהִשְׁאָר טְהוֹר;
 וְאִם הָיְתָה קְטַנָּה הַכֹּל טְמֵאָה; וְיִטְלָה
 הָאֲמִצְעִית, אִם יָכוֹל לְשׁוֹפּוֹת עָלֶיהָ
 יִיזְרָה גְּדוֹלָה, יִטְמָאָה; הַחִיצוֹנָה
 טְהוֹרָה; מִירְחָה בְּטֵיט, מְקַבְּלַת
 טוֹמְאָה, מְשִׁיִּיקָנָה כְּדֵי לְבַשֵּׁל
 יִעֲלֶיהָ אֶת־הַבִּיצָה.

becomes clean; if one plastered it with clay, it can contract uncleanness after one has heated it sufficiently to cook an egg thereon¹¹.

1 *i.e.*, it is entirely unclean. לְטוּמְאָה, to uncleanness, in some texts. 2 *sc.*, it becomes completely clean. 3 *viz.*, there was a space between two pots on the stove. 4 שְׂפִיטָה, placing by or over the fire. See 8^b, 9. 5 Or לָלוּ; see Volume II, Page 12. 6 Popular pronunciation מִכְּבֵּאן. 7 Or יָלוּ. 8 So that the pots are in contact. 9 יוֹרָה, יוֹרָה, boiler, cauldron, kettle, vat. 10 Literally it is. 11 See 5².

Mishnah 4

מִשְׁנֵה ד

If two stones were made into a [sort of] stove, and they became unclean, and one set up one stone on the one side² of that¹ [one which was unclean] and another stone on the other side³ of that⁴ [unclean stone], a half of one⁵ [inner stone] becomes unclean and its [other] half remains clean, and [likewise] a half of the other⁵ [inside stone] is unclean and its [other] half is clean.

שְׁתֵּי אֲבָנִים שֶׁעָשָׂאָם כִּירָה, וְנִטְמְאוּ, סָמְךְ יָלוּ אֶבֶן אַחַת מִכְּבֵּאן, וְיָלוּ אֶבֶן אַחַת מִכְּבֵּאן, חֻצְיָהּ שֶׁל זֶה טְמֵאָה וְחֻצְיָהּ טְהוֹרָה, וְחֻצְיָהּ שֶׁל זֶה טְמֵאָה וְחֻצְיָהּ טְהוֹרָה. גִּיטְלוּ טְהוֹרוֹת, חֲזָרוּ אֵלָיו לְטוּמְאָתָן.

If the clean [outer stones] were removed, the others revert [wholly] to their uncleanness.

1 Or לָלוּ; see Volume II, Page 12. 2 Popular pronunciation מִכְּבֵּאן. 3 The first two stones thus being between the added ones. 4 Or יָלוּ. 5 Or זוּ.

CHAPTER 7

פֶּרֶק ז

Mishnah 1

מִשְׁנֵה א

If the support¹ [for a stove] belonging to householders² were hollowed out³ less⁴ than three handbreadths⁵ [deep], it is [still] susceptible to uncleanness, for being heated from below the dish⁶ above will [still] boil; [but if it be hollowed out] more⁷ than that⁸, it is insusceptible to uncleanness. If one put [into the hollow] a stone or gravel [to reduce the depth to below three handbreadths], [the stove] remains

הַקְּלָתוֹת שֶׁל בְּעָלֵי הַבָּתִּים שֶׁנִּפְחַתוּ יַפְחוֹת מִשְׁלֶשָׁה טַפְחִים טְמֵאָה, שֶׁהוּא מְסִיק מִלְּמַטָּן וְיִקְדִּירָה בְּשֶׁלָּה מִלְּמַעַל; יֵתֵר מִכְּבֵּאן טְהוֹרָה. נָתַן אֶבֶן אוֹ צְרוּר יְטְהוֹרָה. מִרְחָה בְּטֵיט מְקַבֵּלֶת טוּמְאָה מִכְּבֵּאן וְלֹהֶבֶא. זֶה הַיָּמָה תְּשׁוּבַת רַבִּי

*unsusceptible to uncleanness*⁹. If one fixed [the stone] with clay [into the hollow], [the stove] from then onward can suffer uncleanness. This¹⁰ was the response of R. Judah regarding the oven that one set over* the mouth of a pit or over the mouth of a cistern.¹¹ *Or שָׁתְנוּ, which they set over.

1 קִלְתוֹת, stonework under a stationary stove [Rambam], a fireplace under a portable stove, a very thick-bottomed earthenware stove, an earthenware support for a stove. 2 Popular pronunciation בְּעֵלֵי הַבַּתִּים. 3 To form a fireplace for the stove. 4 פָּחוֹת popular pronunciation. 5 The depth of the fire is lowered by that much. See Volume I, Page 18f. 6 Or pot. 7 The heat would be dissipated, the fire being too low down. 8 Popular pronunciation מִכָּאן. 9 The stuffing does not count as an essential part of the stove. 10 Or וְ; see Volume II, Page 12. 11 See 56.

Mishnah 2

If a projecting shelf¹ [of a stove] have² a hollow for dishes³, it is *insusceptible to uncleanness* by virtue of conditions applying to a stove⁴, but it is *susceptible to uncleanness* by virtue of being a utensil with a container. Aught that touches the sides thereof does not contract uncleanness because the stove [is unclean]. Its breadth [along the wall of the stove] R. Meir⁵ declares *insusceptible to uncleanness*, but R.

Judah⁶ declares it *susceptible to uncleanness*. And similarly, also, if one turn a basket over [bottom up], and makes a stove above it.⁸

1 Or hob, or (according to the Rambam) a heat box (a box with a perforated lid filled with hot ashes to keep warm a pot set on it). 2 Or שֵׁשֶׁ-בּוֹ. 3 Or pots. 4 The shelf becomes unclean if touched by a creeping thing, but it is not rendered unclean if the stove suffers uncleanness. 5 His opinion is rejected. 6 His view is accepted. 7 If the bottom projects round the stove the surrounding part is as a projecting shelf. The question here is whether it is considered as part of the stove.

Mishnah 3

An [unclean] stove that was split lengthways [into two parts] becomes clean¹, [but if it were broken] across

מִשְׁנֵה ב
 יֵדְכוֹן שְׁשֵׁשׁ בּוֹ בֵּית קַבּוּל יִקְדִירוֹת,
 טְהוֹר מְשוּם בִּירָה וְטָמֵא מְשוּם כְּלֵי
 קַבּוּל יִצְדָּדִין שָׁלוּ, הַנוֹגֵעַ בָּהֶם
 אֵינוֹ טָמֵא מְשוּם בִּירָה. הֶרְחַב
 שָׁלוּ, רַבִּי מְאִיר מְטַהֵר, וְרַבִּי
 יְהוּדָה מְטַמֵּא. וְכֵן הַכּוֹפֶה אֶת-
 הַסֵּל וְעוֹשֶׂה עַל גַּבּוֹ בִּירָה.

מִשְׁנֵה ג
 בִּירָה שֶׁנִּחְלְקָה לְאַרְכָּה יִטְהוֹרָה,
 וְלִרְחֵבָה טָמֵאָה. כּוֹפֶה שֶׁנִּחְלַק,

its width, [each part] remains unclean². An [unclean] brazier³ that was broken [in two], whether lengthwise or crossways, remains clean.¹ If⁴ the basin-like rest⁵ for a stove is three fingerbreadths⁶ high, it is susceptible to uncleanness both by contact and from its contained air-space⁷, but if it be less than this⁸, it is susceptible to uncleanness by contact⁹ but it is not susceptible to uncleanness [from an unclean source inside] its contained air-space. How¹⁰ is the extent thereof determined? R. Ishmael says, They place [one end of] a spit¹¹ [against the rim of the stove] above and [the other end upon the brim of the basin-like rest] below¹², [and aught unclean enclosed] below it can communicate uncleanness by the contained air-space. R. Eliezer¹³

בין לארכו בין לרָחבו, יטהור. יחצר הכירה בזמן שהיא גבוהה שלש אצבעות, מטמאה במגע, ובאור, פחותה מכאן, מטמאה במגע ואינה מטמאה באור. כיצד משערין אותה? רבי ישמעאל אומר, נותן את-השפור למעלן ולמתן, וכנגדו מטמאה באור. רבי יאליעזר בין יעקב אומר, נטמאת הכירה, נטמאת החצר, נטמאת הכירה.

ben Jacob says, If the stove become unclean, the basin-like rest becomes unclean, [but] if the basin-like rest become unclean, the stove does not become unclean.

1 Because it cannot hold even one vessel. 2 Since each can hold a vessel. 3 See 52. 4 Or the definite בזמן. Literally when. 5 This is a round base with raised sides, like a dish or basin, and the stove is fixed inside it with clay. 6 See Volume I, Page 18f. 7 If a creeping thing touches the sides of the stove or the inside of this holder, or if the creeping thing was in the contained air-space of either, both become unclean. See 1¹, Note 5. 8 Popular pronunciation מכאן. 9 If a creeping thing touches either both become unclean. 10 viz., how is the size of the contained air-space measured? 11 Or skewer. Literally the spit. Or שפור, שפור. 12 The spit being long lies inclined. 13 He considers the rest not an essential part of the stove but an adjunct. His view is rejected.

Mishnah 4

[If the basin-like rest] were detached¹ from the stove, and if² [its wall] were three fingerbreadths³ high, it is

משנה ד
היתה ימופרשת מן הכירה, בזמן שהיא גבוהה שלש אצבעות

susceptible to uncleanness by contact and [from an unclean source] inside the contained air-space⁴; [if the height were] less than this⁵, or if it were flat [that is, it had no upright rim], it is *insusceptible to uncleanness*. If the three [tripod-like] props of the stove were three fingerbreadths⁶ [in length], they are *susceptible to uncleanness by contact* and [from an unclean cause] within the contained air-space; [if their lengths were] less⁷ than this, they are all the more *susceptible to uncleanness*, and even if [the props] were four [in number].

מטמאה במגע ובאור; פחותה
 מכאן או שהיתה חלקה, טהורה.
 פטופטי כירה שלשה, של שלש
 אצבעות, מטמאים במגע ובאור;
 פחות מכאן, כל-שכן הן טמאים,
 ואפילו הן ארבעה.

1 i.e., not joined with clay. See the preceding *Mishnah*. 2 Or the definite form. **בזמן**. Literally *when*. 3 See Volume I, Page 18f. 4 See 11, Note 5. 5 Popular pronunciation **מכאן**. 6 And are therefore deemed an essential part of the stove. 7 Traditional pronunciation פחות.

Mishnah 5

If one¹ of them [namely, the three tripod-like props under the stove] were removed, [the others] are *susceptible to contact uncleanness* but are not *susceptible to uncleanness* from [aught unclean] inside the contained air-space²; this is the view of R. Meir³; R. Simon⁴ declares [them] *insusceptible to uncleanness* [altogether]. If one had made it with two props [only], one opposite the other, they are *susceptible to uncleanness by contact* and from [an uncleanness inside] the contained air-space. This is the opinion of R. Meir⁵; R. Simon⁶ declares [them] *insusceptible* [altogether] *to uncleanness*. If they were higher than three fingerbreadths⁷, the part [of the props] three [fingerbreadths high and] downward are *susceptible to uncleanness by contact*

משנה ה
 ניטל אחד מהן, מטמאין במגע
 ואינם מטמאין באור; דברי
 רבי מאיר; רבי שמעון מטהר.
 עשה שנים זה כנגד זה, מטמאין
 במגע ובאור; דברי רבי מאיר;
 רבי שמעון מטהר. היו גבוהין
 משלש אצבעות, משלש למטן,
 מטמאים במגע ובאור; משלש
 ולמעלן מטמאין במגע, ואינן
 מטמאין באור; דברי רבי מאיר;
 רבי שמעון מטהר. היו משוכים
 מן-השפה יבתוך שלש אצבעות

and from [a source of *uncleanness* within] the contained air-space; [and the part] above [these] three [fingerbreadths] are *susceptible to contact uncleanness* but are not *susceptible to uncleanness* from [an unclean source

מטמאין במגע ובאור; חוץ משלש
אצבעות מטמאים במגע ואינם
מטמאים באור; דברי רבי
מאיר; רבי שמעון מטהר.

within] the contained air-space; this is the view of R. Meir⁸; R. Simon⁹ declares them [altogether] *insusceptible to uncleanness*. [If the props were made to hold up projecting arms from the stove, and thus were not directly under the stove but] were separated from the rim of [the mouth of the stove] by not more than¹⁰ three fingerbreadths, they are *susceptible to uncleanness by contact* and from [an unclean cause within] the contained air-space; [but if they are distant] more than three fingerbreadths, they are *susceptible to contact uncleanness* but are *unsusceptible to uncleanness* from [an unclean source inside] the contained air-space; this is the opinion of R. Meir¹¹; R. Simon¹² declares them [altogether] *unsusceptible to uncleanness*.

- 1 אצת preferred by some is ungrammatical because סטפוט referred to is *masculine*.
2 See I, Note 5. 3 His opinion is accepted. 4 His view is rejected. 5 His opinion is accepted. 6 His view is rejected. 7 See Volume I, Page 18f. 8 This ruling is accepted. 9 This opinion is rejected. 10 Literally *within* [a distance of].
11 This is the accepted ruling. 12 His view is rejected.

Mishnah 6

משנה ו

How¹ is the extent of the air-space between the tripod-like props determined? R. Simon ben Gamaliel says, One places a measure² between them³ [from one to the other, to mark out a circle], [and the air-space] from the circle⁴ outwards is clean, and [the air-space] from the circle⁴ inwards and over the circle⁴ [as well] is unclean.

כיצד משערין אותן? רבן שמעון
בן גמליאל אומר, גותן את-הכפה
ביניהם, מן-הכפה ולחוץ טהור,
מן-הכפה ולפנים ומקום הכפה
טמא.

- 1 Literally *How do they estimate them?* 2 *Or rule, ruler*. Literally *the measure*. 3 Some render it *One places the base of the stove between them* and others *One measures with a ruler three fingerbreadths from each foot towards* the centre between the props and joins the ends of the three lines by a circle.* § **Some prefer outward from instead of toward.* § The rendering favoured by some *triangle* instead of *circle* is obviously unsatisfactory.
4 Literally *the measure or the rule(r)*.

CHAPTER 8

פרק ח

Mishnah 1

משנה א

If an oven were divided [into two parts to form two ovens] by boards or by curtains¹, and a creeping thing was found in one part, the whole becomes unclean. If a breached [bee-] hive patched up with straw² were suspended within the air-space³ of the oven with a creeping thing inside it [that is, within the hive], the oven contracts uncleanness; if the creeping thing were in the oven, food within it [namely, the hive] acquires uncleanness, but R. Eliezer⁴ declares [the food] clean. R. Eliezer said, [If a hive in such a condition] can afford protection⁵ in the more severe case [of uncleanness] of a corpse⁶, should it not furnish protection in the more lenient matter [of uncleanness communicated by] an earthenware utensil? [The Sages]

התנור שחצצו בנסרים, או ביריעות, נמצא שרץ במקום אחד הכל טמא. פנורת פחותה ופקוקה בקש, ומשולשלת³ לאויר התנור, השרץ בתוכה, התנור טמא; השרץ בתנור, אוכלין שבתוכה טמאין, ורבי אליעזר מטהר. אמר רבי אליעזר, אם הציילה⁶ במת החמור, אל תציל בכלי חרס הקל? אמרו לו, אם הציילה במת החמור, שכן חולקים אהלים, תציל בכלי חרס הקל, שאין חולקין כלי חרס?

replied to him, If it effect protection in the graver matter [of uncleanness] of a corpse—regarding which partitions furnish protection where there is overshadowing⁷—[must then the inference be that] it will furnish protection in the lighter case of [uncleanness communicated by] an earthenware utensil in whose case no protection is furnished by partitions?

1 Or hangings. The partition being above the top. 2 See 8³. 3 See 11, Note 5. 4 His view is rejected. 5 i.e., with a hole stopped up with straw. 6 See אהלות 9^{3,7}. Such a patched-up hive acts as a partition to cut off corpse-uncleanness. 7 Literally are tents. Numbers 19, 14; אהלות 15⁴. Or אהלים.

Mishnah 2

משנה ב

If [the hive] were undamaged [and was suspended in an oven], and likewise [in the case of] a basket

היתה שלימה וכן הקופה, וכן החמת, השרץ בתוכה, התנור

[that is sound] or a [sound] goat-skin bag¹, and the creeping thing was [found] in it, the oven is clean; if the creeping thing were [found] in the oven, the food in it [namely, the hive, or basket or goatskin] remains clean. If they were holed, [their contents become unclean when] they were made² for [holding] foodstuffs, [and] the size [of the hole was such as to let] olives [pass through], [and when] they were made² to [hold] liquids the size [of the breach was large enough to let] liquids drain out; [and if] they were made² for either³, the stricter condition applies thereto [namely, an opening sufficiently big] to admit a liquid⁴.

טהור; השרץ בתנור, אוכלין שבתוכה טהורין. נקבו, העשוי לאוכלין שעורן בזיתים, העשוי למשקין, שעורן במשקים, העשוי לכה ולכה, מטילים אותו לחומר, בכונס משקה.

1 Or *goat-skin bottle*, made by drawing the skin off the carcase, without cutting across the belly, sewed up, and pitched (to render watertight) where the tail and legs were severed. 2 *sc., used.* 3 *i.e.*, to hold foodstuffs or liquids. 4 If the empty vessel is placed with the hole on the surface of water, the water flows in (and such a hole is bigger than a hole which lets liquid drain out).

Mishnah 3

משנה ג

If a [slightly hollow] perforated tile which had not sides¹ were placed over the mouth of an oven, and it sank therein, and a creeping thing was [found] therein, the oven becomes unclean; if the creeping thing were in the oven, the foodstuffs therein [namely, on the tile] become unclean, for utensils only provide protection against [unclean-ness inside] earthenware utensils². If a cask³ were full of clean liquid, and it was placed under the [copper] rim⁴ of the oven, and the creeping thing was in the oven, [both] the cask and the liquid remain clean. If [a cask] were held slanting [mouth downward] with its mouth

סרידה שהיא נתונה על פי התנור, ושוקעת לתוכו ואין לה גופים, השרץ בתוכה, התנור טמא; השרץ בתנור, אוכלים שבתוכה טמאין, שאין מצילין מיד כלי חרס אלא כלים. יחבית שהיא מלאה משקין טהורין, ונתונה למטה ממחושתו של תנור, השרץ בתנור, החבית והמשקין טהורין. יחיה כפונה, ופיה לאויר התנור,

inside the air-space of⁵ the oven, **הַשְּׂרֵץ בַּתּוֹנָה, מִשְׁקָה טוֹפֶחַ שֶׁבְּשׂוּלֵי**
 and the creeping thing was in the **הַחֲבִית, טְהוֹר.**
 oven, the dripping liquid [adhering]
 to the bottom of the cask remains clean.

1 Like a rimless or sideless sifter (or sieve, strainer, cullender, colander); according to some, a small flat earthenware kneading tablet; according to the Rambam, a perforated earthenware tablet. Compare 97, 107. גַּפְיִים in some texts. 2 Compare פָּרִיהַ 5^s, יָדַיִם 12. 3 Or jar, jug. 4 Compare 91³; יוֹמָה 38a. 5 See 11, Note 5. Because it is outside the air-space of the oven.

Mishnah 4

מִשְׁנָה ד

If a dish¹ were placed in the oven², [and] a creeping thing were in the oven, the dish remains clean, for an earthenware utensil does not communicate uncleanness to [other] utensils³. If [the dish] contained dripping liquid⁴, [this moisture] becomes unclean and renders [the dish] unclean⁵. Thus this [dish] may say⁶ [to the moisture], 'What [namely, the uncleanness of the earthenware utensil] rendered thee unclean did not render me unclean, but thou hast made me unclean'.⁷

יְקַדְרָה שֶׁהִיא נְתוּנָה בַּתּוֹנָה, הַשְּׂרֵץ
 בַּתּוֹנָה הַקְּדִירָה טְהוֹרָה, שְׂאִין כְּלֵי
 חָרָס מְטַמְּא בְּלֵים. הָיָה בָּהּ
 מִשְׁקָה טוֹפֶחַ, נְטַמְּא, וְנְטַמְּאָה.
 הָרִי זֶה אוֹמֵר, מְטַמְּאִידָה לֹא
 טַמְּאֵנִי, וְאֵתָה טַמְּאֵנִי.

1 Or pot. 2 Or the indefinite form בַּתּוֹנָה, in an oven. 3 *sc.*, it cannot become אֵב הַטּוֹמְאָה, a primary source of uncleanness (see INTRODUCTION and 11). 4 *i.e.*, moisture clinging to the sides. 5 וְנְטַמְּאָה (the feminine form of the verb), and it renders [the dish] unclean (actually in the past tense) agrees with the feminine form גְּטַמְּאָה, but in both cases the forms do not agree with the masculine noun מִשְׁקָה; some commentators replace וְנְטַמְּאָה and גְּטַמְּאָה respectively with the masculine forms נְטַמְּא and וְנְטַמְּאָה, the latter thus becoming and renders it [*viz.*, the dish, which is feminine] unclean. 6 As this phrase refers to קְדִירָה which is feminine its wording (to be grammatical) should be הָרִי זֹאת (וּ or וּו or) אוֹמֵרֶת. 7 Or the pausal form טַמְּאֵנִי.

Mishnah 5

מִשְׁנָה ה

If a cock swallowed a creeping thing¹, and fell within the air-space of² an oven, [the oven] remains clean³, but

תִּרְבֹּגוּל שֶׁבִלַע אֶת-הַשְּׂרֵץ, וְנָפַל
 יְלֵאוֹר הַתּוֹנָה טְהוֹר; וְאִם מֵת

if [the cock] died [therein], [the oven] becomes unclean⁴. If a creeping-thing were found in an oven, the bread that is in it contracts *derived uncleanness of the secondary degree* for the oven [has suffered] a *derivative uncleanness of the primary grade*⁵.

1 Literally *the creeping thing*. 2 See 1¹, Note 5. 3 So long as the cock lives. 4 But only if the death took place not longer than twenty-four hours after the swallowing (it is assumed that the creeping thing would have been digested completely after twenty-four hours). 5 See INTRODUCTION.

Mishnah 6

If an [earthenware] vessel [containing] leaven¹ and firmly closed with a lid² were placed within an oven, and in it [namely, the vessel] were the leaven and a creeping thing with a partition between them³, the oven becomes unclean but the leaven remains clean⁴. But if [the source of uncleanness] were an olive's bulk of a corpse, the oven and the house become unclean but the leaven remains clean⁵. If there were an opening there⁶ [in the partition between the leaven and the piece of corpse] one handbreadth⁷ square, all [including the leaven] becomes unclean.

מִשְׁנָה ו
בֵּית יִשְׂאֹר מוֹקֵף צְמִיד פְּתִיל,
וְנָתַן לְתוֹךְ הַתְּנֹר, הַשְּׂאֹר וְהַשְּׂרֵץ
בְּתוֹכוֹ, וְהִקְרִץ בֵּינֵיהֶם, הַתְּנֹר
טָמֵא, וְהַשְּׂאֹר טָהוֹר. וְאִם הָיָה
כְּזֵית מִן־הַמֵּת, הַתְּנֹר וְהַבַּיִת טָמֵא,
וְהַשְּׂאֹר טָהוֹר. אִם יֵשׁ־שָׁם פּוֹתֵחַ
טַפַּח הַכֹּל טָמֵא.

1 *i.e.*, leavened or sour day. 2 See 10². 3 Or בֵּינֵיהֶם *viz.*, inside the vessel; the partition reaches right to the level of the rim so that the vessel is made up of two compartments. 4 A tightly fixed cover to an earthenware utensil does not prevent the egress of uncleanness but it does prevent the entry of uncleanness. 5 Compare Numbers 19, 15. 6 Or יֵשׁ־שָׁם. 7 This is the minimum space to allow the passage of *corpse uncleanness*. See אֲהָלוֹת 36; Volume I, Page 18f.

Mishnah 7

If a creeping thing were found in the smoke-hole¹ of an oven, or in the smoke-hole of a stove, or in

מִשְׁנָה ז
הַשְּׂרֵץ שֶׁנִּמְצָא בְּעֵין שֶׁל תְּנֹר,
בְּעֵין שֶׁל כִּירָה, בְּעֵין שֶׁל כּוֹפֵחַ,

the smoke-hole of a brazier², [situated] between the inner edge and the outside, [the oven] remains clean. And if it were in the open air³, even if an olive's bulk of a corpse [were in the smoke-hole], it remains clean; but if there were there⁴ [within the smoke-hole on the inner edge] an obstruction⁵ of one [cubic] handbreadth⁶ [that overshadows the olive's bulk of corpse], all becomes unclean⁷.

מִן־הַשָּׁפָה הַפְּנִימִית וְלַחוּץ, טְהוֹר.
וְאִם הָיָה בְּאֵוִיר אֲפִילוֹ כַּזַּיִת מִן־
הַמֵּת טְהוֹר; וְאִם יִישׁ שָׁם פּוֹתֵחַ
טַפָּח, הַכֹּל טָמֵא.

1 A vent for the egress of the smoke; it could be shut to conserve the heat; according to Maimonides it is the fireplace at the bottom. Compare 9⁸. 2 See 8². 3 Literally *in the air*, i.e., not inside any dwelling. See 1¹, Note 5. 4 Or שָׁם. 5 Literally *opening*. 6 See Volume I, Page 18f. 7 If the oven (stove, or brazier) were indoors, then everything there is also unclean. Compare אֶהְלֹת 37.

Mishnah 8

[If the creeping thing] were found in the place for laying the wood [and fire], R. Judah¹ says, [If it were in the space] from the outer edge inwards, [the stove]* remains unclean; and the Sages² say, [If it were in the space] from* the inner edge outwards, [the stove]³ remains clean. R. Jose says, [If the creeping thing were found in the space] from the place where the dish⁴ is placed⁵ and inwards [towards the fire], the stove becomes unclean; [but if in the space] from the place where the dish is set and outwards, [the stove] remains clean. If [the creeping thing] were found [on that part by the stove] where the bath attendant sits⁶, [or] where the dyer sits, [or] where the olive-seethers sit, [the stove with the seat] remains clean; it becomes unclean only [if the creeping thing be found in that part] where it is blocked up [by the utensil] and inwards.

מִשְׁנָה ח
וּמֵצָא בְּמָקוֹם הַנְּחַת הָעֵצִים, רַבִּי
יְהוּדָה אוֹמֵר, מִן־הַשָּׁפָה הַחוּצוֹנָה
וְלַפְּנִים טָמֵא; וְנַחְכְּמִים אוֹמְרִים,
מִשְׁפָּה הַפְּנִימִית וְלַחוּץ טְהוֹר.
רַבִּי יוֹסִי אוֹמֵר, מִכְּנֻגַּד שְׁפִיתָת
הַקְּדִירָה וְלַפְּנִים טָמֵא; מִכְּנֻגַּד
שְׁפִיתָת הַקְּדִירָה וְלַחוּץ טְהוֹר;
וּמֵצָא מְקוֹם יְשִׁיבַת הַבֶּלֶן, מְקוֹם
יְשִׁיבַת הַצִּבְעָה, מְקוֹם יְשִׁיבַת שֵׁל
שׁוֹלְקֵי זֵיתִים טְהוֹר; אִין טָמֵא אֵלָא
מִן־הַסְּתִימָה וְלַפְּנִים.

1 His opinion is rejected. 2 Their view is accepted. 3 Or oven, brazier. 4 Or pot. 5 שְׁפִיטָהּ, setting by or over the fire. 6 Literally in the place of the sitting of the bath attendant. * Or oven.

Mishnah 9

מִשְׁנָה ט

A pit-oven¹ that has² a pot-rest³ is susceptible to uncleanness; and that of glass-blowers, if it have⁴ a pot-rest, is susceptible to uncleanness. [The kiln] of lime-burners, and [the furnace] of glass-makers, and [the oven] of potters are susceptible to uncleanness. A large earthenware baking oven⁵ that has⁶ a thick broad rim [that could serve as a pot-rest] is susceptible to uncleanness; R. Judah⁷ says, If it have⁸ a rim⁸ [it is susceptible to uncleanness]; R. Gamaliel⁹ says, [It is susceptible to uncleanness] if it have⁶ a thin rim.¹⁰

יבור שֵׁשׁ בוּ בֵּית שְׁפִיטָהּ טָמֵא; וְשֶׁל עוֹשֵׂי זְכוּכִית, אִם יֵשׁ בוּ בֵּית שְׁפִיטָהּ טָמֵא. כְּבִשָּׁן שֶׁל סִידָן וְשֶׁל זָגִין וְשֶׁל יוֹצְרִים טְהוֹרָה. יפּוֹרְנָה, אִם יֵשׁ לָהּ לִיּוֹבֵז טָמֵאָה; רַבִּי יְהוּדָה אוֹמֵר, אִם יֵשׁ לָהּ יֵאֱסָטְגוּן; רַבֵּן גַּמְלִיאֵל אוֹמֵר, אִם יֵשׁ לָהּ שְׁפִיטוֹת.

1 Made by lining the walls of a pit with clay or cement and strong enough to serve when removed from the pit (see 5¹⁰, the earth-oven of Ben Dinai). According to some authorities בּוֹר might be a misprint for כּוֹר, a refining furnace, and in the opinion of another it might refer to a smith's fireplace for heating iron. 2 Or שֵׁשׁ בוּ. 3 שְׁפִיטָהּ, setting next to or over the fire. Some render this A smelting pot that has a base or foot whereon it can rest; others render it A hole in the ground with an arrangement for placing a dish over the fire. 4 Or בּוּ. 5 Or פּוֹרְנֵי; a stationary, large, earthenware baking-oven. Compare גִּיצָה 34a, עֲבוּדָה זְרָה 35b. 6 Or יֵשׁ לָהּ. 7 His view is rejected. 8 Or mouldings (specially made round a stove or oven). 9 His opinion is not accepted. 10 Literally rims.

Mishnah 10

מִשְׁנָה י

If one¹ touched a person² who had acquired corpse uncleanness³, and⁴ [the former] had some food or liquid in his mouth, and he placed his head into the air-space⁵ of an oven that was clean, he has rendered it unclean⁶ [because of the uncleanness

יִמְצֵעַ טָמֵא יְמַת, שֶׁהָיוּ אוֹכְלִין וּמְשַׁקֵּין לְתוֹךְ פִּי, הַכֵּיִס רֵאשׁוֹ לְאֵיִר הַתַּנּוּר טְהוֹר, טָמְאָהּ וְטְהוֹר שֶׁהָיָה אוֹכְלִין וּמְשַׁקֵּין לְתוֹךְ

in his mouth]. And if one that was clean had food or liquid in his mouth, and thrust his head into the air-space of an oven which was unclean, [the contents of his mouth] become unclean⁷. If one ate of fig-cakes [of *priest's-due*]⁸ with unwashed hands⁹, and inserted his hand in his mouth to remove some grit¹⁰, R. Meir¹¹ declares [the fig-cake] unclean, but R. Judah¹¹ declares [it] clean. R. Jose¹² says, If he turned [the fig-cake] over [in his mouth], it becomes unclean, [but] if he did not turn [it] over, it remains clean. If one had a *pondion*¹³ in his mouth, R. Jose says, and [he used it for allaying] his thirst¹⁴, it becomes unclean.

פיו, והכניס ראשו לאויר התנור
טמא, ונטמאו. הנה אוכל דביקה
בגדים מסואבות, הכניס ידו לתוך
פיו ליטול את-הצרור, רבי
מאיר מטמא, ורבי יהודה
מטהר; רבי יוסי אומר, אם הפך
טמא, אם לא הפך טהור. הנה
פונדיון לתוך פיו, רבי יוסי
אומר, אם ילצמאו טמא.

1 He is *ראשון לטומאה*, a *derived uncleanness of the first degree* (see GENERAL INTRODUCTION). 2 He is *אב הטומאה*, a *primary cause of uncleanness*. 3 A corpse is *אבי אבות הטומאה*, a *progenitor of the primary sources of levitical uncleanness*. 4 Literally *foodstuffs or liquids*. 5 See 11, Note 5. 6 Compare *פרה* 85. 7 The mouth is not as a tightly stoppered utensil (*צמיד פתיל*). See 10¹ *et seq.* 8 Appendix, Note 1. 9 *שניות לטומאה*, *derivative uncleanness of the second grade*. They render priest's-due *שלישי לטומאה*, *derived uncleanness of the third grade*. 10 Or anything else. Literally *pebble*. 11 His view is rejected. 12 His ruling is accepted. In the first case the saliva was mixed with the fig(s) and became unclean, and if he put his hand with the unclean saliva on it to the fig-cake this also becomes unclean; in the second case the saliva not having mingled with the fig(s) in the mouth is still clean. 13 See Volume I, Page 18f. 14 It promotes the flow of saliva and thus relieves the thirst to some extent.

Mishnah 11

If a woman [were unclean], and milk dripped from her breasts and dropped into the air-space¹ of an oven, [the oven] becomes unclean for [unclean] liquid communicates uncleanness [whether it is discharged] intentionally [by drawing

משנה יא

*האשה שגטף הלב מדדיה
ונפל לאויר התנור, טמא,
שהמשקה מטמא לרצון ושלא
לרצון. היתה גורפתו, והכיתה

it out] or unintentionally² [by spontaneous egress]. [If a woman who was clean] were clearing out [the ashes from an oven that was clean], and a thorn³ wounded her so that she bled⁴, or if she burnt herself⁵ and thrust her finger into her mouth⁵, [the oven] is rendered unclean.

1 See 1¹, Note 5. 2 Compare מְשִׁירִין 14, 48; 2¹ טְבוּל יוֹם. 3 Literally *the thorn*. 4 Literally *and blood came forth from her*. The blood becomes unclean because the hands are considered unclean at all times and it renders the oven unclean. See ADDENDA at the end of this *Tractate*. 5 Both the blood and the saliva having become unclean render the oven unclean. *Literally *the woman*. §The Warsaw edition has שְׁנֵכוֹיִת.

CHAPTER 9

פָּרָק ט

Mishnah I

מְשִׁנָּה א

If an [unclean] needle or an [unclean] ring¹ were found² [imbedded in the floor] under the base of an oven, and they could be seen but did not project [above the ground and into the oven space], and if, when one was baking the dough, it touched them³, [the oven] is unclean. This applies to medium dough⁴. If they were found in the outer plastering⁵ of an oven with a firmly closed cover [and in a shelter where a corpse lay], [and the oven was] unclean*, [the objects too are] unclean, and if it were clean, they [also] are clean⁶. If they were found at the sides of the [clay] stopper of a cask⁷ [that is, embedded in the outer plastering], they are unclean; [but if embedded in the plastering] opposite the mouth [of the cask], they are clean. If they are visible within

מִחַט אוֹ יְטִבַּעַת שֶׁנִּמְצְאוּ בְּנוֹחוֹשְׁתּוֹ
 שֶׁל תַּנּוּר, נִרְאִין, אֲבָל לֹא יוֹצְאִים,
 אִם אוֹפֶה אֶת-הַבָּצֵק וְהוּא נוֹגֵעַ
 בָּהֶן טָמֵא. בְּאִי זֶה בָּצֵק אָמְרוּ,
 בְּבָצֵק הַבִּינוּנִי נִמְצְאוּ בְּטַפִּילַת
 הַתַּנּוּר, מוֹקֵף צְמִיד פְּתִיל, אִם
 בְּטָמֵא *טָמֵאִין וְאִם בְּטָהוֹר
 *טָהוֹרִים. נִמְצְאוּ בְּמִגּוּפַת הַחֶבֶת,
 מִצְדֵּיהֶ טָמֵאִים; מִכְּנֹד פִּיהָ
 טָהוֹרִים. נִרְאִין בְּתוֹכָהּ אֲבָל
 לֹא *לְאוֹרָהּ, טָהוֹרִין; שׁוֹקְעִים
 בְּתוֹכָהּ, וְתַחְתֵּיהֶם כְּקְלִיפַת הַשּׁוּם
 טָהוֹרִים.

[the cask], but do not protrude into the air-space⁸, they remain clean; if they sank into its⁹ [air-space], but below them was [still plastering

as thin] as garlic-peel [separating them from the air-space], they remain clean.

1 Any metal article found unexpectedly is considered to have acquired *corpse-uncleanness*. 2 Where the oven was fixed (but compare 8³, 9³). The objects are not deemed as part of the oven if they were imbedded there while or after the oven was fixed. 3 The rendering by some *and if, when one was baking, the dough touched them* does not agree with the construction of the Hebrew. 4 *i.e.*, dough which is neither too thin nor too firm (soft dough would enter cracks and hard dough would stick to these objects). Literally *What manner of dough have they spoken of? Of medium dough*. 5 This served to conserve the heat. 6 By virtue of the plastering they are considered as part of the oven. 7 Or *jar, jug*. In a shelter wherein was a corpse. The stopper was cone-shaped and was inserted with the narrow end inward; thus the inner end was in the air-space and the outside wider end opposite the mouth; therefore the part of the stopper below the mouth is protected against the exterior uncleanness. 8 See 1¹, Note 5. 9 Literally *into it*. *Because the oven was not effectively closed.

Mishnah 2

If a cask¹ that was full of clean liquid, with a syphon² inside it, and with a tight fitting cover, were placed in a shelter wherein a corpse [lay], the School of Shammai say³, [Both] the cask and the liquid remain clean⁴, but the syphon is unclean; but the School of Hillel say, The syphon, too, is clean. [But] the School of Hillel withdrew their opposition and taught in accordance with the view of the School of Shammai.

משנה ב

יִחְבֵּית שְׂהִיא מְלֵאָה מִשְׁקֵין טְהוּרִין
 וּמְנִיקַת בְּתוּכָה מוֹקֶפֶת צְמִיד
 פְּתִיל וְנִתְּוָה בְּאֵהָל הַמֵּת, בֵּית
 שְׁמַאי יֹאמְרִים, הַחֲבִית וְהַמִּשְׁקֵין
 יִטְהוּרִין, וּמְנִיקַת טְמֵאָה; וּבֵית
 הַלֵּל אֹמְרִים, אֵף מְנִיקַת טְהוּרָה.
 חִזְרוּ בֵּית הַלֵּל לְהוֹרוֹת כְּדַבְּרֵי
 בֵּית שְׁמַאי.

1 Or *jar, jug*. See עֲדוּתוֹת 114. Belonging to an עַם הָאֶרֶץ, one not trusted to observe the laws of tithing and uncleanness (*Appendix, Note 12*). 2 Made of any material except clay. 3 Their view is accepted. 4 Since only the עַם הָאֶרֶץ (see Note 1 above) will use them and he insists that his vessels are clean; a נֶאֱמָן or a חֶבֶר (*Appendix, Note 12*) will not borrow an earthenware vessel from an עַם הָאֶרֶץ or eat or drink with him, and the siphon (if not made of clay) is declared unclean lest the חֶבֶר or נֶאֱמָן borrow it and use it after ritual rinsing (unaware that it had acquired *corpse-uncleanness* and requires sprinkling with the *ash-water of the red-heifer*

for purification); and further, though a clean vessel tightly covered does not acquire uncleanness internally from an outside source, yet the vessel of an עֵם הָאֶרֶץ, seeing that it is deemed unclean, though firmly closed does not prevent entry of external uncleanness.

Mishnah 3

If a creeping thing were found beneath the base of an oven¹, the oven remains clean, for one² may assume that it fell [there while yet] alive and then died³. If a needle or a ring [which were unclean] were found [loose or embedded] below the base of an oven, [the oven] remains clean, since one² may suppose that they were there before the oven was placed⁴ [there]; if they were found in [the wood-] ashes⁵ [inside the oven], [the oven] is

מִשְׁנֵה ג
הַשְּׂרָץ שֶׁנִּמְצָא לְמִטָּה מִנְחֻשְׁתּוֹ שֶׁל
הַתְּנוּרָה טָהוֹר, וְשֶׁאֵינִי אוֹמֵר חַי וְנָפֵל
וְעֵכָשִׁיו מֵת. מִחֹט אוֹ טַבַּעַח
שֶׁנִּמְצָאוּ לְמִטָּה מִנְחֻשְׁתּוֹ שֶׁל הַתְּנוּרָה
טָהוֹר, וְשֶׁאֵינִי אוֹמֵר שֶׁהָיוּ עַד שֶׁלֹּא
יָבֵא הַתְּנוּרָה; וְנִמְצָאוּ בְּאֶפֶר מִקְלָה
טָמֵא, שֶׁאֵין לוֹ בְּמֵה יִתְלֶה.

unclean, because there is naught on which one can rely⁶ [to consider it otherwise than unclean].

1 See 8³, 9¹. 2 Literally *I*. 3 *viz.*, it was alive as it fell through the oven, and therefore had not defiled it. 4 Literally *before the oven came*. *sc.*, these objects had never passed through the oven to contaminate it. 5 אֶפֶר מִקְלָה, calcined ashes (see תְּעוּבֹת 2¹, בְּבֵא בְהָרָא 60b). 6 *i.e.*, there is no other conclusion than that these objects had passed through the oven.

Mishnah 4

If a sponge¹ that had soaked up unclean liquid but became dry on the outside fell into the air-space of² an oven, [the oven becomes] unclean, for the [absorbed] liquid will ultimately come out. And likewise, also, [the same thing applies in the case of] a piece of turnip or sedge³.

מִשְׁנֵה ד
יִסְפֹּג שֶׁבִלַּע מִשְׂקִין טָמֵאִין וְנֹגֵב
מִבְּחוּץ, וְנָפֵל לְאֹוִיר הַתְּנוּרָה, טָמֵא.
שְׂסוּף מִשְׂקָה לְצֹאתוֹ. וְכֵן תְּחִיכָה
שֶׁל לֶפֶת וְשֶׁל יְגִמִי. רַבִּי יִשְׁמַעוֹן
מְטַהֵר בְּשֵׁנֵי אֱלוֹהִים.

R. Simon⁴ declares [the oven] clean in these two [latter instances].

1 Or *sponge-like or porous material*. 2 See 11, Note 5. 3 Or *papyrus, bulrush, reedgrass*. Or any other absorbent material. See כְּלָאִים 6⁹, שֶׁבֶת 8². 4 His opinion is not accepted.

Mishnah 5

If shards¹ that had been used for unclean liquids fell into the air-space of² an oven, and the oven was heated, it becomes unclean, for [the absorbed] liquid will finally come forth. And similarly, too, [the same ruling holds good in the case of] new³ olive-husks⁴, but [in the case of] old⁵ [olive-husks the oven] remains clean. But if it be known that liquid may still exude from them even after three years, [the oven] becomes unclean.

1 Or *sherds, potsherds* (the clay is porous and absorptive). 2 See 11, **Note 5**. 3 Less than twelve months. 4 Literally *turf, peat*; a pressed hard mass of olive-husks; these are absorbent materials. 5 Over twelve months (by this time the absorbed liquid has disappeared).

Mishnah 6

If pomace [of olive-husks]¹ or pulp [of grape kernels and flesh]² had been made³ in [conditions of] cleanliness, and unclean persons walked over them⁴, and in consequence liquid came out of them, [both these and the liquid] remain clean as [these materials] had in the outset been made under conditions of *cleanness*. If a reed in which the [iron] spindle [-hook] has disappeared⁵, or an ox-goad⁶ into which the iron point has sunk [so that nothing of it could be seen], or a brick into which [when it was being made] a ring had vanished, and while they were yet clean were brought⁷ into a shelter where a corpse [lay], they become unclean⁸.

If one with an issue⁹ moved them¹⁰, they become unclean; [and if

משנה ה

יִחְרְסִין שְׁנֵשֶׁת־מִשְׁמֵשׁ בָּהֶן מִשְׁקִין טְמֵאִין, וְנִפְלוּ לְאֹוִיר הַתְּנוּרָה, הוֹסֵק הַתְּנוּרָה טְמֵאָה, שְׁסוּף מִשְׁקָה לְצֵאתָּהּ. וְכֵן יִבְגֹּפֶת יְחֻדָּשָׁה אֲבָל בִּישְׁנָה טְהוֹרָה. וְאִם יָדוּעַ שְׁיִוָּצֵא מֵהֶן מִשְׁקִין, אֲפִילוּ לְאַחַר שָׁלֹשׁ שָׁנִים, נִטְמָא.

משנה ו

הַגֹּפֶת וְהַזֵּינִן שֶׁנֶּעְשׂוּ בְטֵהָרָה, וְהֵלְכוּ עֲלֵיהֶם טְמֵאִים, וְאַחַר כֵּן יָצְאוּ מֵהֶן מִשְׁקִין, טְהוֹרִין, שְׁמַתְחִלְתָּן נֶעְשׂוּ בְטֵהָרָה. כּוֹשׁ שְׁבִלַע אֶת־הַצִּינּוֹרָא, מִלְּמַד שְׁבִלַע אֶת־הַדְּרָבָן, לְבִינָה שְׁבִלַע אֶת־הַטְּבַעַת, וְהֵן טְהוֹרִים, וְנִכְנְסוּ לְאַהֲלֵי הַמֵּת, נִטְמָאוּ. וְהַסִּיטָן יִהְיֶה נִטְמָאוּ; וְנִפְלוּ יִלְאֹוִיר הַתְּנוּרָה טְהוֹרָה, טְמֵאוּהוּ; נִגַע בָּהֶן כִּכְרָשׁ לְתֵרוּמָה, טְהוֹרָה.

now in their uncleanness] they fell into the air-space of¹¹ an oven that was clean, they render it unclean; [but if] a loaf of *priest's-due*¹² touched them, it remains clean.

1 Compare שֶׁבֶת 41, 47b. נִפְתַּת שֶׁל יוֹתִים, *beat made of olive-peels*. 2 גַּז, *pomace of grapes, pomace of husks, pomace of kernels and flesh*. Compare גַּזִּיר 62, 34b. Some prefer the vowelisation [הַזִּיר]. 3 These were made when the liquids were expressed. 4 Or *trod upon them*. 5 Literally . . . *which has swallowed the spindle*. 6 דְּרִבָּן, (a) *goad*, (b) *the iron point on the מַלְמַד, staff*, (c) *the knob at the end of the ploughshare handle*. See 25². 7 Literally *they entered*. 8 Compare 8⁵. Aught swallowed by a living creature does not acquire *corpse-uncleanness*. 9 Or *flux, discharge, gonorrhœa*. Compare 11. 10 Or *shook them*. Compare חִילָקִין 124b. 11 See 11, Note 5. 12 *Appendix, Note 1*.

Mishnah 7

מְשֻׁנָּה ז

If a tile¹ were placed over the mouth of an oven [and plastered with clay to the oven [to make a tightly fitting cover, and there was a crack between the oven and the tile, [it ceases to be efficient as a perfectly closed cover in what concerns uncleanness] even if the size* [of the crack] be such as not to admit the tip of the handle of a plough²; R. Judah³ says, [The oven still remains clean so long as] it can not enter. If the tile were cracked, [then the oven becomes unclean only] if the crack be not less than of the size* to admit the tip of the handle of a plough; R. Judah³ says, [It becomes unclean even if the hole] does not admit it. If the crack were curved, it is not considered as if it were long⁴ [for measurement], but [the only consideration is whether its size* is such as to admit the tip of a plough handle.

סְרִידָה שֶׁהִיא נֹתוּנָה עַל פִּי הַתַּנּוּר
מוֹקֵף צָמִיד פְּתִיל, וְנֹסֵדֵק מִן־
הַתַּנּוּר לְסְרִידָה, *שְׁעוּרוֹ מְלֵא פִי
מְרִדָּע שְׁלֵא נִכְנָס; רַבִּי יְהוֹדָה
אוֹמֵר, וְנִכְנָס. נֹסֵדֵקָה סְרִידָה *שְׁעוּרוֹ
כְּמֵלֵא פִי מְרִדָּע נִכְנָס; רַבִּי
יְהוֹדָה אוֹמֵר, שְׁלֵא נִכְנָס. הָיָה
עָגוּל אֵין רוֹאֵין אוֹתוֹ יְאָרוֹן, אֶלֶּא
*שְׁעוּרוֹ כְּמֵלֵא פִי מְרִדָּע נִכְנָס.

1 Literally *a slightly hollow perforated tile*. See 8³, 107. 2 מְרִדָּע, *a plough handle* with a knob (דְּרִבָּן) at one end and a broad iron blade (תְּרִחִיר) at the other end. See 25². 3 His opinion is rejected. 4 *i.e.*, straight. *A third of a *handbreadth* (see Volume I, Page 18f.)

Mishnah 8

If a hole were made [in the clay used for stopping-up] the smoke-vent¹ of an oven, [it is no longer efficacious as a tightly fixed cover] if it be of such a size that a spindle can enter and issue burning, [and the oven becomes unclean from an uncleanness in the same shelter]; R. Judah says, [The oven becomes unclean even if the spindle come out and] does not burn. If a hole were formed [in the oven plastering] at the side [of the stopped-up smoke-vent] of such a size that a spindle can enter and come out without burning, [the oven becomes unclean]; R. Judah says, [It must be of a size such that the spindle comes out] burning. R. Simon² says, If [the hole were] in the middle, [the oven will become unclean if a spindle] can enter, [but if the hole were] at the side, [the oven becomes unclean] if it can not enter; and similarly, also, he used to say of the stopper of a cask³ which [namely, the stopper] was holed,* [uncleanness will be admitted] if [the hole is of] a size like to the thickness of the second node⁴ in a rye-stalk⁵,§ that if [the hole were] in the middle, [the stalk should be able to] enter, if at the side it need not be able to go in; and likewise, too, he used to say of large earthen pitchers⁶ which had a hole, whose size is the thickness of the second node in a reed, that if [the hole were] in the middle [of the stopper], the reed could go in, if at the side [of the stopper],

משנה ח

תנור שניקב ימעינו, שיעורו מלא כוש, נכנס ויוצא דולק; רבי יהודה אומר, שלא דולק. ניקב מצדו, שיעורו כמלא כוש, נכנס ויוצא שלא דולק; רבי יהודה אומר, דולק. רבי שמעון אומר מן-האמצע נכנס, מן-הצד אינו נכנס; וכן היה אומר במגופת החבת *שניקבה, שעורה מלא מיצה שניה של §שיפון, מן-האמצע נכנס, מן-הצד אינו נכנס; וכן היה אומר בהצבים גדולים שנקבו, שיעורם מלא מיצה שניה של קנה, מן-האמצע נכנס, מן-הצד אינו נכנס. במה דברים אמורים? בזמן שנעשו לין, אבל אם נעשו לשאר משקין, אפילו כל-שהוא, טמאים. במה דברים אמורים? בזמן שלא נעשו בידי אדם, אבל אם נעשו בידי אדם אפילו כל-שהוא טמאים. וניקבו, העשוי לאוכלים שיעורן בנותים; העשוי למשקים שיעורן במשקים; העשוי

it does not have to enter [for the uncleanness to go in]. When is this the case? If⁷ [the vessels] were made for [storing] wine; but if they were made for [storing] other⁸ liquids, however small [the hole] may be, [the contents] are *susceptive to uncleanness* [in a shelter where a *corpse* lies]. When is it the case [that, if a liquid can be poured in through the hole, the vessel is *susceptive to uncleanness*] ? [It applies only if the hole] were not made by the hands (of man), but if they were made by (man's) hands, however small [the hole] be, [the contents] are *susceptive to uncleanness*. If [a vessel] were holed,[†] and it was used⁹ for [holding] foodstuffs, [it becomes clean] if the hole be large enough [to let] olives [fall through]; [if the vessel] were used for liquids, [it becomes clean] if the hole be of a size [to allow] liquids [to be poured in]; if [the vessel] be used for both purposes, the matter comes under the stricter ruling, [namely] if it be closed with a tight-fitting cover, and liquid can get in [through the hole], [the vessel is *susceptive to uncleanness*].

1 Compare 8^a. 2 His view is rejected. 3 Or *jar, jug*. 4 מִיִּצָה, *collar, joint, knot, node*, in the stem of a reed or stalk, etc. 5 According to some, *oat-stalk*. 6 Or *stone jars*. 7 Literally *when*. Or the *definite* form בְּזֶמַן. 8 Popular (but not correct), לְשֵׁאֵר. 9 Literally *was made*. *§† Some prefer the pointing שָׁפוֹן, שְׁנִיקָבָה, יִקְבוּ respectively.

CHAPTER 10

פֶּרֶק י'

Mishnah 1

מִשְׁנָה א

These vessels offer protection [against the entry of uncleanness from a *corpse* under the same roof] when they [are closed] with a tight-fitting cover¹: vessels [made] of cattle-dung², stone vessels, [unfired] earthenware vessels, [fired] earthenware vessels, (and) vessels [made] of alum-crystals, [vessels made from] the bones³ of fish or their skin⁴, [vessels made from the] bones of an animal [that lives] in the sea or from its skin, and wooden vessels⁵ [so large that they are] *insusceptible to uncleanness*. They give protection

אלו כלים מצילין יבצמיד פתיל, כלי גללים, כלי אכנים, כלי אדמה, כלי חרס, וכלי גתר, עצמות הדג ויעורו, עצמות חיה שבים ועורה, וכלי עץ הטהורים מצילים, בין מפיהם, בין מצדיהן, בין יושבין על שוליהן, בין מוטין על צדיהן. היו כפויים על פיהן, מצילים כל שתחתיהן

[against the ingress of uncleanness] whether [the tightly fixed cover] is over their mouth or [over a hole] at their side, whether they rest on their base or are inclined on their side. [If they have no tightly stopped-up cover, and] they were turned over upon their mouth [against the earth and that part plastered around with clay], it acts as a protection [against uncleanness] for everything below them to the utmost depth. R. Eliezer⁶ declares [in the case just mentioned] unclean [aught underneath them]. [All such vessels with tight-fixed covers] afford protection to all things, except that an earthenware vessel furnishes protection [against uncleanness] only to food-stuffs, and to liquids, and to [other] earthenware vessels⁷.

עַד הַתְּהוּם. רַבִּי יֵאָלְיָעוֹר מְטַמֵּא.
עַל הַכֹּל מִצִּילִין, חוּץ מִכְּלֵי חָרָס
שְׂאִינוּ מִצִּיל, אֲלָא עַל הָאוֹכְלִים
וְעַל הַמְּשֻׁקֵּין, וְעַל כְּלֵי חָרָס.

1 Numbers 19, 15. 2 Compare 34; שֵׁבֶת 16b; פָּרָה 51; מְנוּחֹת 69ab; מִקְוָאוֹת 41. 3 Compare 17¹³. 4 Literally of a fish or its skin. 5 They must hold forty seahs [Volume I, Page 18f.] of liquid. Compare 15¹. 6 His opinion is rejected. 7 Which are inside the larger vessel, and which cannot be immersed in the ritual bath, are protected; but if they can be immersed they are not so protected even if the larger vessel is tightly covered. See עֲדוּיוֹת 114.

Mishnah 2

With what may they stop up [the mouth of a vessel or fix the cover]? With plaster or with gypsum¹, with pitch or with wax, with clay² or with excrement, with mortar or with potter's clay³, or with any substance that can be fittingly manipulated as a plaster⁴. They may not be stopped up with tin⁵ or with lead, for though they form a covering they are not tightly fitting. They may not be stopped with fat⁶ fig-cake⁷ or with dough⁷ that had been kneaded with fruit juice, lest [water falls on them and thus becomes susceptible to uncleanness in which event] it would render unfit⁸ [aught in the vessel]; but if one did so stop up [a vessel with such dough or fig-cake upon which no water had fallen], it furnishes protection [against ingress of uncleanness].

מְשֻׁנָּה ב

בְּמָה מְקִיפִים? בְּסִיד וּבִגְפָסִים,
בְּזָפֶת וּבְשֵׁעוֹנָה בְּטִיט וּבְצוֹאָה
בְּחוֹמֶר וּבְחֶרְסִית, וּבְכֹל דְּבָר
הַמְּתַקְרַח. אֵין מְקִיפִים לֹא
יִבְבְּעֵץ, וְלֹא בְּעוֹפְרֶת, מִפְּנֵי שֶׁהוּא
פְּתִיל וְאֵין צְמִיד. אֵין מְקִיפִין לֹא
בְּדִבְלָה שְׂמִינָה, וְלֹא בְּבִצֵּק
שְׁנִילוֹשׁ בְּמֵי פִירוֹת שְׁלֵא יִבְיָאֵנוּ
לִידֵי פְסוּל; וְאִם הִקִּיף הַצִּיל.

1 **נִפְסִים**, **נִפְסִים**, **נִפְסִים** (in the **נִפְסִים**), *plaster, paste*, particularly *gypsum*. 2 Or *mud*. 3 Some render this *shards ground fine and kneaded with water*. 4 Literally *that shapes off evenly, that is finished (i.e., that gives an even finish)*. 5 Compare 30³. 6 *sc., viscid*. 7 But no water had been used in their preparation (in the case of the dough the fruit-juice served in place of water). 8 Literally *lest it will bring it to invalidity*.

Mishnah 3

משנה ג

If the plug¹ of a cask² have worked loose³ but did not come out, R. Judah⁴ says, It provides protection [against uncleanness]; but the Sages⁵ say, It does not afford protection [against uncleanness]. If the bung had a finger-hold⁶ sunk within it [lower than the lip of the bung-hole], and there was a creeping thing in it, the cask becomes unclean; if the creeping thing were in the cask, [any] food in the finger-hold⁷ is unclean.

יִמְנוּפֶת הַחֲבִית הַמְּחֹלְחֶלֶת וְאֵינָה נִשְׁמֶטֶת, רַבִּי יְהוֹדָה אוֹמֵר, מִצָּלֶת; וְחֲכָמִים אוֹמְרִים, אֵינָה מִצָּלֶת. הִיא בֵּית אֶצְבַּע שְׁלֵה שׁוֹקֵעַ בְּתוֹכָהּ, הַשֶּׁרֶץ בְּתוֹכָהּ הַחֲבִית טְמֵאָה; הַשֶּׁרֶץ בְּחֲבִית, אוֹכְלִין שְׁבִתוֹכָהּ טְמֵאִים.

1 Or *bung, stopper*. 2 Or *jar, jug*. 3 Literally *shakes, wobbles*. 4 His view is rejected. 5 Their opinion is accepted. 6 A cavity for inserting a finger or thumb to lift out the bung. 7 Literally *in it, therein*. If the cavity is below the rim of the bung-hole.

Mishnah 4

משנה ד

If a ball or clew¹ of reed-grass^{2*} were placed over the mouth of a cask, but only round the sides was it plastered down, it gives no protection [against uncleanness]—[it is only effective] if it be plastered over both above³ and below³. And likewise, also, with a patch of woven material.⁴ If [the material used for covering] were of paper or of leather⁵, and one tied it on with cord, it [only] furnishes protection [against uncleanness] when† it is [also] plastered down round the sides. § Or מְלֻמְלָן

הַכַּדִּוּר וְהַפְּקַעַת שֶׁל גִּמְי שְׂזוּתָן עַל פִּי הַחֲבִית, אִם מִירַח מִן־הַצְּדָדִין לֹא הִצִּיל, עַד שִׁמְרַח מְלֻמְעָלָן וּמְלֻמְטָן. וְכֵן בְּמַטְלִית שֶׁל יַבֵּן, הִתָּה שֶׁל נֵיֶר, אוֹ שֶׁל יְעוֹר, וְקִשְׂרָה בְּמִשְׁיָהּ, אִם מִירַח מִן־הַצְּדָדִין זֶה־צִּיל.

1 Or *clue, coil*. * 2 See 9⁴, Note 1. 3 *i.e.*, completely all over because of the porosity of the stuff. 4 Because of its porousness. 5 These are free from poriness. *Or *coil of rope made of reed-grass*. †See ADDENDA at the end of this *Tractate*.

Mishnah 5

If [the outer surface of an earthenware] jar¹ flaked off, but the pitch [lining the inside] remained—and similarly, too, pots of pickle² that are lined and made air-tight with pitch³ up to the rim—R. Judah⁴ says, they afford no protection [against uncleanness]; but the Sages⁵ say, They do furnish protection [against uncleanness].

1 Or *jug, cask*. 2 *Brine or pickle containing fish hash and sometimes wine*. 3 Or *gypsum*. So that the lid does not touch the body of the vessel itself. 4 His view is rejected. 5 Their opinion is accepted.

משנה ה

יִחְבִּית שְׁנֵתְקַלְפָּהּ וְהוֹפֶת שְׁלֶה עוֹמְדָת, וְכֵן יִקְבוּתִים שֶׁל מוֹרָיִים, יִשְׁפָּטֶנּוּ עִם הַשֹּׁפֵה רַבִּי יְהוֹדָה אוֹמֵר, אֵינָם מְצִילִין; וְחַכְמַיִם אוֹמְרִים, מְצִילִין.

Mishnah 6

If a cask¹ were holed, but the [wine] lees blocked it up, they furnish protection [against the ingress of uncleanness]. If one stopped up [the hole] with a vine-rod², [it is effective for excluding uncleanness] only when he plasters [it] at the sides [to the vessel]. If it were [blocked up] with two [vine-rods], [protection against the entrance of uncleanness is afforded] only when he plasters [them] at the sides [to the vessel] and [also] between one vine-rod to the other. If a board were placed over the mouth of an oven, it affords protection [against the entrance of uncleanness] when one has plastered the sides [on to the oven]; if there were two³ [boards alongside each other], he must plaster them at the sides [to the oven] and [also] between one board and the other [for validity to exclude

משנה ו

יִחְבִּית שְׁנִיקְבָהּ וְסִתְמוּהָ שְׁמַרִים, הַצִּילוּהָ פְקֻקָה בְּזִמְרוֹהָ, עַד שְׂמֶרֶחַ מִן־הַצְּדָדִים. הֵיוּ שְׁתֵּי עַד שְׂמֶרֶחַ מִן־הַצְּדָדִין, וְכֵן זְמוּרָה לַחֲבֵרְתָהּ. גֹּסֶר שֶׁהוּא נָתוּן עַל פִּי הַתַּנּוּר, אִם מִדְּרָה מִן־הַצְּדָדִי הַצִּיל; הֵיוּ יִשְׁגִּים, עַד שְׂמֶרֶחַ מִן־הַצְּדָדִין, וְכֵן גֹּסֶר לַחֲבֵרוֹ; יִעֲשֶׂאן בְּסִינֵין, אוֹ בְּשִׁנְמֵין, אֵינּוּ צָרִיךְ לְמַרְחַם מִן־הָאֲמִצָּע.

uncleanness]; if he joined them together⁴ with tenons⁵ or with hinges⁶, it is not necessary to plaster them at the middle.

1 Or *jar, jug*. Or שְׁנִיקְבָה. 2 Or *vine shoot*. 3 One alone was not wide enough to cover up the oven mouth. 4 Literally *made them*. 5 From סָן, plural סִינִים. According to some *thorn-bark*, or *fine chips of thornwood*. 6 According to Maimonides *bamboo joint*. From שָׁמַן, *hinge, joint of twisted bamboo*. Plural שְׁמִינִין.

Mishnah 7

מִשְׁנֵה ז

If [in a shelter wherein lay a corpse] an old oven¹ were inside a new one², and a tile³ [was placed] over the mouth of the old [oven], [and in such wise that if] the old [oven] were removed [this] tile would fall, all is unclean; but if it would not⁴ [fall, then] the whole remains clean.⁵ If a new [oven] were inside an old [one]⁶, and a (perforated) tile [was put] over the mouth of the old [oven] and there was not a handbreadth's space between the new [oven] and the tile, whatsoever is within the new [oven] remains clean.⁷

יִתְנַוֵּר יָשֵׁן בְּתוֹךְ הַקֹּדֶשׁ, וְסָרִידָה
עַל פִּי הַיָּשֵׁן, נִיטַל הַיָּשֵׁן וְסָרִידָה
נֹפֶלֶת, הַכֹּל טָמֵא; וְאִם יֵלֵא הַכֹּל
יִטְהוֹר. קֹדֶשׁ בְּתוֹךְ הַיָּשֵׁן וְסָרִידָה
עַל פִּי הַיָּשֵׁן, אִם אֵין בֵּין קֹדֶשׁ
לְסָרִידָה פּוֹתֵחַ טֶפֶחַ, כָּל־שֶׁבֶחֶדֶשׁ
יִטְהוֹר.

1 An 'old oven' is one that had been properly burnt or fired in a kiln, and being therefore susceptible to uncleanness, requires a tightly fitting cover to prevent the entry of uncleanness. 2 Literally *the new [one]*. A 'new oven' is one which had not been fired or burnt in a furnace, and being insusceptible to uncleanness serves as a protection against uncleanness. 3 See 8³, 97. 4 Popular pronunciation לֵא. 5 Compare אֶהְלֹת 121. The tile is an effective screen. 6 Literally *the old [one]*. 7 The tile serves as a valid screen, being deemed as though it covered the mouth of the new oven.

Mishnah 8

מִשְׁנֵה ח

If [a number of] stew-pots¹ [were placed] one inside the other, and their rims were on the same level, and there was a creeping thing in the top one or in the bottom one, then that one² becomes unclean and all²

יִלְפָסִין זו בְּתוֹךְ זו, וְשִׁפְתוֹתֵיהֶן שְׁוֹת, הַשָּׂרֵץ בְּעֲלִיּוֹנָה אוֹ בְּתַחְתּוֹנָה, הִיא טְמֵאָה וְכֻלָּן טְהוֹרוֹת. הָיוּ בְּכוֹנִים מִשְׁקָה, הַשָּׂרֵץ בְּעֲלִיּוֹנָה כֻּלָּן

[the rest] remain clean. If they were so [defective]² that [if placed in] a liquid [it] would get in, and the creeping thing was in the top one, all of them² are unclean, [but if it were] in the bottom one, this one is unclean and all the others² remain clean. If the creeping thing were in the top one, and [the brim of] the bottom one was higher [than the brim of the top one], then both² of them⁴ are unclean. [If the creeping thing were] in the top one, and [the rim of] the bottom one was above [the rim of the top one], [then not only do these two² become unclean but] any² [stew-pot between them] that contains⁵ any dripping liquid [however small in quantity] also becomes unclean.

טמאות, בתחתונה, היא טמאה
 ויכלן טהורות. השרץ בעליונה,
 והתחתונה עודפת, היא והתחתונה
 טמאה. בעליונה והתחתונה עודפת,
 ככל שיש בה משקה טופח, טמאה.

1 A lightly covered iron pot or saucepan. לָפֶס—the same as אֶלְפֶס—contradistinguished from קְדֵרִיף. Here evidently the top pot had no lid. 2 Together with any foodstuffs therein. 3 i.e., holed, cracked, split. 4 Literally it and the bottom one. But those between (and their contents if any) remain clean. 5 Or שִׁישׁ־בֵּה.

CHAPTER 11

פֶּרֶק י"א

Mishnah 1

מִשְׁנֵה א

Vessels¹ of metals, whether they are flat or whether they have receptacles, are susceptible to uncleanness; if they are broken, they become insusceptible to uncleanness; [but if one melted them down in their uncleanness and] made anew vessels of them, they revert to their former² susceptibility to uncleanness. Rabban Simon³ ben Gamaliel says, Not in every [kind of] uncleanness [does this ruling hold good], but only to corpse-uncleanness.

כְּלֵי מַתְכוֹת, פְּשוּטֵיהֶן וּמְקַבְּלֵיהֶן
 טמאין; וְשִׁבְרוּ טְהוּרוֹ; חֲזַר וַעֲשֵׂה
 מֵהֶן כְּלִים, חֲזַרוּ לְטוּמְאָתָן הַיְשָׁנָה.
 רַבֵּן יִשְׁמַעוֹן בֶּן גַּמְלִיאֵל אוֹמֵר, לֹא
 לְכָל טוּמְאָה, אֶלָּא לְטוּמְאַת הַנֶּפֶשׁ.

1 Compare 2¹, 15¹. 2 Literally old. 3 His view is rejected.

Mishnah 2

מִשְׁנֵה ב

Every article of metal¹ [that is not just part of another utensil but] has² a [distinguishing] name of its

כָּל־כְּלֵי יַמְתְּכוֹת שִׁישׁ לֹו שֵׁם בְּפָנָי
 עֲצָמוֹ, טמא, חוץ מן־הַדֶּלֶת, וּמִן

own is *susceptible to uncleanness*, with the exception of a door, or of a [door-] pin³, or of a lock, or of a bolt-socket⁴ that is under the pivot, or the hinge⁵, or the [door-] knocker, or the [iron] drain [at the threshold], for they are made [to be connected] with the ground⁶.

הַצֵּנֵר, וּמִן הַמְּנַעֵל, יוֹהֶפֶתֶת שְׁתַּחַח
הַצֵּיר, יוֹהֶצִיר וְהַקּוֹרָה וְהַצֵּינוֹר
שְׁנַעֲשׂוּ לְקַרְקַע.

1 Literally *metals*. 2 Or שֵׁשֶׁלִּי. 3 Or *door-bolt*, made to fit into sockets at the top and bottom. 4 פּוֹתֵחַ or פּוֹתֵת, the socket into which the hinge-pin or door-bolt fits. 5 Variant renderings from here: (a) *the pivot and the clapper and the socket*, (b) *the socket and the clapper and the pivot*, (c) *the long iron bolt of a city gate*. Or וְהַקּוֹרָא. 6 They are unsusceptible to uncleanness even before they are joined to the ground.

Mishnah 3

If one made articles¹ from iron ore², or from pig-iron³, or from the [iron] hoop of a wheel, or from sheet-metal⁴, or from [metal] plating, [or] from the bottoms⁵ of utensils, or from the rims of utensils, [or] from the handles of utensils, [or] from metal shavings⁶, or from metal clippings⁷ are *insusceptible to uncleanness*. R. Jochanan⁸ ben Nuri says, Also [articles that are reconstructed] from broken up [metal] pieces⁹ [that were unclean do not return to their uncleanness]. [If they were made] from the fragments of [other] articles, [or] from small ware¹⁰, or from nails¹¹ known to have been made from [other] articles, they are unclean¹². If [they were made] from nails, [and it is not known whether they were made from iron or steel or from other articles] the School of Shammai declare [them] unclean, but the School of Hillel declare [them] clean.

מִשְׁנֵה ג
הַעוֹשֶׂה יְכָלִי מִן־הַעֲשֵׂת וּמִן
הַתְּרָרָה, וּמִן הַסּוֹבֵב שֶׁל גְּלִיל,
וּמִן הַטְּסִין, וּמִן הַצְּפוּיִין, מִכְּצֵי
כְּלִים, וּמֵאוּגֵי כְּלִים, מֵאוּגֵי כְּלִים,
מִן־הַשְּׁחוֹלֵת, וּמִן הַגְּרוּדוֹת,
טְהוּרִין. רַבִּי יוֹחָנָן בֶּן נוּרִי אוֹמֵר,
אִפְּי מִן־הַקְּצוּצוֹת. מִשְׁבְּרֵי כְּלִים,
מִן־הַגְּרוּטִים, וּמִן הַמְּסָמְרוֹת
שֶׁיָּדוּעַ שְׁנַעֲשׂוּ מִכְּלִים¹² טְמֵאִין.
מִן־הַמְּסָמְרוֹת בֵּית שַׁמַּי מְטַמְּאִין,
וּבֵית הִלֵּל מְטַהְרִין.

1 Literally *an article*. 2 Or *wrought metal* (opposite to תְּרָרָה). 3 Or *a rough lump of smelted iron, cast iron*. 4 Or *plating material, tin (foil)*. 5 Or *bases, rests, stands*. 6 Or *filings*. 7 גְּרוּדָה, *clipping, film, shaving*. 8 His view is rejected. 9 Or *metal strips*,

cut metal, wire. 10 Or broken ware, refuse, rubbish, trash. 11 Or pegs, pins, staples. 12 Because of the uncertainty whether the articles from which they came were clean or unclean.

Mishnah 4

If iron from an unclean [article] were alloyed¹ with iron from a clean [article], the article made therefrom is unclean if the greater part were from the unclean [iron], but if the greater part were from the clean [iron], [the article] is clean; if half [were of the clean iron] and [the other] half [of the unclean iron], [the article] is unclean. And similarly, also, if an article were [made] from cement² and [cattle] dung³ [mixed together]. A [door] bolt⁴ is susceptible to uncleanness. [If a clean article were] plated [with unclean metal], it remains clean. The⁵ ward [of a lock] and the bit [of a key] are susceptible to uncleanness. And R. Joshua says, A [door] bolt may be [removed and] dragged along⁶ from one door and hung on another on the Sabbath⁷; R. Tarfon says, One⁸ may deal with like all [other] objects and they may be moved about in the courtyard [on Sabbath].

משנה ד
 ברזל טמא ששבללו עם ברזל
 טהור, אם רוב מן-הטמא טמא,
 ואם רוב מן-הטהור טהור; מִחֲצָה
 לְמִחֲצָה טמא. וכן מן-ההִתְלַמָּא
 ומן הגְּלִילִים. קְלוֹסְטְרָא טמאה.
 ומצופה טהורה. הפין והפורנה
 טמאין. והקלוסטרא, רבי יהושע
 אומר, שומטה מפתח זה, ותולה
 בחברו בשבת; רבי טרפון אומר,
 הרי הוא אלו ככל הכלים ומטלטלת
 בַּחֲצֵר.

1 Or smelted together. See מְכַשֵּׁרִין 23. 2 A sort of cement used for making utensils. 3 Compare with הַפִּיץ in 136. A vessel made of cement is susceptible to uncleanness like a clay vessel. A vessel made of cattle dung is insusceptible to uncleanness. 4 It has at the top a knob (sometimes made movable or detachable) occasionally used as a pestle. Compare עֲרֵיבִין 10:10. If made from the iron of an unclean object it reverts to this uncleanness. 5 Or the clutch and the body [of a hang-lock]. 6 i.e., not carried. 7 Or the indefinite form בַּשַּׁבָּת, on Sabbath. R. Joshua does not consider it as an article for Sabbath use and it is therefore unsusceptible to uncleanness. 8 R. Tarfon maintains the opposite view and hence deems it susceptible to uncleanness. Some render this [A door-bolt] may be dealt with like all [other] articles and be moved about in the courtyard. Or the indefinite form בַּחֲצֵר, in a courtyard.

Mishnah 5

The bit¹ of a bridle² is *susceptible to uncleanness*, but the jaw-pieces³ are *insusceptible to uncleanness*. R. Eliezer⁴ declares the jaw-pieces to be *susceptible to uncleanness*; but the Sages⁵ say, The bit alone is *susceptible to uncleanness*, but when⁶ they are connected the whole is *susceptible to uncleanness*.

משנה ה
 יַעֲקֹב שֶׁל יִפְרוּמְבָּא טְמֵאָה,
 וְיִלְחִיִּים טְהוּרִים. רַבִּי אֶלְעָזָר
 מְטַמֵּא בִּלְחִיִּים; וְיַחֲכָמִים אוֹמְרִים,
 אִין טְמֵא אֶלָּא עֲקָרְב, וּבִשְׁעָת
 חֲבוּרָן הַכֹּל טְמֵא.

1 Literally *scorpion*. 2 Or *halter*. 3 That part of the bridle that goes round the cheeks; it is ornamental, and articles of adornment of a beast are insusceptible to uncleanness. 4 His view is rejected. 5 Their opinion is accepted. 6 Popular pronunciation וּבִשְׁעָת.

Mishnah 6

The spinner's coil¹ [made] of metal is declared *susceptible to uncleanness* by R. Akiba², but the Sages³ declare it *insusceptible to uncleanness*; but if [it were made of wood] plated⁷ [with metal], it is *insusceptible to uncleanness*. A spindle⁴, and a distaff, and a rod⁵, and a double-flute, and a fife⁶, [which are made] of metal, are *susceptible to uncleanness*; but [if they are of wood] plated⁷ [with metal] they are *insusceptible to uncleanness*; a double-flute which has⁸ a receptacle for the wings⁹ is *susceptible to uncleanness* in either case¹⁰.

מְשֻׁנָּה ו
 יִפְיָקָה שֶׁל מִתְּכֶת, רַבִּי יַעֲקִיבָא
 מְטַמֵּא, וְיַחֲכָמִים מְטַהְרִין;
 וְיִמְצוּפָה טְהוּרָה. יְהוֹשֻׁעַ וְהָאִמָּה,
 וְהַמְּקַל, וְסִימְפוּנְיָה, וְחֻלְלִיל שֶׁל
 מִתְּכֶת, טְמֵאִין; וְיִמְצוּפִין טְהוּרִים;
 סִימְפוּנְיָה, אִם יֵשׁ בָּהּ יְבִית קָבוּל
 כְּנָפַיִם, כִּין כִּין וְכִין כִּין טְמֵאָה.

1 Literally *A spinner's coil*. According to some *the knob of a spindle*. 2 His opinion is rejected. 3 Their view is accepted. The same ruling applies to כוּשׁ שֶׁל כוּשׁ, *whorl*; compare פָּרָה 12^b. 4 Literally *the spindle*; likewise *a distaff, and a rod*. מְקַל, the stick which holds the bunch of material in spinning. 5 Used for urging on a beast. 6 Or *flute, pipe*. 7 Or *overlaid*. 8 Or יֵשׁ בָּהּ. 9 A kind of curved attachments in a groove, or bag-like additions, to improve the instrument's sound. Compare 16^b; בָּבָא מְצִיעָא 17. 10 *i.e.*, whether plated (or overlaid) or not, and whether of metal or of wood.

Mishnah 7

A curved horn is *susceptible to uncleanness*¹, but a straight one is *insusceptible to uncleanness*; if its overlaid mouthpiece were of metal, it is *susceptible to uncleanness* [even in the case of a straight horn]. R. Tarfon² declares its wide end³ [if made of metal] *susceptible to uncleanness*, but the Sages⁴ declare it *insusceptible to uncleanness*. And when⁵ [the separate parts] are joined together⁶ the whole is *susceptible to uncleanness*. Likewise, also, [the Sages have ruled that] the branches of a candlestick are *insusceptible to uncleanness*, but the *sconces*⁷ and the base are *susceptible to uncleanness*, but when⁵ [the separate parts] are joined together⁶ the whole is *susceptible to uncleanness*.

1 It can hold liquid if resting on its curved part and is therefore considered as a receptacle. 2 His view is rejected. 3 *הקו* in the *גמרא*. 4 Their opinion is accepted. 5 Popular pronunciation *ובשעת*. 6 *i.e.*, combined inseparably and not merely screwed together. 7 Literally *sconce*, to hold the oil and wick or the candle.

משנה ז

קרן עגולה יטמאה, ופשוטה טהורה; אם היתה מצופית שלה של מתכת טמאה. יהקב שלה, רבי טרפון מטמא, ונחכמים מטהרין. יובשעת חבורן הכל טמא. פיוצא בו קני מגורה טהורין, הפרה והבסיס טמאים, יובשעת חבורן הכל טמא.

Mishnah 8

A casque¹ is *susceptible to uncleanness* but the cheek-pieces are *insusceptible to uncleanness*; but if [the cheek-pieces] have² a hollow that can hold water, they are *susceptible to uncleanness*. All (the) weapons³ of war are *susceptible to uncleanness*; the spear⁴, and the spear-head, and the leggings⁵, and the coat of mail⁶ are *susceptible to uncleanness*. And all women's ornaments⁷ are *susceptible to uncleanness*: a city-of-gold⁸, chains⁹, ear-rings, and finger-rings—and¹⁰ a finger-ring whether it has a seal or has no seal—and nose-rings. If a

משנה ח

יבסדא טמאה, ולחיים טהורים; אם יש בהן בית קבול מים, טמאים. כל-כלי המלחמה טמאים. הפידון, והניקון, והמגפין, והשריון, טמאין. וכל תכשיטי נשים טמאים, עיר של זהב, קטליות, נזמים, וטבעות, וטבעת בין שיש עליה חותם ובין שאין עליה חותם, ונזמי האף.

necklace¹¹ whose links¹² are of metal¹³ [were strung] on a thread of flax or wool, and the thread broke, the links are [still] *susceptible to uncleanness*, for every one [link] is an article¹⁴ in itself. [If the chain have] a thread of metal¹³, with links of precious stones or pearls¹⁵, or of glass, and the links be broken but the thread itself remains [unbroken], [the thread is still] *susceptible to uncleanness*. The remainder of a necklace [that can go round] the neck of a little girl [remains *susceptible to uncleanness*]; R. Eliezer says, Even if only one link¹⁶ [be left on the thread], it is *susceptible to uncleanness*, because the like of it is hung about the neck.

קטלא¹¹ שחוליות של¹² של
מתכות, בחוט של פשתן או של¹³
צמר, נפסק החוט, החוליות
טמאות, שכל אחת ואחת¹⁴ כלי
בפני עצמה. חוט של¹³ מתכות,
וחוליות של אבנים טובות
ומתכות, ושל זכוכית, ושל
החוליות, והחוט בפני עצמו קיים,
טמא. שרי קטלא כמלוא צנאר
קטנה; רבי אליעזר אומר, אפילו
טבעת אחת טמאה, שכן תולין
בצנאר.

1 Or *helmet*. 2 §ר ביהן. 3 *All implements* perhaps preferable being more comprehensive and inclusive of objects not named. 4 Or *javelin, lance*. 5 Or *greaves*. 6 Or *breastplate*. 7 Or *finery, adornments*. 8 A kind of *tiara or crown or coronet* worn on the head with a representation of Jerusalem on it. See שבת 61 עדינות 27. 9 Or *necklaces*. 10 This phrase is not given in the גמרא. Or שיש עליה. In some texts לה instead of עליה in both cases. 11 Or *chain*. 12 e.g., beads. 13 Literally *metals*. 14 Or כלי. 15 Or *and pearls*. 16 Literally *ring*.

Mishnah 9

משנה ט

If an ear-ring¹ were fashioned like a pot [in shape, wide] at the bottom and like a lentil [seed] at the top, and [the top bead] broke away [from the pot-shaped bottom], the pot-like [part] is *susceptible to uncleanness* since it is an article like a receptacle, and the lentil-like [piece] is *susceptible to uncleanness* on its own account². The hook³ [of an ear-ring]¹ is *insusceptible to uncleanness*. [If an ear-ring]¹ were made [of beads] like a cluster and it fell apart, it is *insusceptible to uncleanness*.

יגום שהוא עשוי כקדירה מלמטן,
וכעדשה מלמעלן, ונפרק, כקדירה
טמא משום כלי בית קבול
וכעדשה טמא בפני עצמו.
צינורא טהורה. העשוי כמין
אשכול, ונפרק, טהור.

1 Or *nose-ring, pendant*. 2 In virtue of its having a specific name of its own. 3 Or *catch*.

CHAPTER 12

פֶּרֶק יב

Mishnah 1

מִשְׁנָה א

A [finger] ring¹ worn by a man is *susceptible to uncleanness*; a ring for cattle or for utensils and all other² [kinds of] rings are *insusceptible to uncleanness*. The quiver³ for arrows is *susceptible to uncleanness*, but [the foot-irons] for prisoners are *insusceptible to uncleanness*. [A prisoner's iron] collar⁴ is *susceptible to uncleanness*. A chain⁵ which has⁶ a lock-piece is *susceptible to uncleanness*, but [a chain] made [to serve as an ornament] for a small animal⁷ is *insusceptible to uncleanness*. A chain belonging to wholesalers⁸ is *susceptible to uncleanness*, [but that] belonging to householders⁹ is *insusceptible to uncleanness*. R. Jose said, When [is such a chain belonging to a householder *insusceptible to uncleanness*]? When¹⁰ it is [merely] one link;* but if it were [made up of] two [links], or [of one link] with a snail-shaped piece¹¹ attached at its end, it is *susceptible to uncleanness*.

יִטְבַּעַת אָדָם טְמֵאָה; טְבַעַת בְּהֵמָה וְכָלִים וְשָׂאֵר כָּל-הַטְּבַעוֹת טְהוֹרוֹת. קוֹרוֹת הַחֲצִיִּים טְמֵאָה, וְשֵׁל אֲסִירִין טְהוֹרָה. הַקּוֹלָר טְמֵאָה. שְׁלִשְׁלֹת שֵׁישׁ בֵּה בֵּית נְעִילָה טְמֵאָה, הֶעֱשׂוּיָה לְכַפִּיתָה טְהוֹרָה. שְׁלִשְׁלֹת שֵׁל סִיטוֹנוֹת טְמֵאָה, שֵׁל בְּעָלֵי בָתִּים טְהוֹרָה. אָמַר רַבִּי יוֹסֵי, אֵימַתִּי? בְּזִמְן שֶׁהוּא יִמְפַתַּח אֶחָד, אֲכַל אִם הָיָה שְׁנַיִם, אוֹ שֶׁקָּשֶׁר יִחְלִיזוֹן בְּרֵאשָׁה טְמֵאָה.

1 But one put round the loins or over the shoulders is insusceptible to uncleanness.
 2 Popular pronunciation **וְשָׂאֵר**. 3 According to some *the target* (shod with iron). Perhaps **קוֹרוֹת**. 4 Or *neck-band, chain*. Compare **גִּטִּין** 65. 5 For the feet of a horse.
 6 Or **שֵׁישׁ-בֵּה**. 7 e.g., *monkey, puppy*. 8 Or *cornsellers, wholesale provision merchants*. The chain was passed through the handles of measures and locked to a ring in a door or beam. 9 Popular pronunciation **בְּעָלֵי בָתִּים**. 10 Or the *indefinite form* **בְּזִמְן**. 11 Or *screw*. Compare **בָּבָא מְצִיעָא** 23. * Literally *seal-ring*.

Mishnah 2

מִשְׁנָה ב

The steelyard used by hatchellers¹ is *susceptible to uncleanness* because of the hooks²; and that of the householders³, if it have⁴ hooks, is [also] *susceptible to uncleanness*. The hooks [attached to the yokes or poles] of

קָנָה מֵאוּנָיִם שֵׁל יִסְרוֹקוֹת, טְמֵא מִפְּנֵי אֲוִנְקָלִיּוֹת; וְשֵׁל בְּעָלֵי בָתִּים, אִם יֵשׁ-בּוֹ אֲוִנְקָלִיּוֹת טְמֵא. אֲוִנְקָלִין שֵׁל יִפְתָּפִין טְהוֹרָה, וְשֵׁל

carriers⁵ are *insusceptive to uncleanness*, but those of peddlars are *susceptive to uncleanness*⁶. R. Judah⁷ says, That in front of the peddler⁸ is *susceptive to uncleanness*, but that behind him is *unsusceptive to uncleanness*. The hooks⁹ of a bedstead are *susceptive to uncleanness*, but [the hooks or racks] of the [bed] curtain-frame¹⁰ are *unsusceptive to uncleanness*. [The hook] of a chest¹¹ is *susceptive to uncleanness*, but that of a reed-basket¹² is *unsusceptive to uncleanness*; [the hook] of a table is *susceptive to uncleanness*; [the hook] of a candlestick [made] of wood is *unsusceptive to uncleanness*. This is the general principle¹³:

any [hook] that is attached to aught *susceptive to uncleanness* is [also] *susceptive to uncleanness*, but if joined to whatsoever is *unsusceptive to uncleanness* is [also] *unsusceptive to uncleanness*; but all of them [if they are removed from an article] one by one, by themselves¹⁴, are *insusceptive to uncleanness*.

רוֹכְלִים טְמֵאָה רַבִּי יְהוּדָה
 אָמַר, שֶׁל רוֹכְלִים שֶׁלִּפְנֵי טְמֵאָה,
 וְשֶׁל אַחֲרָיו טְהוֹרָה. אֲנִיקְלֵי דְרֵזֶשׁ
 טְמֵאָה, וְשֶׁל אֲנִיקְלֵי טְהוֹרָה. שֶׁל
 שִׁידָה טְמֵאָה, וְשֶׁל אֲקוֹן טְהוֹרָה;
 שֶׁל שֶׁלֶחָן טְמֵאָה; שֶׁל מְנוֹרַת הָעֵץ
 טְהוֹרָה. זֶה הַכֶּלֶל, כָּל־הַמְחוּבָּר
 לְטֵמָא טְמֵא, וְהַמְחוּבָּר לְטְהוֹר
 טְהוֹר; וְכֵן אַחַת אַחַת יִבְפְּגֵי
 עֲצָמָן טְהוֹרוֹת.

1 Or *hecklers, hacklers, flax-dressers, dealers in hatchelled flax or wool*. 2 Compare 137. 3 Popular pronunciation גַּמְרָא in the אֲנִיקְלֵי. 4 Or יש בו. 5 Or porters. 6 Because they have receptacles or containers for their wares. Some render אֲנִיקְלֵי the pole with its hooks and thus make it agree with the singular adjectives טְהוֹרָה and טְמֵאָה. 7 His view is rejected. 8 Literally peddlars (*viz.*, plural). 9 To fasten the girths to the posts. 10 Or the bed-poles (one set at the head and another at the foot) joined by a rack or cross-pole at the upper ends. Compare 18³; טוֹפֵה 13. 11 Or strong-box. 12 Compare 23⁵. To trap fish. 13 Popular pronunciation הַכֶּלֶל. 14 *sc.*, not joined together.

Mishnah 3

משנה ג

A metal covering of a basket¹ belonging to private persons² Rabban Gamaliel³ declares *susceptive to uncleanness*, but the Sages⁴ declare it *unsusceptive to uncleanness*; however, that of physicians is *susceptive to uncleanness*. The door of a

כֶּסוּי יִטְנֵי שֶׁל מַתְכַּת שֶׁל בְּעֵלֵי
 בָּתִּים, רַבֵּן גַּמְלִיאֵל מְטַמֵּא,
 וְחֲכָמִים מְטַהְרִין; וְשֶׁל רוֹפְאִים
 טְמֵא. הַדֶּלֶת שֶׁבַּמְגֵדֵל, שֶׁל בְּעֵלֵי

[metal] cupboard⁵ belonging to private persons is *insusceptible to uncleanness*, but that of physicians is *susceptible to uncleanness*. (The) tongs⁶ are *susceptible to uncleanness*, but (the) grate bars⁷ are *insusceptible to uncleanness*. The scorpion-shaped hook in the olive press is *susceptible to uncleanness*, but hooks⁸ in walls are *insusceptible to uncleanness*.

בתים טהורה ושל רופאים טמאה.
 ג' יתוכין טמאים, ויהפך כין
 טהורין. עקרב בית הניד טמאה.
 וואונקלי שבכותלים טהורה.

1 Or *travelling box*. טני is also the name of a dry measure of three *kabs*' capacity like a תרנב (see Volume I, Page 18f.). See תמיד 36.9. 2 Literally *householders*. Popular pronunciation בעלי בתים. 3 His opinion is rejected. 4 Their view is accepted. 5 Or *spice-chest*. Literally *tower, turret*. 6 יתוך, יתוך, יתוך, tongs for taking up a hot pot or crucible; [another opinion] *cullender, strainer*. 7 Or *fire-bars* through which the fire is poked. 8 For hanging up articles.

Mishnah 4

The lancet¹ of the leech² is *susceptible to uncleanness*, but [the pointer]³ of the sundial is *insusceptible to uncleanness*. R. Zadok⁴ declares [the latter] *susceptible to uncleanness*. The weaver's⁵ pin is *susceptible to uncleanness*. And the grist-maker's⁶ chest is declared *susceptible to uncleanness* by R. Zadok⁷; but the Sages⁸ declare it *insusceptible to uncleanness*, [but nevertheless] if its waggon were made of metal, it is *susceptible to uncleanness*.

משנה ד
 מסמר הגרע טמא, ושל אבן
 השעות טהור; רבי צדוק מטמא.
 מסמר הגרדי טמא, וארון של
 גרוסות, רבי צדוק מטמא;
 ונחכמים מטהרין, היתה עגלה
 שלה של מתכת טמאה.

1 For *bloodletting*. 2 Or *surgeon, barber, scraper*. Compare קדושין 82a. 3 *מסמר, nail, peg, pointer, style*. 4 His view is rejected. 5 Or *wooldresser's*. A long pin inserted in a thin reed on which the threads are wound. 6 Literally *grist-makers', grist-dealers'* (*viz.*, in the plural). Compare מנחות 10⁴. (Plural also גרוסים). 7 His opinion is rejected. 8 Their ruling is accepted.

Mishnah 5

If a nail were adapted for opening and shutting a lock, it is *susceptible to uncleanness*; but if its purpose were

משנה ה
 מסמר שיהתקינו להיות פותח ונועל
 בו, טמא; העשוי לשימירה טהור.

for use as a precaution¹, it is *insusceptible to uncleanness*. If a nail were fashioned to open a cask², R. Akiba³ declares it *susceptible to uncleanness*, but the Sages⁴ declare it *insusceptible to uncleanness* unless it had been forged⁵ [for this purpose]. The money-changer's pin⁶ [for fastening the shutters] is *insusceptible to uncleanness*, but R. Zadok⁷ declares it *susceptible to uncleanness*. Three things⁸ did R. Zadok declare *susceptible to uncleanness*, but the Sages declared them *insusceptible to uncleanness*—the money-changer's pin, and a grist-maker's chest, and the pointer of a sundial: R. Zadok declared them *susceptible to uncleanness*, but the Sages⁹ declared them *insusceptible to uncleanness*.

מסמר שֶׁהִתְקִינוּ לְהִיּוֹת פּוֹתֵחַ בּוֹ
 אֶת-הַחֲבִית מְטַמֵּא,
 וְנֹחֲכָמִים מְטַהְרִין עַד שִׁיִּצְרְפוּ.
 מִמְסַמְרֵי שֶׁל שְׁלֶחָנֵי טָהוֹר, וְרַבִּי
 צְדוֹק מְטַמֵּא. שֶׁלֶשָׁה דְבָרִים רַבִּי
 צְדוֹק מְטַמֵּא, וְנֹחֲכָמִים מְטַהְרִין.
 מִמְסַמְרֵי שֶׁל שְׁלֶחָנֵי וְאֲרוֹן שֶׁל גְּרוֹסוֹת,
 וּמִמְסַמְרֵי שֶׁל אֶבֶן הַשְּׁעוֹת, רַבִּי צְדוֹק
 מְטַמֵּא, וְנֹחֲכָמִים מְטַהְרִין.

1 viz., to show whether an entry had been made. 2 Or jar, jug. Literally the cask. 3 His view is rejected. 4 Their opinion is accepted. 5 שִׁיִּצְרְפוּ [Piel] or שִׁיִּצְרְפוּ [Kal]. 6 According to another opinion it is a pin fixed in the lid of the chest to engage a stick to keep the lid open. 7 His view is rejected. 8 See the preceding Mishnah; עֲדָרִיחַ 38. 9 Their rulings are accepted in all three cases.* שֶׁהִתְקִינוּ, which they adapted, or שֶׁהִתְקִינוּ, which one adapted (it).

Mishnah 6

Four things were declared by Rabban Gamaliel¹ *susceptible to uncleanness*, but the Sages² declared [them] *insusceptible to uncleanness*, [namely] the metal cover of a basket³ belonging to a private person⁴, and the hanger of a strigil⁵, and unfinished metal utensils, and a plate broken into two [equal] pieces. But the Sages agree with Rabban Gamaliel that if a plate were broken in two, one [piece] large and the other [piece] small, the big one is *susceptible to uncleanness* and the small one is *insusceptible to uncleanness*.

מִשְׁנֵה ו
 אַרְבָּעָה דְבָרִים רַבָּן גַּמְלִיאֵל
 מְטַמֵּא, וְנֹחֲכָמִים מְטַהְרִין, כִּסּוֹי
 טַנִּי שֶׁל מַתְּכַת שֶׁל יַבְעָלֵי בָתִּים,
 וְתַלּוּי הַמְּגִרְדוֹת, וְגוֹלְמֵי כְּלֵי
 מַתְּכוֹת, וְטַבֵּלָא שֶׁנִּחְלַקָה לְשָׁנָיִם.
 וּמוֹדִים חֲכָמִים לְרַבָּן גַּמְלִיאֵל,
 בְּטַבֵּלָא שֶׁנִּחְלַקָה לְשָׁנָיִם, אֶחָד גָּדוֹל
 וְאֶחָד קָטָן, שֶׁהַגָּדוֹל טַמֵּא, וְהַקָּטָן
 טָהוֹר.

1 His views are rejected. 2 Their rulings are accepted. 3 Compare 12³. 4 Or persons. Literally householders. Popular pronunciation בְּצֵלֵי בְּתִיִּים. 5 A skin-scraper (made of metal, bone or ivory) used in the bath. Literally strigils.

Mishnah 7

If a *denar*¹ that had become defective were fashioned² for hanging about a young girl's neck, it is susceptible to uncleanness. And likewise, also, a *sela*¹ that had become defective and was adapted for weighing therewith is susceptible to uncleanness. To what extent³ may it become defective and still be valid for currency? So long as [its value is] two *denars*⁴; if [its worth be] less⁵ than⁶ this, it must be cut up⁷.

מְשֻׁנָּה ז
 דִּינָר שֶׁנִּפְסַל לְתַלְתּוֹתוֹ
 בְּצִוָּאָר קְטָנָה טְמֵאָה וְכֵן סָלַע
 שֶׁנִּפְסַלְהָ וְהִתְקִינָהּ לְהִזִּית שׂוּקֵל
 בָּהּ, טְמֵאָה. עַד כַּמָּה תִּפְסַל וְיִהְיֶה
 רִשְׁאֵי לְקִיּוּמָא? עַד שְׁנֵי דִּינָרִין;
 פְּחוּת מִכַּפָּאן יְקוּץ.

1 See Volume I, Page 18f. 2 וְהִתְקִינוֹ, and one fashioned it is uniform with וְהִתְקִינָהּ (viz., both with the subjects in the singular) and therefore preferable to the vowelisation וְהִתְקִינֵי, and they fashioned it (viz., with the subject in the plural). 3 Compare פְּחוּת מִכַּפָּא 4⁵. 4 2 *denars* = 1 *shekel* = $\frac{1}{2}$ *sela*. 5 Popular pronunciation פְּחוּת. 6 Popular pronunciation מִכַּפָּאן. 7 To render it useless as a coin. *Kal* forms יָסַב (יָסוּב, general form) and יָסַב (יָסוּב, Chaldee or Aramaic form). Literally let one cut up. The regular *Kal* form appears in the several cases יִקְצֹצוּ, יִקְצֹצוּ, יִקְצֹצוּ.

Mishnah 8

A pen-knife¹, and a writing reed, and a plumbline², and weights, and a plunger³, and a [marking] ruler, and a drawing ruler⁴ are susceptible to uncleanness. And all unfinished wooden utensils are susceptible to uncleanness save those of ebony wood⁵. R. Judah⁶ says, [Any utensil made out of a piece of] wood⁷ from an olive tree is insusceptible to uncleanness unless [the wood] has been heated [to expel the moisture].

מְשֻׁנָּה ח
 הָאוֹרֶר, וְהַקּוֹלְמוֹס, וְהַמְטוּטְלָת,
 וְהַמְשַׁקְלוֹת, וְהַכּוּרִים, וְהַכֵּן,
 וְהַכֶּנֶה, טְמֵאִים. וְכֹל גּוֹלְמֵי כְּלֵי
 עֵץ טְמֵאִים, הַזֶּן מִשָּׁל אֲשַׁכְּרוּעַ.
 רַבִּי יְהוּדָה אוֹמֵר, יְגוּרְפִית שֶׁל זֵית
 טְהוֹרָה, עַד שֶׁתִּשְׁלַק.

1 Literally the pen-knife; and similarly with the following terms, the . . . אוֹרֶר, a tool for cutting and hollowing a writing reed (קוֹלְמוֹס). 2 Or plummet. 3 An

implement for pressing olives into a vat. פִּירִים (more correct) in some texts. Or plungers (this word פִּירִים or פִּירִים does not seem to have a singular form).
 4 According to other opinions: the ruled writing material, the ruled measuring-tables, the ruler, the measuring rod, the strike and the measure, the scales with its base. 5 Or boxwood. 6 His opinion is rejected. 7 Literally shoot, stump. אֶף גְּרוּפִית in the גְּמָרָא.

CHAPTER 13

פֶּרֶק י"ג

Mishnah 1

מִשְׁנָה א

A sword¹, and a knife, and a dagger, and a spear, a saw-knife², and a harvest-scythe³, and hair-pinchers⁴, and a pair of barber's scissors⁵—even when the two parts are separated—are susceptible to uncleanness. R. Jose⁶ says, [The part] near the hand is susceptible to uncleanness, and [the part] near the point is insusceptible to uncleanness. Clippers⁷ whose parts are separated in two are declared by R. Judah⁸ still susceptible to uncleanness, but the Sages⁹ declare them insusceptible to uncleanness.

הַסַּיִף וְהַסַּכִּין, וְהַפְּגִיז, וְהַרְוֹמָח,
 מַגֵּל יָד, יוֹמֵגַל קְצִיר, וְהַשְּׁחֹר,
 וְהַזּוּג שֶׁל סַפְרִים, שֶׁנֶּחֱלְקוּ, הֲרֵי
 אֵלוֹ טְמֵאִין. רַבִּי יוֹסִי אָמַר,
 הַסְמוּךְ לַיָּד, טָמֵא, וְהַסְמוּךְ לְרֵאשׁ,
 טָהוֹר. מִסְּפוֹרֹת שֶׁנֶּחֱלְקָה לְשָׁנַיִם,
 רַבִּי יְהוּדָה מְטַמֵּא, וְנַחֲכָמִים
 מְטַהְרִין.

1 Literally the sword; and similarly the . . . in the succeeding terms. Compare 14⁵, 16⁸. 2 An implement for splitting wood. See 15⁴; בִּיצָה 43; חוּלִין 12. 3 A serrated or indented scythe or sickle. 4 Or razor. 5 Literally barbers' scissors. Compare נְעָעִים 44, נִדָּה 61². 6 His view is not accepted. 7 Or shearing knife, shears. Compare 16⁸; מוֹעֵד קָטָן 17b. 8 His opinion is rejected. 9 Their ruling is accepted.

Mishnah 2

מִשְׁנָה ב

A rake-spit¹ that has lost its shovel [like-end] is still susceptible to uncleanness because of its point [at the other end]; if its point have been removed, it is still susceptible to uncleanness because of its shovel [-like end]. The kohl-stick² whose spoon [-like end] has been removed is still susceptible

קוֹלֵיגְרִיפּוֹן שֶׁנִּשְׁטְלָה כַּפָּה, טְמֵאָה
 מִפְּנֵי שִׁינָּה; גִּיטְלָה שִׁינָּה, טְמֵאָה
 מִפְּנֵי כַּפָּה. מִכְחוּל שֶׁנִּשְׁטְלָה הַכַּף,
 טְמֵא מִפְּנֵי הַזְּכָר; גִּיטְלָה הַזְּכָר,
 טְמֵא מִפְּנֵי הַכַּף. מִכְתָּב שֶׁנִּשְׁטְלָה

to *uncleanness* because of its point⁸ [at the other end]; and if it have lost its point, it is still *susceptible to uncleanness* because of its spoon[-like end]. If a style⁴ have lost its writing point, it is still *susceptible to uncleanness* because of the [other] erasing [end]⁵; if the erasing [end] were removed, it remains *susceptible to uncleanness* by reason of its writing point. A fork-ladle⁶ that has lost its spoon [part] is still *susceptible to uncleanness* because of the fork [at the other end]; if it have lost⁷ the fork, it is still *susceptible to uncleanness* by reason of its spoon [part]. And similarly, also, with the sharp point⁸ of a ploughshare⁸. The size in all cases [of what remains] of them [to render them *susceptible to uncleanness*] is such as allows them to do their [usual] work.

הכּוֹתֵב, טָמֵא מִפְּנֵי הַמּוֹחֵק; גִּיטֵל
הַמּוֹחֵק, טָמֵא מִפְּנֵי הַכּוֹתֵב. וְזֵמָא
לְסִטְרָא שְׁנֵי טֵלָה כַּפָּה, טָמֵא מִפְּנֵי
הַפְּזֹלָג; גִּיטֵל הַפְּזֹלָג, טָמֵא מִפְּנֵי
כַּפָּה. וְכֵן הֵשֵׁן שֶׁל מַעְדָּר. שְׁעוֹר
כֵּלָן כְּדֵי לַעֲשׂוֹת מְלֵאכָתָן.

1 Correct orthography קְלִיגְרָפוֹן. A stylus-like implement used by bakers, with a pointed 'tooth' [שֵׁן] at one end to pick up the bread from the oven or the flesh from the pot, and a spoon-like part [כַּף] at the other end for scraping out the ashes from the oven. 2 One end of this implement was used for darkening the edges of the eyelids with fine antimony powder and the other spoon-like end served to clear the wax from the ears. 3 Literally *the point*. זָכָר, sharp end, the thinner pointed end of a double tool. 4 Or stylus. 5 The flat end of a writing instrument which served to flatten and smooth over the wax written on. 6 A sort of soup-ladle with a fork at one end and a spoon at the other end. More correct orthography וְזֵמָא לְסִטְרָן. 7 גִּיטְלָה in some editions. 8 Literally *tooth, prong*. One end of this is fixed to the tool and the other end does the digging. 9 Or mattock.

Mishnah 3

A coultter¹ that has been damaged is *susceptible to uncleanness* until its greater part has been lost; if its coultter-eye² have been broken, it is *insusceptible to uncleanness*. An axe³ that has lost its curved chipping-blade⁴ is *susceptible to uncleanness*⁵ by reason of its splitting-edge; if its splitting-edge have gone, it still remains *susceptible to uncleanness* by virtue of its chipping-blade⁷; [but] if its [handle-] socket be broken, it is *unsusceptible to uncleanness*.⁶

מִשְׁנָה ג
יַחַרְחֹר חֲנֹפֶנֶם טָמֵא, עַד שֶׁיִּנְטֵל
רֹבּוֹ; וְנִשְׁבַּר מְקוּפוֹ טָהוֹר.
קוֹרְדוֹם שְׁנֵי טֵל עוֹשֵׂפוֹ, טָמֵא מִפְּנֵי
בֵּית בְּקוּעוֹ; גִּיטֵל בֵּית בְּקוּעוֹ,
טָמֵא מִפְּנֵי עוֹשֵׂפוֹ; וְנִשְׁבַּר מְקוּפוֹ,
טָהוֹר.

1 The הַחֲחוּר is inserted into the מַרְדֵּעַ (*horizontal pole*) in front of the דְּרִבָּן (*plough-share*). According to one opinion, *poker*; according to the Rambam, *lance-point*. See 25². 2 According to one opinion, *socket of shaft*. The *coulter-eye* is for the insertion of the מַרְדֵּעַ. 3 Or קַרְדֹּם. Or *hatchet*. With the head pointed opposite the blade. 4 See Note 7; עֲוֹשֵׁר, the *curved blade* of a double-edged axe or adze used only for chipping or paring; the בֵּית פְּקוּעַ is its *splitting* (or *chopping* or *cutting*) blade (and is also the term used for the *shovel-blade* or *spade-blade*). See 29⁷. 5 The tool is still serviceable. 6 It is useless as a tool if no handle can be fixed to it. 7 Grammatically the correct inflected form is עֲשָׂפוֹ.

Mishnah 4

מִשְׁנֵה ד

An ashes-poker¹ that has lost its spoon-like blade remains *susceptible to uncleanness* since it is now like to a [smith's] hammer². This is the opinion of R. Meir³, but the Sages⁴ declare it *unsusceptible to uncleanness*. A saw that has lost every other tooth amid⁵ is *unsusceptible to uncleanness*⁶, [but] if a full *seet's*? [length of teeth] remain at any one place it is still *susceptible to uncleanness*⁸. An adze⁹, and a scalpel, and a graving tool¹⁰, and a gimlet¹¹ that have been damaged are still *susceptible to uncleanness*, but if their steel cutting edge were lost, they become *insusceptible to uncleanness*. And any of all of them that has split into two parts is still *susceptible to uncleanness* save the gimlet. And the wooden block of a plane¹², on its own, is *unsusceptible to uncleanness*.

יִמְגְרִיפָה שְׁנֵי טֵלָה כֶּפֶה, טְמֵאָה מִפְּנֵי
שְׁהִיא יִפְקוּרָנָס. דְּבָרֵי רַבִּי יִמְאִיר,
יִחְכְּמִים מִטְהַרִּין. מְגִירָה שְׁנֵי טֵלוֹ
שִׁנְיָהּ אַחַת מִבְּיַנְתִּים טְהוּרָה,
וְשִׁתִּיר בָּהּ מְלֵא יְהִיט בְּמָקוֹם
אַחַד, יִטְמָאָה. יְהַמְעֵצָד, וְהָאִזְמֵל,
וְהַמְפַסְלֵת, וְהַמְקַדֵּחַ, שְׁנֵי פְּנֵי
טְמֵאִים, נִיטֵל חִיסוּמָן, טְהוּרִין.
וְכוּלָן שְׁנֵי חֲלָקוֹ לְשָׁנִים, טְמֵאִים,
חוּץ מִן־הַמְקַדֵּחַ. וְהַרוֹקֵנִי בְּפָנָי
עֲצָמָה, טְהוּרָה.

1 With a spoon-shaped head for raking out the ashes; [Rambam] a *ladle*. 2 Or *mallet*. Compare 29⁶; שֶׁבֶת 121, 172, 123a. 3 His view is rejected. 4 Their ruling is accepted. 5 Or מִבְּיַנְתִּים. 6 Because it no longer serves as a saw. 7 See Volume I, Page 18f. 8 It can still be used for sawing. 9 Literally *the adze*; and similarly *the . . .* in the cases following. Compare 29⁶; שֶׁבֶת 121. 10 Or *sculptor's chisel, plane*. וְהַמְפַסְלֵת in some editions. 11 Or *borer, drill*. Compare אֶהְלוֹת 2³, 131, 142. 12 Or *the wooden adze handle, the wooden handle of a graving chisel*. Literally *the plane by itself*.

Mishnah 5

A needle that has lost its eye¹ or its point is *insusceptible* to *uncleanness*; but if it were adapted into a tightening-pin², it is *susceptible* to *uncleanness*. [If a needle] used by sackmakers have lost its eye, it is still *susceptible* to *uncleanness* since one may write therewith³; but if it have lost its point, it is *insusceptible* to *uncleanness*. A tightening-pin that has lost either remains *susceptible* to *uncleanness*. A needle that is covered with rust which hinders sewing is *unsusceptible* to *uncleanness*; but if [the rust do] not⁴ [offer hindrance], it is still *susceptible* to *uncleanness*. A curved pin⁵ that has been straightened out is *unsusceptible* to *uncleanness*; if it were bent back⁶ again, it has reverted to its *susceptiveness* to *uncleanness*.

משנה ה
מחט שניטל יחרירה או עוקצה, טהורה; אם התקינה למיתות, טמאה. של סקין שניטל חרירה, טמאה, מפני שהוא כותב בה; ניטל עוקצה טהורה. של מיתוח בין כף ובין כף טמאה. מחט ששעלתה חלודה, אם מעכבת את התפירה טהורה; ואם ילאו טמאה. צינורא שפשטה, טהורה; כפפה חזרה לטומאתה.

1 חור, חור, חריר, cavity, hole, eye of a needle. 2 מתוח, stretching, tightening-pin; מחט של מיתוח, spool; also pin used in embroidery and weaving for drawing the threads tight. Tightening-pin, stretching-pin. 3 On a wax tablet. 4 Popular pronunciation לא. 5 Or (rake-like) hook; small fork with bent-up prongs for turning over flesh on coals and some are made for clearing out lamps and sconces and for snuffing or trimming wicks. צינורא, צינורה (or צנורא, צנורה) not to be confused with צינור (or צנור). 6 כפפה [Kal] or כפפה [Piel].

Mishnah 6

Wood which serves [as part of] a metal [utensil] is *susceptible* to *uncleanness*, but metal that serves¹ as part of a wooden utensil is *insusceptible* to *uncleanness*. How so? A lock [made] of wood with its key-bits² of metal—even if only one [key-bit be of metal]—is *susceptible* to *uncleanness*;³ [but] if the lock be of metal⁴ with its key-bits of wood, it is *unsusceptible* to *uncleanness*.⁵ A ring

משנה ו
עץ המשמש את המתכת טמא והמתכת המשמשת את העץ טהורה. כיצד? פותחת של עץ והפין שלה של מתכת אפילו אחת, טמאה; פותחת של מתכות והפין שלה של עץ, טהורה. טבעת של מתכת וחוטם שלה של

[made] of metal with its seal of coral is *susceptible to uncleanness*, but a ring of coral with its seal of metal is *insusceptible to uncleanness*. The keyward⁶ [fixed] to the plate in a lock or in a key is *susceptible to uncleanness* in itself.⁷

אֶלְמוּג, טְמֵאָה, טַבַּעַת שֶׁל אֶלְמוּג
וְחוֹתָם שֶׁלָּהּ שֶׁל מַתְּכָת, טְהוּרָה.
יֵהָיוּ שֶׁבִטְס שֶׁבְּפוֹתַח וְשֶׁבְּמַפְתָּח,
טְמֵאָה בְּפָנָי יַעֲזָמָה.

1 *הַמְשָׁמֵשׁ* (grammatically incorrect, because being *masculine* it cannot qualify the *feminine noun* *הַמַּתְּכָת*) in some editions. 2 Or *clutches*. *יְהִינן* should probably be *יְהִינן* or *יְהִינן* (the *plural* of *יָף*. See 11⁴. Compare *שֶׁבֶת* 59b). 3 This is an illustration of 'wood serving metal'. 4 Literally *metals*. 5 This is an instance of 'metal serving wood'. See 14^{3,4,5}. 6 Or *tooth*. 7 *i.e.*, apart from the lock or the key.

Mishnah 7

מִשְׁנָה ז

If an Ashkelonian lever¹ were broken but its hooks² still remained, it is *susceptible to uncleanness*. A pitchfork³, or a winnowing-fan⁴, or a rake⁵—and likewise, also, a hair-comb⁶—that has lost one of its teeth and one of metal [to replace it] was made for it, it is *susceptible to uncleanness*. And regarding all of these R. Joshua said, 'The Scribes have produced an innovation,⁷ and I have no answer [to refute it].'

יְהִי דוּמִין הָאֶשְׁקֵלוֹנִין שֶׁנִּשְׁבְּרוּ
וְהָאוּקָלִי שֶׁלֶּהֶן קִיָּמָת, הָרִי אֵלָיו
טְמֵאִין. הַמַּעֲבָר, וְהַמְזֵרָה,
וְהַמְגוּב, וְכֵן מִסְרָק שֶׁל רֹאשׁ
שֶׁנִּיטְלָה אַחַת מִשִּׁינָיָהּ, וְעִשָּׂאֵן שֶׁל
מַתְּכָת, הָרִי אֵלָיו טְמֵאִין. וְעַל כּוּלָּן
אָמַר רַבִּי יְהוֹשֻׁעַ, יְדַבֵּר חֲדָשׁ
חֲדָשׁוֹ סוֹפְרִים, וְאֵין לִי מָה אֲשִׁיב.

1 Literally *the Ashkelon levers*: * *a lever with hooks* (a sort of grappling-iron) *for recovering utensils from a pit, a pole with hooks for suspending flasks with water to cool in the air, a stand for pitchers*. **Note:** *the definite article* "ה", *the*, with the objects listed, but rendered *a*. 2 Literally *hook*. Compare 12². 3 *A pole with prongs shaped like a hand* used for shifting grain from side to side before winnowing. See 46. *טְבוּל יוֹם* 46. 4 *See* 46. *טְבוּל יוֹם* 46. 5 *A sieve-like rake* to separate the grain from the straw and the chaff. *טְבוּל יוֹם* 46. 6 Literally *comb for the head*. 7 *sc.*, according to accepted ruling a flat wooden utensil is *insusceptible to uncleanness*. See 15¹. In some editions. *דַּבֵּר חֲדָשׁ*. *Or *הַדְּדוּמִין*.

Mishnah 8

מִשְׁנָה ח

A flax-comb that has lost¹ all but two of its teeth is still *susceptible to uncleanness*; but if only one [tooth

מִסְרָק שֶׁל פֶּשֶׁתָן שֶׁנִּיטְלוּ שִׁינָיו,
וְנִשְׁתַּיֵּיר בּוֹ שְׁתַּיִם טְמֵאִין; וְאַחַת

were left], it is *insusceptible to uncleanness*. And each tooth by itself [when removed from the comb] is *susceptible to uncleanness*.² And a wool [-comb] which had lost (its) alternate³ teeth becomes *insusceptible to uncleanness*; [but] if three [teeth] remain together in any one place, it is still *susceptible to uncleanness*, yet if one of these [three teeth together] were the outermost,⁴ [the comb becomes] *insusceptible to uncleanness*. If two [teeth] were taken from a comb⁵ and were made use of as⁶ nippers,⁷ they become *susceptible to uncleanness*; if only one [tooth were removed and] adapted [to trim or snuff] a lamp or [to serve as] a tightening-pin, it is *susceptible to uncleanness*.

טהור. וכולן אחת אחת בפני עצמן. טמאות ושל צמר שניטלו שיניו אחת מבינתים. טהור; ושמיר בו שלש במקום אחד. טמא. היתה החיצונה אחת מהן. טהור. ניטלו ממנו שמים ועשאן למלקטת. טמאות; אחת. והתקינה לגר או למיתות. טמאה.

- 1 Literally . . . *lost its teeth but two are left thereon* . . . It can still serve for combing.
 2 Because it is serviceable for writing upon a wax tablet. 3 Or מבינתים. Literally *amid, in between*. 4 The teeth at the edge were broad-shaped and not suited for combing like the inner sharp-pointed ones. 5 Literally *from it*. 6 Or *and were made into*. 7 Or *tweezers, forceps, pincers (pinchers)*, for picking hair, wool, etc. Compare מבות 35, נזיר 40b.

CHAPTER 14

פרק יד

Mishnah 1

משנה א

What must be the size [of the broken pieces] of metal utensils [to retain their old uncleanness or continue *susceptible to uncleanness*]? [A piece of] a bucket¹ must be large enough to draw water therein; [a piece of] a caldron² must be big enough to heat water therein; [a piece of] a boiler must be sufficiently large to hold *selas*;³ [a piece of] a stew-pot⁴ must be sufficiently big to hold ladles;⁵ [a piece of] a ladle⁶ must be of a size to hold *perutahs*;³ [and pieces of]

כלי מתכות כמה הוא שיעורן? יהדלי כדאי למלאות בו; יקומקום כדאי ליחם בו; מיחם כדאי לקבל סלעים; יהלפת כדאי לקבל קיתונות; קיתונות כדאי לקבל פרוטות; מדות זין בגין ומדות שמן בשמן. רבי אליעזר אומר, כולן בפרוטות. רבי עקיבא

wine-measures and oil-measures must be large enough for measuring wine and oil [respectively]. R. Eliczer⁷ says, All of them must be big enough to hold *perutahs*. R. Akiba says, [A utensil whose] cover⁸ [or lid] is missing [or needs making or trimming] is *susceptible to uncleanness*, but what still requires burnishing⁹ is *insusceptible to uncleanness*.

1 Or *pail*. 2 Or *kettle, cauldron*. 3 See Volume I, Page 18f. 4 A pot with a tightly fitting lid. In some texts הַלְבָס. 5 קִיתוֹן, קִחוֹן, a *ladle* for washing the hands, or for ladling wine from the mixing bowl into the drinking cup. Literally *ladles*. 6 Literally *ladles*. 7 His view is rejected. 8 In some texts הַנְּפִיָה and הַנְּפִיָה, *breaking away, trimming up* (rough edges). 9 Or *furbishing, polishing*. Because this process needs skilled craftsmanship.

Mishnah 2

If one put a metal knob shaped like a chestnut-bur¹ on top of a cane [as a weapon], it is *susceptible to uncleanness*; if one studded it with nails, it becomes *susceptible to uncleanness*. R. Simon² says, [It becomes as a utensil *susceptible to uncleanness*] only when one studs it with three rows [of nails]. [But] in all cases if one fixed them merely for adornment, [the sticks] remain *insusceptible to uncleanness*. If a ferrule-like cup were fixed to its end—and likewise, also, in the case of a door³—it is *insusceptible to uncleanness*; [but if this fixture] have already served as a utensil⁴ [before it was fastened thereto,] it is *susceptible to uncleanness*. When does [such a fixture] acquire *insusceptiveness to uncleanness*?* The School of Shammai say, When one has damaged it;⁵ and the School of Hillel say, When one has fixed it on.⁶ *i.e., When does it become *susceptible to uncleanness*?

מִשְׁנֵה ב
מִקְלָה שֶׁעָשָׂה בְּרֵאשׁוֹ מִסְמַר כְּמִין
חֲזִיזָא, טָמֵא; סִימְרוֹ טָמֵא. רַבִּי
שְׁמַעוֹן אָמַר, עַד שֶׁיַּעֲשֶׂה בּוֹ
שְׁלֹשָׁה סְדָרִים. וְכוּלָן שֶׁעָשָׂאן לְנוֹי
טְהוּרִין. עָשָׂה בְּרֵאשׁוֹ מִנְיַקָּת,
וְכֵן בְּדִלְתַת טְהוּרָה; הֵיטָהּ כְּפָלִי
וְחֻבְרָה לוֹ טָמֵאָה. מֵאֵימַתִּי הִיא
טְהוּרָתָה? בֵּית שַׁמַּי אֹמְרִים,
מִשְׁחֻבָּל; בֵּית הִלֵּל אֹמְרִים,
מִשְׁחֻבָּר.

1 Or חֲזִיזָא, חֲזִיזָא, חֲזִיזָא, *chestnut, prickly bur*. 2 His opinion is rejected. 3 Or *Minquet*. A tube to protect it from rotting against the earth. Compare 92. Some render it here *knob*. 4 Or כְּפָלִי. 5 And it does not serve as a utensil. מִשְׁחֻבָּל [Kal] or מִשְׁחֻבָּל [Piel]. 6 The nails render it useless as a utensil.

Mishnah 3

משנה ג

A builder's¹ drill² and a carpenter's³ chisel⁴ are *susceptible to uncleanness*. Tent⁵ pegs and surveyors'* pegs⁶ are *susceptible to uncleanness*. The chain⁷ used by surveyors* is *susceptible to uncleanness*; [a chain] used for [measuring or for tying up bundles of] wood is *insusceptible to uncleanness*;⁸ the chain of a large bucket [or pail is *susceptible to uncleanness* up to] four handbreadths⁹ [from the bucket], and [the chain] of a small [bucket or pail is *susceptible to uncleanness* up to a length of] ten⁹ [handbreadths from the bucket]. A blacksmith's trestle¹⁰ is *susceptible to uncleanness*. A saw [that had become unclean, and] one set its teeth [with their points outwards] into a hole [in a door to serve as a jamb] still retains its *uncleanness* [and] is *susceptible to [further] uncleanness*, [but] if he inserted them the other way round § [that is, points inwards], it is *insusceptible to uncleanness*.¹¹ And all lids¹² are *insusceptible to uncleanness*, save that of a boiler.¹³ § Or למעלן?

הַקְּנֵטֶר שֶׁל יַבְנָאי, וְהַדְּקוֹר שֶׁל יְחָרֵשׁ הָרִי אֵלּוּ טְמֵאִין. יְתִדוֹת אֲהֵלִים, וְיְתִדוֹת הַמְּשֻׁחוֹת, טְמֵאוֹת. שְׁלִשְׁלֹת שָׁל מְשֻׁחוֹת טְמֵאָה; הַעֲשׂוּיָה לְעֵצִים טְהוֹרָה; שְׁלִשְׁלֹת דָּלִי גָדוֹל, אֲרַבְּעָה טְפָחִים, וְשָׁל קָטָן עֲשָׂרֵה. חֲמֹר שֶׁל נִפְחִין טְמֵא. מְגִירָה שֶׁעָשָׂה שִׁינָיָה בְּתוֹךְ הַחֹר, טְמֵאָה, עֲשָׂאָה מִלְּמַטָּן לְמַעְלָן, טְהוֹרָה. וְכָל הַכִּסְוִין טְהוֹרִים, חוּץ מִשָּׁל מִיָּחִים.

1 יַבְנָאי, builder, mason. 2 Or auger, bit, crowbar. Literally the drill. 3 Or turner. 4 Or drill, lever. Or הַדְּקוֹר. 5 Or אֲהֵלִים. 6 Fixed into the ground; ropes stretched from one to the other are then measured. 7 An iron chain gives more accurate results because a rope measure is liable to stretch or shorten under varying circumstances. 8 This is a case of metal serving wood. Compare 13^b. Wood is sold by merchants or dealers by measure of length. 9 See Volume I, Page 18f. These are the respective lengths needed to handle these vessels. 10 Or jack, bressel; literally ass; an iron contrivance on the end of which the smith sits while using the head as an anvil [Rambam]; [another opinion] the stand or rest of the bellows. 11 This is the rendering according to the Tosefta and is the one favoured; but the Rambam prefers the rendering A saw whose teeth are set in sockets in the usual manner is susceptible to uncleanness but if they be put in the reverse way it is unsusceptible to uncleanness. 12 Or covers. 13 Or kettle, for heating water, for the lid by itself can be used as a vessel. *Some prefer the vocalisation הַמְּשֻׁחוֹת, הַמְּשֻׁחוֹת.

Mishnah 4

[These are the parts] of a wagon that are *susceptible to uncleanness*: the yoke [if made] of metal, and the cross-bar,¹ and the rings,² that hold the straps, and the iron piece³ that is under the beast's neck, the pin of the pole,⁴ and the neck-rope⁵ [fastened to the wagon], and the baggage-part,⁶ the clapper [of a bell], and the hook,⁷ and any nail that holds together⁸ all the parts.

מִשְׁנֵה ד
הַטְּמְאִין שְׁבַע עֲגָלָה, הָעוֹל שֶׁל מַתְּכוֹת,
וְהַקָּטְרֵב, וְהַכְּנָפִים הַמְּקַבְּלוֹת
אֶת-הָרְצוּעוֹת, וְהַבְּרִזָּל שֶׁתַּחַת
צִנּוּרֵי בִהְמָה, הַסּוּמָךְ, וְהַמְּחַגֵּר,
וְהַתְּמַחֲוִיּוֹת, הָעֲנָבֵל, וְהַצִּינּוּרָא,
וּמְסַמֵּר הַמְּחַבֵּר אֶת-כּוֹלָן.

1 (a) The cross-piece in front of yoked beasts; (b) the pin for attaching the ropes of the yoke to the pole. Compare 21². 2 Ring-like side pieces of metal at the ends of the cross-bar. But if these are only ornamental they are not susceptible to uncleanness. This is an illustration of *metal serving wood* (see the preceding *Mishnah* and 13⁶). 3 To prevent the rope from the cross-piece choking the animal. 4 The pin fastening the pole to the wagon; [Rambam] the ring hanging from the yoke and placed over the front end of the pole. 5 The pin attaching the yoke to the pole (to keep the wagon steady) [Rambam].* 6 [Rambam] the basin-like cavity in the yoke. 7 To keep the load from falling off. 8 But any nails as ornaments are insusceptible to uncleanness. * Maimonides.

Mishnah 5

[These are the parts] of a wagon which are *insusceptible to uncleanness*: the yoke that is overlaid with metal,¹ and side-pieces² made for adornment, and the [metal] tubes that produce sound, and the ornamental lead discs by the side of the beast's neck, the [iron] rim of [the] wheel, the [thin metal] plates and the metal plating, and all other³ nails—these are *insusceptible to uncleanness*. The metal shoes of cattle are *susceptible to uncleanness*, but [those made] of cork⁴ are *insusceptible to uncleanness*.

מִשְׁנֵה ה
הַטְּהוּרִין שְׁבַע עֲגָלָה, הָעוֹל הַמְּצוּפָה,
וְכַנְפִים הַעֲשׂוּיֹת לְנוֹי, וְשִׁפּוֹפְרוֹת
הַמְּשַׁמְיעוֹת אֶת-הַקּוֹל, וְהָאֲבָר
שֶׁבְּצַד צִנּוּרֵי בִהְמָה, הַסּוּבֵב שֶׁל
גִּלְגָּל, הַטְּטָסִים וְהַצְּפוּיִים, וְהַשָּׂאֵר כָּל-
הַמְּסַמְרוֹת טְהוּרִין. סִנְדְּלֵי בִהְמָה
שֶׁל מַתְּכוֹת טְמְאִין, שֶׁל שֵׁעַם
טְהוּרִין. הַסִּיף מְאִימְתֵי מְקַבֵּל

When does a sword⁵ become susceptible to uncleanness? When it is burnished.⁶ And [when is] a knife⁷ [susceptible to uncleanness]? [Immediately] after it has been sharpened.

1 This is an instance of *metal serving wood*. See the foregoing *Mishnah* and 13⁶.
 2 Or *rings*. See the preceding *Mishnah*. 3 Popular pronunciation וְשָׂאָר. 4 Or *wood of the cork-tree*; [Maimonides]* *bamboo wood*. 5 Literally *the sword*. Compare 13¹. 6 Or *furbished*. 7 Literally *the knife*. * Rambam.

Mishnah 6

If the metal lid¹ of a basket be [partly polished up and thus] made² into a mirror, it is declared by R. Judah³ *unsusceptible to uncleanness*, but the Sages⁴ declare it *susceptible to uncleanness*.⁵ A mirror that is broken and does not reflect the greater part of one's face⁶ is *insusceptible to uncleanness*.

מְשֻׁנָּה ז
 יְכֹסוּי טְנֵי שֶׁל מִתְכַּת שֶׁעָשָׂה בּוֹ
 מְרָאָה רַבִּי יְהוּדָה מְטַהֵר, וְחֻכְמִים
 מְטַמְּאִין. מְרָאָה שֶׁנִּשְׁבְּרָה אִם
 אֵינָה מְרָאָה אֶת-רֹוב הַפְּנִים
 טַהוֹרָה.

1 Or *cover*. 2 Note—שֶׁעָשָׂה בּוֹ = *made thereon* [i.e., in part, not all over it]; if the *whole* were meant the expression would be שֶׁעָשָׂאוֹ = *made it* [i.e., all of it, wholly].
 3 His view is rejected. 4 Their opinion is accepted. 5 Because it can still serve as a cover. 6 Literally *the face*.

Mishnah 7

Metal* utensils¹ can acquire *uncleanness* and can be made clean again [even] when they are broken; this is the view of E. Eliezer;² [but] R. Joshua³ says, They can be rendered clean only when they are whole. How§ so? If they were sprinkled⁴ [with the water of the red heifer] and they were [then] broken on the same day, and [now] they were recast [and made into new vessels] and were once more spinkled the same day, they are clean; this is the view of R. Eliezer; [but] R. Joshua³ says, The [first]

מְשֻׁנָּה ז
 יְכֹלִי מִתְכֹּת מִטַּמְּאִין וּמִטְהַרִּין
 שְׁבוּרִין; דְּבַרִּי רַבִּי אֱלִיעֶזֶר;
 רַבִּי יְהוֹשֻׁעַ אוֹמֵר, אֵינָן מִטְהַרִּין
 אֶלָּא שְׁלֵמִין. כִּיצַד? יְהוּה
 עָלֵיהֶן, נִשְׁבְּרוּ בּוֹ בַיּוֹם הַתִּיּוֹן,
 וְחֹזֵר וְהוּהָ עָלֵיהֶן שְׁנִית בּוֹ בַיּוֹם
 הַרִּי אֵלוֹ טַהוֹרִין; דְּבַרִּי רַבִּי
 אֱלִיעֶזֶר; רַבִּי יְהוֹשֻׁעַ אוֹמֵר, אֵין
 הַנְּיָה פְּחוּת מִשְׁלִישִׁי וְשִׁבְעִיעִי.

sprinkling must not be performed before⁵ the third day [after the defilement] and [the second sprinkling must not take place earlier than] the seventh day.

1 See 11¹. 2 His view is rejected. 3 His opinion is accepted. 4 Compare *Numbers* 19, 18. 5 Literally *less than*. Popular pronunciation פְּהוּחַ. *§See ADDENDA at the end of this *Tractate*.

Mishnah 8

A key with a knee-like joint that has been broken at its joint is *unsusceptible to uncleanness*; R. Judah¹ declares it *susceptible to uncleanness* because one may unlock with it from the inside.² And [a key whose] bit³ is joined [in a bent position] and was broken at its joint is *insusceptible to uncleanness*. [If the bit⁴ of such a key] still retained [its] teeth* and incisions,⁵ it is *susceptible to uncleanness*. [A key that has lost its] teeth is still *susceptible to uncleanness* because of [the] incisions; if the incisions are blocked up, it is still *susceptible to uncleanness* by reason of [the] teeth; if [the] teeth were lost and [the] incisions were blocked up, or [if the teeth did not break off but were bent and] merged into each other [thus widening the gaps], [the key is] *unsusceptible to uncleanness*. A mustard strainer in the bottom of which [the parts between] three holes [were broken] so that they merged into each other [to form one hole] is *insusceptible to uncleanness*. And a hopper⁶ [made] of metal is *susceptible to uncleanness*.

משנה ח
 מפתח של ארכובה שנשבר מתוך ארכובתו טהור; רבי יהודה מטמא מפני שהוא פותח בו ימבפנים. ושל גם שנשבר מתוך גומו טהור. הרי בו חפין יוגקבין טמא. וטלו חפין טמא מפני נקבין; ונסתתמו נקבין טמא מפני חפין; וטלו חפין ונסתתמו נקבין, או שפרצו זה לתוך זה טהור. מסנות של חרדל שנפרצו בה שלשה נקבין מלמטן זה לתוך זה טהורה. והאפרסם של מתכות טמאה.

1 His opinion is rejected. 2 Some render this *with the inside part*. 3 גַּם, angle, joint, junction, bend, especially two adjacent sides of an oblong or rectangle. Some render this *And a key shaped like the [Greek letter] gamma, § broken at its bend . . .* 4 Compare 13⁶. 5 The gaps in the bit. 6 Or אַפְרָכֶט, a funnel shaped shaking or conveying receiver (the wide mouth upward) for grain above the millstone. Compare 30⁴. *Some prefer the vowelisation חִפִּין. § γ

CHAPTER 15

פֶּרֶק טו

Mishnah 1

מִשְׁנֵה א

Utensils of wood, utensils of leather, utensils of bone, or utensils of glass are *insusceptible to uncleanness* if they are flat, but if they form a receptacle, they are *susceptible to uncleanness*. [If they be unclean, and] are broken, they become clean, but if one again fashioned utensils from them, they immediately¹ become *susceptible to uncleanness*. A chest,² or a box, or a cupboard, a straw basket,³ or a reed basket, or a tank of an Alexandrian ship which have⁴ [flat] bottoms, and hold [at least] forty *seahs*⁵ of liquid that are equivalent to two *kors* in dry measure are *unsusceptible to uncleanness*. And all other⁶ utensils, whether they can hold [such measure] or they can not hold [such measure], are *susceptible to uncleanness*. This is the view of R. Meir. But R. Judah says, The barrel of a [water-] cart, or the [provision] chests of kings, or the tanners'⁷ trough, or the tank of a small ship, or an ark, even if they hold [forty *seahs*], are *susceptible to uncleanness* because they have not been made save to carry about what is in them. But all other vessels that can hold [forty *seahs*] are *insusceptible to uncleanness*, and those that can not hold [forty *seahs*] are *susceptible to uncleanness*. There is naught between the opinions of R. Meir and those of R. Judah save only regarding the kneading-trough of the private individual.⁸

כְּלֵי עֵץ, כְּלֵי עוֹר, כְּלֵי עֶצֶם,
כְּלֵי זְכוּכִית, פְּשוּטֵיהֶן טְהוּרִין,
וּמְקַבְּלֵיהֶן טְמֵאִים, וְשִׁבְרוּ טְהוּרוֹ,
חֲזוּר וְעָשָׂה מֵהֶן כְּלִים מְקַבְּלִים
טוֹמְאָה יִמְכָּאן וְלִהְבֵּא. *הַשִּׂידָה,
וְהַתִּיבָה, וְהַמְגֵדֵל, *כְּוֹרֶת הַקֶּשֶׁשׁ,
וְכְוֹרֶת הַקְּנָנִים, וְכוּר סְפִינָה
אֶלְכֶסְנֶדְרִית, *שֵׁישׁ לָהֶם שׁוּלִים
וְהֵן מְחֻזְקִין אַרְבָּעִים *סָאָה בְּלַח
שֶׁהֵם כּוֹרִים בְּגִבְשׁ הָרִי אֱלוֹ טְהוּרִין,
*וְשֶׁאֵר כָּל-הַכְּלִים בֵּין מְקַבְּלִין בֵּין
אֵינָם מְקַבְּלִין, טְמֵאִין. דְּבָרֵי רַבִּי
מְאִיר. רַבִּי יְהוּדָה אָמַר, דְּרֵדוֹר
עֲגֹלָה, וְקִיסְטוֹת הַמְּלָכִים, וְעֲרִיבַת
*הָעֶבְדִּין, וְכוּר סְפִינָה קְטָנָה,
וְהָאֲרוֹן אֶף עַל פִּי שְׁמֵקַבְּלִין,
טְמֵאִין, *שֶׁאִין עֲשׂוּיִין לִיטְלֵטֵל אֶלָּא
בְּמַה שְּׁבִתוֹכָן. וְשֶׁאֵר כָּל-הַכְּלִים
הַמְּקַבְּלִים, טְהוּרִין, וְשֶׁאִינָן מְקַבְּלִין,
טְמֵאִין. אֵין בֵּין דְּבָרֵי רַבִּי מְאִיר
לְדְבָרֵי רַבִּי יְהוּדָה, אֶלָּא עֲרִיבַת
*כְּעַל הַבַּיִת.

1 Literally *from this and in the future*. Popular pronunciation מְכָאן. 2 *Literally *the chest, etc.* [viz., in the list the terms are prefixed with the definite article "ה", *the*].

Compare 18¹; מְקוֹנְאוֹת 6⁵. 3 Compare 8¹, 22¹⁰; אֶהְלוֹת 56, 91; שְׂבִיעִית 107; אֶתְרָא בְּתָרָא 53. 4 Or שִׁישׁ־לָהֶם. 5 See Volume I, Page 18f. 6 וְשֹׂאֵר popular pronunciation. 7 Or *hide-dressers*, *skin-dressers*. 8 Popular pronunciation בְּעַל הַבַּיִת. Literally *householder*. R. Meir maintains that the baking-trough or kneading-trough is susceptible to uncleanness. But R. Judah's ruling that it is insusceptible to uncleanness is accepted. * Or הַשִּׂידָה.

Mishnah 2

מְשֻׁנָּה ב

The bakers' baking-boards¹ are susceptible to uncleanness,² but [those] of private persons³ are insusceptible to uncleanness. If one painted them red⁴ or varnished them in saffron colour, they are susceptible to uncleanness. The bakers' [iron] shelf which is fixed* against the wall is declared by R. Eliezer⁵ insusceptible to uncleanness, but the Sages⁶ declare it susceptible to uncleanness. The bakers' stand with shelves is susceptible to uncleanness, but that of private individuals is insusceptible to uncleanness; if one made a rim to it§ on its four sides, it becomes susceptible to uncleanness, but if one side be left open, it is insusceptible to uncleanness. R. Simon⁷ says, If one arranged it† to enable him to cut up [the

דָּגוּל וְשֵׁל נְהוּמוֹתִים *טְמֵאוֹת וְשֵׁל
 בְּעַלֵי בָתִּים טְהוּרוֹת. יִסְרְקֵן אֹ
 כְּרַפְמָן טְמֵאוֹת. דָּף שֶׁל נְהוּמוֹתִין
 אֶשְׁקֵבְעוּ בְּכוֹתֵל רַבִּי אֱלִיעֶזֶר
 מִטְהַר, וְנִחְכְּמִים מִטְמְאִים. סְרוּד
 שֶׁל נְהוּמוֹתִין טְמֵא, וְשֵׁל בְּעַלֵי בָתִּים
 טְהוּרִים; וְנִפְפוּ מֵאֲרֵבַע רֵוְחוֹתָיו
 טְמֵא, נִפְרָץ מִרְיַח אַחַת טְהוּרִים.
 רַבִּי יִשְׁמַעוֹן אוֹמֵר, אִם וְהִתְקִינוּ
 לְהִיּוֹת קוֹרֵץ עָלָיו טְמֵא. וְכֵן
 הַמְעֲרוֹךְ טְמֵא.

dough] thereon, it becomes susceptible to uncleanness. And likewise, also, the ranging-board⁸ [for the batch] is susceptible to uncleanness. * Or שִׁקְבְּעוּ, which they fixed.

1 אֶתְרֵיבוֹת* is an incorrect form for אֶתְרֵיכוֹת; אֶתְרֵיכָה, long ranging board, kneading board, basin or mould for shaping a loaf or cake. 2 See עֲדוּיוֹת 77. Because they are fashioned as special utensils. 3 Literally *householders*. They do not make these specially for the purpose. Popular pronunciation בְּעַלֵי בָתִּים. 4 Or stained them red. יִסְרְקֵן in some texts. 5 His opinion is rejected. 6 Their ruling is accepted. 7 His view is not accepted. 8 Some render it *the rolling-pin*. *Some prefer the vowelisation אֶתְרֵיבוֹת. § Or נִפְפוּ, if they made a rim. † Or הִתְקִינוּ, if they arranged it.

Mishnah 3

The container of a flour-sifter¹ used by flour-sifters² is *susceptible to uncleanness*, but that belonging to private people³ is *insusceptible to uncleanness*. R. Judah⁴ says, Also [the sieve-like receptacle] used by women hairdressers* is *susceptible to treading-contact-uncleanness*⁵ as being aught that serves as a seat, seeing that

משנה ג
 ים נפה של סילתין טמא, ושל
 בעלי בתים טהור. רבי יהודה
 אומר, אף של גודלות טמא מושב,
 מפני שהבנות יושבות בתוכו
 וגודלות.

girls⁶ sit therein when their hair is dressed.

1 ים נפה, a kind of sieve made from hair with a high rim used for separating the fine flour from the bran. 2 From סלת, סילת. Or fancy-bakers, pastry-cooks; some render this flour-dealers, flour-merchants. Some render ים נפה של סילתין the receiver of flour at the mill or at sifting, others the bakers' frame for the reception of sieved flour. 3 Literally householders. Popular pronunciation בתים. 4 His view is accepted. 5 מדירס, Levitic uncleanness resulting from contact by one afflicted with gonorrhoea by treading on, leaning against, sitting upon, etc., an article, and is in general אב הטומאה, uncleanness of the primary grade. See INTRODUCTION, 241; 27; חגיגה 27; נדה 63; פרה 101. 6 Because of the likelihood of their being זבות (afflicted with a flux). Literally the girls. *In some texts גדלת, hairdresser.

Mishnah 4

All hangers* [that form part of utensils] are *susceptible to uncleanness* save the hanger of a fine sieve or a coarse sieve belonging to a private individual;¹ this is the view of R. Meir;² but the Sages³ say, They are all *insusceptible to uncleanness* except the hanger of the flour-sifters⁴ fine sieve, and the hanger of the coarse sieve used in threshing-floors, and the hanger of the saw-knife implement,⁵ and the hanger of the tax-collector's⁶ staff⁷ because [the hangers] assist [the implements] when⁸ [they are used to do their] work. This is the general principle:⁹ [a hanger] made to help [the

משנה ד
 כל-התלוים טמאין חוץ מתלוי
 נפה וכברה של יבעל הבית;
 דברי רבי מאיר; ונחכמים
 אומרים, כולם טהורין, חוץ מתלוי
 נפה של סילתין, ותלוי כברת
 גרגות, ותלוי מגל יד, ותלוי ממקל
 הבלשין, מפני שהן מסייעין בשעת
 המלאכה. זה ההכלל, העשוי
 לסייע בשעת מלאכה טמא, העשוי
 לתלויה טהור.

implement] when [used to perform its] function is *susceptible to uncleanness*, but if it were made [to serve only] for hanging up, it is *unsusceptible to uncleanness*. *תלוי, handle, hanger, chain, cord; some prefer the vocalisation תלוי [as the *passive Kal participle* of תלה].

1 Literally *householder*. Popular pronunciation בעל הבית. 2 His opinion is rejected. 3 Their ruling is accepted. 4 See the preceding *Mishnah*. 5 See 13¹; 4: ביצה; 12: חולין. 6 בלשין, *commissioner, constable, detective, exciseman, investigator, tax-collector*. 7 Or מקל. A pointed staff used in making search. 8 Popular pronunciation בשעת. 9 הפלל popular pronunciation.

Mishnah 5

משנה ה

The winnowing-shovel used by groats-grinders¹ is *susceptible to uncleanness*, [but] that [for shifting grain] in store-rooms is *insusceptible to uncleanness*; that² of winepressing vats is *susceptible to uncleanness*, [but] that used in granaries is *unsusceptible to uncleanness*. This is the general principle:³ [a shovel] made to hold⁴ aught is *susceptible to uncleanness*, [but if it were made only] for gathering up [stuff] it is *insusceptible to uncleanness*.

רחת של יגרוסות טמאה, של אוצרות טהורה; של גתות טמאה, של גרנות טהורה. זה יהפלל, העשוי לקבלה טמא, לכנוס טהור.

1 Or *grist-grinders, grits-grinders*. 2 The shovel to throw out the kernels and husks. 3 Popular pronunciation הפלל. 4 It is like a vessel.

Mishnah 6

משנה ו

The lyres¹ [that accompany] the singing* are *susceptible to uncleanness*; but the lyres used by (the sons of) the Levites [on the *Duchan*² in the *Temple*] are *unsusceptible to uncleanness*. All liquids³ are *susceptible to uncleanness*, but the liquid in the [*Temple*] slaughterhouse is *insusceptible to uncleanness*. All [Scriptural] Scrolls⁴ render the hands unclean save the Scroll⁵ of [the *Torah* used in the *Temple*] Court. The hobby-horse⁶ is *unsusceptible to uncleanness*. The cithern,⁷ and the [leg-shaped wooden] drum,

ינגלי יהשרה טמאין, ונגלי בני לוי טהורין. כל-המשקין טמאין, ומשקה בית מטבחיא טהורין. כל-הספרים מטמאין את-הידיים, חוץ מספר העזרה. יהמרכוך טהור. יהבטנן והנגטמון יהאירוס הרי אלו טמאים. רבי יהודה אומר, האירוס טמא ימושב מפגי

and the tabour⁸ are susceptible to uncleanness. R. Judah⁹ says, The tabour is susceptible to treading-contact-uncleanness¹⁰ as being something used to sit on seeing that the woman-wailer¹¹ sits on it. A mole¹²-trap is susceptible to uncleanness,¹³ but a mouse-trap is insusceptible to uncleanness¹⁴. *Preferable הַשִּׁירָה¹⁴.

1 Or harps. Some render it *The instruments for secular music are . . .* These had no receptacles and were not used outside the Temple. 2 דִּיכָן, the Priests' Stage or Platform from which the Priestly Benediction was pronounced. See מְגִלָּה 3a; עֲרֻכִין 4a; מְדוּת 26. 3 See מִכְשֵׁירִין 64 (water, wine, oil, honey, milk, blood, dew). 4 The priest's-due [Appendix, Note 1] used to be stored with the Scrolls of Scripture and the Scrolls were damaged by mice in the priest's-due; hence the priest's-due was rendered invalid by contact with the Scrolls which had contracted secondary grade uncleanness [see INTRODUCTION], and the hands which contacted the Scrolls acquired also this second degree uncleanness. See זְבִיחֵי 512; יְדִיּוֹת 32, 45. 5 The קֶסֶף תְּוֵרָה from which the High Priest read on the Day of Atonement, and because of its importance and the reverence felt for it there was no fear that any eatables of priest's-due would be deposited near it. See יוֹמָא 71; סוּטָה 78. 6 Or wooden horse, a kind of stationary musical instrument with an arm on to which the strings were wound. Compare 167. 7 Or cithern, bagpipe. § 8 Or tabor, tabouret, tabret, used at weddings and funerals. See שֶׁבֶת 68; סוּטָה 914. 9 His view is rejected. 10 See 153. 11 See 167. 12 Or ermine, stoat, weasel. 13 Because it has a receptacle-like hollow to preserve the moleskin from damage. 14 Because the parts of the trap are flat. §Some prefer the vocalisation וְהַנְּקֻטְמִין, הַבְּסֻנִּין

CHAPTER 16

פֶּרֶק טו

Mishnah 1

מִשְׁנָה א

If any wooden utensil [that was unclean] were broken into two [pieces], it becomes clean,¹ with the exception of a folding table,² and a large dish with small compartments inside [each] for [a different kind of] food,³ and the folding stool⁴ belonging to a private person.⁵ R. Judah⁶ says, [The exception] also likewise holds good in the case of a

כָּל-כְּלִי עֵץ שֶׁנִּחְלַק לְשָׁנָיִם, יֵטְהוּר,
חוּץ מִשְׁלַחַן הַכְּפּוּל, יוֹתְמָחוּי
הַמְּנוּנָה, יוֹהָאֲפִיפוּרִין שֶׁל יִבְעַל
הַבַּיִת. רַבִּי יְהוּדָה אוֹמֵר, אֵף
הַמָּגֵס, יִקְוֶה הַבְּבִלִי, כִּיּוֹצֵא בְּהֵן.
כָּלִי עֵץ יִמְאִימְתִי מִקְבָּלִין טוּמְאָה?

tray⁸ and a Babylonian [deep wooden] bowl.⁹ When⁹ do wooden utensils become *susceptible to uncleanness*? A bed* and a cradle* [become *susceptible to uncleanness*] when they have been rubbed over¹¹ with fish-skin;¹⁰ if it were decided not to rub [them] over,¹¹ [they straightway] become *susceptible to uncleanness*. R. Meir¹² says, A bed* [becomes *susceptible to uncleanness*] when three rows of meshes [of the under-webbing] have been knitted together.¹³

הַמְטָה * וְהַעֲרִיטָה * מְשִׁיבוֹפִים ¹¹
 וְיָבֵעוֹר הַדָּג; גָּמַר שְׂלֵא לְשׂוּף ¹⁰
 טְמֵאָהּ רַבִּי מֵאִיר אֹמֵר, * הַמְטָה
 מְשִׁיבֵי רֶגַל בָּהּ שְׁלֹשָׁה בָּתִּים * ¹³

1 This also may be rendered *Any wooden vessel broken into two [pieces] is insusceptible to uncleanness*. 2 The parts can be used separately. 3 It is a plate containing a number of partitions each of which if broken away may be used as a receptacle. If the larger outside container is broken the smaller ones remain unclean (if the container was unclean) or are susceptible to uncleanness. 4 Or *combination-chair, footstool*. Or אַפְיִינָן. Literally *saddle-cloth*. Compare 24⁷. 5 Literally *householder*. Popular pronunciation בְּעַל הַבַּיִת. 6 His view is rejected. 7 Or *plate*. Or מִגֵּס, מִגֵּס. See יוֹמָא 6⁷; פְּסָחִים 5¹⁰. 8 Or וְקוֹדֵר. The fragments can be used as receptacles. 9 *viz.*, when being manufactured. 10 To free the surface from splinters. 11 Or to *smooth them*. Compare 14⁵. 12 His opinion is not accepted. 13 מְשִׁיבֵי רֶגַל [Kol] or מְשִׁיבֵי רֶגַל [Piel]. * Literally the *definite forms*.

Mishnah 2

[Common wicker] baskets [become *susceptible to uncleanness*] when¹ their rims have been bound round and the rough ends trimmed off;² but those of palm-branches, even though the ends are not trimmed off on the inside, are *susceptible to uncleanness*, for they are thus kept [for use without further trimming]. A [reed] basket [becomes *susceptible to uncleanness*] when its rim has been tied round and the rough ends trimmed up and its hanger finished. A [wickerwork] case for flasks³ or a case for cups becomes *susceptible to uncleanness* even if the rough ends on the inside be not smoothed off, for they are thus kept [for use without further trimming up].

מְשִׁבָּה ב
 הַסְּלִים שֶׁל עֵץ ¹ מְשִׁיחֵסוּם ² וְיִקְנָב;
 וְשֶׁל תְּמָרָה אֶף עַל פִּי שְׂלֵא קִינָב
 מִבְּפָנִים טְמֵא שְׂפָן מְקִימִין.
 כֹּל כְּלֵה מְשִׁיחֵסוּם וְיִקְנָב וְיִגְמֹר
 אֶת־הַתְּלוּיָהּ בֵּית ³ הַקְּלִינִין וּבֵית
 הַכּוֹסוֹת אֶף עַל פִּי שְׂלֵא קִינָב
 מִבְּפָנִים טְמֵא שְׂפָן מְקִימִין.

1 Some render this when [the twigs] have been peeled and the ends made even [by clipping off the projecting points]. 2 The vowelisation וִיקָנַב [Piel] is preferable to וִיקָנַב [Kal] for uniformity with the Piel form קִינַב [קִינַב] further on. Compare the next two Mishnahs. 3 Or flagons.

Mishnah 3

The small reed baskets¹ and the vase-shaped baskets² [become susceptible to uncleanness] when their rims are tied round and their rough edges are trimmed up.³ The large reed baskets and the big hampers⁴ [become susceptible to uncleanness] when two bands have been plaited about the width [of their sides. The [large container of a fine sieve or of a coarse sieve⁵ and the pan of a balance [become susceptible to uncleanness] when one band has been plaited around the width [of their sides]. The [large willow] basket [becomes susceptible to uncleanness] when two rounds of twist⁶ have been plaited round the width [of its sides]. And the low basket⁷ [becomes susceptible to uncleanness] when one round of twist has been plaited [around the width] thereon.

מִשְׁנֵה ג
 יִהְיוּ הַקְּטָנִים וְהַגְּדֹלִים
 מְשֻׁחָסוּם וְיִקָּנַב. הַקְּטָנִים הַגְּדֹלִים
 וְהַסּוּגִין הַגְּדֹלִים מְשֻׁעֲשָׂה שְׁנֵי
 דוּרִים לְרֶחֶב שְׁלֵהֶם. ים נָפֶה
 וּבְכֶרֶה וְכָף שֶׁל מֵאֻנְיִם מְשֻׁעֲשָׂה
 דוּר אֶחָד לְרֶחֶב שְׁלֵהֶן. הַקּוֹפֶה
 מְשֻׁעֲשָׂה שְׁתֵּי צְפִירוֹת לְרֶחֶב
 שְׁלֵהוּ. וְהַעֲרָק מְשֻׁעֲשָׂה בּו
 צְפִירָה אַחַת.

1 Or small baskets made of palm leaves. See מוֹעֵד קָטָן 37; בִּיצָה 18, 14b. Made for gathering peas and beans. 2 Or women's work baskets. See גִּיטִין 81, 78a. 3 Compare the preceding Mishnah, Note 2. 4 Baskets or chests with partitions for various kinds of provisions. See דִּמְאִי 56. 5 Compare 15^{3,4}. 6 Or bands, borders, hoops, rims. 7 עֲרָק, עֲרָק*, [Rambam] a shallow rush basket; [another opinion] sieve, sifter. *Some point it עֲרָק.

Mishnah 4

When do articles of leather become susceptible to uncleanness? The [shepherd's] bag¹ becomes [susceptible to uncleanness] when it has been hemmed off and the ends and edges have been trimmed up² and its loops³

מִשְׁנֵה ד
 כָּלֵי עוֹר מֵאִמְתֵּי מְקַבְּלִין טוּמְאָה ?
 יִהְיוּ מְשֻׁחָסוּם וְיִקָּנַב וְיִעֲשָׂה
 קִיחוּמָיו; רַבִּי יְהוּדָה אוֹמֵר,
 מְשֻׁעֲשָׂה אֶת־אֻזְנוֹי. סְקוֹרְטָיָא

fastened on; R. Judah says, [It becomes *susceptible to uncleanness*] after its flaps⁴ have been sewn on. A leather apron⁵ [becomes *susceptible to uncleanness*] when it has been hemmed off and the edges and ends have been trimmed up and its [tying up] cord⁶ has been sewn on; R. Judah says, [It becomes *susceptible to uncleanness*] after its rings have been stitched on. A leathern curtain⁷ [becomes *susceptible to uncleanness*] after it has been hemmed off and its edges and ends have been trimmed up; R. Judah says, [It becomes *susceptible to uncleanness*] after its leather thongs have been sewn on. The mattresses and the cushions⁸ [made] of leather [become *susceptible to uncleanness*] when they have been hemmed off and their ends and edges trimmed up; R. Judah says, [They become *susceptible to uncleanness*] when they have been sewn up, leaving less⁹ than five handbreadths¹⁰ [unstitched].

מְשִׁיחֶסוּם וַיִּקְנַב וַיַּעֲשֶׂה אֶת־
 יְצִיצָתָהּ; רַבִּי יְהוּדָה אוֹמֵר,
 מְשִׁי־עֲשֶׂה אֶת־ טַבְּעוֹתֶיהָ.
 יִקְטְבוּלָא מְשִׁיחֶסוּם וַיִּקְנַב; רַבִּי
 יְהוּדָה אוֹמֵר, מְשִׁי־עֲשֶׂה אֶת־
 קִיחוֹתֶיהָ. הַפֶּר וְהַפְּסֵט שֶׁל עוֹר
 מְשִׁיחֶסוּם וַיִּקְנַב; רַבִּי יְהוּדָה
 אוֹמֵר, מְשִׁית־פָּרִם, וַיִּשְׁייר בָּהֶם
 פְּחוֹת מִחֲמֹשָׁה טַפָּחִים.

1 The large leather wallet for holding food and articles. 2 See 16², Note 2. 3 Or (leather) thongs. 4 Literally ears. To serve as handles. 5 Or leathern coat, leathern bed-sheet; [Maimonides] leather table cover. Compare 26⁵. 6 Or fringes, tassels. 7 Or leather bed-cover. 8 Literally the mattress and the cushion. Both פֶּר and קֶסֶת mean bag, bolster, cushion, mattress, pillow; פֶּר generally refers to a smaller article than קֶסֶת. See 26⁵; מִקְנָאוֹת 10². 9 Popular pronunciation פְּחוֹת. 10 See Volume I, Page 18f. The gap is for facilitating the filling with or removal of the material (feathers, flock, rags) used for such articles.

Mishnah 5

A wicker case¹ is *susceptible to uncleanness*, but a thorn-basket² is *insusceptible to uncleanness*. Small mats³ made of leaves are *insusceptible to uncleanness*, but those made of osier⁴ are *susceptible to uncleanness*. A reed-matting wrapper⁵ into which one can put [the fruit] and remove it therefrom [without tearing it] is *susceptible to uncleanness*; but if he be

מְשֻׁנֵּה הַ
 פְּטִילֵיהָ טְמֵאָה, וְחֲסִינָה טְהוֹרָה.
 סִינֵיּוֹת שֶׁל עֲלִין טְהוֹרוֹת, שֶׁל
 יִנְצָרִין טְמֵאוֹת. חוֹתֵל שֶׁהוּא נוֹתֵן
 לְתוֹכוֹ, וְנוֹטֵל מִתּוֹכוֹ, טְמֵא; וְאִם
 אֵינוֹ יְכוֹל עַד שֶׁיִּקְרַעְנֵה אוֹ עַד
 שֶׁיִּתְרַנֵּו טְהוֹר.

not able [to put the fruit in and take it out] without tearing it or untying it, it is *insusceptible to uncleanness*.

- 1 Or *rush-basket, bale* (for packing dates, figs). 2 Or *reed-case, wicker-basket* (for carrying clay). 3 Loosely woven, or temporary loosely made leaf covers for covering fruit. 4 [Other opinion] *palm twigs, wicker, willow*. Compare 20². 5 In which dates are kept until they become ripe.

Mishnah 6

מִשְׁנֵה ו

Leather gloves¹ used by winnowers in granaries,² by travellers on the roads, or by flax-workers are *susceptible to uncleanness*, but those of dyers and of blacksmiths are *insusceptible to uncleanness*. R. Jose says, The same ruling also applies likewise [in the case of the gloves] of groats³ makers [that they are *unsusceptible to uncleanness*]. This is the general principle:⁴ aught used for taking hold with is *susceptible to uncleanness*; [but whatever is used] by reason of perspiration⁵ is *insusceptible to uncleanness*.

יִקְסִיָּהּ שֶׁל זֹרֵי גִּרְנוֹת, שֶׁל הוֹלְכֵי דְרָכִים, שֶׁל עוֹשֵׂי פֶשֶׁתָן טְמֵאָה, אֲבָל שֶׁל צְבָעִין וְשֶׁל נִפְחִים טְהוֹרָה. רַבִּי יוֹסֵי אוֹמֵר, אֶף שֶׁל גִּירוֹסוֹת כִּיּוֹצֵא בָהֶן. זֶה יִהְיֶה לְהַעֲשׂוֹי לְקַבְּלָה טְמֵא ; מִפְּנֵי הַיָּצֵה טְהוֹר.

- 1 Literally *glove* (*viz.*, in the *singular*). 2 Or [according to the Rambam] גִּנוֹת (גִּנוֹת), *gardens*. 3 Or *grist, grits*. 4 Popular pronunciation הַפְּלֵל. 5 Some prefer the pointing הַיָּצֵה.

Mishnah 7

מִשְׁנֵה ז

The skin hood¹ of [the] ox,² and its muzzle,³ and the bees-fumigator,⁴ and the fan are *insusceptible to uncleanness*. The cover of a casket⁵ is *susceptible to uncleanness*. The cover of a chest⁶ is *unsusceptible to uncleanness*. The cover of a large box, the cover of a [travelling] basket, and the carpenter's vice, and the cushion under a big box, and its arched lid,⁷ and a reading-desk for a book,* the door-bolt socket,⁸ the lock-socket, and the *mezuzzah* case, and the lyre⁹ case

יִהְיֶה מְלֻקוֹט שֶׁל בֶּקָר, וְיִהְיֶה חֲסִים שֶׁלוֹ, וְיִהְיֶה מַדְרֵף שֶׁל דְּבוּרִים, וְיִהְיֶה מְנַפֵּה הָרִי אֵלוֹ טְהוֹרִין. כֶּסוּי שֶׁל קוֹפֶסֶא טְמֵא. כֶּסוּי קַמְטָרָא טְהוֹר. כֶּסוּי חִיבָה, כֶּסוּי טָנִי, וְיִהְיֶה כֶּבֶשׂ שֶׁל חָרָשׁ, וְיִהְיֶה סֵת שְׂתַחַת הַחִיבָה, וְיִהְיֶה קַמְרוֹן שֶׁלָּהּ, וְאֲנָגְלִין שֶׁל סֶפֶר, בֵּית הַנָּגֵר, בֵּית הַמְּנַעוֹל, וּבֵית

and the violin¹⁰ case, and the hat-maker's block,¹¹ and the hobbyhorse-like harp¹² [to accompany] singing, and the sistrum¹³ of the wailing woman¹⁴, and the poor man's sunshade¹⁵, and the bed struts, and the frame [on which the case] of a *phylactery*¹⁶ [is made], and the dress-makers' blocks¹⁷.—[all] these are *unsusceptible to uncleanness*. R. Jose¹⁸ said, This is the general principle:¹⁹ all [articles that] are accessory items [of essential equipment] used by a person not only during²⁰ work but also when not at work are *susceptible to uncleanness*; but any accessory item that serves during work only is *insusceptible to uncleanness*.²¹

הַמְזוּזָה, וְתִיק וְנִבְלִין וְתִיק כְּנֹרוֹת
וְהָאֲמוּם שֶׁל גּוֹדְלֵי מִצְנֶפֶת,
וְהַמְרַכּוּף שֶׁל זָמֵר, וְרִבֵּיעֵית שֶׁל
אֲיִילָת, וְהַגּוֹגוֹת הָעֵנִי, וְסִמוּכוֹת
הַמָּטָה, וְטָפוּס שֶׁל תְּפִלָּה,
וְאֲמוּם שֶׁל עוֹשֵׂי סֹתוֹת הָרִי אֶלֹ
טְהוּרִים. זֶה הַכָּלֵל, אָמַר רַבִּי
יוֹסֵי, כָּל-מְשֻׁמֵּשׂ מְשֻׁמְשׂוֹ שֶׁל
אָדָם, בְּשַׁעַת מְלָאכָה וְשֵׁלָא בְשַׁעַת
מְלָאכָה, טָמֵא; וְכֵל שֶׁאֵינוֹ אֶלָּא
בְּשַׁעַת מְלָאכָה טְהוּר.²¹

1 Or *blinkers* (to prevent the beast at threshing seeing the corn); [other opinion] (*dung*) *bag* hung behind the beast below the tail to catch the excrement when working.

2 Or *bullock*. 3 To prevent it eating the grain when at work. 4 A contrivance in which burning coals and dry dung cause smoke to drive the bees from a hive when the honey is to be removed. 5 Or *trinket box*, *box for books*. 6 Or *box*, for books, clothes, etc. 7 See 182. 8 See *עִירוּבֵין* 10¹⁰. 9 Or *harp*. Or *נְבָלִים*. Literally *harps*, *lyres* (*viz.*, in the *plural*). 10 Literally *violins* (*viz.*, in the *plural*). 11 See 231, 264. 12 See 156. 13 A musical instrument of Egyptian origin consisting of a pear-shaped frame with four transverse metal rods, and jingled and rattled at funerals. 14 Or *אֲיִילָת*. Compare 156. 15 An osier parasol used by field labourers; perhaps *and the beggar's bag* (or *wallet*). 16 See *שִׁבְתָּ* 62. 17 Or *סֹתוֹת*. *סִיאָגוּס* in some texts. *סוֹת*, *סוֹת*, *cloak*, *dress*. 18 His ruling is accepted. 19 Popular pronunciation *הַכָּלֵל*. 20 *בְּשַׁעַת* popular pronunciation. 21 For instance, a lid for a pot—the lid is actually only necessary when there is something inside the pot. *See ADDENDA at the end of this *Tractate*.

Mishnah 8

מְשֻׁנָּה ח

The sheath of a sword,¹ or of a knife, or of a dagger, the sheath of shears,² or of scissors, or of the razor, the holder for a kohl-stick,³ and the case for the eye-paint, the

תִּיק יְהַסִּיף וְהַסִּכֵּן, וְהַפִּיגְיוֹן, תִּיק
מִסְפָּרָת, וּמִסְפָּרִיִּים, וְהַתְּעָר, תִּיק
מִכְחוּל, וּבֵית הַכְּחוּל, תִּיק מִכְתָּב,

box for the stylus or for the smoothing stick,⁴ the case for the [writing] tablet⁵ or for the astronomical board,⁶ the quiver, and the catapult⁷— [all] these are susceptible to uncleanness. The case for the double flute,⁸ when⁹ it is placed inside from above¹⁰, is susceptible to uncleanness, but when [placed] through the side, it is insusceptible to uncleanness. The case for fifes¹¹ is declared by R. Judah insusceptible to uncleanness because they are inserted from the side. The wrapping for a mace¹², bow, or spear¹³ is insusceptible to uncleanness. This is the general principle¹⁴: what is made [to serve] as a casing¹⁵ is susceptible to uncleanness; [what is made to serve] as a wrapping is insusceptible to uncleanness.

יֹתְרוֹנְתֵקִי, תֵּיק * טְבֵלָא,
 וְיִסְקוֹרְטָא, בֵּית הַחֲצִיִּים, בֵּית
 הַפְּגוּשׁוֹת, הָרִי אֶלּו טְמָאִים. תֵּיק
 * סְמִפּוֹנֵיָא, * בְּזִמָּן שֶׁהוּא נוֹתֵן
 * מִלְמַעְלָה, טְמָא, מְצִדּוֹ טְהוֹר.
 תֵּיק * חֲלִילִין רַבִּי יְהוּדָה מִטְהַר
 מִפְּנֵי שֶׁהוּא נוֹתֵנוּ מְצִדּוֹ. חֲפוּי
 * הָאֵלֶּה הַקֶּשֶׁת * יְהָרֹמַח הָרִי אֶלּו
 טְהוֹרִין. זֶה * הַכֶּלֶל, הַעֲשׂוֹי * לְתֵיק
 טְמָא, לְחֲפוּי טְהוֹר.

[what is made to serve] as a

1 Or הַפִּיָּה. 2 Or shearing-knife. See 13¹, 14⁵. 3 See 13². 4 מְרֹנְתֵקִי, מְרֹנְתֵקִי, (corruptions of מְרֹנְתֵק or מְרֹנְתֵקִים), fork, trident, a kind of tool used in writing, probably for smoothing out and levelling the writing material; [other opinion] a box with several compartments for holding styles, pen-knives, scissors. 5 [Other opinion] a metal board with figures of the sun, moon and stars engraved on it. 6 A wooden tablet with figures of the sun, moon and stars depicted on it; [another opinion] a leather apron. But compare 16⁴. וְיִסְקוֹרְטָא in some texts. 7 [Other opinion] the quiver for broad arrows; [another opinion] the case for javelins. 8 Compare 11⁶. סְמִפּוֹנֵיָא in some editions. 9 Or the definite form בְּזִמָּן. 10 i.e., through the end of the long case. 11 Or flutes. 12 Or club, cudgel. 13 Or lance, javelin. 14 Popular pronunciation הַכֶּלֶל. 15 Note: חֲפוּי, (covering) wrapping, in contradistinction to תֵּיק, (covering) case, casing.

CHAPTER 17

פֶּרֶק י"ז

Mishnah 1

מִשְׁנָה א

All utensils [of wood] belonging to private persons¹ [and which are broken by reason of having contracted uncleanness, recover the status of cleanness if their breaches

כָּל-כְּלִי * בְּעֵלֵי בָתִּים שִׁיעוֹרָן
 בְּרִמּוֹנִים; רַבִּי * אֱלִיעֶזֶר אוֹמֵר,
 * בְּמַה-שֶּׁהֵן. קוֹפּוֹת הַנְּגִיִּים שִׁיעוֹרָן

are of] such a size that pomegranates [can pass through them]; R. Eliezer² says, [They become clean only if they can not again be used] for their former purpose.³ The gardeners' baskets [that have become unclean revert to the clean state] if the size [of their rents are such] that bundles of greens will pass through; [unclean baskets] belonging to private individuals³ [revert to their cleanness if the breaches will let] bundles of straw fall through; the bath-attendants'⁴ [unclean baskets become clean again if the breaches will allow bundles of] small stubble⁵ to drop through. R. Joshua⁶ says, In all these cases [they recover the status of cleanness if the breaches will permit the passage of] pomegranates.

- 1 Literally *householders*. Popular pronunciation **בְּעֵלֵי בָתִּים**. 2 His view is rejected. 3 Some render this [*They become clean*] if aught whatsoever will pass through [*the breaches*]. 4 Some render this *the utensils of bathers cease to be susceptible to uncleanness when they are so defective as to let small fuel drop through*. **בָּלָן**, bath-attendant, bath-keeper, who receives a small coin as fee. See **שְׂבִיעִית** 8^s. 5 Or *straw, rakings, etc.*, used as fuel when required mixed with dry dung. Compare **שֶׁבֶת** 31^f. 6 His opinion is not accepted.

Mishnah 2

מְשֻׁנָּה ב

An [unclean] goat-skin bottle¹ [becomes clean again if it have rents or holes] of such a size that clues² of warp threads [will pass through]; if it cannot retain [the comparatively small clues] of warp threads, even though it can hold [the clues] of the weft³ threads, it is *susceptible to uncleanness*. A dish-container⁴ [that is holed, and] can not support dishes, even though it can hold trays,⁵ is *susceptible to uncleanness*. A privy⁶ that [has become defective and] can not retain any liquid matter but will retain [solid] excrement is *susceptible to uncleanness*. Rabban Gamaliel⁷ declares it [namely, each article above mentioned] *insusceptible to uncleanness* for people do not keep⁸ it⁹ [in such a defective condition but throw it away].

הַחֲמַת שִׁיעוּרָה בַּפְּקָעִיּוֹת שֶׁל שְׂתִי; אִם אֵינָה מְקַבֶּלֶת שֶׁל שְׂתִי אֶף עַל פִּי שְׂמֻקְבֵּלֶת שֶׁל יַעֲרֵב טִמְאָה. בֵּית יַקְעָרוֹת שְׂאִינוֹ מְקַבֵּל קְעָרוֹת אֶף עַל פִּי שְׂמֻקְבֵּל אֶת־הַתְּמַחֲוִין טִמְאָה. בֵּית הָרָעִי שְׂאִינוֹ מְקַבֵּל מִשְׁקֵין אֶף עַל פִּי שְׂמֻקְבֵּל אֶת־הָרָעִי טִמְאָה. רַבָּן גַּמְלִיאֵל מְטַהֵר מִפְּנֵי שְׂאִין מְקַיְיֵמִין יְאוּתוֹ.

1 The skin* is drawn off the carcass without opening the belly, and the legs-ends and the tail-end are sewn up and pitched to make them watertight. They were filled with water, wine, or milk for use on a journey. 2 פקצת, a clew or coil of thread, rope, etc. 3 Or woof. Weft clews are larger than warp clews. 4 A sort of large tray for holding dishes. קצרה, basin, charger, dish, tureen. 5 Or התמחירין. These being large will not fall through the hole, and the container thus still serves the purpose. 6 Or night-chamber, chamber-pot. 7 His view is rejected. 8 In some editions שֶׁהוּ מְקַיְיִמִין, because people keep. 9 אותן, them, in one text. With the variant in Note 8 the rendering is Rabban Gamaliel declares [the aforementioned articles] unsusceptive to uncleanness though people keep them [despite their defective condition]. *See ADDENDA at the end of this Tractate.

Mishnah 3

[Unclean] bread-baskets [become clean again if they acquire breaches of] such a size that loaves of bread [can fall through]. A container [made of reeds], even though one has fixed sticks¹ below and *above² for strengthening,³ remains unsusceptive to uncleanness; but if one fixed to it any handles⁴ whatsoever, it is susceptive to uncleanness. R. Simon says, If it can not be taken up by the handles, it is unsusceptive to uncleanness.

1 Or twigs, branches. Literally laths, slats. 2 Or literally from below upwards. 3 The sides. 4 Compare 8³. * Or למעלה.

Mishnah 4

The pomegranates of which [the Sages] have spoken¹ are three clinging to one another. Rabban Simon ben Gamaliel says, In a fine sieve or in a coarse sieve [the breach must be of such a size] that [they will drop through] when one takes it up and walks along,² and in the

משנה ג

הסלין של פת שיעורן בכפרות של פת. אפופיררות שעשה להן יקנים. מלמטן למעלה, לחיזוק טהורה; עשה לה ינפיים כל-שהן טמאה. רבי שמעון אומר, אם אינה יכולה להנטל בנפיים טהורה.

משנה ד

הרמונים ישאמרו שלשה אחוין זה בזה. רבן שמעון בן גמליאל אומר, בנפה ובכברה כדי שיטול וינלף, ובקופה כדי שיפשיל ל'אחוריו. ושאר כל-הפלים

case of a large basket [the size of the breach must be such] that when one slings it behind him³ [they will fall through—and the utensil remains *insusceptible to uncleanness*]. And all other⁴ utensils which can not hold pomegranates, such as the *quarter*⁵ [-*kab* measure] and the half *quarter* [-*kab* measure], and the small reed baskets⁶ [recover their status of cleanness] when the greater part of them [becomes defective]. This is the view of R. Meir. R. Simon⁷ says, [If they be so breached] that olives [can drop through, they are *unsusceptible to uncleanness*]; if they be broken to such an extent that olives [will fall through, they are *insusceptible to uncleanness*]; if they be worn away [at the top] to a great extent, but can still hold aught whatsoever [they remain *susceptible to uncleanness*].

שְׂאִינָן יְכוּלִין לְקַבֵּל רְמוֹנִים, כְּגוֹן
הַקְּרוֹבֵעַ, וְנִחְצֵי הַקְּרוֹבֵעַ, הַקְּנוֹנִים
הַקְּטַנִּים, שְׁעוֹרָן בְּרוֹבֵן. דְּבַרֵי רַבִּי
מְאִיר. רַבִּי שְׁמַעוֹן אוֹמֵר, בְּזֵיתִים;
וּכְרָצוֹ שְׁעוֹרָן בְּזֵיתִים; וְנִמְמוֹ
שְׁעוֹרָן בְּמַה־שֶּׁהָן.

- 1 See 17¹. 2 The motion and agitation facilitate the fruit falling through. 3 For easier conveyance. 4 Popularly pronounced *לשאר*. 5 See Volume I, Page 18f. 6 Compare 16³. 7 His ruling is accepted.

Mishnah 5

[The size of] the pomegranate of which [the Sages] have spoken¹ refers to one that is neither large nor small, but applies to one of medium measure. And why² were *Badan*³ pomegranates mentioned? Because [only in their case, if one of them from *orlah*⁴ fruit or from *forbidden-junction*⁵ fruit or forbidden for other reason were confused with other pomegranates] in any quantity whatever, it renders them prohibited. This is the opinion of R. Meir. R. Jochanan ben Nuri says, [They are mentioned] in order to measure

משנה ה

הַרְמוֹן יִשְׁאָמְרוּ לֹא קָטָן וְלֹא גָדוֹל
אֲלֵא בֵּינוֹנִי. וְלִמָּה הוֹזְכְּרוּ רְמוֹנֵי
בְּדָאן? שִׁיָּהוּ מְקַדְּשִׁין כָּל־שֶׁהָן.
דְּבַרֵי רַבִּי מְאִיר. רַבִּי יוֹחָנָן בֶּן
נּוּרִי אוֹמֵר, לְשַׁעַר בֵּהֵן אֶת־הַכִּלִּים.
רַבִּי עֲקִיבָא אוֹמֵר, לְכַךְ וּלְכַךְ
הוֹזְכְּרוּ, לְשַׁעַר בֵּהֵן אֶת־הַכִּלִּים
וַיְהִיו מְקַדְּשִׁין כָּל־שֶׁהָן. אָמַר רַבִּי
יוֹסִי, לֹא הוֹזְכְּרוּ רְמוֹנֵי בְּדָאן

with them [the breaches in] utensils. **וְחִצְרֵי יָגְבַע, אֶלֶּא שִׁהִיוּ מִתְעַשְׂרִין**
 R. Akiba says, [They are mentioned]
 for both these reasons, [namely] in **יְוֵדָא בְּכֹל מְקוֹם**
 order to measure with them [the breaches in] utensils and because
 [if one of them from *orlah* fruit or from *forbidden-junction* fruit or for-
 bidden for other reason were confused with other pomegranates in
 any quantity whatever], it renders them prohibited. R. Jose⁶ said,
Badan pomegranates and *Geba⁷ leeks* were mentioned only for the reason
 that tithes⁸ must be separated everywhere from them as [there is un-
 certainty whether they are] undoubtedly tithed.⁹

1 See 17ⁱ. 2 Or **וּלְמָה, וּלְמָה**. 3 **בְּדָאן, בְּאָדָן, בְּדָדָן**, *Badan, Baadan, Baddan*, in
 Samaria, famed for its pomegranates. 4 See *Appendix, Note 10*; **עֲרֻלָּה**, INTRO-
 DUCTION (Volume I). 5 See *Appendix, Note 14*; **כְּלָאִים**, INTRODUCTION
 (Volume I). 6 According to some **רַבִּי יְהוּדָה**, *R. Judah*. 7 A town in Samaria.
 8 See *Appendix, Note 1*. 9 See **דְּמָא**, INTRODUCTION. **כּוֹתֵימִים**, *Cutheans (viz.,*
Samaritians, Samaritans) who inhabited these two towns were wont to tithe only what
 they themselves consumed but not what they sold; the *pomegranates* and *leeks* that
 grew in those districts were special species and easily recognised, and had to be
 tithed even when bought from those that were not inhabitants from these localities.

Mishnah 6

[The size of] the egg of which [the
 Sages] have spoken¹ [namely, an
 egg's bulk of unclean food will com-
 municate *uncleanness*] refers to one
 that is neither large nor small,
 but applies to one of average bulk.
 R. Judah² says, [to determine this
 medium measure] they should get
 the largest [egg possible] and the
 smallest [egg possible] and place
 [them both] in [a vessel quite full
 of] water and divide [into two equal
 parts the volume of] the [overflow-
 ing] water, [then one half will be
 the measure of a middle size egg]. R. Jose³ said, But who can tell me which⁴
 [egg] is the largest and which is the smallest [egg]? But rather leave all⁵
 such estimation to be determined by the eye.⁶

מִשְׁנָה ו

כְּבִיצָה שֶׁאָמְרוּ לֹא גְדוּלָה וְלֹא
 קְטַנָּה אֶלֶּא בִּינְוִינִית. רַבִּי יְהוּדָה
 אֹמֵר, מֵבִיא גְדוּלָה שְׁבִגְדוּלוֹת,
 וְקְטַנָּה שְׁבִקְטַנוֹת וְנוֹתֵן לְתוֹךְ הַמַּיִם
 וְחֹלֵק אֶת הַמַּיִם. אָמַר רַבִּי יוֹסֵי,
 וְכִי מִי מוֹדִיעֵנִי אֵיזוֹתֵי גְדוּלָה
 וְאֵיזוֹתֵי קְטַנָּה? אֶלֶּא הַכֹּל לְפִי
 דַּעְתּוֹ שֶׁל רֹאֶה.

1 See בְּרִכּוֹחַ 72; תְּרוּמוֹת 51; עֲרֵלָה 24; פְּסָחִים 38; סוּכָה 37; מַעֲלָה 45; אֲהָלוֹת 135; וְאִיזוּהִי, אִיזוּהִי 15. 2 His view is rejected. 3 His opinion is accepted. 4 Or אִיזוּהִי (see Volume II, Page 12). 5 Instead of הַכֹּל the גִּמְרָא has חוֹלֵק, *But rather the estimation is to be . . .* 6 *i.e.*, it is sufficient to use the eyes only to decide what egg is of medium size. Literally . . . according to the judgment of the viewer.

Mishnah 7

מִשְׁנָה ז

[The measure of the bulk of] a dried fig of which [the Sages] have spoken¹ refers to one that is neither large nor small, but applies to one of medium size. R. Judah² says, [The fig that is deemed] large in the Land of Israel is but as one of average

בְּגֵרוּגְרַת יִשְׁאָמְרוּ לֹא גְדוֹלָה וְלֹא קְטַנָּה אֲלָא בֵּינוּנִית. רַבִּי יְהוּדָה אוֹמֵר, הַגְּדוֹלָה שֶׁבְּאֶרֶץ יִשְׂרָאֵל הִיא הַבֵּינוּנִית שֶׁבְּמִדְיָנוֹת.

bulk in other lands.

1 See שֶׁבֶת 74, 97; עִירוּבֵין 78; מַעֲלָה 45. 2 His opinion is not accepted.

Mishnah 8

מִשְׁנָה ח

[The measure of the size of] the olive of which [the Sages] have spoken¹ refers to one that is neither large nor small, but applies to one of average bulk, such as an olive of exceptionally good quality.² [The measure of the bulk of] the barley-corn of which they have spoken³ refers to one that is neither large nor small, but applies to one of medium size, such⁴ as grows in the wilderness. [The measure of the size of] the lentil of which they have spoken⁵ refers to one that is neither large nor small, but applies to one⁴ of middle bulk, such⁴ as the Egyptian [lentil]. Any movable object⁶ communicates (the) *uncleanness* if it be as thick as⁷ a plough handle,⁸ and it refers to one that is not big or small, but to one of average size.⁹ What [plough handle] is deemed of medium size? Every one that is a handbreadth¹⁰ in circumference.

בְּנֵית יִשְׁאָמְרוּ לֹא גְדוֹל וְלֹא קָטָן אֲלָא בֵּינוּנִי, זֶה יֶאֱגוּרִי כְּשַׁעוֹרָה יִשְׁאָמְרוּ לֹא גְדוֹלָה וְלֹא קְטַנָּה אֲלָא בֵּינוּנִית. זֶו מִדְּבָרִית. כְּעֵדֶשָׁה יִשְׁאָמְרוּ לֹא גְדוֹלָה וְלֹא קְטַנָּה אֲלָא בֵּינוּנִית. זֶו מִצָּרִית. כָּל-הַמְטִלְטֵלִין מְבִיאִין אֶת-הַטּוּמְאָה בְּעוֹבֵי הַמְרָדֵעַ לֹא גְדוֹל וְלֹא קָטָן אֲלָא בֵּינוּנִי. אִיזָה הוּא בֵּינוּנִי? כָּל-שֶׁהֶקְפוּ¹⁰ טֶפַח.

1 Compare בִּרְכוּחַ 7¹; בְּלָאִים 8⁵; חֵלָה 12; פִּסְחִים 32. 2 Or *fit for storage*: אגורי, the name of an olive that yields much oil. See בִּרְכוּת 39a. 3 Compare זֵיז 7²; עֲדוּזוֹת 6³; אֲהָלוֹת 2³. 4 Or זו (see Volume II, Page 12). 5 Compare בְּלָאִים 8⁵; אֲהָלוֹת 1⁷, 13⁵; נִנְעִים 46; מִקְרָאוֹת 67. 6 Popularly mispronounced מִטְלָטְלִין = *Hithpaal*, correct *static* or *passive (reflexive)* form; מִטְלָטְלִין = *Piel*, *active* or *transitive* (almost *causative*) form. Literally *All movable objects*. See אֲהָלוֹת 16¹. 7 Or בְּעֵבִי * 8 מִרְדֵּעַ, plough handle with a broad iron blade (תְּרַחֲוֵר) at one end and a knob (דִּרְקָן) at the other end. See 25². 9 This refers to any [round] pole or board that is being carried on the shoulder: if the other end overshadows an uncleanness the carrier becomes unclean. 10 See Volume I, Page 18f. *See ADDENDA at the end of this *Tractate*.

Mishnah 9

The *cubit* [measure] of which [the Sages] have spoken¹ refers to the medium size cubit.² There were two [standard] *cubit*³ [measures deposited] in [a chamber at the Eastern Gate of the Temple Mount whereon was sculptured a representation of] the *Castle of Shushan*,⁴ one [cubit measure] at the north-east⁵ corner and the other at the south-east⁶ corner; the one at the north-east corner exceeded⁷ [the cubit] of Moses by half a *fingerbreadth*, [and] that at the south-east corner was half a *fingerbreadth* longer still, [and thus] it is found [that the latter] was one *fingerbreadth* longer than [the cubit measure] of Moses. And why⁸ did they enjoin [the use of] a larger [cubit measure] and a smaller [cubit measure]? In order that the craftsmen⁹ contracted [to carry out Temple work] according to the smaller [cubit measure], but used the larger [cubit measure] in the actual work not to be guilty of the *misappropriation of sacred property*.¹⁰

מִשְׁנֵה ט

הָאָמָה יִשְׁאָמְרוּ בְּאָמָה הַבִּינְוֹנִית.
שְׁנֵי אָמוֹת הָיוּ בְּשׁוֹשַׁן הַבִּיָּרָה,
אֶחָת עַל קֶרֶן מְזֻרְחֵית צְפוֹנִית וְאֶחָת
עַל קֶרֶן מְזֻרְחֵית דְּרוּמִית; שְׁעַל
קֶרֶן מְזֻרְחֵית צְפוֹנִית הָיְתָה יִתְיָרָה
עַל שֵׁל מִשֶּׁה חֲצִי אֶצְבַּע, שְׁעַל קֶרֶן
מְזֻרְחֵית דְּרוּמִית הָיְתָה יִתְיָרָה
עָלֶיהָ חֲצִי אֶצְבַּע, נִמְצְאָת יִתְיָרָה
עַל שֵׁל מִשֶּׁה אֶצְבַּע. וְיִלְמָה אָמְרוּ
אֶחָת גְּדוּלָה וְאֶחָת קְטַנָּה? אֵלָּא
שֶׁתְּאוּמְנִין נוֹטְלִין בְּקְטַנָּה וּמְחִזְרִין
בְּגְדוּלָה כְּדִי שְׁלֵא יִבְאוּ לְיַדִּי
מֵעִילָה.¹⁰

1 Volume I, Page 18f. Compare בְּלָאִים 36; עֲרוּבִין 11; שְׁקָלִים 8⁵; יוֹמָא 51; סִיפָה 11; רֵאשׁ הַשָּׁנָה 2⁵; אֲהָלוֹת 16³. 2 אָמָה = 6 טַפַּח (אָמָה קְטַנָּה) = 5 טַפַּח;

אָמָה גְּדוּלָה = 6 טַפָּח + 1 אַצְבָּע). 3 Literally *two cubits*. 4 Others render it . . . deposited in the Gate called the Castle of Shushan. See מְדוֹת 13; מְנַחוֹת 98a; בְּכוֹרוֹת 39b; פְּסָחִים 89a. 5 Literally *east-north*. 6 Literally *east-south*. 7 This was a six-handbreadths cubit used in building the Tabernacle [Rambam]. 8 Or וּלְמָה, וּלְמָה. 9 אַיִמָן, *skilled architect (artisan, artist, craftsman)*. 10 They were not to derive any profit from any labours or materials pertaining to the Temple. See *Leviticus* 5, 15; מְעִילָה, INTRODUCTION.

Mishnah 10

מִשְׁנָה י'

R. Meir¹ says, All [the measurements in the Temple were made with] *cubits* of medium length² with the exception of those of the *Golden Altar*³, and the [four] *horns*⁴ [of the *Brazen Altar*], and the *gallery*⁵ [around the *Altar* for the priests to walk on], and the [*Altar*] *base*.⁶

רַבִּי יְמַאִיר אוֹמֵר, כָּל-הָאֲמוֹת הָיוּ בִּיְנוּיֵי חוּץ מִמְּזוֹבַח הַזֶּהָב וְהַקֶּרֶן וְהַסּוּבָב וְהַיְסוּד. רַבִּי יְהוּדָה אוֹמֵר, אֲמַת הַבִּנְיָן שֶׁשָּׁה טַפָּחִים וְשֵׁל יְכָלִים חֲמִשָּׁה.

R. Judah says, The *cubit* used for the [Temple] structure was six *handbreadths* and that for the utensils⁷ five *handbreadths*.

1 His view is accepted. 2 Each six handbreadths long. See the preceding *Mishnah*. 3 יוֹמָא 55; תְּנִינָה 38; יְבָחִים 51, 2; מְנַחוֹת 36, 44; מְדוֹת 31. It was one cubit square. See the Plan of the Temple, *Appendix, Note 20*. 4 Each one cubit square. See מְדוֹת 31. Literally *and the horn*. 5 See מְדוֹת 31. 6 See מְדוֹת 31. All these were measured with the five-handbreadths cubit. 7 Or *objects*. As the *Ark*, the *Table*, the *Golden Altar*.

Mishnah 11

מִשְׁנָה י"א

And there were¹ cases where [the Sages] enjoined the use of a smaller measure: for *liquid measures* and *dry measures* [in Temple usage they prescribed] *Italian measures*² which were equivalent to those used in the Wilderness [in the time of Moses]; and there were¹ cases where they prescribed all [measures] in accordance with [the physical measurements of] a person himself, [for instance as when one is bidden]

יְיִשׁ שְׁאֲמָרוּ בְּמִדָּה דְקָה, מְדוֹת הַלַּח וְהַיָּבֵשׁ שִׁיעוֹרָן יְבֵאִיטְלָקִי זו מִדְּבָרִית; יְיִשׁ שְׁאֲמָרוּ הַכֹּל לְפִי מַה-שֶּׁהוּא אָדָם, הַקּוֹמֵץ אֶת-הַמְּנֻחָה וְהַחוּפֵן אֶת-הַקְּטוֹרֶת וְהַשׁוֹתֶה כְּמֵלֵא לְוַגְמִי בְיּוֹם הַכְּפוּרִים, וְכַמּוֹזֵן שְׁתֵּי סְעוּדוֹת

to take a *handful* of the *meal-offering*,³ or *both handfuls* of the *incense*,⁴ or [is forbidden] to drink a *mouthful*⁵ on the Day of Atonement, or when one is enjoined to prepare food sufficient for two meals for the *erub* [of *Sabbath limits*]⁶ such as he would consume on a weekday but not on the Sabbath.⁷ This is the view of R. Meir. R. Judah says, [Fare such as he would consume] on the Sabbath⁷ but not on a weekday. [But in fact both R. Meir and R. Judah] were minded to give a lenient ruling. R. Simon

says, [The *erub of Sabbath limits* must consist of] two-thirds of a loaf [of a bulk that three such loaves are made] from a *kab*⁸ [of flour]. R. Jochanan⁹ ben Baroka says, [The *erub of Sabbath limits* must be at least] a loaf worth a *pondion*¹⁰ [and made of wheat sold at] a *sela* for four *seahs*.

1 Or יִישׁ־שְׂאֵמְרוּ. 2 See שְׂבִיעֵית 12, 3; קְדוּשִׁין 11; חוּלִין 32. 3 *Leviticus* 2:2. 4 *Leviticus* 16, 12. 5 מְלֵא לְוִנְמִי, a cheek puffed out (full of a quaff); מְלֵא לְוִנְמִי, a mouthful, volume of liquid filling both cheeks. יוֹמָא 82; פְּסָחִים 107a. 6 See Appendix, Note 4; צִירִיבִין, INTRODUCTION. 7 Or the indefinite form לְשַׁבַּת, on (a) Sabbath. 8 See Volume I, Page 18f. 9 His opinion is accepted. Or בְּרוּקָא. 10 See פְּאָה 87.

Mishnah 12

And there were¹ cases where [the Sages] directed [the use of] a large measure, [as, for example] 'a spoonful² of the mould³ from a corpse' is equivalent to the large spoon of physicians [which holds two *handfuls*], and the 'bean'⁴ [as a standard] for leprosy eruptions is the Cilician bean;⁵ [and it is prescribed that one becomes culpable] who⁶ consumes on the Day of Atonement 'a large date's bulk' is the equivalent of the like thereof with its stone; and [in the case of] leather bottles of wine or oil, the measure [of a rent

לְעָרוֹב מְזוּנֵוֹ לְחֹל אֶבֶל לֹא לְשַׁבַּת. דְּבָרֵי רַבִּי מְאִיר. רַבִּי יְהוּדָה אוֹמֵר, לְשַׁבַּת אֶבֶל לֹא לְחֹל. אֵלֹו וְאֵלֹו מִתְּכֹונֵינָן לְהַקְלִי. רַבִּי שְׁמַעוֹן אוֹמֵר, מִשְׁתֵּי יְדוּת לְכַפֵּר מִשְׁלֹשׁ לְקַב. רַבִּי יוֹחָנָן בֶּן בְּרוּקָה אוֹמֵר, מִכֶּפֶר בְּפֹונְדִיוֹן מֵאַרְבַּע סָאִין בְּסֵלַע.

מִשְׁנָה יב

יִישׁ שְׂאֵמְרוֹ בְּמִדָּה גְּסָה מְלֵא פְּרִוּוֹ רַקֵּב, כְּמֵלֵא פְּרִוּוֹ גְּדוּל שֶׁל רוֹפְאִים, וְגָרִיס נְנָעִים כְּגָרִיס הַקְּלָקִי; הָאוֹכֵל בְּיוֹם הַכְּפֹורִים כְּכֹחֶתֶת הַגְּסָה כְּמוֹהָ וְכִנְרַעֲיָתָהּ; וְגוֹדוֹת יֵין וְשִׁמּוֹן שְׁעוֹרָן כְּפִיקָה גְּדוּלָה שְׁלֵהָן; וְמֵאוּר שְׁלֵא נִעְשָׂה בְּיַד אָדָם שְׁעוֹרוֹ כְּמֵלֵא אֲגָרוֹף גְּדוּל, זֶה הוּא אֲגָרוֹפוֹ שֶׁל בֶּן

that renders them *insusceptive to uncleanness*] is equivalent to a large tuft⁷ [used as a stopper]; and the measure [enjoined] for the 'light-hole'⁸ that has not been made⁹ by the hands of man is the equal of a big fist the like of that of ben Battiach.¹⁰ R. Jose said, [Such a fist] is¹¹ [as big] as the large head of a man, and the size [of the light-hole] fashioned by man's hands is fully equal to that made by a large borer¹² [that was kept] in a [Temple] chamber [and whose diameter was equal to that] of an Italian *pondion* or of a Neronian *sela*¹³ or of the hole in a yoke.

בְּטִיחַ אָמַר רַבִּי יוֹסֵי, יִשְׁנוּ כְּרֹאשׁ
גְּדוֹל שֶׁל אָדָם וְשֹׁנֵעֶשֶׂה בְּיַד אָדָם,
שֶׁעוֹרוֹ כְּמֵלֵא מִמְּקוֹמָהּ גְּדוֹל שֶׁל
לְשָׁכָה, שֶׁהוּא כְּפּוֹנְדִיּוֹן הָאִיטָלְקִי,
וְכֹסְלֵעַ הַנִּירוֹנִית, וְכְמֵלֵא נֶקֶב
שֶׁבְעוֹל.

1 Or יִשְׁנֵי-שְׂאֵמְרוֹ. 2 תְּרִנֵּד, a spoon curved at the end and pointed at the top. See 30². 3 רֶקֶב, earth from a grave containing some of the decayed human corpse that conveys uncleanness. Compare נִזְיִר 7², 49b; אֶהְלוֹת 2¹. 4 See 29¹; נִגְעִים 15, 6¹. 5 See מַעֲשְׂרוֹת 5⁸. This is an uncommonly large species of bean. 6 See יוֹמָא 8². The penalty for such wanton transgression is כְּרִית, excision (*Appendix, Note 2; Leviticus 23, 29*), and for unwitting error one must bring a *sin-offering* (*Leviticus 4, 27-35*). 7 Or coil (generally applied to the *woof* and *warp* and placed in the *distaff* or *spindle*). 8 Or opening, window. אֶהְלוֹת 13¹. 9 שֹׁנֵעֶשֶׂה [*Niphal Past*] or שֹׁנֵעֶשֶׂה [*Niphal participle*]. 10 He was a nephew of Jochanan ben Zaccai; he was an unusually big man and became one of the terrorist leaders when the Romans besieged Jerusalem. 11 יִשְׁנוּ (from יֵשׁ, יֵשׁ, he is, it is; compare קִדְוִשִׁין 1¹⁰). 12 Or drill, gimlet. Compare אֶהְלוֹת 2³. 13 Compare בָּבָא מְצִיעָא 25b. See Volume I, Page 18f.

Mishnah 13

[Utensils made of the skins of] all [creatures] in the sea are *unsusceptive to uncleanness* save [what is made] from [the skin of] the seal,¹ because this [animal] flees² to the dry land. This is the opinion of R. Akiba.³ If one made utensils from what grows in the sea and combined therewith⁴ whatsoever grows on land, even if only a thread or but a cord—ought that is *susceptive to uncleanness*—they are *susceptive to un-*

מִשְׁנֵה יָג

כָּל שְׂבִימִם טְהוֹר חוּץ מִמְּכַלֵּב הַיָּם,
מִפְּנֵי שֶׁהוּא יְבוֹרַח לִיבֶשֶׁה. וְדָבָרִי
רַבִּי עֲקִיבָא הָעוֹשֶׂה כְּלִים מִן-
הַגָּדֵל בַּיָּם, וְחִזַּר יִלְהֶם מִן-הַגָּדֵל
בְּאֶרֶץ אֲפִילוֹ חוּט, אֲפִילוֹ מְשִׁיחָה,
דָּבָר שֶׁהוּא מְקַבֵּל טוֹמְאָה, טָמֵא.

1 Literally *dog of the water*.* 2 *i.e.*, lives also at times. The explanation 'because it flees on to the dry land when being hunted in the sea' does not seem correct. 3 His ruling is accepted. 4 See **נְעִים** 11¹. *Some render it *sea-dog*, others *white shark*.

Mishnah 14

And all things¹ created on the first day² [of the Creation] are *susceptible to uncleanness*³; [all things created] on the second day⁴ are *insusceptible to uncleanness*; [all things created] on the third day⁵ are *susceptible to uncleanness*; [all things created] on the fourth day⁶ and on the fifth day⁷ are *insusceptible to uncleanness*, save [what is made] from the wing of the *black eagle*⁸ and the glazed [shell of an] *ostrich egg*—R.⁹ Johanan ben Nuri said, What difference is there between the wing of a black eagle and all other wings?—and all¹⁰ things created on the sixth day¹¹ are *susceptible to uncleanness*.¹²

מְשֻׁנָּה יד
 יִיָּשׁ בְּמָה שֶׁנִּבְרָא בַּיּוֹם הָרִאשׁוֹן
 טוֹמְאָה; בְּשֵׁנִי אֵין בּוֹ טוֹמְאָה;
 בְּשִׁלְשִׁי יֵשׁ בּוֹ טוֹמְאָה; בְּרִבְעִי
 וּבְחֲמִישִׁי אֵין בָּהֶם טוֹמְאָה, הוּוֹץ
 מִכָּנָף הָעוֹז וּבְרִיצַת גְּעֵמִית
 הַמְצוּפָה; אָמַר רַבִּי יוֹחָנָן בֶּן
 גּוּרִי, מַה-גּוֹשְׁתָּנָה כָּנָף הָעוֹז מִכָּל
 הַכְּנָפִים? וְכֹל שֶׁנִּבְרָא בַּיּוֹם
 הַשֵּׁשִׁי טֹמֵא.¹²

1 Or **וְיִשׁ-בְּמָה**. § Literally *and what was created*. 2 *Genesis 1, 1-5*. 3 From the products of the earth; [Rambam] from the sea products. 4 *Genesis 1, 6-8*. The **רָקִיעַ**, *firmament, expanse* is insusceptible to uncleanness. **בַּיּוֹם הַשֵּׁנִי** in the **גְּמֵרָא**. 5 *Genesis 1, 9-13*. Trees were then created, and wooden utensils are subject to uncleanness. Or **יֵשׁ-בּוֹ**. 6 *Genesis 1, 14-19*. The sun, moon and stars were created and obviously these cannot be liable to contract uncleanness. 7 *Genesis 1, 20-23*. Birds, and beasts of the sea, were created. 8 [Other opinion] *vulture*; some identify it with **עֲזוּנִיָּה**, a *species of eagle, osprey, fish-hawk* (*Leviticus 11, 13; Deuteronomy 13, 12*). 9 This is an interpolation. The *dual plural הכְּנָפִים* used by some is inapplicable here. 10 **וְכֹל** does not appear in the **גְּמֵרָא**. 11 *Genesis 1, 24-31*. *Human beings*, and also animals (*wild beasts and cattle*) and *unclean reptiles* (*Leviticus 11, 29, 30; שֵׁבֶת 14¹*). 12 **Note:** **יֵשׁ-טוֹמְאָה** = **טֹמֵא**, **אֵין טוֹמְאָה** = **טָהוֹר**. *See **ADDENDA** at the end of this *Tractate*. § Some prefer the vowelization **וְיִשׁ-בְּמָה-שֶׁנִּבְרָא** (**וְיֵשׁ** or **וְיִשׁ**).

Mishnah 15

If one made an article which might in any manner serve as a receptacle, it is *susceptible to uncleanness*. If one

מְשֻׁנָּה טו
 הָעוֹשֶׂה כְּלִי קְבוּל מִכָּל מְקוֹם טֹמֵא.
 הָעוֹשֶׂה יִמְשָׁכַב וּמוֹשָׁב מִכָּל מְקוֹם

made an article that could in any wise serve as a couch¹ or a seat, it is *susceptible to uncleanness*.² If one made a pouch³ of untanned hide or of parchment⁴, it is *susceptible to uncleanness*. The pomegranate, [or] the acorn, or the nut which children hollowed out to measure dust therewith, or fashioned into scale-pans,⁵ is *susceptible to uncleanness*,⁶ because in their case⁷ [they consider] the act [only is of consequence] but the

טָמֵא. הַעוֹשֶׂה כִּי־סֵמָעוֹר הַמְצָה,
מִן־הַנְּיִיר, טָמֵא. הָרִימוֹן, הָאֵלוֹן,
וְהָאֲגוּז, שֶׁחֲקָקִים הַתַּיְנוֹקוֹת, לְמוֹד
בָּהֶם אֶת־הָעֶפֶר, אוֹ שֶׁהִתְקִינוֹם
לְכַף מֵאוֹנִים טָמֵא, שֵׁשׁ לָהֶם
מַעֲשֶׂה וְאֵין לָהֶם מַחֲשָׁבָה.
intention⁸ is of no [importance].

1 *i.e.*, anything to lie on. 2 By מְדַרְס, *treading-contact-uncleanness*. Compare 24¹; נֶדֶה 6³; פְּרִיָה 10¹. 3 Or *bag, purse*. 4 Or *paper, papyrus*. 5 Or *a pair of scales*. 6 מְמַאִים in the נִמְרָא. 7 Or שֵׁשׁ־לָהֶם. 8 Compare 25⁹; טְהוֹרוֹת 86⁷; מְכִשְׂרִין 38⁸. When children *make* a toy receptacle it is also a utensil; but if they find an empty shell and intend to use it for a measure or a scale-pan it is *insusceptible to uncleanness*.

Mishnah 16

The beam of a balance¹ that contains² [a secret bore for metal] and a strickle³ with a [hidden] receptacle in it for metal, or a carrying-pole⁴ wherein is a [concealed] receptacle for money, or a beggar's staff which has a receptacle for water,⁵ or a stick that has a [disguised] receptacle⁶ for a *mezuzah* and pearls—these are *susceptible to uncleanness*. And concerning all these Rabban Jochanan ben Zaccai declared, 'Woe is me that I speak [of them], woe is me if I do not speak⁷ [of them]!'

מִשְׁנָה טז
יִקְנֶה מֵאוֹנִים, וְהִמְחֹק, שֵׁשׁ בְּהֵן
בֵּית קַבּוּל מִתְכוּת, וְהָאֵסֶל שֵׁשׁ
בוֹ בֵּית קַבּוּל מְעוֹת, וְקִנְיָה שֶׁל עֲנִי
שֵׁשׁ בוֹ בֵּית קַבּוּל מַיִם, וּמִקַּל שֵׁשׁ
בוֹ בֵּית קַבּוּל מְזוּזָה וּמְרַגְלִיּוֹת,
הָרִי אֵלָיו טָמְאִין וְעַל כּוֹלֵן אָמַר
רַבִּי יוֹחָנָן בֶּן זַכַּאי, אוֹי לִי אִם
אוֹמֵר, אוֹי לִי אִם לֹא יֹאמֵר.

1 Dishonest traders placed some metal in it, and when the beam was tipped to the goods pan the metal slipped down and added weight to that side. 2 Or שֵׁשׁ־בְּהֵן. 3 מְחֹק, *מְחֹק, *strike, strickle*, a straight-edged implement for levelling grain in a measure. The dishonest dealer uses it loaded to level off the measure to the buyer's disadvantage, but when he himself buys material he removes the weight so that the top is not levelled off too closely. 4 Or *carrying-yoke*, set upon one shoulder, or

less frequently on both shoulders. A dishonest labourer would hide his hire in the cavity and deny having received it from his employer. Compare פֶּרֶה 7⁵. 5 A dishonest labourer would fill it with stolen wine or oil. Compare שֶׁבֶת 17³. 6 A device used by smugglers to avoid paying customs dues, the pearls being covered over by a מְזוּדָה. 7 *i.e.*, he fears that on the one hand his publication may lead people to dishonest acts, but on the other hand, holding back the information will lead to the transgression of the law of uncleanness. *Some prefer the vowelisation מְחִיק.

Mishnah 17

The base of the anvil [used by] refiners¹ is *susceptible to uncleanness*, but that² of blacksmiths is *insusceptible to uncleanness*. A [wooden] whetter³ that has⁴ a receptacle for oil is *susceptible to uncleanness*, but if it have none it is *insusceptible to uncleanness*. A ledger⁵ that has a receptacle for wax is *susceptible to uncleanness*, but if it have none, it is *insusceptible to uncleanness*. Matting of straw or a tube of straw is declared by R. Akiba⁶ *susceptible to uncleanness*, but R. Jochanan⁷ ben Nuri declares it *insusceptible to uncleanness*. R. Simon says, The same [ruling that they are *susceptible to uncleanness*] applies also to [the hollow stems of] *coloquintidas*.⁸ Matting of reeds or of rushes⁹ is *insusceptible to uncleanness*.¹⁰ If one cut a reed tube to hold aught, it is *insusceptible to uncleanness* until he removes all the pith.¹¹

מְשֻׁנָּה יו

תַּחְתִּיתִּית הַצּוֹרֵפִין טְמֵאָה, וְנֹשֵׁל
נִפְחִין טְהוֹרָה. מְשֻׁחָזֵת שֵׁשׁ בָּה
בֵּית קְבוּל שֶׁמֶן טְמֵאָה, וְשֹׂאִין בָּה,
טְהוֹרָה. פְּנִקֵּס שֵׁשׁ בּוֹ בֵּית קְבוּל
שֶׁעָוָה, טְמֵאָה, וְשֹׂאִין בָּה טְהוֹרָה.
מְחַצֵּלֵת הַקֶּשֶׁשׁ, וְשֶׁפּוֹפֶרֶת הַקֶּשֶׁשׁ, רַבִּי
עֲקִיבָא מְטַמֵּא, וְרַבִּי יוֹחָנָן בֶּן נוּרִי
מְטַהֵר. רַבִּי שִׁמְעוֹן אוֹמֵר, אַף שֶׁל
פְּקוּעוֹת כִּיּוֹצֵא בָהֶן. מְחַצֵּלֵת קָנִים
וְשֶׁל הַהֶלֶף טְהוֹרָה. שֶׁפּוֹפֶרֶת
הַקָּנָה שֶׁחֲתָכָה לְקַבְּלָהּ, טְהוֹרָה,
עַד שִׁיּוֹצֵא אֶת-כָּל-הַכֶּכֶּיִי.

1 Or *smelters, goldsmiths, silversmiths*. The base contains a receptacle for bits of metal, etc. 2 A blacksmith's anvil has no receptacle in the base. 3 Like a *whetstone*. 4 Or שֵׁשׁ-בָּה. 5 A sort of *account book* made by fastening together wooden tablets covered with wax for writing on with the *stylus*. 6 His ruling is accepted. 7 His opinion is rejected. 8 Or *colocynths*. 9 Literally *rush* (a species so named because of its sharp edges). 10 But only from a creeping thing (שָׂרִץ). It is susceptible to אֶהְלֹת (treading-contact-uncleanness). 11 Compare אֶהְלֹת 13⁵.

CHAPTER 18

פֶּרֶק יח

Mishnah 1

The School of Shammai say, A chest¹ should be measured on the inside, but the School of Hillel² say, It should be measured on the outside. But they* concur that the thickness of the legs³ and the thickness of the upright rim⁴ are not measured.⁵ R. Jose says, They agree that the thickness of the legs and the thickness of the rim are measured [for inclusion], but [the space] between should not be measured [for inclusion]. R. Simon of Shezur says, If the legs were a *handbreadth*⁶ in height, [the space] between them is not measured [to be included], but [if the space] between them be not⁷ [a *handbreadth* but less] it is measured and included.

1 Or הַשְּׂדֵה. Compare 15¹. If its capacity is not less than three cubic cubits or forty *seals* it is insusceptible to uncleanness. 2 Their view is accepted. 3 The dual plural רַגְלִים is preferred by some. 4 Or לְזַבְזִין. Literally *rims*. 5 i.e., these measurements are not to be included. 6 See Volume I, Page 18f. 7 Popular pronunciation לֹא. *ואלו [idiomatical] or ואלו.

Mishnah 2

If¹ its castors² [are not a fixture but] can be slipped off, they are not deemed a *connective*,³ and are not included in its measurement,⁴ and they do not offer protection therewith against [the ingress of] *corpse-uncleanness* under the same 'overshadowing' shelter;⁵ and they may not be drawn along on the Sabbath⁶ if there be⁷ money within [the chest]. But if [the castors are a fixture], and can not be slipped off, they are considered a *connective*⁸

מִשְׁנֵה א

הַשְּׂדֵה, בֵּית שְׁמַאי אוֹמְרִים, נִמְדָּדַת מִבְּפָנִים, יוֹבֵית הַלֵּל אוֹמְרִים, נִמְדָּדַת מִבַּחוּץ. מוֹדִים אֵלו *וְאֵלו שְׁאִין עוֹבֵי הַרְגְּלִים, וְעוֹבֵי לְזַבְזִין נִמְדָּדִי רַבִּי יוֹסִי אוֹמֵר, מוֹדִים שְׁעוֹבֵי הַרְגְּלִים וְעוֹבֵי לְזַבְזִין נִמְדָּד, וּבִינֵיהֶם אֵינוֹ נִמְדָּדִי רַבִּי שְׁמַעוֹן שְׁזוּרִי אוֹמֵר, אִם הָיוּ הַרְגְּלִים גְּבוּהוֹת סָפְתָה, אֵין בִּינֵיהֶם נִמְדָּד וְאִם לֹא בִּינֵיהֶן נִמְדָּדִי.

מִשְׁנֵה ב

*מוֹכְנֵי שְׁלֵה יְבֻזְמֵן שְׁהִיא נִשְׁמַטָּת, אֵינָה חֶבְרָה לָהּ, וְאֵינָה נִמְדָּדַת עִמָּה; וְאֵינָה מַצְלַת עִמָּה בְּאֵהֶל הַמַּת; וְאֵין גּוֹרְרִין אוֹתָהּ בְּשֶׁבֶת בְּזִמְן שִׁישׁ בְּתוֹכָהּ מְעוֹת. וְאִם אֵינָה נִשְׁמַטָּת, חֶבְרָה לָהּ, וְנִמְדָּדַת עִמָּה, וּמַצְלַת עִמָּה בְּאֵהֶל הַמַּת; וְגוֹרְרִין אוֹתָהּ בְּשֶׁבֶת אַף עַל פִּי שִׁישׁ

to it and are included in its measurement, and they can afford protection therewith against [the entry of] *corpse-uncleanness* under an 'over-shadowing' shelter; and they may be drawn along on the Sabbath even if there be money inside⁹ [the chest]. If its arched lid¹⁰ [namely, of the chest] be fixed, it is accounted a *connective* thereto, and it is included in its measurement;* but if it be not fixed, it is not counted a *connective* (to it),¹¹ and it is not included in the measurement it [when the arched lid is fixed]? By an equilateral triangle¹² [over the chest [without the curved lid] can not stand of itself, it is *insusceptible to uncleanness*.

בְּתוֹכָהּ מְעוֹת. ¹⁰ הַקְּמָרוֹן שֶׁלָּהּ
 בְּמִן שֶׁהוּא קָבוֹעַ, חֲבוּר לָהּ, *וְנִמְדָּד
 עִמָּה; וְאִם אֵינוֹ קָבוֹעַ אֵינוֹ חֲבוּר
¹¹ (לָהּ) וְאֵינוֹ נִמְדָּד עִמָּה. כִּי צָד
 מוֹדְדִין אוֹתוֹ? ¹² רֹאשׁ תוֹר. רַבִּי
 יְהוּדָה אוֹמֵר, אִם אֵינָהּ יְכוּלָה
 לְעִמּוֹד בְּפָנֶי עֲצָמָה טְהוֹרָה.

1 Or the definite **בְּמִן**. 2 Or a sort of *wheelwork* (like a board on rollers or wheels) for moving a chest. Compare **אֶהְלוֹת** 4³, **יוֹמָא** 31¹⁰, **תְּמִיד** 38. 3 *i.e.*, they are treated as a separate utensil in regard to uncleanness. 4 *viz.*, in the measurement of the chest (see the previous *Mishnah*). 5 The castors, being considered as a separate utensil, do not serve as a suitable stopper to a hole in the chest to protect any vessels in it (otherwise completely isolated) against the external uncleanness. 6 Or the *indefinite* form **בְּשֶׁבֶת**, on Sabbath. 7 Or **שְׁיֵשׁ-בְּתוֹכָהּ**. 8 *i.e.*, both the chest and the castors are as one utensil. 9 Compare **שֶׁבֶת** 21². 10 Compare 167. 11 Some regard **לָהּ** redundant. 12 **רֹאשׁ תוֹר**, literally *head of an ox*. Compare **כְּלָאִים** 27, 33; **כִּבְּא בְּתָרָא** 62a. The apex of the triangle is at the top of the lid and the volume of the triangular prism space within the lid is calculated from the linear measurements area of triangle *times* length of lid [if lid is curved this result is too small] and added to the volume of the box part. 13 His view is rejected. **Niphal past*. §*Niphal participle*.

Mishnah 3

A chest¹, or a box, or a cupboard that has lost one of its feet,² even though it* can still hold [aught], is *insusceptible to uncleanness* because it* can not³ contain [aught] in its* ordinary manner;⁴ [but] R. Jose⁵ declares it *susceptible to uncleanness*. And the curtain-frame⁶ of a bed, and the caster,⁷ and the wrapping

מְשֻׁנָּה ג

יְהִי שִׂדָּה וְהַחִיבָה וְהַמְגִדֵּל שֶׁנִּטְלָה
 אֶחָד מִרְגְּלֵיהֶן אַף עַל פִּי שֶׁמְקַבְּלִין
 טְהוּרִין *וְשֵׁאִינוֹ מְקַבְּלִין כְּדָרְכָן;
 רַבִּי יוֹסִי מִטְמֵא *וְנִקְלִיטֵי הַמַּטָּה,
 וְחַמּוֹר, וְחַפּוּי טְהוּרִין. אֵין טְמֵא

are *unsusceptive to uncleanness*; but the bed itself and [each] foot-rest⁸ are *susceptive to uncleanness*, but the foot-rests belonging to the sons of Levi are *insusceptive to uncleanness*.⁹

1 Literally *The chest, or the box, or the cupboard*. 2 Or *legs*. 3 According to some *שְׁאֵיִן*. 4 It does not stand up as before and so articles do not lie in it after the usual fashion. 5 His view is rejected. 6 Or *the poles joined by a crosspiece* for spreading a net to form a sloping cover over a bed. 7 Or *castor* (like a *ferrule*) into which the foot of a bed rests to prevent rotting. 8 A *concave rectangular board* fixed under each bed leg to prevent rotting; these rests were thus *connectives*, i.e., part of the bed. 9 The priests and Levites who came to Jerusalem to perform their duties in the Temple services brought their own foot-rests but borrowed the beds, and since these rests in this case were not fixtures they were therefore not *connectives*. *Actually the corresponding Hebrew is in the *plural*. §See ADDENDA at the end of this *Tractate*.

Mishnah 4

משנה ד

If [each] foot-rest¹ were set² upon a long board,³ R. Meir and R. Judah declare it⁴ *susceptive to uncleanness*; [but] R. Jose and R. Simon declare it⁵ *unsusceptive to uncleanness*. R. Jose said, How does this differ from the foot-rests belonging to the sons of⁶ Levi? — the foot-rests belonging to the sons of Levi are [also] *insusceptive to uncleanness*!

מִלְבָּן שֶׁנִּתְּנוּ עַל לְשׁוֹנוֹת, רַבִּי מֵאִיר וְרַבִּי יְהוּדָה מְטַמְּאִין; רַבִּי יוֹסִי וְרַבִּי שִׁמְעוֹן מְטַהְרִין. אָמַר רַבִּי יוֹסִי מַה רְשָׁנָה זֶה מִמְּלִבָּנֵי בְּנֵי לְוִי? שֶׁמִּלְבָּנֵי בְּנֵי לְוִי טְהוּרִין!

1 See the preceding *Mishnah*, **Note 8**. 2 *שֶׁנִּתְּנוּ* = [singular] אוֹתוֹ; or *שֶׁנִּתְּנוּ* = [plural] וְתוֹ. 3 *אֲשֶׁר נִתְּנוּ*. 4 Some render this *If the bed-frame were rested on wedge-shaped corner-pieces*; others *If the bottom of a bed were placed on [movable] supports*. 5 Their view is rejected. 6 Their opinion is accepted. 7 See the previous *Mishnah*.

Mishnah 5

משנה ה

A bed that had acquired *treading-contact-uncleanness*¹, and whose short side [either at the head or at the foot] and the two legs² [pertaining to this side] had been removed, is [still] *susceptive to uncleanness*;³ [but

מִטָּה שֶׁהֵיְתָה טַמְאָה מִדְּרָס, נִטְלָה קִצְרָה וְשְׁתֵּי כַּרְעִים, טַמְאָה; אֲרוֹכָה וְשְׁתֵּי כַּרְעִים, טְהוּרָה. רַבִּי נְחֶמְיָה מְטַמְּאִי גְּדַר שְׁתֵּי

if] a long side with the two legs² [appertaining to it were taken off] it becomes clean.⁴ R. Nehemiah declares it *susceptive to uncleanness*.⁵ If one cut off the two movable supports⁶ at diagonally [opposite] corners, or if he cut off (a⁷ *handbreadth* square) from the two legs at diagonally [opposite] corners, or if [by cutting off the ends of the feet of the bed] he reduced [its distance from the ground] by less⁸ than a *handbreadth*, it is *insusceptive to uncleanness*.⁹

לְשׁוֹנוֹת לֹזְכֶסֶן גָּדַר שְׁתֵּי כַרְעִים⁶
 (טַפַּח עַל טַפַּח) לֹזְכֶסֶן אוֹ שְׁמַצְטָה⁷
 פְּחוֹת מִטַּפַּח, טְהוֹרָה.⁹

1 Levitical defilement caused by immediate contact with one suffering from gonorrhoea by sitting, leaning, treading, touching. Compare 24¹; נִדָּה 6³; פָּרָה 10¹. **2** The vocalisation כַּרְעִים, viz., the *dual* form, favoured by some seems unnecessary here because of the preceding qualifying term וְשְׁתֵּי, and the 'two'. **3** Or remains *unclean*, as rendered by some. But it can still be used for resting. **4** Or rendering favoured by some *it becomes insusceptive to uncleanness*. **5** Or the rendering preferred by some *it still remains unclean*. **6** See the preceding *Mishnah*—*wedge-shaped corner pieces, long boards*. **7** See Volume I, Page 18f. Some consider this parenthetical phrase as an interpolation. **8** Traditional pronunciation פְּחוֹת. **9** Or according to some *becomes clean*.

Mishnah 6

מִשְׁנֵה ו

A bed that had acquired *treading-contact-uncleanness*¹ and one of the long sides had been broken and was then repaired is still unclean with [the] *treading-contact-uncleanness*; if the [other] long side were [also] broken [after the first had been repaired] and was then mended, it becomes free from *treading-contact-uncleanness*² but it is unclean from *contact with treading-contact-uncleanness*;³ if one had not managed to mend the first before the second was broken, [the bed] becomes clean.

מִטָּה שֶׁהָיְתָה טְמֵאָה מִדְרָס, וְנִשְׁבְּרָה
 אַרְוֶכָה וְתִקְנָה, טְמֵאָה מִדְרָס;
 וְנִשְׁבְּרָה שְׁנֵייהָ וְתִקְנָה, טְהוֹרָה מִן־
 הַמְדָרָס, אֲבָל טְמֵאָה מִנְעַד מִדְרָס;
 לֹא הִסְפִּיק לְתַקֵּן אֶת־הָרֵאשׁוֹנָה
 עַד שֶׁנִּשְׁבְּרָה שְׁנֵייהָ טְהוֹרָה.

1 See the foregoing *Mishnah*. **2** viz., it is no longer אֲב הַטְּמֵאָה, a *primary source of uncleanness*. **3** viz., it is now רֵאשׁוֹן לְטְמֵאָה, a *derivative uncleanness of the first degree*. See GENERAL INTRODUCTION.

Mishnah 7

If the leg [of a bed] had contracted *treading-contact-uncleanness*¹ and was joined on to a [clean] bed, the whole² [bed] acquires *treading-contact-uncleanness*; if [the leg] were now removed,³ it retains the *treading-contact-uncleanness*,⁴ but the bed is unclean from contact with *treading-contact-uncleanness*.⁵ If [a bed-leg] had contracted *seven-day uncleanness*⁶ [from *corpse-uncleanness*] and was then fixed to a [clean] bed, the whole [bed] acquires *seven-day uncleanness*; if [the leg were again] removed, it retains the *seven-day uncleanness*, but the bed remains unclean until the evening only.⁷ If [a leg of a bed] had contracted⁸ an *uncleanness that endures only to the evening*, and was joined to a clean bed, the whole [bed] becomes unclean with *uncleanness that lasts only till the evening*; if [the leg] were removed again, it is still unclean with the *uncleanness lasting to the evening only*, but the bed becomes clean.⁹ And likewise, also, with the [iron] prong of a mattock.¹⁰

1 See 185. 2 כְּלָהּ [literally *all of it, the whole of it*] is not given in the גְּמָרָא. 3 פִּרְשָׁה [Piel] or פִּרְשָׁה [Kal]. 4 viz., it is still a primary cause of uncleanness (אב הטומאה). 5 viz., it is ראשון לטומאה (a derived uncleanness of the first grade). 6 See Numbers 19, 11. 7 Literally . . . remains unclean with uncleanness of evening. See Numbers 19, 22. 8 By contact with a corpse. 9 The leg is ולד הטומאה, a derivative uncleanness (see GENERAL INTRODUCTION), and when removed does not communicate uncleanness to aught else. 10 Or a plough share. If a prong defiled with טומאת ערב (an uncleanness that persists until evening) be fixed to the clean implement, the latter also contracts טומאת ערב; the prong retains its defilement on removal but the implement now becomes clean.

Mishnah 8

[The] *phylactery* [for the forehead is deemed as] four [distinct] receptacles.¹ [If it were rendered unclean

מִשְׁנָה ז

כָּרַע שֶׁהִיְתָה טְמֵאָה מִדָּרָס וְחִבְרָה לְמִטָּה (כְּלָה) טְמֵאָה מִדָּרָס; פִּרְשָׁה הִיא טְמֵאָה מִדָּרָס וְהַמִּטָּה מִנְעַע מִדָּרָס. הִיְתָה טְמֵאָה טוֹמְאֵת שְׂבָעָה וְחִבְרָה לְמִטָּה, כְּלָה טְמֵאָה טוֹמְאֵת שְׂבָעָה; פִּרְשָׁה הִיא טְמֵאָה טוֹמְאֵת שְׂבָעָה וְהַמִּטָּה טְמֵאָה טוֹמְאֵת עֶרֶב. הִיְתָה טְמֵאָה טוֹמְאֵת עֶרֶב וְחִבְרָה לְמִטָּה כְּלָה טְמֵאָה טוֹמְאֵת עֶרֶב; פִּרְשָׁה הִיא טְמֵאָה טוֹמְאֵת עֶרֶב וְהַמִּטָּה טְהוֹרָה. וְכֵן הַשֵּׁן שֶׁל מַעְדָּר.

מִשְׁנָה ח

חַפְלָה אַרְבָּעָה כְּלָיִם. הַתִּיר קְצִיצָה הָרֵאשׁוֹנָה וְתִקְנָה טְמֵאָה

by *corpse-uncleanness*], and one opened the first compartment and then repaired it,² [the *phylactery*] is [still] unclean from the *corpse-uncleanness*; (and³ similarly, also, in the case of the second [compartment]), and likewise, too, in the case of the third [compartment]; [but] if he [also] unloosed the fourth [compartment], it becomes free [of *seven-day*] *corpse-uncleanness* but it retains *contact-corpse-uncleanness*⁴ [that endures

to the evening only]. If he now once more undid the first [compartment] and then repaired it, [the *phylactery*] retains *contact-uncleanness* [because of the others] and so, too, is the case with the second [compartment]; [and] if he now opened up the third [compartment, and repaired it], [the *phylactery*] becomes clean, for the fourth [compartment] was unclean by virtue of *contact* only, and [ought unclean by reason of] *contact* [with aught else that had contracted *corpse-uncleanness*] can not [render aught else unclean] by *contact*.

1 Or *compartments, cells, capsules*. Compare מְנַחוֹת 41. The *phylactery* for the arm consists of only one compartment. 2 With a new one. 3 Some consider the parenthetic phrase a redundant interpolation. 4 Compare the preceding *Mishnah*.

Mishnah 9

If the half of an [unclean] bed were stolen, or if its half were lost, or if brothers or partners¹ divide² it [among them], it becomes clean. If they put it together again, it becomes *susceptible to uncleanness* from now³ on. A bed acquires unclean-ness [only] when it is completely put together, and can again become clean [only] when fully combined [in all its parts]. This is the opinion of R. Eliezer. But the Sages⁴ say, The [single] parts can acquire unclean-ness, and they can become clean again piecemeal.

טמא מת ; (יכן שְׁנֵיהּ) וְכֵן שְׁלִישִׁית ;
התיר את־הַרְבִּיעִית טְהוֹרָה מִטְּמֵא
מת אֲבָל טְמֵאָה יִמְנַע טְמֵא מֵת־
חֹר לְרֵאשׁוֹנָה וְהַתִּירָה וְתִקְנָה,
טְמֵאָה בְּמִנְעַ וְכֵן שְׁנֵיהּ ; הַתִּיר אֶת־
הַשְּׁלִישִׁית טְהוֹרָה, שֶׁהִרְבִּיעִית
בְּמִנְעַ וְאִין מִנְעַ עוֹשֶׂה מִנְעַ.

מִשְׁנֵה ט
מִטָּה שֶׁנִּגְבַּב הִצִּיָּה, אוֹ אֶבֶד הִצִּיָּה,
אוֹ יִחַלְקוּהָ אֶחָד אוֹ שְׁתֵּפוּסִין,
טְהוֹרָה. הַחֲזִירוּהָ מִקְבָּלֶת טוֹמְאָה
מִכָּאן וְלֵהֱבֵא. מִטָּה מִיִּטְמֵאֵת
חֲבִילָה וּמִשְׁהֶרֶת חֲבִילָה. דְּבָרֵי
רַבִּי אֱלִיעֶזֶר. יִתְחַכְּמִים אוֹמְרִים,
מִיִּטְמֵאֵת אֲבָרִים וּמִשְׁהֶרֶת אֲבָרִים.

- 1 Or *jointholders*. 2 חֲלָקוּהָ [Kal] or חֲלָקוּהָ [Piel]. 3 Popular pronunciation מִכָּאן. 4 Their ruling is accepted.

CHAPTER 19

פֶּרֶק ט'

Mishnah 1

מִשְׁנָה א

If one took a bed to pieces to immerse it [in the ritual cleansing bath], anyone who touches¹ the [webbing] ropes² remains clean. [In the making of a bed] when does the rope become a *connective* with the bed? When³ one has knotted therewith three [rows of] meshes; and then he that touches it from the knot inwards⁴ is rendered unclean, but if [he touch it] from the knot outwards,⁵ he remains clean. If one touch the [two] loose rope ends of a knot that are necessary for it, he is rendered unclean. And what [length of loose rope ends] is required [for a firm knot]? R. Judah says, Three *fingerbreadths*.⁶

הַמְּפָרֵק אֶת־הַמָּטָה לְהַטְבִּילָהּ, יִהְיוּנָע בְּחֻבְלִים, טָהוֹר. הַחֻבֵּל מֵאִמְתִּי הוּא חֲבוּר לַמָּטָה? מִשְׁיֶסְרֵג בָּהּ שְׁלֹשָׁה בְּתִים; וְהִנּוּעַ מִן־הַקֶּשֶׁר וְלִפְנֵים טָמֵא, מִן־הַקֶּשֶׁר וְלַחוּץ טָהוֹר. גִּימֵי הַקֶּשֶׁר, הִנּוּעַ בְּצֻרְכּוֹ טָמֵא. וְכַמָּה הִיא צֻרְכּוֹ? רַבִּי יְהוּדָה אוֹמֵר, שְׁלֹשׁ אֶצְבָּעוֹת.

- 1 In some texts הִנּוּעַ, and he touches. 2 The ropes themselves are insusceptible to uncleanness after dismantling. 3 Some render this *From the time when one made therewith three meshes of girthing*. 4 Towards the knotted part. 5 Away from the already knotted webbing. 6 See Volume I, Page 18f. The part beyond that length does not render unclean.

Mishnah 2

מִשְׁנָה ב

The rope [end] that is left over from the bed [webbing] up to five *handbreadths*¹ is *insusceptible to uncleanness*; if it be from five to ten *handbreadths* [in length], it is *susceptible to uncleanness* [if the bed be unclean]; if [its length be] from ten *handbreadths* and over, it is *insusceptible to uncleanness*. With this length [between five and ten *handbreadths*] they tie up the *Paschal lambs* and lower down the beds.²

הַחֻבֵּל הַיּוֹצֵא מִן־הַמָּטָה עַד חֲמִשָּׁה וְטִפְפָּחִים טָהוֹר; מִחֲמִשָּׁה וְעַד עֶשְׂרָה טָמֵא; מֵעֶשְׂרָה וְלַחוּץ טָהוֹר. שָׁבוּ קוֹשְׁרֵין אֶת־הַפִּסְחִים וּמְשַׁלְּשִׁין אֶת־הַמִּטּוֹת.

1 See Volume I, Page 18f. 2 From the roof or upper storey, or into the ritual immersion (cleansing) bath.

Mishnah 3

Aught whatsoever¹ of the [bed-] girth² that protrudes from the [unclean] bed³ [is also unclean]. This is the opinion of R. Meir. But R. Jose⁴ says, [This applies only to a length] up to ten *handbreadths*. The remnants of a [bed-] girth [that had become worn out and torn are susceptible to uncleanness] if they be seven *handbreadths*⁵ [long], sufficient to make thereof a girth⁶ for an ass.

מִשְׁנָה ג
 מִיִּזְרֵן הַיּוֹצֵא מִן־הַמֶּטֶה יְכַל־
 שְׁהוּא דְבָרֵי רַבִּי מֵאִיר. רַבִּי
 יוֹסֵי אוֹמֵר, עַד עֶשְׂרֵה טַפָּחִים.
 שְׁרֵי מִיִּזְרֵן שְׁבַע טַפָּחִים, כְּדֵי
 לַעֲשׂוֹתוֹ חֶבֶק לַחֲמוֹר.

1 כל־שֶׁהֵן in the גִּמְרָא. 2 The cloth straps wound over the bed to keep the covering in place [Rambam]; the *carpet* (or *underlay*) under the mattress. 3 מְדַרְס, contact-treading-uncleanness (see 18⁵). 4 His opinion is accepted. 5 See Volume I, Page 18f. 6 A band for fastening the saddle or load and passing round the body of a beast of burden.

Mishnah 4

A sufferer from gonorrhoea¹ while being borne on a bed [with the girth] on it, [the girth] communicates uncleanness in two [successive steps] and can invalidate [finally] at the third remove.² This is the view of R. Meir. But R. Jose says, If one afflicted with gonorrhoea were carried on a bed [while lying]* upon the girth, over ten *handbreadths*³ [at the most], can render unclean at two [removes] and can invalidate [finally] at one [step more]; [aught] above ten [*handbreadths*] renders unclean at one [step] and invalidates [only] at [the next] one. If one [afflicted with gonorrhoea] were carried [on the loose end of the bed-] girth [only] within the ten [*handbreadths* towards the bed], [the bed] becomes unclean,⁴ [but if on the loose part] outside the ten *handbreadths*], [the bed] remains clean.⁵

מִשְׁנָה ד
 גִּישָׂא הַזֶּב עַל הַמֶּטֶה וְעַל הַמִּיִּזְרֵן
 מְטַמֵּא שְׁנַיִם וּפּוֹסֵל אֶחָד. דְּבָרֵי
 רַבִּי מֵאִיר. רַבִּי יוֹסֵי אוֹמֵר, גִּישָׂא
 הַזֶּב עַל הַמֶּטֶה וְעַל הַמִּיִּזְרֵן עֶשְׂרֵה
 טַפָּחִים, מְטַמֵּא שְׁנַיִם וּפּוֹסֵל אֶחָד;
 מֵעֶשְׂרֵה וְלַחוּץ מְטַמֵּא אֶחָד, וּפּוֹסֵל
 אֶחָד. גִּישָׂא עַל הַמִּיִּזְרֵן מֵעֶשְׂרֵה
 וְלַפְּנִים טָמֵא, מֵעֶשְׂרֵה וְלַחוּץ
 טָהוֹר.

1 Or *discharge, flux, issue*. 2 Literally *one* [further]. Both the bed and girth are אֲבוֹת הַטּוּמְאָה (*primary causes of uncleanness*—see GENERAL INTRODUCTION and 11). What either touches becomes ראשון לַטּוּמְאָה (*primary grade derived uncleanness*) and this in turn renders food on contact שני לַטּוּמְאָה (*secondary degree derivative uncleanness*), and this last can render תְּרוּמָה (*priest's-due*—see Appendix, Note 1) invalid as שלישי לַטּוּמְאָה (*derived uncleanness of the third degree*). 3 See Volume I, Page 18f. 4 טַמְאָה in some texts. 5 In some texts, טְהוּרָה. *§§See ADDENDA at the end of this *Tractate*.

Mishnah 5

מִשְׁנֵה ה

If a bed that has contracted *treading-contact-uncleanness*¹ were wrapped around² with a girth, the whole acquires *treading-contact-uncleanness*;³ if [the girth] were removed, [the bed] itself retains the *treading-contact-uncleanness* but the girth [is only unclean from] *contact* with *treading-contact-uncleanness*. If [a bed] that had acquired *seven-day uncleanness*⁴ were wrapped round with a girth, the whole is unclean because of *seven-day uncleanness*; if [the girth] were taken away, the [bed] itself remains unclean by reason of the *seven-day uncleanness*, but the girth is *unclean [only] till the evening*. If [a bed] had contracted *uncleanness that lasts until the evening [only]*, and a girth was wrapped round it, the whole is *unclean [only] to the evening*; if [the girth] were removed, [the bed] itself remains *unclean [only] up to the evening*, but the girth becomes clean.

מִטָּה שֶׁהֵיְתָה טְמֵאָה יַמְדָּרְס וְיִכְרַף לָהּ מִיִּזְרָן כּוֹלָהּ טְמֵאָה מְדָרְס; פְּרָשָׁה הִיא טְמֵאָה מְדָרְס וְהַמִּיִּזְרָן מַצֵּעַ מְדָרְס. הֵיְתָה טְמֵאָה יַטּוּמְאָת שְׂבָעָה וְיִכְרַף לָהּ מִיִּזְרָן, כּוֹלָהּ טְמֵאָה טּוּמְאָת שְׂבָעָה; פְּרָשָׁה, הִיא טְמֵאָה טּוּמְאָת שְׂבָעָה, וְהַמִּיִּזְרָן טְמֵא טּוּמְאָת עֶרֶב. הֵיְתָה טְמֵאָה טּוּמְאָת עֶרֶב וְיִכְרַף לָהּ מִיִּזְרָן כּוֹלָה טְמֵאָה טּוּמְאָת עֶרֶב; פְּרָשָׁה, הִיא טְמֵאָה טּוּמְאָת עֶרֶב וְהַמִּיִּזְרָן טְהוּרִי.

1 See 18^s. 2 יְכַרְף [Piel] or יִכְרַף [Kal]. 3 Compare 18^r. 4 See 18^r; Numbers 19, 11.

Mishnah 6

מִשְׁנֵה ו

If one wound¹ a girth around a bed and a corpse touched them,² they become unclean with *seven-*

מִטָּה יִשְׂכַּרְף לָהּ מִיִּזְרָן וְנֹגַע בָּהֶן הִמַּת טְמֵאִין טּוּמְאָת שְׂבָעָה;

day uncleanness;³ if [the girth] be removed,^{4*} they are still unclean with seven-day uncleanness. If a creeping thing⁵ touched them [when combined], they acquire uncleanness lasting until evening; if one removed it [namely, the girth],* they still retain the uncleanness that endures till evening. If the two long sides were removed from an [unclean] bed, and two new ones were put in,⁶ but the sockets were not changed, and the new sides were [also then] broken,[§]

פָּרְשׁוּ, טְמֵאִין טוּמְאָת שְׂבָעָה. נָנַע בָּהֶן הַשְּׂרָץ טְמֵאִין טוּמְאָת עָרֵב; פָּרְשׁוּ, טְמֵאִין טוּמְאָת עָרֵב. מָטָה שְׁנֵטְלוּ שְׁתֵּי אַרוּכוֹת שְׁלָה וְעָשָׂה לָּהּ חֲדָשׁוֹת, וְלֹא שָׁנָה אֶת-הַנְּקָבִים, וְנִשְׁתַּבְּרוּ חֲדָשׁוֹת טְמֵאָה; וְיִשְׁנׁוֹת טְהוֹרָה, שֶׁהַכֹּל הוֹלֵךְ אַחֲרַי הַשְּׁנׁוֹת.

1 שְׂבָרָךְ [Piel] or שְׂפָרָךְ [Kal]. 2 Or even either, since they are connected and so are as one[§]. 3 See 187. 4 Literally if one removed it. 5 Leviticus 11, 29, 30; שִׂבְתָּ 14¹. Literally the creeping thing. 6 Literally made for it. אַרוּכָה, bedside, bedside board, long board. *Or פָּרְשׁוּ. §See ADDENDA at the end of this Tractate.

Mishnah 7

מְשֻׁנָּה ז

A box whose opening^{1*} is at the top[§] is susceptible to corpse-uncleanness. If² [the box] at the top[§] were damaged, it is susceptible to corpse-uncleanness. If [the unclean box] were damaged below [the damage reaching into the interior], it becomes clean; [but] the cases³ inside [if not broken] are still unclean, and they are not deemed a connective with it [namely, the box].

תִּיבָה *שֶׁפְּתַחָהּ מְלִמְעָלָה טְמֵאָה טְמֵא מֵת. נִפְתְּחָהּ מְלִמְעָלָה טְמֵאָה טְמֵא מֵת. נִפְתְּחָהּ מִלְּמַטָּה טְהוֹרָה; מְגוּרוֹת שָׁבָה טְמֵאוֹת וְאֵינָם חֲבוּרֵי לָּהּ.

1 Not the lid. † 2† Some render this If it were damaged above [after acquiring corpse-uncleanness] it still remains unclean. 3 Separate boxes like drawers. *Perhaps שֶׁפְּתַחָהּ, viz., a box which one opened . . . [= אֲשֶׁר פָּתַח אוֹתָהּ]. §Or מְלִמְעָלָה. †See ADDENDA at the end of this Tractate.

Mishnah 8

מְשֻׁנָּה ח

A [shepherd's leather] bag¹ whose inside pocket² has become defective [can remain clean] if the pocket

הַתּוֹרֵמֶל שֶׁנִּפְתַּח כִּי־סֵבִיב שְׂבִיתוֹכוֹ טְמֵא, וְאֵינּוּ חֲבוּרֵי לוֹ. הַחֲמַת

become unclean, and [the pocket] is not considered as a *connective* with it. If the scrota³ of a [goatskin-] bottle also contain [liquid] together with it [when filled], and they were damaged, they become clean, for they can not hold [liquid any more] as they were wont to do.

שְׂבִיצִים שְׁלֵה מְקַבְּלוֹת עִמָּה
וְנִפְתְּחוּ טְהוֹרוֹת שְׂאִינָם מְקַבְּלוֹת
כְּדֶרְכָן.

1 See 20¹. Literally *the [shepherd's leather] bag*.^{*} 2 The large bag contains a number of loose (*i.e.*, not connected) small bags in which the shepherd keeps various articles. 3 Or *scrotums* (the pouches that contained the testes). שְׂבִיצִים, literally *stones, testicles*.
*See ADDENDA at the end of this *Tractate*.

Mishnah 9

מִשְׁנֵה ט

A box whose lid^{1*} is at its side can contract *treading-contact-uncleanness*² and *corpse-uncleanness*. R. Jose said, When is this the case? When³ it is not [more than] ten *handbreadths*⁴ high, or, if it have not an upright rim,⁵ one *handbreadth* [high]. If [the box] were damaged at the top,⁶ it is *susceptible to corpse-uncleanness*; if it were damaged underneath,⁷ R. Meir⁸ declares it *susceptible to uncleanness*, but the Sages⁹ declare it *unsusceptible to uncleanness*, because seeing that the principal purpose [of serving as a receptacle] was disannulled¹⁰ the secondary object [of serving as a seat] was [also] cancelled.¹¹ *Perhaps שְׂפִתָּהּ (see 19⁷).

מִיבָה *וְשִׁפְתָּהּ מִצָּדָה, טְמֵאָה
מִדְּרָס, וְטְמֵא מֵת. אָמַר רַבִּי יוֹסִי,
אֵימָתִי? בְּזִמְן שְׂאִינָה נְבוּוּהָ עֲשָׂרָה
טַפְחִים, אוֹ שְׂאִין לָהּ לְזָבוּ טַפְחוֹ.
נִפְתְּחָה מִלְּמַעַל וְטְמֵאָה טְמֵא מֵת;
נִפְתְּחָה מִלְּמַטָּן, רַבִּי מֵאִיר מְטַמֵּא,
וְחֻכְמִים מְטַהְרִין, מִפְּנֵי שֶׁבִטֵּל
הַעֲקָר וְבִטְלָה הַטְּפֵלָה.

1 Literally *opening*. 2 See 18¹. It still serves its normal purpose while being sat upon. 3 Or the definite form בְּזִמְן. 4 See Volume I, Page 18f. 5 A rim would make sitting on it difficult. 6 So that none can sit on it. 7 One can still sit on the top. 8 His opinion is rejected. 9 Their view is accepted. 10 שְׁבִטֵּל [Kal]; or שְׁבִטֵּל [adjective] and the rendering becomes *is disannulled*. 11 Compare 22⁷. בְּטֵלָה [Kal]; or שְׁבִטֵּלָה, *is also cancelled*.

Mishnah 10

מִשְׁנֵה י

A [dung-] basket¹ which was so damaged that it could not hold pomegranates is declared by R.

מִשְׁפֵּלֶת וְנִפְתְּחָה מִלְּקַבֵּל
רְמוֹנִים, רַבִּי מֵאִיר מְטַמֵּא וְחֻכְמִים

Meir² to be *susceptible to [treading-contact-] uncleanness*,³ but the Sages⁴ declare it *insusceptible to uncleanness*, since the primary object [of carrying the dung without loss] is annulled⁵ the subsidiary purpose [of using it as a seat] is nullified⁵ too.

- 1 A large wicker-basket borne on a pole over the shoulder. See 29⁹; שְׁבִיעִית 32.
 2 His view is rejected. 3 See 18⁷. 4 Their ruling is accepted. 5 See the foregoing *Mishnah*, **Notes 10, 11.**

CHAPTER 20

פָּרָק כ

Mishnah 1

(The) mattresses,¹ and (the) pillow-cases,² and (the) sacks, and (the) packing-bags³ that have been damaged are *susceptible to treading-contact-uncleanness*.⁴ The fodder-basket⁵ holding four *kabs*,⁶ the [shepherd's leather] bag⁷ [holding] five *kabs*, the [leather] wallet [holding] a *seah*, the [goatskin-] bottle of seven *kabs* [capacity]—R. Judah says, Also the [cosmetics] wallet⁸ and the [traveler's food] case⁹ however small they may be—are *susceptible to treading-contact-uncleanness* [if sat upon]; but all of these if damaged are *insusceptible to uncleanness*, since when the main purpose [of use as receptacles] is nullified¹⁰ the subsidiary object [of use as a seat] is disannulled¹¹ [as well].

מִשְׁנָה א

הַכְּרִים וְהַכֶּסֶתוֹת וְהַשִּׁקְיָן, וְהַמְרָצוּפִין שֶׁנִּפְחָחוּ הָרִי אֵלָיו טַמְאִים מִדָּרָס. הַקְּלוּסְטָר אַרְבָּעָה קַבִּין, הַתּוֹרְמֵל חֲמִשָּׁה קַבִּין, הַכְּרִיתִית סָאָה, הַחֶמֶת שֶׁל שִׁבְעָה קַבִּין, רַבִּי יְהוּדָה אוֹמֵר, אִף הַרְבָּצֵל וְהַמְזוּדָה כָּל-שֶׁהֵן הָרִי אֵלָיו טַמְאִין מִדָּרָס; וְכוּלָם שֶׁנִּפְחָחוּ טְהוּרִים, מִפְּנֵי שֶׁבִטַּל הָעֵקֶר הַבֵּטֵל הַטְּפֵלָה.

1 Or *bolster, cushion, pillow*. Compare 26⁵: פְּלָאִים 92; מְקוּאוֹת 10². 2 Or *bag, case, bolster, cushion, mattress, pillow*. Compare בְּרִכּוֹת 8³. 3 Made of leather and used especially for ship-loads. See כָּבֵא בְּתָרָא 51. 4 If they can still be sat on, though they no longer serve as receptacles. Compare 18⁵, 7. 5 Or *fodder-bag*, used in place of a muzzle. 6 See Volume I, Page 18f. אַרְבָּע used here by some is grammatically incorrect for קַבִּין is *masculine*. 7 Compare 19⁸. 8 A small leather bag for spices, perfumes, scents, etc. 9 Or וְהַמְזוּדָה; *bag, case, trunk, wallet* (to hold provisions for a journey). 10 Compare 19⁹, 10. 11 As טְפֵלָה is *feminine*

בְּטֵל [Kal] or בְּטֵל [adjective] is ungrammatical and should be בְּטֵלָה [Kal] or בְּטֵלָה [adjective].

Mishnah 2

The bag of the bagpipes is *insusceptible to treading-contact-uncleanness*;¹ a trough used by masons² is declared by the School of Shammai *susceptible to treading-contact-uncleanness*,³ but the School of Hillel say it is *susceptible only to corpse-uncleanness*. A trough⁴ holding from two *logs*⁵ to nine *kabs* that has split is *susceptible to treading-contact-uncleanness*; if one left it out⁶ in the rain so that it swelled⁷ [and the cracks closed up] it is *susceptible to corpse-uncleanness* only;⁸ [if one now left it out] in the east-wind [so that it dried], and the cracks re-opened, it becomes only *susceptible to treading-contact-uncleanness*. This is where the law is more stringent to the remnants of wooden utensils than regarding them in their beginning⁹ [that is, when they were sound]; and, too, the law is stricter in the case of the remains of wicker vessels than in their beginning,¹⁰ for in their beginning they are *unsusceptible to uncleanness*¹¹ until their rims are complete; but [when their rims] have been finished, even though their edges break away to the smallest extent whatever,§ they are *susceptible to uncleanness*.

משנה ב

חֶמֶת חֲלִילִין, טְהוֹרָה מִן־יְהִמָּדָרְס; עֲרִיבַת פִּיסוֹנוֹת, בֵּית שְׂמַאי אוֹמְרִים, מְדָרְס, וּבֵית הַלֵּל אוֹמְרִים, טָמֵא מֵת. יְעֲרִיבָה מִשְׁנֵי לֹג וְעַד תְּשַׁעָה קַבִּין שֶׁנִּסְדָּקָה טָמֵאָה מְדָרְס; הַנִּיחָה בְּגִשְׁמִים יִנְתַּפְּחָה טָמֵאָה טָמֵא מֵת; בְּקָדִים וְנִסְדָּקָה מְקַבֵּלֶת מְדָרְס. זֶה חוֹמֵר בְּשִׁירֵי כְּלֵי עֵץ מִבְּתַחֲלָתָן; וְחוֹמֵר בְּשִׁירֵי כְּלֵי נְצָרִים מִבְּתַחֲלָתָן שֶׁמִּתְחַלְּתָן יֵאָיְנוּ מְקַבְּלִים טָמֵאָה עַד שֶׁיִּתְחַסְּמוּ; וְנִתְחַסְּמוּ אַף עַל פִּי שֶׁנִּשְׁרָוּ שֶׁפְּתוּתֵיהֶן § כִּלְשֵׁהוּ טָמֵאִין.

1 See 18⁵. 2 Or mortar-makers. 3 The גְּמָרָא has טָמֵא, *susceptible to uncleanness*. 4 Or kneading-trough, tub. 5 See Volume I, Page 18f. 6 Or הַנִּיחָה. 7 From תִּפְּחָה, *be blown up, be distended, swell*.* 8 It is again fit for service, and therefore does not count now as a seat to be subject to *treading-contact-uncleanness*. 9 *viz.*, they are susceptible to *treading-contact-uncleanness* only when they are split. 10 When they are being made. 11 Literally *they do not acquire (contact) uncleanness*. *Perhaps better the *Hithpael* הִתְפַּחָה. §See ADDENDA at the end of this *Tractate*.

Mishnah 3

A staff that was used as a handle¹ for a cutting-tool² is a *connective for uncleanness* when³ in use.⁴ A thread-winder⁵ is a *connective for uncleanness* while³ in use; if it were fastened [permanently] to a pole⁶ [fixed in the ground], it is *susceptible to uncleanness* [even when not used], but [the pole] is not a *connective* to it;⁷ if one made [the pole] itself into a yarn-winder [at its top end], only [the part of the pole for] the need thereof is *susceptible to uncleanness*.⁸ If one fixed a chair* on [the top of] a post, [the chair] is *susceptible to uncleanness*, but [the post] is not a *connective* therewith;⁹ if one used [the post] itself as a seat,¹⁰ that part only [sat upon] is *susceptible to uncleanness*. If one fixed [a seat] to the beam of an olive-press,¹⁴ [the seat] is *susceptible to uncleanness*, but the beam is not a *connective* therewith;¹² if one used the end [of the beam] as a seat,¹³ it is *insusceptible to uncleanness*, since [the workmen] can say to him [who is unclean and sits there], 'Stand away¹⁴ and let us do our work !'

1 Literally *which one has made (it) a haft*. 2 With a broad blade and a point. Or hatchet, mattock, spade. 3 Popular pronunciation *בְּשַׁעַת*. 4 Literally *at the time (or hour) of work*. Although it is not a receptacle, and even only a temporary fixture, if aught unclean touches either the tool or the haft both become unclean. 5 This is a stick with two holes across transverse to each other and some distance apart, and two metal rods are fixed temporarily through the holes—these evidently being at right-angles to the stick and to one another—and the part of the stick between them is used for winding on the yarn or threads; if either the stick or the rods are in contact with a source of uncleanness the whole becomes unclean. 6 Or *post*. 7 A source of uncleanness in contact with the pole does not defile the winder. 8 The length between the rods is susceptible to uncleanness, but the rest (and the part in the ground) is insusceptible to uncleanness. 9 It does not acquire uncleanness from the seat. 10 Literally *if one made a seat thereon*. 11 *בֵּית הַבַּד* particularly *the building with the olive tank* including the implements for the olive pressing. 12 The seat does not communicate uncleanness to the beam.

משנה ג

מקל שֶׁעָשָׂאוּ יְבִית יָד לְקוֹרְדוֹם, חבור לְטוּמְאָה בְּשַׁעַת מְלָאכָה. הַדְּיוֹסְטֵר חבור לְטוּמְאָה בְּשַׁעַת מְלָאכָה; קָבְעוּ בְּכִלּוֹנָס טָמֵא וְאִינוּ חבור לָהּ; עָשָׂה לוֹ דְּיוֹסְטֵר אֵין טָמֵא אֶלָּא צָרְכוֹ. כִּסֵּא שֶׁקָּבְעוּ בְּכִלּוֹנָס טָמֵא, וְאִינוּ חבור לוֹ; עָשָׂה בוֹ כִּסֵּא אֵין טָמֵא אֶלָּא מְקוֹמוֹ. קָבְעוּ בְּקוֹרֵת בֵּית הַבַּד, טָמֵא וְאֵין חבור לָהּ; עָשָׂה בְּרֵאשֶׁה כִּסֵּא טְהוֹר, מִפְּנֵי שְׂאוּמְרֵין לוֹ, עֲמוּד וְנִעְשָׂה אֶת-מְלָאכְתָּנוּ!

13 Literally if one made a seating-place at its end (or top). 14 viz., that part is not recognised as a valid seat. *Or some form of seat.

Mishnah 4

A large trough¹ that had been so damaged that it could not hold pomegranates and which one had made* into a seat is declared by R. Akiba² susceptible to uncleanness, but the Sages³ declare it unsusceptible to uncleanness unless it has been trimmed up⁴ [to make it fit to sit on]. If one used it⁵ as a manger⁶ for cattle, even if he fixed it to a wall,[§] it is susceptible to uncleanness.

מְשֻׁנָּה ד
 יַעֲרִיבָה גְדוֹלָה, שֶׁנִּפְחָתָה מִלְּקַבֵּל
 רְמוּזִים, *הִתְקִינָה לְיֹשִׁיבָה רַבִּי
 עֲקִיבָא מְטָמָא יֹחֲכָמִים מְטַהְרִין
 עַד שִׁיקְצִיעַ. עֲשָׂאָה *אָבוּס
 לְבִהְמָה אֶף עַל פִּי §שֶׁקֶבְעָה
 בְּכוֹתֵל טְמֵאָה.

1 Or tub, kneading-trough. 2 His view is rejected. 3 Their opinion is accepted. 4 Compare יִבְחִים 94a. 5 Literally made it. 6 Or feeding receptacle. *§See ADDENDA at the end of this Tractate.

Mishnah 5

If a block¹ [made of wood and concave at the top to sit on] were fixed to a wall in the making, whether it was fixed but not built over or it was built upon but not fixed in, it is susceptible to uncleanness; but if it were fixed in and also built over,² it is unsusceptible to uncleanness.³ If reed-matting⁴ were spread over the roof-rafters, whether fastened on but without plastering laid over it or with plastering laid over it but not fixed on, it is susceptible to uncleanness;⁵ but if it were fastened on, and the plaster-work was laid over it as well, it is unsusceptible to uncleanness. A dish that was fixed to a chest, a box, or a cupboard, so that it can still hold aught in its usual manner, remains susceptible to uncleanness, but if it can not contain aught as it used to do,⁶ it is unsusceptible to uncleanness.

מְשֻׁנָּה ה
 יְכוּפֹת שֶׁקֶבְעוּ בְּנִדְבָךְ, קֶבְעוּ וְלֹא
 בָּנְהוּ עָלָיו, בָּנְהוּ עָלָיו וְלֹא קֶבְעוּ
 טְמָא; קֶבְעוּ וְיִבְנְהוּ עָלָיו טְהוֹר.
 יִמְפֹּץ שֶׁנִּתְּנוּ עַל גְּבֵי הַקּוֹרוֹת קֶבְעוּ
 וְלֹא נִתְּנוּ עָלָיו אֶת-הַמְּצוּיָה, נִתְּנוּ
 עָלָיו אֶת-הַמְּצוּיָה וְלֹא קֶבְעוּ
 טְמָא; קֶבְעוּ וְנִתְּנוּ עָלָיו אֶת-
 הַמְּצוּיָה טְהוֹר. קַעֲרָה שֶׁקֶבְעָה
 בְּשִׂידָה תִּיבָה וּמְגַדֵּל, כְּדָרָךְ
 קֶבְלָתָה טְמֵאָה, שְׁלֹא כְּדָרָךְ
 קֶבְלָתָה טְהוֹרָה.

1 Compare 22⁹. 2 וּבְנֵי [plural], in some texts, is out of keeping with all the other singular verbs here (e.g., בָּנָה, נָתַן). 3 The wall is now a connective between it and the ground. 4 Or bark mat, rush mat, poor-man's mattress.* 5 Since it can still be removed to serve as a seat. 6 viz., it is so fixed that anything put in it must fall out. *Some prefer the pointing מְפִיץ.

Mishnah 6

A sheet¹ that was susceptible to treading-contact-uncleanness² and was used as³ a curtain⁴ becomes unsusceptible to treading-contact-uncleanness but remains susceptible to corpse-uncleanness. When does its insusceptibility [to treading-contact-uncleanness begin]? The School of Shammai say, After [the material] has been sewn up;⁵ the School of Hillel say, When it has been tied up;⁶ R. Akiba⁷ says, As soon as it has been fixed up.

מִשְׁנָה ו

סָדִין שֶׁהוּא טָמֵא מִדְּרָס וְנִעְשָׂא וְיִלּוֹן, טָהוֹר מִן־הַמְּדָרָס, אֲבָל טָמֵא טָמֵא מֵת. מֵאֵימָתִי הִיא טָהֳרָתוֹ? בֵּית שַׁמַּי אוֹמְרִים, מִשִּׁתְּפָר; בֵּית הִלֵּל אוֹמְרִים, מִשִּׁקְבָּשׁ; רַבִּי עֲקִיבָא אוֹמֵר, מִשִּׁקְבָּע.

1 Compare 27⁹. 2 See 18⁷. 3 Literally and one made it into. 4 Or sail. 5 The alternative reading in some texts מִשִּׁתְּפָר seems preferable. Others render it (in agreement with the true meaning of the Niph'al future מִשִּׁתְּפָר from the Kal שָׁפַר, break) After it has been cut up [literally broken up] to fit it to the measure of the opening to be covered and to be sewn up. The view of the School of Shammai is rejected. 6 i.e., after the loops for hanging up have been sewn on. This is the accepted ruling. 7 His opinion is not accepted. * טָמֵא less satisfactory.

Mishnah 7

A mat¹ that was made of reeds² [laid] lengthways is insusceptible to [treading-contact-] uncleanness, but the Sages³ say, [They are insusceptible to uncleanness] only when [the reeds are] in the form of [the Greek letter] *chi*.⁴ If [the reeds] lay breadthwise,⁵ and there was less than four hand-breadths⁶ between one reed and the next, it is insusceptible to uncleanness. If [the mat] parted across its

מִשְׁנָה ז

מִחֲצָלַת שֶׁעָשָׂה לָּהּ קָנִים לְאַרְכָּה טְהוֹרָה, וְנִחְכְּמִים אוֹמְרִים, עַד שִׁיעֲשֶׂה כְּמִין יִכְ"י. עֲשָׂאם לְרַחֲבָה וְאֵין בֵּין קָנָה לְחִבְרוֹ אַרְבָּעָה טַפָּחִים טְהוֹרָה. נִחְלָקָה לְרַחֲבָה רַבִּי יְהוּדָה מְטַהֵר. וְכֵן הַמַּתִּיר רֵאשִׁי הַמַּעֲדִינִן טְהוֹרָה. נִחְלָקָה

width,⁷ R. Judah⁸ declares it *unsusceptible to uncleanness*. And likewise, also, if one unloosen the end knots,⁹ [the mat] becomes *unsusceptible to uncleanness*. If [the mat] parted along its length, but there still remained (therein) three [end] knots [within a space] of six *handbreadths*,¹⁰ it is still *susceptible to uncleanness*. When does a mat begin to be *susceptible to uncleanness*? When [the projecting ends] have been trimmed off, and this is the completion of its making.

לְאַרְכָּהּ וְנִשְׁתַּיְרוּ בָּהּ שְׁלֹשָׁה
מַעֲדָנִים שֶׁל שֵׁשׁ וְטַפְחִים טְמֵאָה.
מִחֲצָלַת מֵאֵימְתֵי מִקְבְּלַת טוֹמְאָה ?
מִשְׁתַּקְנֵב וְהִיא גֹמֵר מְלֹאכְתָּהּ.

1 Or *matting* used for covering, partitions, etc.; generally *mat*. 2 Some render this *Matting with reeds laid on it* A mat prepared thus is unsuitable for lying on. 3 Their opinion is accepted. 4 Or *רִי*.* Compare *מִנְחוֹת* 6³, 75a. *i.e.*, they are in crossways position. 5 Literally *If one made them across the width*. 6 See Volume I, Page 18f. 7 So that the long reeds broke in halves. 8 His view is rejected. 9 *מַעֲדָן*, a knot in reed matting. 10 Two handbreadths between the first and second, two handbreadths between the second and third, and one handbreadth on each side on the outside. *Maimonides gives it as the Greek letter χ .

CHAPTER 21

פָּרָק כ"א

Mishnah 1

If one touch the upper roller [of a loom] or the lower roller,¹ [or] the thrums or row of heddles,² or the thread which is spread over purple material [after the webbing to keep it clean], or the bobbin³ which one does not intend to shoot back again [into the web], he remains clean; [but if he touch] the wool,⁴ or the standing warp,⁵ or the piece of material drawn over the purple material [to keep it unsoiled], or the bobbin which is intended to be shot back again [into the web], he is rendered unclean. If one touch the wool that is on the distaff⁶ [or] on the spool,⁷ he remains clean. One who touches

מִשְׁנֵה א

הַנוֹגֵעַ בְּכוֹבֵד הָעֲלִיּוֹן בְּכוֹבֵד
הַתַּחְתּוֹן, בְּגִירִין וְבִקְרוֹס, וּבְחוֹט
שֶׁהָעֵבִירוּ עַל גְּבֵי אַרְגָּמָן, וּבְעִירָה
שֶׁאֵינוֹ עֲתִיד לְהִחְזֹרָה טְהוֹר;
בְּנֶפֶשׁ הַמַּסְכֶּת, וּבְשֵׁתֵי הָעוֹמֵד,
וּבְכַפּוֹל שֶׁהָעֵבִירוּ עַל גְּבֵי הָאַרְגָּמָן,
וּבְעִירָה שֶׁהִיא עֲתִידָה לְהִחְזֹרָה
טְמֵא. הַנוֹגֵעַ בְּצֶמֶר שֶׁעַל הָאֵימָה
בְּאֶשְׁוֵיָה טְהוֹר. הַנוֹגֵעַ בְּפִיקָה עַד
שְׁלֹא פִירְעָה טְמֵא, מִשְׁפִּירְעָה
טְהוֹר.

the coil⁸ before it is⁹ taken off is rendered unclean, but if after it is⁹ removed, he remains clean.

1 The warp hangs from the upper roller (or *beam*), and as it advances it is wound on the lower roller. The subject deals with material woven on a loom which has become contaminated by *corpse-uncleanliness* and defiles anything in contact with it. Compare **נְעִים** 11⁹. 2 **נִרְיָן**, *leash, thrum, heddle*, to which the warp threads are fastened (the term also refers to the *cross-beam of a loom*, and to the *cross-rod under the cross-beam* to which the heddle ends are fastened). **קִירוֹס**, *row of heddles (leashes, slips, sleys, thrums)* in the loom to which the warp threads are fastened. 3 Or *spool*. Some take **עִירָה** to refer to a piece of coloured material woven into a fabric as a decoration; and often this decorative insertion is removed and replaced with one of another colour. 4 **מַסְכַּת**, *web on the loom*. **נֹפֶשׁ מַסְכַּת**, *the weft*. 5 *i.e.*, waiting to be woven. 6 Or **הָאֵמָה**. The stick for holding the bunch of material (flax, tow, wool) in spinning. 7 Or *clew (reel, skein)*. 8 Or **פְּקָה**, *coil (set in the distaff or spindle)*, or a round metal piece with a hole in it placed at the head of the spindle to add to its weight. 9 Literally *was . . .*

Mishnah 2

מִשְׁנָה ב

[If a plough be unclean and] one touch the [waggon] yoke, or the cross-piece,¹ [or] the halter,² or the pole,³ even at the time of⁴ work, he remains clean; [but if he touch] the plough-handle,⁵ or the knee-shaped pole,⁶ or the steering-pole,⁷ he becomes unclean. [If he touch] the metal hame,⁸ [or] the two steering-sticks⁹ or the [iron-tipped] ploughshare, he becomes unclean; R. Judah¹⁰ declares [him] clean in the case of two steering-sticks,* since these serve the purpose only to break up¹¹ the soil. *Or the *indefinite* בְּלִחְיִים.

הַנוֹעֵץ בְּעוֹל יִבְקָטְרַב בְּעֵין
 יִבְעֵבוֹת, אֲפִילוֹ בְּשַׁעַת מְלֶאכֶה
 טָהוֹר; בְּחֶרֶב יִבְבֹּרֶךְ וְיִבְיָצוּל
 טָמֵא. בְּעֵין שֶׁל מַתְּכָה, בְּלִחְיֵין,
 וּבְעָרֵין טָמֵא; רַבִּי יִיהוּדָה
 מְטָהר בְּלִחְיִים שְׂאִינָם עֲשׂוּיִין
 אֲלֵא לְרַבּוֹת אֶת־הָעֶפֶר.

1 Compare 14⁴. 2 Like a collar made of soft material placed round the animal's neck for the yoke to rest on. 3 The pole of the plough fastened to the yoke with a chain or knotted rope; [Rambam] the chain or thick rope attaching the yoke to the plough. 4 Popular pronunciation **בְּשַׁעַח**. 5 So called because of its sword-handle shape. 6 Compare **תַּעֲנִית** 25b. 7 [Other opinion] *plough-handle*.§ 8 One of the two curved bars to which the traces are fastened to the collar in the harness adapted for heavy draught. 9 Inserted in holes in the yoke. 10 His view is rejected. 11 In some texts **לְרַבּוֹת** or **לְרַפּוֹת** §Some prefer the vocalisation **וְיִבְיָצוּל**.

Mishnah 3

If¹ one touch the handle of a saw² at either end,³ he becomes unclean; [if he touch] the string, or the cord, or the wooden back, or the end-pieces,⁴ [or] the carpenter's vice,⁵ or the bow [-shaped motivating] handle of a drill,⁶ he remains clean. R. Judah⁷ says, Even if one touch the frame of a large [wood] saw,⁸ he remains clean. If one touch the bow-string or the bow,⁹ even if it were stretched, he remains clean. The trap [for catching] the mole⁹ is *unsusceptive to uncleanness*. R. Judah¹⁰ says, So long as it [namely, the arrow in the bow or the spring of the trap] is set, it serves as a *connective* [for communicating uncleanness].

מִשְׁנָה ג
 יִהְיוּעַ בְּיַד מְגֵרָה מִכָּאן וּמִכָּאן טָמֵא; בַּחוּט וּבַמְשִׁיחָה בְּאַמָּה יוֹבְסִיפִין, בְּמַכְבֵּשׁ שֶׁל חֶרֶשׁ, יוֹבְקִשְׁטֵינִית טָהוֹר. רַבִּי יְהוּדָה אוֹמֵר, אִף הַנוֹגֵעַ בַּמִּלְבָּן שֶׁל מִסֵּר הַגָּדוֹל טָהוֹר. הַנוֹגֵעַ בְּיָתֵר יוֹבְקֵשֶׁת, אִף עַל פִּי שְׁהִיא מִתּוֹחָה טָהוֹר. מְצוּדַת הָאֵישׁוֹת, טָהוֹרָה. רַבִּי יְהוּדָה אוֹמֵר, כָּל־זְמַן שְׁהִיא מִתּוֹחָה חֲבוּרָה.

1 The references here are to *unclean implements*. 2 A saw for cutting up logs has a handle at each end and is wielded by two men. This may refer also to a *double-handled plane*. § 3 **מִכָּאן וּמִכָּאן** popular pronunciation. 4 The side pieces which hold the saw-blade and the wedge for twisting and tightening the cord. 5 Or *press*. See 167. 6 Or a *drill with a bow-shaped rotating handle*. 7 His opinion is rejected. 8 The oblong wooden frame has the saw-blade fixed across the length at its centre. 9 Or **אֵשׁוֹת**. [Maimonides] *the bow for shooting the mole*. 10 This view is not accepted. *viz., the bow for shooting arrows. § If the iron becomes unclean it does not affect the adjuncts in all these cases.

CHAPTER 22

פֶּרֶק כֵּב

Mishnah 1

מִשְׁנָה א

The [unclean] table or salver¹ that was damaged or was overlaid with marble,² but still had [sufficient] space for resting cups thereon, yet remains *susceptive to uncleanness*. R. Judah³ says, [It still remains *susceptive to uncleanness* if there be enough]

הַשְּׁלֶחָן יוֹהֲדִיפְקִי, שְׁנִפְחָתוֹ אוֹ שְׁחִיפָן בְּשֵׁשׁ, וְשִׁיר בָּהֶם מְקוֹם הַנְּחַת הַכּוֹסוֹת, טָמְאִים. רַבִּי יְהוּדָה אוֹמֵר, מְקוֹם הַנְּחַת חֲתִיכוֹת.

1 Or tray, waiter, three-legged side table. See 25¹; עֲבֹדָה זָרָה 5^s. Compare 15¹.
2 Which is insusceptive to uncleanness. 3 His view is rejected.

Mishnah 2

The [three-legged] table that has lost¹ one of its legs² is *insusceptive to uncleanness*; if a second [leg] were lost, it is still *insusceptive to uncleanness*; if the third [leg] were lost [also], it becomes *susceptive to uncleanness* if one intend [to make use] of it.³ R. Jose⁴ says, Intention [to use it] is not necessary. And likewise, also, [is the ruling] in the case of a salver.⁵

מִשְׁנֵה ב
הַשְּׁלֶחָן יִשְׁנֹטֵלָה אַחַת מִרְגְּלָיו,
טְהוֹר; נֹטֵלָה שְׁנֵי טְהוֹר; נֹטֵלָה
הַשְּׁלִישִׁית טָמֵא, כְּשֵׁיחֹשֵׁב עָלָיו,
רַבִּי יוֹסֵי אוֹמֵר אֵין צָרִיךְ מִחֲשָׁבָה
וְכֵן הִדְלוּפְקִי.

1 Or that has had removed. 2 The table does not serve its purpose now. 3 As a board or tray to eat on it. Compare 25⁹. 4 His opinion is rejected. 5 See the foregoing Mishnah, Note 1.

Mishnah 3

A form¹ which has lost² one [of its legs] at one end is *insusceptive to uncleanness*;³ if it lost the other [also], it is still *insusceptive to uncleanness*;³ [but] if [the seat] be⁴ one handbreadth⁵ thick,⁶ it is *susceptive to uncleanness*.⁷ If a footstool⁸ lost one of its legs,^{*} it is still *susceptive to uncleanness*; and similarly, too, [is the ruling] in the case of the stool⁹ in front of a throne.¹⁰

מִשְׁנֵה ג
יִסְפָּסֵל שֶׁנִּיטַל אֶחָד מִרְאשָׁיו,
טְהוֹר; נִיטַל הַשְּׁנַי טְהוֹר; אִם
יֵשׁ בּוֹ גֹבֵה טֶפַח טָמֵא. שְׁרַפְרָף
שֶׁנִּיטַל אֶחָד מִרְאשָׁיו טָמֵא; וְכֵן
יִהְיֶה שֶׁלִּפְנֵי קַתְדֵרָא.

1 Or bench, stool. 2 Or has had removed. 3 It cannot be sat on. 4 Or יֵשׁ בוֹ. Literally *if there be in it, if it have*. 5 See Volume I, Page 18f. 6 Or גֹּבֵה. Literally *a thickness of a handbreadth*. 7 It is still possible to sit on it if laid on the ground. 8 Compare חֲגִיגָה 14a. 9 Literally chair. 10 Popular pronunciation קַתְדֵרָא. * See ADDENDA at the end of this Tractate.

Mishnah 4

A bridal chair whose [upholstered] seat¹ has been removed² is declared *susceptive to uncleanness* by the School

מִשְׁנֵה ד
כֶּסֶא שֶׁל כֹּלָה שֶׁנִּיטְלוּ יְחִפּוּיוֹ,
בֵּית שְׂמַאי מְטַמְּאִין, וּבֵית הַלֵּל

of Shammai, but the School of Hillel declare it *insusceptible to uncleanness*. Shammai says, Even the square cushion of the chair remains *susceptible to uncleanness*. If a stool be fixed against³ a kneading-trough, the School of Shammai declare it *susceptible to uncleanness*, but the School of Hillel declare it *unsusceptible to uncleanness*.⁴ Shammai says, Even [the stool] made for use inside it⁵ [is *susceptible to uncleanness*].

מְטַהְרִין. שְׁמַאי אוֹמֵר, אֵף מִלְּבַן
שֶׁל כֶּסֶא טָמֵא. כֶּסֶא שֶׁקִּבְעוּ
בְּצַעֲרִיבָה, בֵּית שְׁמַאי מְטַמְּאִין,
וּבֵית הַלֵּל יִמְטַהְרִין. שְׁמַאי אוֹמֵר,
אֵף הָעֵשׂוּי בָּהּ.

1 Or . . . *whose seat-panels¹ are missing² . . .* Compare the next *Mishnah* and עֲדוּיוֹת 111. [Other opinion:] *hand-rests round the sides*. 2 Or *has been lost*. 3 [Other opinion] *inside a kneading-trough*. 4 The trough itself is *insusceptible to מְדַרְס* (*treading-contact-uncleanness*—see 18⁵), and the attached stool is deemed only as an adjunct. 5 [Other rendering:] *Even if [the stool] were made with it [namely, the trough], [it is susceptible to uncleanness]*.

Mishnah 5

מִשְׁנָה ה

If a chair whose seat-boards¹ are not *movable²* have lost them,³ it remains *susceptible to uncleanness*, for it is usual to turn it up on its side and sit thereon.

כֶּסֶא שֶׁלֹּא הָיוּ יְחַפְּוּיוֹ יוֹצְאִין
וְנִיטְלוּ טָמֵא, שֶׁכֵּן דְּרָכוֹ לְהִיּוֹת
מִטָּהוּ עַל צִדּוֹ וְיֹשֵׁב עָלָיו.

1 In one text חַפְּוּיוֹ [חַפְּוִי singular, חַפְּוִי plural]. Compare the preceding *Mishnah* and the next *Mishnah*. 2 [Other rendering:] *do not project over the side*. 3 Or *have had them removed*.

Mishnah 6

מִשְׁנָה ו

A chair that has lost¹ its centre seat-board* but retains the [two] outer ones is still *susceptible to uncleanness*; if the outside ones were removed, but the middle one remains, it still remains *susceptible to uncleanness*. R. Simon says, [The chair is still *susceptible to uncleanness*] if [the board] be [at least] a *handbreadth²* wide.³

כֶּסֶא יִשְׁנִיטֵל חַפְּוִיו הָאֲמֻצְעִי,
וְהַחִיצוֹנִים קָיָיִמִים טָמֵא; וְנִטְלוּ
הַחִיצוֹנִים וְהָאֲמֻצְעִי קָיָיִם טָמֵא.
רַבִּי שִׁמְעוֹן אוֹמֵר אִם הָיָה רָחֵב
טַפְּחָה.

*See *Mishna* 5 above.

1 Or *has had removed*. 2 See Volume I, Page 18f. 3 רָחֵב [adjective], *wide, broad*; or רָחֵב [noun], [the] *width*, [the] *breadth*, viz., it can be sat on.

Mishnah 7

A chair,¹ two of whose adjacent seat-boards* have been removed,² is declared *susceptible to uncleanness* by R. Akiba,³ but the Sages⁴ declare it *insusceptible to uncleanness*. R. Judah⁵ said, Even a bridal chair, whose seat-boards were removed and the receptacle beneath still remained, becomes *insusceptible to uncleanness* because the essential purpose having been annulled⁵ the subsidiary object is disannulled⁶ too.

1 Compare עֲדוּיֹת 28. 2 Or *lost*. 3 His view is rejected. 4 Their opinion is accepted. 5 His ruling is accepted. 6 Or וּבִטְלָה, שֶׁבִטַּל; compare 19^{9,10}. *See Mishnas 4, 5, 6 above.

מִשְׁנָה ז

כִּסֵּא שְׁנֵי טַלְטְלוֹ שָׁנִים *מִחֲפוּיוֹ זֶה בְּצַד
זֶה, רַבִּי עֲקִיבָא מְטַמֵּא וְנִחְכְּמִים
מִטְהַרְיָן. אָמַר רַבִּי יְהוּדָה, אֵף
כִּסֵּא שֶׁל כְּלָה שֶׁנִּטְלוּ חֲפוּיוֹ וְנִשְׁתַּיֵּר
בּוֹ בַּיִת קַבְלָה טָהוֹר, מִפְּנֵי שֶׁבִטַּל
הַעֲקָר, וּבִטְלָה הַטְּפֵלָה.

Mishnah 8

A cupboard¹ whose top has been removed² is still *susceptible to uncleanness* because of the lower part; and if the bottom part have been removed, it remains *susceptible to uncleanness* because of the upper part. If both the upper and lower parts have been removed, R. Judah³ declares it *susceptible to uncleanness* by reason of the [remaining] sides, but the Sages⁴ declare it *insusceptible to uncleanness*. Whatsoever a chiseller⁵ sits upon⁶ is susceptible to* *treading-contact-uncleanness*.⁷ * Perhaps טַמֵּא

1 Or *chest*. Its capacity is less than forty *seahs* (compare 15¹; see Volume I, Page 18f.). The article here spoken of is divided into two receptacles by a cross-partition. 2 Or *lost*. 3 His view is rejected. 4 Their opinion is accepted. 5 Or *stone-cutter, stone-mason*. 6 Whether the stone itself or aught else. 7 See 18⁵.

מִשְׁנָה ח

יֹשֵׁדָה שֶׁנִּיטַל הָעֲלִיּוֹן, טַמֵּאָה מִפְּנֵי
הַתַּחְתּוֹן; נִיטַל הַתַּחְתּוֹן טַמֵּאָה
מִפְּנֵי הָעֲלִיּוֹן. נִיטַל הָעֲלִיּוֹן
וְהַתַּחְתּוֹן, רַבִּי יְהוּדָה מְטַמֵּא מִפְּנֵי
הַדְּפִין, וְנִחְכְּמִים מִטְהַרְיָן. *יֹשֵׁיבֵת
הַפֶּתַח טַמֵּא מִדָּרָס.

Mishnah 9

A block¹ that has been painted² red³ or stained saffron or well-planned is declared by R. Akiba

מִשְׁנָה ט

כּוֹפֶת *שֶׁסָּרְקוֹ וְכִרְכְּמוֹ וְעֵשָׂאוֹ
פָּנִים, רַבִּי עֲקִיבָא מְטַמֵּא, וְנִחְכְּמִים

susceptible to uncleanness, but the Sages declare it *unsusceptible to uncleanness* unless [the seating part] thereon has been hollowed out. The small basket or the large basket that was filled with straw or flock⁴ and arranged as a seat is *unsusceptible to [treading-contact-] uncleanness*,⁵ [but] if they were plaited over with rushes⁶ or with cord[s],⁷ they become *susceptible to uncleanness*.

מְטַהְרִין עַד שְׂחֹק בּוֹ. הַסֵּל
וְהַכְּלָפְלָה שְׁמִילָאן תְּבֵן אוֹ יְמוּכִין.
הַתְּקִינָן לְיִשְׁבָּה טְהוּרִין. סִרְגָּן
בְּגָמִי אוֹ בְּמִשְׂחָה טְמֵאִין.

1 Compare 20⁵. A low seat made of a block of wood concave at the top. 2 שְׁסָרְקוּ [Kal], or שְׁפָרְקוּ [Piel]; in some texts שְׁסִירְקוּ [Piel]. 3 [Others:] painted with figures. 4 מוֹיָן, soft hackled material. 5 See 18⁵. 6 Or *butrushes, reed-grass, papyrus, sedge*. 7 To prevent the filling or stuffing falling out.

Mishnah 10

A privy¹ is *susceptible to both treading-contact-uncleanness*² and to *corpse uncleanness*. If it were taken apart, the leather [seat] is *susceptible to* treading-contact-uncleanness*, and the iron [frame] is *susceptible to corpse-uncleanness*. A reed salver³ covered with leather is *susceptible* both to* *treading-contact-uncleanness* and to *corpse-uncleanness*; if it were taken apart,⁴ the leather is *susceptible to* treading-contact-uncleanness* but the basket [itself] is *insusceptible to any uncleanness*. A bench⁵ in a bath-house that has two legs of wood is *susceptible to uncleanness*; [but] if one [leg] be of wood and the other of stone, it is *unsusceptible to uncleanness*. If the boards in a bath-house were polished,⁶ R. Akiba⁷ declares them *susceptible to uncleanness*, but the Sages⁸ declare them *unsusceptible to uncleanness*, for they are only made for the water to run away underneath them. A fumigator⁹ that has¹⁰ a receptacle for garments is *susceptible to uncleanness*, but if it be made like a bee-hive,† it is *insusceptible to uncleanness*.¹¹

מְשֻׁנָּה י
הָאֵסְלָה טְמֵאָה מְדָרְס וְטְמֵא מֵת.
פְּרָשָׁה, הָעוֹר *טְמֵא מְדָרְס, וְהַבְּרִזָּל
טְמֵא טְמֵא מֵת. יְהַטְרִסְקַל שְׁחַפּוּיוֹ
שֶׁל עוֹר, *טְמֵא מְדָרְס וְטְמֵא מֵת;
יְפָרְשָׁה, הָעוֹר *טְמֵא מְדָרְס
וְהַטְרִסְקַל טְהוֹר מִכְּלוּם. סְפָסְלִין
שְׁבִמְרִחַץ וְשִׁמִּי רִגְלָיו שֶׁל עֵץ טְמֵא;
אֶחָת שֶׁל עֵץ וְאַחַת שֶׁל אֲבָן טְהוֹר.
הַזֹּסְרִין שְׁבִמְרִחַץ שְׁשִׁינָמָן, רַבִּי
עֲקִיבָא מְטַמֵּא, וְחַכְמַיִם מְטַהְרִין,
שְׂאִינָם עֲשׂוּיִן אֲלֵא שִׁיְהִיו הַמַּיִם
מְהֻלְכִין תַּחְתִּיהֶן. קַנְזִילִין¹⁰ שִׁישׁ
בֵּהֶן בֵּית קְבֻלַּת כְּסוֹת טְמֵאָה,
וְהַעֲשׂוּיָה †כְּכוּרֶת¹¹ טְהוּרָה.

1 Literally *The privy*.§ Made of iron and covered with leather. 2 See 18⁵.
 3 Literally *The reed salver*. A small basket-like tray used for eating from. 4 *i.e.*,
 the leather removed. 5 With a marble seat. Literally *benches*, or *forms*. 6 Or
planed, smoothed; [Rambam:] *joined with bamboo*; [other opinion:] *fashioned to let*
the water flow away below them. 7 His view is rejected. 8 Their ruling is accepted.
 9 A perforated utensil below which burning sulphur is placed to fumigate clothes
 above. Literally *fumigators*. 10 Or שֵׁשֶׁ-בֵּהָן. 11 Compare 8¹, 15¹, 18¹. *i.e.*,
 open at both ends or without a bottom. *Perhaps טָמֵא. §Some render it *night-*
tool. †Some point it כְּכוֹרֵת.

CHAPTER 23

פֶּרֶק כּו

Mishnah 1

מִשְׁנָה א

If a ball,¹ or a [shoemaker's] last,²
 or a charm,³ or a *phylactery*⁴ [had
 acquired *corpse-uncleanness*] and were
 torn, one that touches them becomes
 unclean,⁵ but if he touch their con-
 tents,⁶ he remains clean. If a
 saddle [that has contracted *unclean-*
ness] were torn, one who touches
 aught therein* becomes unclean, for the stitching⁷ unites it [namely, the
 stuffing and the cover]. *Perhaps בְּמַה-שֶׁבְּחֹכוֹ

הַכְדוּר¹ וְהָאָמוּם² וְהַקְמִיעַ³
 וְהַתְּפִילִין שֶׁנִּקְרְעוּ, הַנוֹגֵעַ בָּהֶן⁴
 טָמֵא, וּבְמַה שֶׁבְּחֹכֵן טָהוֹר.
 הָאוֹפֶקֶף שֶׁנִּקְרָא, הַנוֹגֵעַ בְּמַה שֶׁבְּחֹכוֹ
 טָמֵא מִפְּנֵי שֶׁהַתְּפֵר מַחְבְּרוֹ.

1 Or *globe, orb, sphere*. Literally *the ball, or the last, etc.* 2 Or *block, form, model,*
mould. See 16⁷, 26⁴. 3 Or *mascot, amulet, talisman*.§ **Note:** these objects of super-
 stition were not in favour with some authorities, as being against the spirit of the
 Second Commandment. 4 Compare 18⁸. 5 Since they can still serve as receptacles.
 6 These are not deemed as *connectives*. Literally *and what there is in them*. Perhaps
 וּבְמַה-שֶׁבְּחֹכֵן. 7 Or שֶׁהַתְּפֵר. *i.e.*, it acts as a *connective*. §Popular pronunciation
 קְמִיעַ.

Mishnah 2

מִשְׁנָה ב

These are *susceptible to* [treading-con-
 tact-] *uncleanness*¹ by virtue of [being
 objects made for] riding: an Ash-
 kelonian (belt-) saddle, and a Median
 mortar,² and the sumpter saddle³
 of a camel, and the housing⁴ of
 a horse. R. Jose⁵ says, The housing
 of a horse is also *susceptible to* [treading-
 contact-] *uncleanness* by reason of [its

אֵלוֹ טָמֵאִין מִשּׁוּם מְרָכָב, זָרִיו
 הָאֲשֶׁקְלוֹנִי, וּמְדוּכָה הַמְּדִית,
 וְעֵבִיט שֶׁל גַּמֶּל, וְטַפִּיטָן שֶׁל סוּס.
 רַבִּי יוֹסֵי אוֹמֵר, אֵף טַפִּיטָן שֶׁל
 סוּס טָמֵא מִשּׁוּם מוֹשָׁב, מִפְּנֵי

being an article used for] sitting upon, because [contestants] in the sports-field⁶ rest⁷ thereon; but the saddle of a (female) camel is *susceptive to uncleanness* [only as aught made for riding].

1 See 18⁵. 2 On whose projecting handles the pounders sit when working. [Maimonides:] *a kind of saddle*, made of wood and hollowed out. 3 Or *pack-saddle*, cushion on camel's back. 4 Or *horse-cloth*, *saddle-cloth*. 5 His opinion is not accepted. 6 Or the *indefinite form* בְּקוֹמְפוֹן, *in a sports-field*. 7 Literally *stand*.

Mishnah 3

מִשְׁנָה ג

[Regarding *uncleanness*] wherein lies the distinction between aught ridden upon¹ and what is sat upon? In the case of what is ridden upon, the distinction is² between [the consequences resulting from] the contact therewith and the carrying thereof,³ but in the case of aught sat upon, there is no distinction between [the effects consequent upon] touching it and carrying it.⁴ The sumpter-saddle⁵ of an ass whereon one does sit is *insusceptive to uncleanness*; but if one altered the spaces [enlarging them, so that he could sit or ride on the frame in comfort], or if he shifted them [namely, the parts of the frame] together [to render it fit for sitting or riding upon], it becomes *susceptive to uncleanness*.

מֵה־בֵּין יִמְרָכֵב לְמוֹשָׁב? מְרָכֵב חֵלֶק מִנְעוּ מִמְשָׂאוֹ; וּמוֹשָׁב לֹא חֵלֶק מִנְעוּ מִמְשָׂאוֹ. תְּפוֹת שֶׁל חֲמור שֶׁהוּא יוֹשֵׁב עָלֶיהָ טְהוֹרָה; שִׁנָּה בָּהּ אֶת־הַנִּקְבִּין, אוֹ שִׁפְרָצוֹן זֶה לְתוֹךְ זֶה טְמֵאָה.

1 Compare *Leviticus 15, 9*. 2 חֵלֶק [Kal], *differ*. חֵלֶק [Kal past] or חֵלֶק [Kal neuter participle]. 3 Compare 13. Contact does not communicate uncleanness to garments but carrying does. 4 *i.e.*, uncleanness is communicated in both cases. 5 Consisting of a wooden frame, and is not ordinarily suited for riding or sitting upon.

Mishnah 4

מִשְׁנָה ד

The bier, and the mattress, and the pillow¹ of a dead person are *susceptive to treading-contact-uncleanness*.² A bridal chair, and the birth-stool of a woman in confinement,³ and the stool of a washer⁴ whereon he lays

הַמִּטָּה וְהַכֶּסֶת שֶׁל מֵת הָרִי אֵלוֹ טְמֵאִין מִדְּרָס. כֶּסֶא שֶׁל כְּלָה, יוֹמֵשֶׁבֶר שֶׁל חַיָּה, וְכֶסֶא שֶׁל כּוֹבֵס שֶׁהוּא כּוֹרֵם עָלָיו אֶת־

out⁵ the clothes, are declared by R. Jose⁶ not to be in the category of things sat upon.

1 viz., on which the corpse lay (i.e., not merely which had belonged to the deceased). 2 See 18⁵. 3 Less preferable rendering, *the travelling chair of [sc., belonging to or supplied by] a midwife*. 4 Or *fuller, bleacher*. 5 i.e., folds up and arranges. 6 His opinion is not accepted.

Mishnah 5

A [fishing-] net¹ is susceptible to uncleanness by reason of its (net-) catch.² Nets, and traps,* and a bird-snare, and a wooden snare, and traps of the fisherman are susceptible to uncleanness.³ But a fish-snare, and a bird-trap, and a bird-coop are insusceptible to uncleanness.

*Some prefer vowelisation

מְשֻׁנָּה ה
יִחְתָּרֵם טָמֵא מִפְּנֵי הַזֵּוּטוֹ.
הַרְשָׁתוֹת וְהַמְּכַמְרוֹת וְהַמְּדַרְךָ
וְהַפְּלָצוּר, וּמְצוּדוֹת הַסְּפָרִין
טָמְאִין. וְהָאֶקוֹן, וְהַרְטוּב, וְהַכְּלוּב,
טְהוּרִין.

1 Literally *The [fishing-] net . . . The nets, . . . the traps, . . . the bird-snares, . . . the wooden snare, . . . the traps . . . the fish-snare, . . . the bird-trap, . . . the bird-coop*. Compare 28⁹. 2 זוּטוֹ for זוּטוֹ or זוּטוֹ. A bag-like receptacle woven at the bottom of the net. 3 They are receptacles or containers. Plural popular pronunciation רְשָׁתוֹת. רְשָׁת, net in general. מְכַמְרוֹת, small fisher's net, trap (plural [compare Note *] מְכַמְרוֹת). מְדַרְךָ, a bird-trap, made by leaning a board on a peg with seed under it, and when a bird pecks at the seed the peg falls and the board traps the bird. פְּלָצוּר, a kind of wooden trap. סְפָר, a maker of water-locks (to catch fish); also a fisherman. אֶקוֹן, a reed-basket (to trap fish). רְטוּב, a basket made of green twigs (to trap birds). כְּלוּב, (birds') cage, coop, shed.

CHAPTER 24

פֶּרֶק כֹּד

Mishnah 1

There are three kinds of shields:¹ the bent shield [that can be used as an improvised seat] is susceptible to treading-contact-uncleanness,² and that with which they exercise on the tournament field³ is susceptible to corpse-uncleanness,⁴ and the small Ara-

מְשֻׁנָּה א
שְׁלֵשָׁה יִתְרִיסִין הֵם, טָרִיס הַכְּמוּף,
טָמֵא מִדְּרָס, וְשִׁמְשִׁחְקִין בּוֹ
בְּקוֹנְפוֹן, יִטְמֵא טָמֵא מֵת, וְדִיצַת
הַעֲרַבִּין טְהוּרָה מִכְּלוּם.

bian shield [used on festive occasions and in sports] is *insusceptible to any uncleanness whatsoever*.

1 With regard to categories of uncleannesses. 2 See 18⁵. 3 Or *sports-ground*. Or the *indefinite* form בְּקִנְיָפוֹן, *in a tournament field*. Or בְּקִמְפוֹן, בְּקִמְפוֹן. 4 And is also susceptible to uncleanness from contact with a dead creeping thing (שְׂרִיץ—*Leviticus 11, 29, 30*; שֵׁבֶת 14¹) or with carrion (נִבְלָה), and from other uncleannesses but if one suffering from a flux (זָבַח, זָבַח) sits or lies on such, it does not become a primary source of uncleanness (אֵב הַטּוֹמְאָה) but contracts derived uncleanness of the first grade (רִאשׁוֹן לְטוֹמְאָה—see GENERAL INTRODUCTION).

Mishnah 2

מִשְׁנֵה ב

There are three kinds of waggons:¹ that made like a cathedra² is susceptible to treading-contact-uncleanness,³ [that made] like a bed is susceptible to corpse-uncleanness, and that [made for carrying] stones is *insusceptible to any uncleanness whatever*.⁴

שְׁלֹשָׁה יַעֲנִלוֹת הֵם, הָעֲשׂוּיָה
בְּקִתְדָרָא טְמֵאָה מְדָרְס, כְּמִשָּׁה
טְמֵאָה טְמֵא מֵת, וְשֵׁל אֲבָנִים
טְהוֹרָה יִמְכָּלוּם.

1 Regarding categories of uncleannesses. 2 A dignitary's seat or chair; it is enclosed on three sides and receptacle-like. Popular pronunciation בְּקִתְדָרָא. 3 See 18⁵. 4 The breaches at the bottom are large enough to let pomegranates fall through.

Mishnah 3

מִשְׁנֵה ג

There are three kinds of kneading-troughs:¹ [the] kneading-trough [holding] from two *logs*² to nine *kabs*³ which when cracked is susceptible to treading-contact-uncleanness,⁴ [that which when] whole is susceptible to corpse-uncleanness,⁵ and that which holds the prescribed measure⁶ [of forty *seahs* liquid or sixty *seahs* grain] is *insusceptible to any uncleanness whatsoever*.

שְׁלֹשׁ יַעֲרִיבוֹת הֵן, עֲרִיבָה מִשְׁנֵי
לִוְגִין וְעַד תְּשַׁעָּה קַבִּין שְׁנֹסְדָקָה
טְמֵאָה מְדָרְס, שְׁלֵמָה טְמֵאָה טְמֵא
מֵת, וְהִבְאָה בְּמִדָּה טְהוֹרָה יִמְכָּלוּם.

1 With regard to classes of uncleannesses. 2 לִוְגִין in some editions. 3 See Volume I, Page 18f. 4 See 18⁵. 5 In some editions, שְׁלֵימָה. See 24¹, Note 3. 6 Or the *indefinite* form בְּמִדָּה, *a prescribed measure*.

Mishnah 4

משנה ד

There are three kinds of boxes:¹ a box with its opening at its side² is susceptible to treading-contact-uncleanness,³ [that with its opening] at the top is susceptible to corpse-uncleanness,⁴ and that holding the measure⁵ prescribed [of forty *seahs*⁶ in wet measure or sixty *seahs* in dry measure] is *insusceptible to any uncleanness whatsoever*.

שֶׁלֹשׁ יְתִיבוֹת הֵן, תֵּיבָה שֶׁפִּתְחָהּ מִצְדָּה, טִמְאָה מְדָרְסָה, מִלְּמַעַל; וְהַבָּאָה בַּמֶּדָּה, טִמְאָה טִמְאָה מֵת, וְהַבָּאָה בַּמֶּדָּה, טְהוּרָה מִכָּלֹם.

1 Regarding classes of uncleannesses. 2 The top can serve as a seat even when the box is open. 3 See 18⁵. 4 See 24¹, Note 3. 5 See the previous *Mishnah* Note 6. 6 See Volume I, Page 18f.

Mishnah 5

משנה ה

There are three kinds of leather chests:¹ that of barbers² is susceptible to treading-contact-uncleanness,³ that off which people eat is susceptible to corpse-uncleanness,⁴ and that for [pressing] olives is *insusceptible to any uncleanness whatsoever*.

שֶׁלֹשׁ יִתְרַבּוּסִין הֵן, שֶׁל סַפָּרִין; טִמְאָה מְדָרְסָה, שְׂאוֹכְלִין עָלָיו; טִמְאָה מֵת, וְשֶׁל זֵיתִים טְהוּר מִכָּלֹם.

1 With respect to categories of uncleannesses. תְּרַבּוּסִין (correct form תְּרַבּוּסִים) also means *bracket, counter, case, dresser*. 2 Or *hairdresser*. 3 See 18⁵. 4 See 24¹, Note 3.

Mishnah 6

משנה ו

There are three kinds of stands:¹ that which [stands] before a bed or before scribes is susceptible to treading-contact-uncleanness,² and that of a three-legged table³ is susceptible to corpse-uncleanness,⁴ and that⁵ of a cupboard is *insusceptible to any uncleanness whatsoever*.

שֶׁלֹשׁ יְבִסְסִיּוֹת הֵן, שֶׁלִּפְנֵי הַמֵּטָה, וְשֶׁלִּפְנֵי סוֹפְרִים, טִמְאָה מְדָרְסָה, וְשֶׁל יְדִלְפָקִי, טִמְאָה טִמְאָה מֵת, וְשֶׁל מְגָדֵל טְהוּרָה מִכָּלֹם.

1 Respecting the categories of uncleannesses. בְּסִיסִים, *base, stand, step, footstool*. 2 See 18⁵. 3 Used as a *salver, tray* or *waiter*. See 22¹, 25¹. 4 See 24¹, Note 3. 5 Placed against the door to keep it shut.

Mishnah 7

משנה ז

There are three kinds of [writing] tablets:¹ [that which is used as] a foot-rest² is susceptible to treading-contact-uncleanness,³ and that which has⁴ a container for wax is susceptible to corpse-uncleanness,⁵ and a plain board [without a receptacle] is unsusceptible to any uncleanness whatever.

שֵׁשׁ יִפְנֹקְסִיּוֹת הֵן, הָאֶפֶי־פֹרֵרִין
טִמְאָה מִדֶּרֶס, וְשֵׁשׁ בֵּה בֵּית קְבוּל
שַׁעֲרָה, טִמְאָה טִמְאָה מֵת, וְחִלְקָה
טְהוּרָה מִכָּלֹם.

1 With reference to classes of uncleannesses. 2 [Other opinion:] a board spread over with sand for writing on. 3 See 18⁵. 4 Or וְשֵׁשׁ-בֵּה. 5 See 24¹, Note 3.

Mishnah 8

משנה ח

There are three kinds of beds:¹ that used for lying upon is susceptible to treading-contact-uncleanness,² that of glassware-dealers³ is susceptible to corpse-uncleanness,⁴ and that of saddlers⁵ is unsusceptible to any uncleanness whatsoever.

שֵׁשׁ מִטּוֹת הֵן, הָעֲשׂוּיָה לְשִׁכְיָה
טִמְאָה מִדֶּרֶס, שֶׁל זֹגְגִין טִמְאָה
טִמְאָה מֵת, וְשֶׁל סַרְגִּין טְהוּרָה
מִכָּלֹם.

1 Referring to categories of uncleannesses. 2 See 18⁵. If a זָבַח or זָבַח rests on it. 3 Or glass-makers. They rested glass on it. 4 From a corpse, creeping thing, or carrion; but it becomes only ראשון לטומאה (of first degree of uncleanness) from a זָבַח or זָבַח. 5 Or harness-makers, weavers, net-makers.

Mishnah 9

משנה ט

There are three kinds of waste-baskets:¹ that for manure is susceptible to treading-contact-uncleanness,² that for straw is susceptible to corpse-uncleanness,³ and the net-bale⁴ of a camel⁵ is unsusceptible to any uncleanness whatsoever.

שֵׁשׁ מִשְׁפָּלוֹת הֵן, שֶׁל זָבָל טִמְאָה
מִדֶּרֶס, שֶׁל תְּבֵן טִמְאָה טִמְאָה מֵת,
וְהַפּוֹחֵלֵץ שֶׁל גַּמְלִים, טְהוּר
מִכָּלֹם.

1 With regard to classes of uncleannesses. משפלת, a wicker basket carried on a pole over the shoulder for transporting refuse and dung. See 19¹⁰; 24⁸, Note 4. 2 See 18⁵. Compare שביעית 32. 3 See 24¹, Note 3. 4 For פחליץ, פחליץ (used in the plural). A wide-meshed rope net for bales. 5 Literally camels.

Mishnah 10

משנה י

There are three kinds of reed-mats:¹ that made for sitting upon is *susceptible to treading-contact-uncleanness*,² that of dyers³ is *susceptible to corpse-uncleanness*,⁴ and that used for wine-pressing vats⁵ is *insusceptible to any uncleanness* whatever.

שְׁלֵשָׁה מִפְצִים הֵן, הָעֲשׂוּיָה לִישִׁיבָה
טְמֵאָה מִדָּרָס, שֶׁל צֹבְעִין טְמֵאָה
טְמֵאָה מֵת, וְשֶׁל גִּתּוֹת טְהוֹר מִכְּלוּם.

1 With regard to categories of uncleannesses. Or *rush-mats, bark-mats*. See 27².
2 See 18⁵; 24⁸, **Note 4**. 3 Used for placing garments on them. 4 See 24¹, **Note 3**. 5 Or *wine-pressing rooms*. The reference is to mats used for covering grapes or olives.

Mishnah 11

משנה יא

There are three kinds of goatskin bottles¹ and three kinds of [shepherd's leather] bags:² those holding the quantity prescribed³ are *susceptible to treading-contact-uncleanness*,⁴ those that can not contain the prescribed quantity are *susceptible to corpse-uncleanness*,⁵ and that made of fish-skin is⁶ *unsusceptible to any uncleanness* whatsoever.

שְׁלֵשׁ יַחֲמֹתוֹת וְשֵׁשׁ תוֹרְמָלִין הֵן,
הַמְּקַבְּלִים כְּשַׁעוֹר טְמֵאִין מִדָּרָס,
וְשֵׁשׁ אֵינָן מְקַבְּלִים כְּשַׁעוֹר, טְמֵאִין
טְמֵא מֵת, וְשֶׁל עוֹר הַדָּג, טְהוֹר
מִכְּלוּם,

1 See 19⁸, 21², 28⁵. 2 With respect to classes of uncleannesses. 3 At least seven *kabs* for the *bottle* and five *kabs* for the *wallet* (*kabs*: see Volume I, Page 18f.). 4 See 18⁵. 5 See 24¹, **Note 3**; 24⁸, **Note 4**. 6 Perhaps *and those made of fish-skin are...*

Mishnah 12

משנה יב

There are three kinds of hides:¹ that made for [use as] a rug² is *susceptible to treading-contact-uncleanness*,³ that [used] for a wrapper for utensils is *susceptible to corpse-uncleanness*,⁴ and that [for making] straps⁵ and sandals⁶ is *insusceptible to any uncleanness* whatever.

שְׁלֵשָׁה יְעוּרוֹת הֵן, הָעֲשׂוּיָה לְשִׁטְיָה,
טְמֵאָה מִדָּרָס, לְתַכְרִיךְ הַכֵּלִים
טְמֵאָה טְמֵא מֵת, וְשֶׁל רְצוּעוֹת
וְשֶׁל סַנְדָּלִים, טְהוֹרָה מִכְּלוּם.

1 With reference to categories of uncleannesses. Compare 26⁵. 2 Or *mat, spread* to sit on. See 28⁵. Compare וְדָרְיִים 40b. 3 See 18⁵. 4 See 24¹, **Note 3**; 24⁸, **Note 4**. 5 Or *thongs, reins*. 6 Or *shoes, slippers*.

Mishnah 13

משנה יג

There are three kinds of sheets:¹ that made for lying upon is *susceptible to treading-contact-uncleanness*,² that for a curtain³ is *susceptible to corpse-uncleanness*,⁴ and that with designs* thereon is *unsusceptible to any uncleanness* whatsoever.

שְׁלֵשָׁה סְדִינֵין הֵן, הָעֲשׂוּי לְשִׁכְיָבָה
טָמֵא מְדָרְס, לְוִילּוֹן יִטָּמֵא טָמֵא
מֵת, וְשֵׁל *צוּרוֹת טְהוֹר מִכְּלוּם.

1 Regarding classes of uncleannesses. סְדִיין, a sheet generally of fine linen. 2 See 18⁵. 3 Or door-curtain. Compare 20⁶. 4 See 24⁸, Note 4.* To be used as patterns.

Mishnah 14

משנה יד

There are three kinds of wraps:¹ that for [wiping] the hands is *susceptible to treading-contact-uncleanness*,² that used by barbers³ is *susceptible to corpse-uncleanness*,⁴ and that [used] as wrapping and that [used] for⁵ the lyres⁶ of the sons of Levi are *insusceptible*⁷ to any uncleanness whatsoever.

שְׁלֵשׁ מְטַפְּחוֹת הֵן, שֶׁל יָדַיִם טָמֵא
מְדָרְס, שֶׁל סַפְּרֵיין טָמֵא טָמֵא
מֵת, וְשֵׁל תְּכָרִיף (וְשֵׁל) נְבִלֵי בְנֵי
לֵוִי טְהוֹר מִכְּלוּם.

1 Regarding the categories of uncleannesses. מְטַפְּחָת, apron, napkin, serviette, towel; also bandage, wrap, wrapper, wrapping. 2 See 18⁵. As מְטַפְּחָת is feminine, the correct grammatical form is טָמֵאָה. 3 The rendering that used for covering books (or scrolls) does not seem correct, for סַפְּרֵיין (and also סַפְּרִים) is the plural of סַפֵּר, barber, hair-cutter, whereas the plural form of סַפֵּר, book, scroll, is סַפְּרִים only. 4 See 24¹, Note 3; 24⁸, Note 4. 5 Some consider וְשֵׁל redundant. 6 Or harps. Compare 15⁶. Some render this bands used for tying up the musical instruments. 7 The feminine form טְהוֹרָה (in agreement with מְטַפְּחָת) is grammatically preferable.

Mishnah 15

משנה טו

There are three kinds of leather gloves:¹ those* [used by] hunters of wild animals and birds² are *susceptible to treading-contact-uncleanness*,³ those* of [them that catch] locusts are *susceptible to corpse-uncleanness*,⁴ and those* of the thorn-pickers⁵ are *unsusceptible to any uncleanness* whatever.

שְׁלֵשָׁה יָפְתְּקִלְיָיִן הֵן, *שֶׁל צְדֵי
חַיָּה יְעוֹף *טָמֵא מְדָרְס, *שֶׁל
חֲנֻכִּים *טָמֵא טָמֵא מֵת, וְשֵׁל
*קִיָּצִיין, טְהוֹר מִכְּלוּם.

1 Respecting the classes of uncleanness. פְּרָקְלִימִין, פְּרָקְלִינִין, פְּרָקְלִימִין, *græves, leggings, head bands*; [Maimonides:] *gloves*. Compare 26³. 2 Literally *those that hunt* [or *those of the hunters of*] . . . 3 See 18⁵. 4 See 24¹, **Note 3**; 24⁸, **Note 4**. 5 Or *fruit-pickers*; [others:] *driers of summer fruit*. In some texts, קוֹצֵץ, and *those* [of them that pick or handle] *thorns*. * Literally that . . . is (*i.e.*, in the singular).

Mishnah 16

משנה טו

There are three kinds of [females'] head-dresses:¹ that of a girl is susceptible to treading-contact-uncleanness,² that of an old woman is susceptible to corpse-uncleanness,³ and that of the woman when she goes out of doors⁴ is insusceptible to any uncleanness whatsoever.

שֵׁלֶשׁ יְסָבֻכוֹת הֵן, שֶׁל יְלָדָה
טְמֵאָה טוֹמְאָת מְדָרַס, שֶׁל זְקֵנָה.
טְמֵאָה טְמֵאָה מֵת, וְשֶׁל יוֹצֵאָה
לְחוּץ, טְהוֹרָה מְכֻלּוּם.

1 Or *head-nets*. Referring to classes of uncleanness. 2 See 18⁵. 3 See 24¹, **Note 3**; 24⁸, **Note 4**. 4 Some render יוֹצֵאָה לְחוּץ *gadabout, harlot*.

Mishnah 17

משנה יז

There are three kinds of [large] baskets:¹ if a threadbare patch² be tacked on to the sound [material over a basket], the matter is determined by the sound [material];³ if a small [basket] be attached to a large one, the matter is decided by the large one;⁴ if [the baskets] be equal, the matter is determined by the inner one.⁵ R. Simon⁶ says, If an [unclean metal] pan of a balance be patched on to the [worn-out, holed] bottom of a water-heater⁷ on the inside, [the water-heater] becomes unclean, but if on the outside, it remains clean; but if one patched it on to its side, whether within or without, [the water-heater] remains clean.

שֵׁלֶשׁ יְקוּפוֹת הֵן, מֵהוּקָה שֶׁטְלִיָּה
עַל הַבְּרִיָּה, הוֹלְכִין אַחֵר הַבְּרִיָּה;
קְטָנָה עַל הַגְּדוֹלָה הוֹלְכִים אַחֵר
הַגְּדוֹלָה; הֵיוּ שְׁוֹת הוֹלְכִין אַחֵר
הַפְּנִימִית. רַבִּי יִשְׁמַעוֹן אוֹמֵר, כִּף
מֵאֲזָנִים שֶׁטְלִיָּה עַל שׁוּלֵי יְהִימָחַם,
מִבְּפָנִים טְמֵא, מִבְּחוּץ טְהוֹר;
טְלִיָּה עַל צִדָּה, בֵּין מִבְּפָנִים בֵּין
מִבְּחוּץ טְהוֹר.

1 With regard to categories of uncleanness. 2 מְהוּקָה, *m.*, מֵהוּקָה, *f.*, *Kal passive participle*, from מָהָה [Kal], *dilute, dissolve*, (referring to garments) *render threadbare and ragged*. 3 *i.e.*, if the sound is unclean the basket becomes unclean; if the sound is clean (though the threadbare patch may be unclean) the basket is still clean. 4 *sc.*, if the larger one is breached so that pomegranates can fall through the hole(s)

it is insusceptible to uncleanness; if the larger one is sound it is susceptible to uncleanness and the smaller one is also susceptible to uncleanness (even if it is holed and pomegranates can fall through the cracks). 5 *viz.*, if the inner one becomes unclean the other also becomes unclean; if the inner one is clean the other also remains clean. 6 His view is rejected. 7 Or boiler for mixing wine.

CHAPTER 25

פֶּרֶק כה

Mishnah 1

מִשְׁנֵה א

All utensils have¹ their inner parts and outer parts [separate consideration regarding uncleanness], for example bolsters,² and mattresses, and sacks and leather bags.³ This is the opinion of R. Judah;⁴ R. Meir⁵ says, Any such as has⁶ a handle,⁷ an outside and an inside [receive separate consideration], but any that has no handle, an outer part and an inner one are not [distinguished]. A table and a three-legged table⁸ have⁹ [distinguishing] exterior and interior parts. This is the view of R. Judah;¹⁰ R. Meir¹¹ says, They have no outer part¹² [nor inner part to be distinguished]. And likewise, also,¹³ [in the case of] a board without an upright rim.¹⁴

כָּל-הַפְּלִים יֵשׁ לָהֶם אַחֲרָיִים וְתוֹף, כְּגוֹן הַפָּרִים וְהַכְּסוֹתוֹת וְהַשְּׂקִין וְהַמְרָצוּפִין. דְּבַרֵי רַבִּי יְהוּדָה; רַבִּי מֵאִיר אֹמֵר, כָּל שֵׁשׁ לוֹ תוֹבְרוֹת יֵשׁ לוֹ אַחֲרָיִים וְתוֹף, וְכָל שְׂאִין לוֹ תוֹבְרוֹת, אֵין לוֹ אַחֲרָיִים וְתוֹף. הַשְּׂלֶחֶן יוֹהֵדֵלֶפְקִי יֵשׁ לָהֶן אַחֲרָיִים וְתוֹף. דְּבַרֵי רַבִּי יְהוּדָה; רַבִּי מֵאִיר אֹמֵר, אֵין לָהֶם אַחֲרָיִים. וְיִכֵּן טַבֵּלָא שְׂאִין לָהּ לִנְבִיחֵי.

1 Or יֵשׁ-לָהֶם. 2 פֶּר, *bolster, cushion, mattress, pillow*. כֶּסֶת, *bag, bolster, cushion, mattress, pillow*. 3 Especially *packing bags for ship loads*. Note: the listed examples are here prefixed with the definite article הַ, *the, viz., the utensils, the bolsters, etc.* An unclean liquid renders their interior unclean and their exterior also becomes unclean; but if their outside acquires uncleanness from an unclean liquid the inside nevertheless remains clean. 4 His view is accepted. 5 His opinion is rejected. 6 Or שֵׁשׁ-לוֹ and further on יֵשׁ-לוֹ. 7 Literally *handles (sc., plural); or hangers,* loops*; [Rambam:] *borders, hems*. 8 See 24⁶. 9 Or יֵשׁ-לָהֶן. 10 His ruling is accepted. 11 His view is not accepted. 12 *i.e.*, both are equal, and the whole is rendered unclean whichever side comes in contact with unclean liquid. 13 *viz.*, R. Judah and R. Meir dispute. 14 Compare 2³, 18¹. * Perhaps *tabs*.

Mishnah 2

The plough-handle¹ has² an outer part and an inner part [to receive separate consideration regarding uncleanness]; [if unclean liquid touched the broad blade], seven [*handbreadths*]³ from the blade [become unclean], [and in the case of the knob or point] four [*handbreadths*] from the knob [become unclean]. This is the view of R. Judah.⁴ R. Meir⁵ says, It has⁶ no [distinguishing exterior and interior parts]— [the Sages] have referred to four and seven [*handbreadths*] merely with regard to the remnants* [of a plough-handle that was broken].

משנה ב
המרדע יש לו אחריים ותוף;
משבעה לתרחור, מארבעה
לדרבן דברי רבי יהודה. רבי
מאיר אומר, אין להם לא הונפרו
ארבעה ושבעה אלא לשירים.

1 Compare 96⁷, 17⁸, 297⁸. תרחור is a broad iron blade at one end; דרבן is a knob at the other end (or a sharp point, according to some); between these two is deemed the outer part. 2 Or יש לו. 3 See Volume I, Page 18f. 4 His opinion is accepted. 5 His view is rejected. 6 Literally They have not. *The dual לשירים favoured by some does not seem correct grammatically.

Mishnah 3

Measures for wine and oil, and a soup-ladle,¹ and a mustard strainer,² and a wine-filter have³ [distinguishing] exterior and interior [parts with regard to uncleanness].⁴ This is the view of R. Meir.⁵ R. Judah⁶ says, They have no such [distinguishing parts]. R. Simon says, They have⁷ [distinguishing parts], for, if their outside become unclean, their inside remains clean;⁸ but [the utensil] must be immersed [completely to cleanse it both within and without].

משנה ג
מדות יין ושמן, וזומא ליסטרא
ומסננת של חרדל ומשמרת של יין,
יש להן אחריים ותוף. דברי
רבי מאיר. רבי יהודה אומר,
אין להם רבי שמעון אומר יש
להם, גטמאו מאחוריהן, מה-
שבתוקן טהור; וצריך להטביל.

1 זומא ליסטרא (a corruption for זומליסטרון), a kind of soup-ladle with a spoon at one end and a fork at the other end. See 132. 2 See שבת 20², 189b. 3 Or יש להן. 4 The inner part does not contract uncleanness if an unclean liquid renders the outer part unclean. 5 His opinion is rejected. 6 His ruling that if either part is rendered unclean by a liquid the other automatically becomes unclean is accepted. 7 Or יש להם. 8 This view is rejected.

Mishnah 4

משנה ד

If of the *quarter-log* and *half-quarter-log* [combination-measure]¹ the *quarter-log* [-measure] became unclean, the *half-quarter* [-measure] does not also contract *uncleanness*; if the *half-quarter-log* [-measure] acquired *uncleanness*, the *quarter-log* [-measure] does not also become unclean. [The disciples] said² before R. Akiba, Since the *half-quarter-log* [-measure] is the outer part of the *quarter-log* [-measure], [does it not follow that in the case of] a vessel³ whose inner part has become unclean the outer part also acquires *uncleanness*? He said to them, This⁴ question belongs to those which can not be decided which comes first—or the argument

הַרְבֵּעַ וְחֲצֵי הַרְבֵּעַ, נִטְמָא הַרְבֵּעַ לֹא נִטְמָא חֲצֵי הַרְבֵּעַ; נִטְמָא חֲצֵי הַרְבֵּעַ לֹא נִטְמָא הַרְבֵּעַ. אָמְרוּ לְפָנֵי רַבִּי עֲקִיבָא הוּאִיל וְחֲצֵי הַרְבֵּעַ אַחֲרָיִים לְרֵבִיעַ, כְּלִי שֶׁנִּטְמָא תּוֹכוֹ לֹא נִטְמָא אַחֲרָיו? אָמַר לֶהֱן יִשָּׁל פֶּת קוֹדְמִין הֵיא, אוֹ שֶׁמָּא הַרְבֵּעַ אַחֲרָיִים לְחֲצֵי הַרְבֵּעַ, כְּלִי שֶׁנִּטְמָא אַחֲרָיו לֹא נִטְמָא תּוֹכוֹ.

may perhaps depend on the assumption that the *quarter-log* [-measure] is the exterior part of the *half-quarter-log* [-measure], and consequently if a utensil³ becomes unclean on its outside it does not become unclean inside.

1 Two adjacent receptacles or hollows are carved into some suitable material (such as wood), one to measure a quarter-log and the other a half-quarter-log of liquid (for *log*, לֹג, see Volume I, Page 18f.). 2 This question apparently must refer to a *single* measure, the lower part (marked off in some manner) measuring half-a-quarter-log and the whole cavity a quarter-log; or perhaps the lower part measuring half-a-quarter-log and the upper part a quarter-log (together three-quarters of a log). 3 Or כְּלִי. 4 There is no general agreement as to the exact explanation of this part. The subject is continued in the next *Mishnah*.

Mishnah 5

משנה ה

If¹ the *quarter-log* [-measure] became unclean, both the *quarter-log* [-measure] and its exterior are unclean, but the *half-quarter-log* [-measure] and its outside part remain clean. If the *half-quarter-log* [-measure] became unclean, both the *half-quarter-log* [-measure] and its outer part are

נִטְמָא הַרְבֵּעַ, הַרְבֵּעַ וְאַחֲרָיו טְמֵאִין, חֲצֵי הַרְבֵּעַ וְאַחֲרָיו טְהוּרִין. נִטְמָא חֲצֵי הַרְבֵּעַ, חֲצֵי הַרְבֵּעַ וְאַחֲרָיו טְמֵאִין, הַרְבֵּעַ וְאַחֲרָיו טְהוּרִין. נִטְמָא חֲצֵי הַרְבֵּעַ, חֲצֵי הַרְבֵּעַ וְאַחֲרָיו טְמֵאִין, הַרְבֵּעַ וְאַחֲרָיו טְהוּרִין.

unclean, but the *quarter-log* [-*measure*] and its exterior remain clean. If the outside part of the *quarter-log* [-*measure*] became unclean, the outside part of the *half-quarter-log* [-*measure*] remains clean. This is the view of R. Meir.² But the Sages³ say, The hinder parts [of the two *measures*] are not divided,⁴ and when one immerses [the combination for cleansing] he must immerse the whole.

הַרְבֵּעַ אַחֲרֵי חֲצֵי הַרְבֵּעַ טְהוֹרִין
 דְּבָרֵי רַבִּי מֵאִיר. וְנִחְכְּמִים
 אומרים, אין חולקין את הגביין,
 וכשהוא מטביל מטביל את כולו.

1 In conclusion of the preceding *Mishnah*. 2 His view is rejected. 3 Their opinion is accepted. 4 *viz.*, if either contracts uncleanness the other also becomes unclean.

Mishnah 6

The bases of utensils, or their rims,¹ or their hangers,² or handles of³ utensils that have [aught like] a receptacle, upon which there fell [unclean] liquid, need only be wiped dry and they are clean. But in the case of all other⁴ utensils (that⁵ can not contain pomegranates) and which have no [distinguishing] exterior part and interior part, if any [unclean] liquid fell on any part of one, the whole (of it) becomes unclean. If the outer part of a utensil⁶ became unclean through [unclean] liquid, its outer part [only] remains unclean—its inner part, and its rim, and its hanger, and its handles remain clean; [but] if its inner part contract uncleanness, the whole (thereof) is unclean.

משנה ו
 כפי כלים ויהוניהם וְאֶזְנֵיהֶם,
 וידות הכלים המקבלים שִׁנְפְּלוּ
 עליהן מִשְׁקִין מִנִּבְנָן וְהֵם טְהוֹרִים.
 וְשָׂאֵר כָּל־הַכֵּלִים (שְׂאִינִם יְכוּלִין
 לְקַבֵּל רְמוּנִים) שְׂאִין לָהֶם אַחֲרָיִים
 וְתוֹךְ שִׁנְפְּלוּ מִשְׁקִין עַל מִקְצָתוֹ
 כוֹלוֹ טָמֵא. כְּלֵי שִׁנְטָמָא אַחֲרָיו
 בְּמִשְׁקִין, אַחֲרָיו טָמֵאִים, תּוֹכוֹ
 וְאֶזְנוֹ וְאֶזְנוֹ וְיָדָיו טְהוֹרִין: נִטְמָא
 תּוֹכוֹ כוֹלוֹ טָמֵא.

1 Or *borders, brims*. 2 Literally *ears*. 3 Popular pronunciation וְיָדוֹת. 4 שָׂאֵר popular pronunciation. 5 Compare 17⁴. Some consider this parenthetical phrase redundant.* 6 Or כְּלֵי. * See ADDENDA at the end of this *Tractate*.

Mishnah 7

All utensils have¹ a [distinguishing] outer part and inner part [with regard to uncleanness], and they have² [also] handling places.³ R. Tarfon⁴ says, [This latter observation applies only to the holding part] of a large wooden kneading-trough. R. Akiba says, [The ruling applies] also to cups. R. Meir says, [The ruling applies] to unclean and clean hands.⁵ R. Jose said, What they have said applies to clean hands only.⁶

מִשְׁנָה ז
כָּל-הַכֵּלִים יֵשׁ לָהֶן אֲחוּרִים וְתוֹךְ
יֵשׁ לָהֶם יְבִית צְבִיעָה. רַבִּי
יִטְרֹפּוֹן אוֹמֵר, לְעֲרִיבָה גְדוּלָה שֶׁל
עֵץ. רַבִּי עֲקִיבָא אוֹמֵר לְכוֹסוֹת.
רַבִּי מֵאִיר אוֹמֵר, לְיָדַיִם הַטְּמֵאוֹת
וְהַטְּהוֹרוֹת. אָמַר רַבִּי יוֹסֵי, לֹא
אָמְרוּ אֵלָּא לְיָדַיִם הַטְּהוֹרוֹת
בְּלֵבָד.

1 Or יֵשׁ-לָהֶן. 2 Or יֵשׁ-לָהֶם. 3 Which do not become unclean if the exterior part contracts uncleanness. יְבִית צְבִיעָה in some texts. 4 His view is rejected. 5 If unclean hands touch the outer part or the holding part, the outer part or the holding part respectively does not become unclean; if a clean part be touched with clean hands the unclean part does not render them unclean. Literally *to hands that are unclean and/or clean*; the vocalisation might be the definite form לְיָדַיִם, and the rendering would be *to the hands that are unclean/or clean*. 6 *i.e.*, the distinction between an outer part and a handling place refers only to the case where if clean hands touch a clean part the unclean part does not render them unclean. Or the definite form לְיָדַיִם, *to the hands that are clean*. See the next Mishnah.

Mishnah 8

How so?¹ If one's [wet] hands were clean and the outer part of the cup was unclean, and he held it by its handling part, he need not take into consideration lest his hands become unclean by the outer part of the cup. If one were drinking from a cup whose outer part was unclean, he need have no scruple lest the liquid in his mouth be rendered unclean by the outer part of the cup and will in turn make [the inside of] the cup unclean. If a kettle² [whose outer part—the

מִשְׁנָה ח
יִפְיָד? הֵיוּ יָדָיו טְהוֹרוֹת, וְאֲחוּרִי
הַכּוֹס טְמֵאִים, אָחֳזוּ בְּבֵית צְבִיעָתוֹ.
אֵינוֹ חוֹשֵׁשׁ שֶׁמָּא נִטְמְאוּ יָדָיו בְּאֲחוּרִי
הַכּוֹס. הֲיָה שׁוֹתֵה בְּכּוֹס שֶׁאֲחוּרִיו
טְמֵאִים, אֵינוֹ חוֹשֵׁשׁ שֶׁמָּא נִטְמְא
הַמִּשְׁקָה שֶׁבְּפִיו בְּאֲחוּרִי הַכּוֹס וְחֹזֵר
וְטִמְא הַכּוֹס. קוֹמְקוֹם שֶׁהוּא
מִרְתִּים אֵינוֹ חוֹשֵׁשׁ שֶׁמָּא יֵצְאוּ מִשְׁקִין
מִתּוֹכוֹ וְיִגְעוּ בְּאֲחוּרִיו וְחֹזְרוּ לְתוֹכוֹ.

base—is unclean] be boiling, he need not scruple lest liquid might come out (from inside thereof) and having touched the outer part return again inside it [and render the kettle unclean].

1 Or *For instance*. In illustration of R. Jose's opinion in the preceding *Mishnah*.

2 Or *cauldron*. Compare 37, 14¹.

Mishnah 9

משנה ט

Holy vessels have no [distinguishing] outer part or inner parts [with reference to uncleanness],¹ and they have no handling-place² [to be considered regarding separate uncleanness]. And one vessel³ may not be placed in [another] vessel³ to be immersed [for cleansing if either—or both—be used] for holy purposes.⁴ All articles can be rendered *susceptible to uncleanness* through intention,⁵ and they can not be purged from their state of *uncleanness* save by a change effected by human action;⁶ for an act [to effect a change or alteration] can annul a [former] act of usage and a [preceding] intention, but an intention can not nullify a [present] act of use or a [previous] intention.

כְּלֵי הַקֹּדֶשׁ אֵין לָהֶם אַחֲוָרִים וְיִחוּף
וְאֵין לָהֶם בֵּית צְבִיעָה. וְאֵין
מִטְבִּילִים כְּלֵי בְּתוּף כְּלֵי יִלְקֹדֶשׁ.
כָּל-הַכֵּלִים יוֹרְדִין לַיָּדֵי טוּמְאָתָן
בְּמַחְשָׁבָה, וְאֵין עוֹלִים מִיָּדֵי
טוּמְאָתָן אֶלָּא בְּשֵׁנֵי מַעֲשֵׂה;
שֶׁהַמַּעֲשֵׂה מְבַטֵּל מִדַּ הַמַּעֲשֵׂה,
וּמִדַּ מַחְשָׁבָה, וּמַחְשָׁבָה אֵינוֹ מְבַטֵּל,
לֹא מִדַּ מַעֲשֵׂה וְלֹא מִדַּ מַחְשָׁבָה.

1 Even if the base of a holy vessel became unclean outside the whole—both outside and inside—becomes unclean. See 12⁸. 2 If a handle becomes unclean the whole utensil becomes unclean. 3 Or כְּלֵי. 4 There must be free access of the cleansing water to all parts. See תְּלִיגָה 31. 5 Compare 12¹. Thus, a ring round an animal's neck becomes susceptible to uncleanness if one intends to make use of it for himself or for someone else. Compare 17¹⁵, 26^{7,8}. 6 Compare קָמָא 66b. For instance, altering the appearance of an article.

CHAPTER 26

פֶּרֶק כ"ו

Mishnah 1

משנה א

A sandal [made in Kefar-] Imki¹ or a bag [closed by means] of laces—
R. Judah says, Also an Egyptian

סַנְדָּל יַעֲמִקֵי וְכִיסֵי שֶׁל שְׁנָצוֹת, רַבִּי
יְהוּדָה אוֹמֵר, אִף כְּפִיפָה מִצְרִית.

basket;² Rabban Simon ben Gama-
liel says, Also a Laodicean sandal
comes within the same category—
can be rendered *susceptible to uncleanness*
and be restored to *insusceptiveness*
to uncleanness without [the aid* of]
a craftsman.³ R. Jose⁴ said, But
can not all articles be rendered *sus-*
ceptible to uncleanness and be restored
to *unsusceptiveness to uncleanness* with-
out [the help* of] a craftsman?—
but these, even when unlaced, are
susceptible to uncleanness for an ordinary
[unskilled] person can restore them
[to the receptacle-like condition by
lacing them up]! What they did
only which the craftsman even can not restore [to its former state when
the strips holding it together have been undone].

רִבֵּן שִׁמְעוֹן בֶּן גַּמְלִיאֵל אוֹמֵר, אֵף
סַנְדָּל לְדִיקֵי כִּיּוּצָא בְּהֵן הָרִי אֵלָיו
מִיִּטְמָאִין וּמִיִּטְהָרִין שְׁלֵא *בְּאוּמָן.
אָמַר רַבִּי יוֹסִי וְהֵלֵא כָּל-הַכֵּלִים
מִיִּטְמָאִין וּמִיִּטְהָרִין שְׁלֵא *בְּאוּמָן?
אָבָל אֵלָיו אֵף עַל פִּי שֶׁהֵן מוֹתָרִין
טְמָאִין, שֶׁהֵדְיוֹט יָכוֹל לְהַחְזִירָם!
לֹא אָמְרוּ אֶלָּא בְּכַפִּיפָה מְצָרִית
שֶׁאֵף הָאוּמָן אֵינוֹ יָכוֹל לְהַחְזִירָהּ.
say refers to an Egyptian basket
not restore [to its former state when
the strips holding it together have been undone].

1 Or *Amki*, a village to the north-east of Acre (compare *Joshua 19, 27*; תַּעֲנִית 21a);
[others:] *sandals [worn in] valleys*. Compare 26²; מִקְנָאוֹת 10⁴. 2 A kind of basket
made of palm twigs. See סוּטָה 21, 31; שִׁבְת 20². 3 When it is unlaced it is a flat
object and thus *unsusceptible to uncleanness*; when laced up it is as a receptacle
and becomes *susceptible to uncleanness*. 4 His ruling is accepted. * Or *agency,*
instrumentality.

Mishnah 2

מְשֻׁנָּה ב

A bag [closed by means] of laces,¹
whose laces are removed, remains
susceptible to uncleanness, but if it were
[opened up and] spread out flat,²
it is *unsusceptible to uncleanness*. If one
underlined³ the bottom [seam] with
a strip [of leather], it is *susceptible to*
uncleanness.⁴ If a bag be within
[another] bag, and one of them was
rendered unclean by [unclean]
liquid, the other is not rendered
unclean. A strip of leather wherein
gems⁵ are tied up is *susceptible to uncleanness*. A piece of leather in
which money is bound up is declared *susceptible to uncleanness* accord-
ing to R. Eliczer,⁶ but the Sages declare it *insusceptible to uncleanness*.⁷

יְכִיס שֶׁל שְׁנֵצוֹת שְׁנִיטְלוּ שְׁנֵצְיוֹ טְמֵא,
נִפְשֵׁט טְהוֹר. טָלָה עָלָיו אֶת-
הַמְּטָלֶת מִלְּמַטָּן, יִטְמָא. כִּיס לְתוֹךְ
כִּיס שְׁנֵטְמָא אֶחָד מֵהֶן בְּמִשְׁקָה, לֹא
נִטְמָא חֵבְרוֹ. צָרוֹר הַמְּרַגְלִית
טְמֵא. צָרוֹר הַמְּעוֹת, רַבִּי אֱלִיעֶזֶר
מְטַמָּא, וְחֲכָמִים מְטַהְרִים.

1 Compare 26¹. 2 It is no longer a receptacle. 3 טָלָה [Kal] or טָלָה [Piel]. 4 When stretched out that patched part remains like a receptacle. Compare יְבִחִים 94a. 5 Literally *the bag [or bundle] of a pearl*. The leather retains the shape of a receptacle as it is not often opened out. 6 His view is rejected. 7 Their opinion is accepted. The frequent opening up prevents the leather assuming a permanent receptacle-like shape.

Mishnah 3

[The] glove of thorn-pickers is *insusceptive to uncleanness*. The [leather] belt¹ and the [leathern] knee-pads are *susceptive to uncleanness*. And the [workman's] leather sleeves² are *susceptive to uncleanness*, but the leggings³ are *insusceptive to uncleanness*. And all [leathern] finger-stalls are *insusceptive to uncleanness*, save those of *thorn-pickers*⁴ for⁵ such are used to hold the sumac-berries;⁶ but if⁷ they be torn so that they can not hold the greater part of a sumac-berry, they are *unsusceptive to uncleanness*.

משנה ג

כף לוקטי קוצים, טהורה. יהוון ותברכיר טמאין. והשרוולים טמאין, והפרקלימין טהורין. וכל בית אצבעות טהורות, חוץ משל קציצין, מפני שהיא מקבלת את האוג; ונקרעת אם אינה מקבלת את רוב האוג, טהורה.

1 זון, זון, belt, girdle, labourer's apron. 2 ברכיר, (bricklayer's) knee-guards, knee-cushions. 3 Or chest-protector in hot weather. 4 Or greaves, (leathern) gloves, head-bands. Compare 24¹⁵. 5 Or fruit-pickers. Compare 24¹⁵. 6 Literally *for it holds . . .* 7 Literally *if it be torn so that it can not hold . . .*

Mishnah 4

A sandal¹ [that had contracted *treading-contact-uncleanness*], one of whose straps² was torn off and it was repaired, still retains the unclean [status of] *treading-contact-uncleanness*. If the second [strap] were torn off and was repaired, [the sandal] becomes clean from [the preceding] *treading-contact-uncleanness*, but it nevertheless remains unclean by reason of *contact with treading-contact-uncleanness*.³ If one did not manage

משנה ד

סנדל שנפסקה אחת מאוניו ותקנה, טמא מדרס. נפסקה שניה ותקנה, טהור מן המדרס אבל טמא מצע מדרס. לא הספיק לתקן את הראשונה עד שנפסקה שנייה, טהורה. נפסק עקבו, ניטל חוטמו, או שנחלק לשנים, טהור.

to mend the first one before the second [strap] was torn away, [the sandal] becomes clean. If its heel were torn off, or if the toe-cap were removed, or if [the sandal] broke in two, [the sandal] becomes clean. A heelless slipper⁴ that is torn anywhere whatsoever becomes clean. A shoe⁵ which was so damaged that it could not hold the greater part of the foot becomes clean. A shoe that is still on the [shoemaker's] last⁶ is declared by R. Eliezer⁷ *unsusceptive to uncleanness*, but the Sages⁸ declare it *susceptive to uncleanness*. All goatskin bottles⁹ [that have been holed and have been] tied up [whether with temporary or permanent knots] are *insusceptive to uncleanness*¹⁰, save those used by Arabs.¹¹ R. Meir¹² says, If a temporary knot¹³ [be used], they are *unsusceptive to uncleanness*, but if a permanent knot [be made], they are *susceptive to uncleanness*;¹⁴ [and] R. Jose¹² says, All goatskin bottles [that are holed] tied up with any knot are *insusceptive to uncleanness*.

סוליים שנפסקו מכל מקום, טהור.
 מנעל שנפחת, אם אינו מקבל
 את רוב הרגל, טהור. מנעל שעל
 האמום רבי יאליעזר מטהר,
 ותחמים מטמאין. כל חמתות
 צורות טהורות חוץ משל
 ערבין. רבי מאיר אומר,
 צרור שעה טהורות, צרור עולם
 טמאות; רבי יוסי אומר, כל-
 חמתות צורות טהורות.

1 See 18⁵. 2 Literally *ears*. 3 The first replaced strap became unclean by contact with the unclean sandal, and though the sandal loses its first uncleanness it retains the uncleanness from the first repair. 4 סוליים for סוליים, sole, slipper without a heel. Compare יבמות 103b. 5 Popular pronunciation מנעל. 6 See 16⁷, 23¹. 7 His opinion is rejected. 8 Their ruling is accepted. 9 Compare 19⁸, 20², 28⁵. 10 The knots become loose easily and the tears open up. 11 The knots they make will not become undone. Some render this *save those [rents tied up with the lasting knots made] by Arabs*. 12 But the accepted ruling is that just stated. 13 צרור [viz., a noun]; some point this צרור [viz., the construct of the Kal passive participle צרור], thus צרור שעה, tied temporarily with a knot, knotted temporarily, and צרור עולם, tied permanently with a knot, knotted lastingly. 14 Compare עיריות 5¹.

Mishnah 5

משנה ה

These hides are *susceptive to treading-contact-uncleanness*:¹ a hide that one intended to use as a mat,² a hide as a

אלו עורות טמאין ימדרס, עור
 שחשב עליו לשטית, עור

leather apron,³ a hide as a [bed] cover,⁴ a hide [used by] the ass-driver,⁵ a hide [used by] the flax-beater, the carrier's hide,⁶ the physician's hide,⁷ the leather [sheet] in a cradle,⁸ the hide [to cover] the heart of a child,⁹ the hide of a bolster,¹⁰ [and] the hide of a mattress¹⁰ [are all susceptible to] *treading-contact-uncleanness*. The hide [used by] the hackler¹¹ [and] the hide [used by] the flax-comber are declared by R. Eliezer¹² *susceptible to treading-contact-uncleanness*, but the Sages¹³ declare them *susceptible to corpse-uncleanness* [only].

סְקוֹרְטָיָא, עוֹר קְטְבוּלְיָא, עוֹר
הַחֲמֹר, עוֹר הַפְתָּן, עוֹר הַפְתָּף,
עוֹר הַרוּפָא, עוֹר הַעֲרִיסָה, עוֹר
הַלֵּב שֶׁל קָטָן, עוֹר הַכֶּר, עוֹר
הַפֶּסֶת, מְדָרְס. עוֹר הַפְּרוֹק,
עוֹר הַסוֹרֵק, רַבִּי אֱלִיעֶזֶר אוֹמֵר,
מְדָרְס, וְנִחְכְּמִים אוֹמְרִים, טְמֵאֵמֵת.

1 See 18⁵, 24¹². 2 Or *rug, spread*. 3 Or *leather coat*; [Rambam:] *leather table cover*. See 16⁴. 4 To lie upon. Or *curtain*. 5 In some texts, עוֹר הַחֲמֹר, *the hide [to cover] an ass*. 6 Or *porter's hide*, used to protect his clothes. 7 To protect his clothes from blood, pus, dirt. 8 Or *cot*. 9 To protect it against cats. 10 See 20¹. 11 Or *hatcheller, heckler, flax-dresser*; dealer in hackled flax or wool.* See 12². 12 His view is rejected. 13 Their opinion is accepted. * See ADDENDA at the end of this *Tractate*.

Mishnah 6

מִשְׁנָה ו

A garment of felt¹ or a [leather or hide] wrap for garments [is susceptible to] *treading-contact-uncleanness*.² Purple-dyed felt³ and a [leather] wrap for purple-dyed wool are declared by the School of Shammai *susceptible to treading-contact-uncleanness*, but the School of Hillel declare it *susceptible to corpse-uncleanness* [only]. A hide that one has used as a cover for a utensil⁴ is *insusceptible to uncleanness*, but if [to cover round] weights⁵ it is *susceptible to uncleanness*; R. Jose,⁶ in his father's name, declares it *unsusceptible to uncleanness*.

עֵב כְּסוּת וְתַכְרִיף כְּסוּת, מְדָרְס.
עֵב אַרְגָּמָן וְתַכְרִיף אַרְגָּמָן, בֵּית
שַׁמַּי אוֹמְרִים מְדָרְס, וּבֵית הִלֵּל
אוֹמְרִים טְמֵא מֵת. עוֹר שֶׁעָשָׂא
חֲפוּי לְכָלִי טְהוֹר, לְמִשְׁקָלוֹת
טְמֵא. רַבִּי יוֹסִי מְטַהֵר מְשוּם
אֲבִיו.

1 Some render this *the bag for a garment* which would seem preferable in contradistinction to כְּסוּת וְתַכְרִיף following on. עֵב here might be vowelised עֵב.* 2 See

18⁵. 3 Or a bag for purple dyed material (compare Note 1). 4 Or לְקָלִי. 5 To keep them from rubbing against each other, and the hide acquires receptacle-like indentations. 6 Referring to a wrap around weights. His opinion is not accepted.

* See ADDENDA at the end of this *Tractate*.

Mishnah 7

Any¹ article whose making is completed is rendered *susceptible to uncleanness* by intention [to use it]; but any article whose making is² not complete is not rendered *susceptible to uncleanness* by intention [to make use thereof], save only the fur-skin.³

מִשְׁנֵה ז
 יְכָל־מְקוֹם שְׂאִין חֶסְרוֹן מְלֹאכָה
 מְחַשְׁבָּה מְטַמְּאֶתָן; וְכָל מְקוֹם שִׁישׁ
 חֶסְרוֹן מְלֹאכָה אֵין מְחַשְׁבָּה
 מְטַמְּאֶתָן, אֲלָא הָעוֹצֵבָה.

1 Literally *Any place where there is no lack of workmanship*. 2 Or שִׁישׁ־חֶסְרוֹן. 3 עוֹצֵבָה, cover, robe, fur saddle cover. Even if it is not quite finished off intention renders it susceptible to uncleanness. Compare בָּבָא קַמָּא 66b.

Mishnah 8

Hides belonging to a private person¹ are rendered *susceptible to uncleanness* by intention [to use them], but those belonging to a tanner² are not rendered *susceptible to uncleanness* by intention [to make use of them]; those [stolen by] a thief are rendered *susceptible to uncleanness* by intention³ [to make use of them], but those [stolen by] a robber are not rendered *susceptible to uncleanness* by intention⁴ [to use them]. R. Simon⁵ says, The ruling is the other way round—those [stolen by] a robber are rendered *susceptible to uncleanness* by intention [to use them], but those [stolen by] a thief are not rendered *susceptible to uncleanness* by intention [to make use of them], for the owner has not despaired [of recovering the stolen articles].

מִשְׁנֵה ח
 עוֹרוֹת יְבֵעַל הַבַּיִת, מְחַשְׁבָּה
 מְטַמְּאֶתָן, וְשֵׁל יַעֲבֹדָן, אֵין מְחַשְׁבָּה
 מְטַמְּאֶתָן; שֵׁל גַּב מְחַשְׁבָּה
 מְטַמְּאֶתָן, וְשֵׁל גִּזְלוֹן אֵין מְחַשְׁבָּה
 יְמַטְמְאֶתָן, רַבִּי שִׁמְעוֹן אוֹמֵר,
 חֲלוּף הַדְּבָרִים שֵׁל גִּזְלוֹן מְחַשְׁבָּה
 מְטַמְּאֶתָן וְשֵׁל גַּב אֵין מְחַשְׁבָּה
 מְטַמְּאֶתָן, מִפְּנֵי שֵׁלֵא גַחֲזֵאוּ
 הַבְּעָלִים.

1 Literally *householder*. Or *Hides in a private person's possession* . . . 2 Or *those in a tanner's possession* [intended for sale to artisans]. Compare שֵׁבֶת 18. 3 The secret

theft cannot always be traced for recovery. 4 There is always a possibility of tracing and recovery of an open robbery. 5 His opinion is not accepted.

Mishnah 9

If a hide had contracted *treading-contact-uncleanness*,¹ and one intended [to make] thereof straps and sandals, as soon as he applied the knife thereto it becomes clean. This is the view of R. Judah. But the Sages say, [It does not become clean] until he reduces it* [in size] to less² than five *handbreadths*.³ R. Eliezer ben R. Zadok says, Even if one made an apron⁴ of the [unclean] hide, it remains unclean;⁵ but [if one made an apron from the hide] of an [unclean] bolster, it becomes clean.⁶

משנה ט

עור שהוא טמא מדרס, ונחשב עליו לרצועות ולסנדליו, כיון שנמן בו את האומל טהור. דברי רבי יהודה. וחקמים אומרים, עד שימצנונו פחות ממתמשה טפחים. רבי אליעזר בר רבי צדוק אומר, אף העושה מטפחות מן העור טמאה, ומן הנפסת טהורה.

1 See 18⁵. 2 Popular reading פחות. 3 See Volume I, Page 18f. 4 Literally aprons (*viz.*, in the plural—for wiping the hands), or towels, napkins. 5 It is like to a rug and might be used for sitting on. See 24¹². 6 It is like to a utensil that has been broken up. But it is none-the-less susceptible to uncleanness. * Or the Biblical form שימצנונו.

CHAPTER 27

פרק כז

Mishnah 1

Cloth¹ is susceptible to uncleanness² on five counts,³ sacking by reason of⁴ four [counts], hide [or leather] by virtue of three [counts],⁵ wood because of two [counts],⁶ and an earthenware utensil on one [count].⁷ An earthenware utensil is susceptible to uncleanness by virtue of being a utensil with a receptacle. Any earthenware utensil that has no inner part [is regarded as if] it have no outer part.⁸ [A utensil

משנה א

הנבגד מטמא משום חמשה שמות, השק משום ארבעה, העור משום שלשה, העץ משום שנים, וכלי חרס משום אחד. כלי חרס מטמא משום כלי קבול. כל שאין לו תוך בכלי חרס, אין לו אהוריים. מוסף עליו העץ שהוא מטמא

made of] wood has one count more⁹ than this, since it is *susceptible to uncleanness* by virtue of being sat upon [by one suffering from a flux]; and thus, a board that has no raised rim* is *susceptible to uncleanness* if it be of wood,¹⁰ but is *unsusceptible to uncleanness* if it be of earthenware.¹¹ [A utensil made of leather or] hide has one more count than this [preceding one], since it is *susceptible to uncleanness* by overshadowing [or being overshadowed].¹² [A container made from] sacking¹³ has one count more than this [foregoing one], since it is *susceptible to uncleanness* by reason of being woven material. [Aught made of] cloth has one more count than this [last mentioned case], since it is *susceptible to uncleanness* when it is but three *handbreadths* by three *handbreadths*.¹⁴ *Or לְיָבִיזוּ, לְיָבִיזוּ.

משום מושב; וכן טבלה שאין לה
 *לְיָבִיזוּ, בְּכָלֵי עֵץ טַמְאָה, וְיִבְכְּלֵי
 חָרֵס טְהוֹרָה. מוֹסֵף עָלָיו
 הָעוֹר שֶׁהוּא מְטַמֵּא מְשוּם
 אֶהָלִים. מוֹסֵף עָלָיו הַשֵּׁק¹³
 שֶׁהוּא מְטַמֵּא מְשוּם אֶרְיִגִי. מוֹסֵף
 עָלָיו הַבְּגָד שֶׁהוּא מִמַּטָּא מְשוּם
 שְׁלֵשׁ עַל שְׁלֵשׁ.¹⁴

1 Or *Material*. Literally *the garment, the web*. 2 מְטַמֵּא, an abbreviation of the [non-used] *Hithpael* מְטַמְּא. 3 Or by reason of five things. These five categories are: (1) receptacle, (2) sitting, (3) overshadowing, (4) web, (5) three fingerbreadths square, and these vary within wide limits in their 'measurements' with regard to their 'qualifications' or 'disqualifications'. 4 viz.: (1) receptacle, (2) overshadowing, (3) web, (4) three handbreadths square. 5 viz.: (1) receptacle, (2) overshadowing, (3) web. 6 viz.: (1) receptacle, (2) overshadowing. 7 viz., receptacle. 8 It cannot contain anything, and if the base is touched by an uncleanness the vessel remains clean.* See 23, 25¹. 9 Popular pronunciation מוֹסֵף, מוֹסֵף. 10 Literally *a vessel of wood*. 11 Literally *a vessel of earthenware*. 12 Or אֶהָלִים. See GENERAL INTRODUCTION; *Leviticus* 11, 32; *Numbers* 19, 14. 13 Woven from hair. 14 See Volume I, Page 18f. * It cannot become unclean from the outside.

Mishnah 2

ב משנה

[A piece of] cloth¹ [not less than] three *handbreadths* by three *handbreadths*² [in size] is *susceptible to iving-contact-uncleanness*,³ and [is *susceptible*] to *corpse-uncleanness* [if it be at least] three [fingerbreadths] by three [fingerbreadths in size]. Sacking [at least] four [handbreadths] by four

הַבְּגָד מְטַמֵּא מְשוּם שְׁלֵשׁ עַל
 שְׁלֵשׁ לְמַדְרָס, וּמְשוּם שְׁלֵשׁ עַל
 שְׁלֵשׁ לְטַמְא מֵת. הַשֵּׁק אֲרָבְעָה עַל
 אֲרָבְעָה, הָעוֹר חֲמִשָּׁה עַל חֲמִשָּׁה,
 מִפְּץ שֵׁשׁ עַל שֵׁשׁ, שְׂוִין לְמַדְרָס

{*handbreadths* in size}, hide [or leather] **וְלִטְמָא מֵתִי רַבִּי מְאִיר אֹמֵר,**
 five [*handbreadths*] by five [*hand-*
breadths at least in size], matting⁴ **הֶשֶׁק שְׂרִירֵי אַרְבַּע, וְתִהְיֶה לָּתוֹ**
 [not less than] six [*handbreadths*]
 by six [*handbreadths* in size] are
susceptible alike to both treading-contact-uncleanness and to corpse-uncleanness.
 R. Meir⁵ says, Sacking [is susceptible to uncleanness] when four [*hand-*
breadths square] of it are still left, and in its first state [when being manu-
 factured it becomes susceptible to uncleanness] only when it is completely
 finished.⁶

1 Literally *The cloth*. 2 See Volume I, Page 18f. 3 See 18⁵. 4 Compare 24¹⁰.
 5 His view is rejected. 6 מְשִׁיגֵמֵר [*Niphal*]; or מְשִׁיגֵמֵר [*Kal*], when one finishes [it].

Mishnah 3

מִשְׁנָה ג

If one joined together¹ two [*hand-*
breadths]² of cloth³ and one [*hand-*
breadth] of sacking, [or] three⁴ [*hand-*
breadths] of sacking and one [*hand-*
breadth] of hide [or leather], [or]
 four [*handbreadths*] of hide [or leather]
 and one [*handbreadth*] of matting, it
 is *insusceptible to uncleanness*. [If one
 joined together] five [*handbreadths*]
 of matting and one [*handbreadth*] of
 hide [or leather], [or] four [*hand-*
breadths] of hide [or leather] and one
 [*handbreadth*] of sacking, [or] three
 [*handbreadths*] of sacking and one
 [*handbreadth*] of cloth, it is *susceptible*
to uncleanness. This is the general
 principle:⁵ if one kind of material
 be joined to another whereto greater stringency applies, it⁶ becomes *sus-*
ceptible to uncleanness; [if one kind of material be joined with another] to
 which lighter strictness applies, it is *insusceptible to uncleanness*.

יְהוּשָׁה² שְׁנַיִם מִן־הַבְּגָד וְאֶחָד
 מִן־הֶשֶׁק, יְשַׁלְּשֶׁתָּן מִן־הֶשֶׁק וְאֶחָד
 מִן־הָעוֹר, אַרְבָּעָה מִן־הָעוֹר וְאֶחָד
 מִן־הַמַּפָּץ, טְהוֹר. חֲמִשָּׁה מִן־
 הַמַּפָּץ וְאֶחָד מִן־הָעוֹר, אַרְבָּעָה
 מִן־הָעוֹר וְאֶחָד מִן־הֶשֶׁק, שְׁלֹשָׁה
 מִן־הֶשֶׁק וְאֶחָד מִן־הַבְּגָד, טָמֵא.
 וְהַהֲפָלֵל, כָּל־שֶׁחִבֵּר לוֹ מִן־
 הַחֲמוּר מִמֶּנּוּ, טָמֵא, מִן־הַקֶּל
 מִמֶּנּוּ, טְהוֹר.

1 Literally *made, i.e., made up into one piece*. 2 See Volume I, Page 18f.
 3 Literally *the cloth*. **Note⁷** the definite article ׀ה, *the*, is prefixed to the listed terms
 here. 4 שְׁלֹשָׁה in the גִּמְרָא. 5 Popular pronunciation הֲפָלֵל. 6 The combined
 areas equalling the prescribed area susceptible to uncleanness in the case of the
 material under the lighter ruling. Compare מְצִילָה 46.

Mishnah 4

משנה ד

If one cut off from any of these¹ [a piece] one *handbreadth*² by one *handbreadth* [in size], it is *susceptible to uncleanness*.³ [If one cut off a piece] one *handbreadth* by one *handbreadth* [in size] from the bottom of a basket, it is *susceptible to uncleanness*; [if it were cut off] from the sides of a basket, it is declared by R. Simon⁴ *insusceptible to uncleanness*, but the Sages⁵ say, If one cut off [a piece] one *handbreadth* by one *handbreadth* no matter where, it is *susceptible to uncleanness*.

הַמְקַצֵּעַ מִכּוֹלֵם טֶפַח עַל טֶפַח, טֶמְאָה מְשׁוּלֵי הַקּוּפָה טֶפַח עַל טֶפַח, טֶמְאָה; מִצְדְּרֵי הַקּוּפָה רַבִּי אֶשְׁמְעוֹן מְטֵהָ, וְחֲכָמִים אוֹמְרִים הַמְקַצֵּעַ טֶפַח עַל טֶפַח בְּכָל מְקוֹם טֶמְאָה.

1 Literally from all of them, sc., the four materials—בָּגֵד, שֵׁק, עוֹר, מַפָּץ—spoken of in the preceding Mishnah. Some render this *If in trimming any of them one cut off a piece a handbreadth square*. 2 See Volume I, Page 18f. 3 But only if for sitting upon. If for lying upon it becomes susceptible to uncleanness only if it complies with the measurements prescribed in 27². 4 His view is rejected. 5 Their opinion is accepted. * קוּפָא, קוּפָה, basket, large vessel, tub, hamper.

Mishnah 5

משנה ה

Worn-out parts¹ of a fine sieve or of a coarse sieve that were fashioned for sitting upon are declared by R. Akiba *susceptible to uncleanness*, but the Sages declare [them] *unsusceptible to uncleanness* unless they are trimmed up.² A child's stool that has³ legs,⁴ even if it be not a *handbreadth*⁵ high, is *susceptible to uncleanness*. A child's vest,⁶ however small, is declared by R. Eliezer [*susceptible to uncleanness*], but the Sages say, [It is *susceptible to uncleanness*] only if it be of the size prescribed,⁷ and it must be measured* double.⁸

יְבֻלוּי גֹפֶה וּכְבֵרָה, שֶׁהִתְקִינָן לְיֹשִׁיבָה, רַבִּי עֲקִיבָא מְטֵמְאָה, וְחֲכָמִים מְטֵהְרִין עַד שֶׁיִּקְצָעוּ כֶּסֶא שֶׁל קָטָן שֶׁיֵּשׁ לוֹ רִגְלִים, אָף עַל פִּי שְׂאִין בּוֹ גְבוּהַ טֶפַח, טֶמְאָה. חֲלוּק שֶׁל קָטָן, רַבִּי אֱלִיעֶזֶר אוֹמֵר, כָּל־שֶׁהוּא, וְחֲכָמִים אוֹמְרִים עַד שֶׁיְהִיָּה בּוֹ כֶּשְׁעוֹר * וְנִמְדָד * כְּפּוּל.

1 Some render this [Leather] pieces from a winnow or sieve. בְּלוּיִם, בְּלוּאִים, fragments, rags, tatters. 2 שֶׁיִּקְצָעוּ [Piel] or שֶׁיִּקְצָעוּ [Kal]. 3 Or שֶׁיֵּשׁ לוֹ. 4 The dual רִגְלִים, as given by some, is less satisfactory here. 5 See Volume I, Page 18f. 6 Or shirt,

undershirt. 7 *viz.*, three handbreadths square. 8 *i.e.*, three handbreadths square at the front and three handbreadths square behind. * Or **וְנִמְדָּד** [*Niphal past*]; **וְנִמְדָּד** [*Niphal participle*] preferable, uniform with the *Niphal participle* **נִמְדָּדָת** in the next *Mishnah*.

Mishnah 6

These are measured double:¹ felt shoes,² and knee-breeches,³ and an undergarment,⁴ and a cap,⁵ and a money-belt,⁶ and a strip sewn⁷ on the hem [to form a neck-band], if plain, is measured plain, and if doubled over, is measured double.

מִשְׁנֵה ו
אֵלּוֹ נִמְדָּדִין ¹כְּפֹלִין, ²אֲמֻפְלִיא
³וּפְמוֹלֵינִיא, ⁴וּמְכַנְסִים, ⁵וְכוֹבֵעַ,
⁶וְכִיס שֶׁל פְּנֵיא; וּמַטְלִית ⁷שֶׁטְלִייה
עַל הַשָּׂפָה, אִם פְּשׁוּטָה נִמְדָּדָת
פְּשׁוּטָה, וְאִם כְּפֹלָה נִמְדָּדָת
כְּפֹלָה.

1 *i.e.*, doubled over ready to be stitched or hemmed, and when thus folded over there must be at least three handbreadths square to be susceptible to uncleanness. 2 Or *socks*; also *ordinary shoes*. See **יְבָמוֹת** 12¹, 102b. 3 Or *bandages*. Compare **נְדָרִים** 55b; **נְדָה** 13b. 4 Or *drawers, pants, breeches, trousers*. 5 Or *helmet, turban, hat*. Some prefer the reading **כוֹבֵעַ**. 6 Or *hollow belt, money-bag*. See 29¹; **שֶׁבֶת** 10³, 120a. 7 Literally *which one has patched (it)*. **שֶׁטְלִייה** [*Kal*] or **שֶׁטְלִייה** [*Piel*]. Compare 27¹².

Mishnah 7

If one wove [a piece of] material three [*handbreadths*]¹ by three [*handbreadths*], and it contracted *treading-contact-uncleanness*,² and he then finished therewith the whole [piece of] cloth³ and afterwards removed one thread from the first [original] part thereof, [the whole fabric] becomes free from *treading-contact-uncleanness*, but it remains unclean by reason of *contact* with *treading-contact-uncleanness*.⁴ If he [first] removed one thread from the original [unclean] part, and then completed the whole piece of material, it [still] remains unclean by virtue of *contact* with *treading-contact-uncleanness*.

מִשְׁנֵה ז
הַבְּגָד שֶׁאָרַג בּוֹ יִשְׁלֹשָׁה עַל שְׁלֹשָׁה
וְנִטְמָא מִדָּרָס, וְהַשְּׁלִים עָלָיו אֶת-
כָּל-⁽¹⁾הַבְּגָד וְאַחַר כֵּן נִטְלָה חוּט
אֶחָד מִתְּחִלָּתוֹ, טָהוֹר מִן-הַמְדָּרָס,
אֲבָל טָמֵא מִנְּעַ מִדָּרָס. נִטְלָה חוּט
אֶחָד מִתְּחִלָּתוֹ, וְאַחַר כֵּן הַשְּׁלִים
עָלָיו אֶת-כָּל-הַבְּגָד, טָמֵא מִנְּעַ
מִדָּרָס.

1 See Volume I, Page 18f. 2 See 18^s. 3 The bracketed phrase is not given in the *Mishnah* of the זָמְרָא. Some texts give instead הַבְּגָד, הַבְּגָד כּוּלוֹ טָמֵא מִדְּרָס, וְנָטַל . . . cloth—the whole fabric contracts treading-contact-uncleanness—and removed . . . 4 i.e., the whole material now becomes רֵאשׁוֹן לְטוּמְאָה, a derived uncleanness of the first degree (see GENERAL INTRODUCTION).

Mishnah 8

מִשְׁנֵה ה

And in like manner also, if one wove [a piece of] material three [*fingerbreadths*]¹ by three [*fingerbreadths*], and it contracted *corpse-uncleanness*, and he then completed therewith the whole [piece of] fabric² and afterward took away one thread from the original [first] part thereof, [the whole] becomes free³ from *corpse-uncleanness*, but it remains unclean because of *contact* with *corpse-uncleanness*.⁴ If he took away [first] one thread from the original [unclean] part, and then finished the whole piece of stuff, it becomes clean, because they have said, If [a piece of stuff] three [*fingerbreadths*] by three [*fingerbreadths*] be reduced, it becomes clean; but [a piece of fabric] three [*handbreadths*] by three [*handbreadths*] that is lessened, though it is *insusceptible to treading-contact-uncleanness*, is *susceptible to all [other] uncleannesses*.

וְכֵן בְּגָד שְׂאֲרָג בּוֹ יִשְׁלַשׁ עַל שְׁלֹשׁ, וְנִטְמָא טָמֵא מֵת וְהַשְּׁלִים עָלָיו אֶת-כָּל-(*הַבְּגָד וְאַחַר כֵּן נָטַל) חוּט אֶחָד מִתְּחִלָּתוֹ, *טָהוֹר מִטָּמֵא מֵת, אֲבָל טָמֵא יִמְנַע טָמֵא מֵת. נָטַל חוּט אֶחָד מִתְּחִלָּתוֹ, וְאַחַר כֵּן הַשְּׁלִים עָלָיו אֶת-כָּל-הַבְּגָד, טָהוֹר, מִפְּנֵי שְׂאֲמָרוֹ שְׁלֹשׁ עַל שְׁלֹשׁ שְׁנֵתִמְעַט טָהוֹר; אֲבָל שְׁלֹשָׁה עַל שְׁלֹשָׁה שְׁנֵתִמְעַט, אֵף עַל פִּי שְׁטָהוֹר מִן-הַמְּדָרָס, טָמֵא בְּכָל הַטּוּמְאוֹת.

1 See Volume I, Page 18f. 2 The *Mishnah* of the זָמְרָא does not give the phrase in parentheses. Some texts have instead הַבְּגָד, הַבְּגָד כּוּלוֹ טָמֵא מִדְּרָס, וְנָטַל . . . material—the whole fabric contracts *corpse-uncleanness*—and took away . . . 3 Literally *clean*. Being less than the prescribed measure for susceptibility. 4 Because of the self-contact before the removal of the thread. The whole becomes רֵאשׁוֹן לְטוּמְאָה, a first grade derivative uncleanness (see GENERAL INTRODUCTION).

Mishnah 9

מִשְׁנֵה ט

If a sheet¹ which had contracted *treading-contact-uncleanness*² were used as a [door-] curtain,³ it becomes free

יִסְדִּין שֶׁהוּא טָמֵא מִדְּרָס, וְעָשָׂאוֹ יָלוֹן, טָהוֹר מִן-הַמְּדָרָס, אֲבָל

of *treading-contact-uncleanness*, but it is unclean by reason of *contact* with *treading-contact-uncleanness*.⁴ R. Jose⁵ said, And with what [source of] *treading-contact-uncleanness* has this [curtain] been in contact!—but rather if one with a flux⁶ have touched it, then will it become unclean by reason of *contact* with one having a flux.

טָמֵא מִנְּע מְדָרְס. אָמַר רַבִּי יוֹסִי,
וְכִי בְּאֵיזָה מְדָרְס נִגַּע זֶה! אֵלֶּא
אִם כֵּן נִגַּע בּוֹ הַזָּב, טָמֵא בְּמִנְע
הַזָּב.

1 Generally of fine linen. See יוֹמָא 34. 2 See 18⁵. 3 See 20⁶. Literally *and one made it a curtain*. 4 It is now ראשון לטומאה, a derived uncleanness of the first degree. 5 His view is not accepted. 6 זָב, a sufferer from gonorrhœa.

Mishnah 10

[A piece of stuff] three [*handbreadths*]¹ by three [*handbreadths* that had contracted *treading-contact-uncleanness*² and] was divided [in two] is free from *treading-contact-uncleanness*, but it is unclean because of *contact* with *treading-contact-uncleanness*. R. Jose³ said, And with what [source of] *treading-contact-uncleanness* has this [material] come in contact!—but rather if one with a flux have touched it, then will it become unclean by reason of *contact* with one afflicted with a flux.

מִשְׁנָה י'
יְשֻׁלְשָׁה עַל שְׁלֹשָׁה שְׁנֵיחֲלֵק, טְהוֹר
מִן־הַמְּדָרְס, אֲבָל טָמֵא מִנְּע
מְדָרְס. אָמַר רַבִּי יוֹסִי, וְכִי בְּאֵיזָה
מְדָרְס נִגַּע זֶה! אֵלֶּא אִם כֵּן נִגַּע בּוֹ
הַזָּב, טָמֵא מִנְּע הַזָּב.

1 See Volume I, Page 18f. 2 See 18⁵. 3 His opinion is rejected. Compare the foregoing *Mishnah*.

Mishnah 11

[A piece of material] three [*handbreadths*]¹ by three [*handbreadths* found] on a manure-heap² [is susceptible to *treading-contact-uncleanness*] if it were both sound and fit to wrap up salt; [but if it were found] indoors³ [it is susceptible to *treading-contact-uncleanness*] when it is either sound or fit for wrapping up salt.

מִשְׁנָה י"א
יְשֻׁלְשָׁה עַל שְׁלֹשָׁה בְּאִשְׁפוֹת בְּרִיא
וְצוֹרֵר מְלַח; בְּבֵית, אִו בְּרִיא אִו
צוֹרֵר מְלַח. כִּמָּה מְלַח יֵהָא צוֹרֵר?
רֹבַע. רַבִּי יְהוּדָה אוֹמֵר, בְּדָקָה;
וְנִחְכְּמִים אוֹמְרִים, בְּנִסְתָּה. אֵלֶּו

How much salt should it be able to wrap up?—A *quarter-kab*.¹ R. Judah⁴ says, Fine [salt];⁵ but the Sages⁶ say, Coarse [salt]. Both⁷ intended to give a lenient ruling.⁸ R. Simon⁹ says, [A piece of stuff] three [*handbreadths*] by three [*handbreadths* found] on a dung-heap is equal [to a piece of stuff] three [*fingerbreadths*] by three [*fingerbreadths*] found indoors.¹⁰

וְאֵלּוּ מִתְּפוּנִים לְהִקְלִי רַבִּי שִׁמְעוֹן אוֹמֵר, שְׁוִים שְׁלֹשָׁה עַל שְׁלֹשָׁה בְּאַשְׁפוֹת, לְשֵׁלֶשׁ עַל שְׁלֵשׁ בְּבֵית.

1 See Volume I, Page 18f. 2 Or *dung-hill*. Literally *manure-heaps*: perhaps among the *manure-heaps*. 3 Or the definite form בְּבֵית. 4 His opinion is rejected. 5 Although heavier than coarse salt it is less likely to tear the material. 6 Their ruling is accepted. 7 Or וְאֵלּוּ. 8 *sc.*, that the firmer stuff only was susceptible to uncleanness. 9 His view is rejected. 10 And is susceptible to corpse-uncleanness but not to treading-contact-uncleanness.

Mishnah 12

[If a piece of material] three [*handbreadths*]¹ by three [*handbreadths*] were torn [in one or more places] and put on a chair,² and the [bare] flesh [of one sitting down] comes in contact [through the rents] with the chair, [the material] is *insusceptible to uncleanness*; but if [the rents be so small that the flesh] does not³ [touch the chair], [the material] is *susceptible to uncleanness*. [If from a piece of stuff] three [*handbreadths*]* by three [*handbreadths*]* one thread were worn away,⁴ or if a knot were found in it,⁵ or if two threads lay alongside one another,⁶ it is *insusceptible to uncleanness*. [If a piece of cloth] three [*fingerbreadths*] by three [*fingerbreadths*] were thrown on the manure-heap,⁷ it is *insusceptible to uncleanness*; if it were brought back, it becomes *susceptible to uncleanness*; throwing it away every

מִשְׁנָה י"ב

שְׁלֹשָׁה עַל שְׁלֹשָׁה שְׁנִקְרַע, אִם נָתַנוּ עַל הַכֶּסֶּא וּבָשְׂרוּ נוֹנֵעַ בְּכֶסֶּא, טָהוֹר, וְאִם לֹא טָמֵא. שְׁלֹשָׁה עַל שְׁלֹשָׁה יִשְׁנַמְתָּה מִמֶּנָּה חוּט אֶחָד, אוֹ שְׁנַמְצָא בּוֹ קֶשֶׁר, אוֹ שְׁנֵי חוּטִין מִתְּאִימִין, טָהוֹרָה. שְׁלֵשׁ עַל שְׁלֵשׁ שְׁהִשְׁלִיכָהּ בְּאַשְׁפוֹת, טָהוֹרָה; הַחֲזִירָה טָמֵאָה; לְעוֹלָם הַשְּׁלֹכְתָהּ מִטְהַרְתָּה וְחֹרְתָה מִטְמֵאָתָה, הוֹץ מִשָּׁל אַרְגָּמָן וְשָׁל וְהוֹרִית טוֹבָה. רַבִּי אֱלִיעֶזֶר אוֹמֵר, אִף מִטְלִית חֲדָשָׁה כִּיּוֹצֵא בְּהֵן רַבִּי שִׁמְעוֹן אוֹמֵר, כּוֹלֵן טָהוֹרִין; לֹא הוֹכִירוּ אֶלָּא מִפְּנֵי הַשְּׁבֵת י"א אֲבָדָה.

time [and any number of times] renders it *unsusceptible to uncleanness*, and taking it back [always] renders it *susceptible to uncleanness*, except only purple material or fine scarlet material.⁸ R. Eliezer says, The same ruling also applies to a new strip [of stuff].⁹ R. Simon¹⁰ says, They are all *insusceptible to uncleanness*; these were here only mentioned because of the obligation to restore lost property.¹¹

1 See Volume I, Page 18f. 2 Or *stool*. 3 Popular pronunciation אָאָ. 4 Thus reducing the area by that much. 5 Actually the meaning is that two knots alongside each other were found; these would have to be removed with the result that the material would be lessened. 6 *viz.*, there should not be two threads running together in the web, and if one is taken away the stuff is decreased. 7 Or *midden*, *dung-hill*. Literally in the *plural*, which might be rendered *among the manure-heaps*. 8 These, when thrown on to the dung-heap still remain susceptible to uncleanness. **וְהוֹרִית** [corresponding to the *Pentateuchal* **שָׁנִי**], *crimson, scarlet*; *crimson (scarlet, or saffron) coloured material*, particularly silk. 9 *i.e.*, a piece of new cloth intended for a patch is still susceptible to uncleanness if thrown away on the dung-hill. This view is rejected. See 27⁶. 10 His opinion that there are no exceptions (referring to the purple material and fine scarlet material) is not accepted. 11 See **בָּבָא קַמָּא** 57, 54b, 57a; **בָּבָא מְצִיעָא** 21, 36, 31a, 38a. Anyone finding lost property had to make search for the loser in order to return it. Some render this . . . *to restore a neighbour's lost property*. * The rendering *fingerbreadths* given by some does not seem correct especially as the *masculine numeral* **שְׁלֹשָׁה** refers to **טַפְחִים** (*masculine plural*); the *feminine* **שְׁלוֹשׁ** is used to refer to **אֲצְבָעוֹת** (*feminine plural*).

CHAPTER 28

פֶּרֶק כח

Mishnah 1

מִשְׁנָה א

[A piece of material] three [*fingerbreadths*]¹ by three [*fingerbreadths*] used to stuff a ball or made into a ball itself is *insusceptible to uncleanness*;² but [a piece of material] three [*handbreadths*] by three [*handbreadths*] used for stuffing a ball is *susceptible to uncleanness*:³ if one made it itself into a ball, it is *unsusceptible to [treading-contact-] uncleanness [only]*,⁴ for the stitching⁵ lessens it.⁶

יְשֵׁלֶשׁ עַל שְׁלֹשׁ שְׁנֵיתָנָה בְּכַדּוֹר,¹
אוּ שְׁעֲשָׂאָה כְּדוֹר בְּפָנֵי עֲצָמָה
טְהוֹרָה;² אֲבָל שְׁלֹשָׁה עַל שְׁלֹשָׁה
שְׁנֵיתָנוּ בְּכַדּוֹר,³ טָמְאָה;⁴ עֲשָׂאָה
כְּדוֹר בְּפָנֵי עֲצָמוֹ, טְהוֹר,⁵ מִפְּנֵי
שֶׁהַתְּפֵר מְמַעֲטוֹ.⁶

1 See Volume I, Page 18f. 2 Some render this . . . *itself becomes clean* [from contracted corpse-uncleanness]. 3 Others render this . . . *a ball remains unclean* [with acquired treading-contact-uncleanness]. Compare 18⁵. 4 From a **נב**, one afflicted with gonorrhœa; but it is still susceptible to other uncleannesses. 5 Or **שֶׁהִתְפַּר**. 6 *i.e.*, the sewing diminishes the area of the stuff.

Mishnah 2

מִשְׁנָה ב

[A piece of stuff] less¹ than three [handbreadths]² by three [handbreadths] used for blocking up [a hole to prevent the escape of heat in] the bath-house, [or to hold] therewith to empty out the dish,³ [or] to wipe out therewith the millstones, whether it was kept ready [for that purpose], or whether it was not held in readiness, is susceptible to uncleanness [except to treading-contact-uncleanness]. This is the view of R. Eliezer. R. Joshua⁴ says, Whether it was held in readiness or whether it was not kept ready, it is *insusceptible to uncleanness*. R. Akiba says, If it were

יִפְחוּת מְשֻׁלְשָׁה עַל שְׁלֹשָׁה שְׁהֵתְקִינוּ
לִפְק בּוֹ אֶת־הַמְּרֻקֵץ, לְנַעַר בּוֹ
אֶת־הַקְּדֵרֶה, לְקַנֵּם בּוֹ אֶת־
הַרְתִּיִּים, בֵּין מוֹכֵן בֵּין שְׂאִינוֹ מוֹכֵן,
טָמֵא דְבָרֵי רַבִּי אֱלִיעֶזֶר. רַבִּי
יְהוֹשֻׁעַ אוֹמֵר, בֵּין מִן־הַמוֹכֵן, בֵּין
שְׂאִינוֹ מִן־הַמוֹכֵן, טָהוֹר. רַבִּי
עֲקִיבָא אוֹמֵר, מִן־הַמוֹכֵן, טָמֵא,
שְׂאִינוֹ מִן־הַמוֹכֵן, טָהוֹר.

1 Traditional reading פְּחוּת. 2 See Volume I, Page 18f. 3 Or *cooking-pot*. 4 His ruling is accepted.

Mishnah 3

מִשְׁנָה ג

If one made a compress¹ on² stuff or on hide [or leather], it is *insusceptible to uncleanness*;³ (R. Jose says, If on hide, it is *insusceptible to uncleanness*).⁴ [If one made] a poultice⁵ on stuff, it is *insusceptible to uncleanness*, but if on hide [or leather], it is *susceptible to uncleanness*. Rabban Simon⁶ ben Gamaliel says, Even if on stuff it is *susceptible to uncleanness*, for [the dried matter] can be shaken off

הָעוֹשֶׂה יְאֻסְפְּלִיטָה בֵּין בְּבִגְדֵי בֵּין
בְּעוֹר טְהוֹרָה; (רַבִּי יוֹסִי אוֹמֵר,
עַל הָעוֹר טְהוֹרָה). מְלוֹגְמָא
בְּבִגְדֵי טְהוֹרָה, וּבְעוֹר טָמְאָה. רַבֵּן
שִׁמְעוֹן בֶּן גַּמְלִיאֵל אוֹמֵר, אִף בְּבִגְדֵי
טָמְאָה מִפְּנֵי שֶׁהִיא נֹנְעֶרֶת.

[and the material used again].

1 Or *plaster, poultice*. 2 *i.e.*, spread on. 3 Because it becomes so filthy that it is not used again. 4 טהור [*masculine*], given in some editions, is ungrammatical [since אֶסְפְּלוּיִת is *feminine*]. This parenthetic phrase is considered redundant by some. 5 Or *emollient, fomentation, plaster*. 6 His opinion is rejected.

Mishnah 4

Bands¹ for scrolls, whether they are illustrated with figures² or whether figures are not portrayed on them, are *susceptible to uncleanness*, in accordance with the opinion of the School of Shammai; the School of Hillel say, If they have figures marked on them,³ they are *insusceptible to uncleanness*, and those not illustrated with figures are *susceptible to uncleanness*; Rabban Gamaliel⁴ says, They are *unsusceptible to uncleanness* in either case.⁵

משנה ד
 ימטפחות ספרים. בין מצוירות בין שאינן מצוירות טמאות, כדברי בית שמאי; בית הלל אומרים, מצוירות טהורות, ושאין מצוירות טמאות; רבן גמליאל אומר, אלו ואלו טהורות.

They are *unsusceptible to uncleanness* in

1 Or *wrappers, wraps*. Some render this *cases*. 2 Or מצוירות. 3 Showing that the bands were ornamental and not for any other use. 4 His view is rejected. 5 Or אלו ואלו which is less idiomatic.

Mishnah 5

A kerchief¹ that² had contracted *treading-contact-uncleanness*³ and was placed around a scroll becomes free of *treading-contact-uncleanness*, but is *susceptible to corpse-uncleanness*. An [unclean] goatskin bottle⁴ used as a rug, or an [unclean skin] rug made into a bottle, becomes clean.* An [unclean] goatskin bottle used as a [shepherd's] wallet, and an [unclean shepherd's] wallet used as a skin-bottle, an [unclean pillow-] case used as a sheet, and an [unclean] sheet made into a [pillow-] case, an [unclean] bolster⁵ [-cover] used as a [table-] cover,⁶ and an

משנה ה
 יכפה שהוא טמא מדרס, ונתנו על הספר טהור מן המדרס, אכל טמא טמא מת. חמת שעשאה שטיח, ושטיח שעשאו חמת טהור. חמת שעשאו תורמל, ותורמל שעשאו חמת, כר שעשאה סדין, וסדין שעשאו כר, כסת שעשאה מטפחת, ומטפחת שעשאה כסת טמא. זה הפלל, כל שטינהו לשמו, טמא, לשם אחר, טהור.

[unclean table-] spread used as a cushion [-cover], remain unclean. This is the general principle:⁷ if one altered the use of an [unclean] article into a use of like category, it retains the same category of *uncleanness*, [but if its use were changed into a use of] another category, it becomes clean.

1 Or *woman's headshawl, cap*. 2 *קפה* being *feminine* the terms *שהוא טמא, ונתנו, ונתנה, טמאה, טהורה, טהור* should respectively be *שהיא* [for *שהיא*], *טמאה, ונתנה, טמאה, טהורה, טהור*. 3 See 18⁵. 4 Compare 19⁸, 20², 24¹¹. 5 Or *mattress*. Compare 92; *מקנאות* 10². 6 Or *napkin, towel*. 7 Popular reading *הכלל*. * Because it is considered as broken.

Mishnah 6

משנה ו

If a strip¹ [three *handbreadths* by three *handbreadths* that had contracted *wearing-contact-uncleanness*²] were patched on to a basket,³ [the basket] can communicate uncleanliness at one stage in gradation⁴ and render invalid at a second step;⁵ [if the patch] were [then] removed from the basket, the basket can convey uncleanliness at one step in gradation and invalidate at a second remove, but the patch is clean.⁶ [If the strip] were patched on to some material,⁷ [the latter] can impart uncleanliness at two stages in degree⁸ and render invalid at one step⁹ further; [if the strip] were [then] severed from the material, the material can communicate uncleanliness at one remove and invalidate at a second stage⁶, and the strip can convey *uncleanness* at two steps and render invalid at one stage [more]. And so, likewise, if one made a patch on sacking or on hide [or leather]. This is the view of R. Meir. R. Simon declares them clean. R. Jose¹⁰ says, [If the strip were patched] on to hide [or leather], [the strip] becomes clean, [but if] on to sacking, it remains unclean since [the sacking also] is woven material [like the strip and so are as one].

מטלית שטלייה על הקופה,
 מטמאה אחד ופוסלת אחד;
 הפרישה מן הקופה, הקופה
 מטמאה אחד ופוסלת אחד,
 והמטלית טהורה. טלייה על
 הבגד, מטמאה שנים ופוסלת
 אחד; הפרישה מן הבגד, הבגד
 מטמא אחד, ופוסל אחד, והמטלית
 מטמאה שנים ופוסלת אחד. וכן
 הטולה על השק או על העור.
 דברי רבי מאיר. רבי שמעון
 מטהר. רבי יוסי אומר, על
 העור טהור, על השק טמא, מפני
 שהוא אריג.

1 See Volume I, Page 18f. 2 See 18⁵. 3 Or *hamper, tub*. The basket becomes unclean on contact with the unclean patch, but the patch itself becomes free from its uncleanness. 4 The basket becomes a ראשון לטומאה, a derived uncleanness of the first degree (see GENERAL INTRODUCTION) and can render non-holy food שני לטומאה, a derivative uncleanness of the second degree. 5 Literally at one [step]. It can render תרומה, priest's-due (see APPENDIX, Note 1) invalid. 6 Compare 27⁴. 7 Or *garment*. It becomes אב הטומאה, an original source of uncleanness; but when the patch is removed it remains defiled from contact with treading-contact-uncleanness. 8 It can render non-holy produce ראשון לטומאה, and further שני לטומאה. 9 It can invalidate תרומה. 10 His opinion is accepted.

Mishnah 7

[The measure of] three¹ [*fingerbreadths*] by three [*fingerbreadths*] of which [the Sages] have spoken excludes the part for the hem.² This is the view of R. Simon;³ but the Sages⁴ say, [The measurement is] exactly three [*fingerbreadths*] by three [*fingerbreadths*, the hem included]. If one sewed a patch⁵ [that had contracted *treading-contact-uncleanness*] on to some material⁶ by one side only, this is not a *connective*;⁷ if it were sewn on along two opposite sides, it is a *connective*.⁸ If it were sewn on by two adjacent sides,⁹ R. Akiba¹⁰ declares [the material] unclean, but the Sages¹¹ declare it clean. R. Judah¹² said, When is this the case [that sewing on by one side only is not a *connective*]?—In the case of a wrap;¹³ but in the case of a shirt,¹⁴ [a patch] at the top is a *connective*,¹⁵ but at the bottom it is not a *connective*.¹⁶

משנה ז

ושלש על שלש שאמרו, חיצ
מן-המלל. דברי רבי שמעון;
וחכמים אומרים, שלש על שלש
מכוננת. טלית על הפגד, מרוח
אחת אינו יחבור; משתי רוחות
זו כנגד זו, יחבור. עשאו כמין
ינאם, רבי יעקיבא מטמא,
וחכמים מטהרין. אמר רבי
יהודה, במה דברים אמורים?
בטלית; אבל בפחלוק, מלמעלה
יחבור, ומלמטן אינו יחבור.

1 See Volume I, Page 18f. 2 Or *border*. 3 His opinion is rejected. 4 Their ruling is accepted. 5 See 18⁵. 6 Or *garment*. 7 The material does not contract the uncleanness. 8 And the material becomes unclean. 9 *במין הגם*, *shaped like the [Greek letter] *gamma*. Compare עירובין 55a; טפסחים 8b. 10 His opinion is rejected. 11 Their view is the accepted ruling. 12 His view is not accepted.

13 Or *cloak, cover, mantle, sheet*. Which can be worn in any position. 14 Or *vest, plain garment, undershirt*. 15 It hangs down and covers the rent. 16 It does not cover up the tear. * See ADDENDA at the end of this *Tractate*.

Mishnah 8

The garments of poor people [made by patching together pieces of material], even though none [of the bits measures] three [*fingerbreadths*]¹ by three [*fingerbreadths*], are *susceptible to treading-contact-uncleanness*. If one began to tear a cloak,² once the greater part is torn the parts are not deemed *connectives*.³ Materials that are very thick or very thin do not come under the rulings concerning materials measuring three [*fingerbreadths*] by three [*fingerbreadths*].⁴

1 See Volume I, Page 18f. 2 *Or *cover, mantle, sheet, wrap*. 3 Literally in the *singular*. If one part becomes unclean the other remains clean. Others consider it to mean that if the garment was unclean the rent renders it clean. 4 The rules regarding cloth three handbreadths square apply to such materials. *Some render this *if a cloak began to tear [or to be torn]*.

Mishnah 9

The pad¹ used by carriers is *susceptible to treading-contact-uncleanness*.² A [cloth] filter³ for wine is *insusceptible to uncleanness* as aught sat upon.⁴ An old woman's net-work⁵ [mat for sitting on] is *susceptible to uncleanness* as aught sat upon. The vest⁶ worn by a gadabout⁷ and made like network⁸ is *insusceptible to uncleanness*. If one make a garment out of a [fishing-] net,⁹ it is *insusceptible to uncleanness*, but if out of the solid web [at the bottom of the net], it is *susceptible to uncleanness*.¹⁰ R. Eliezer¹¹ ben Jacob, says If one make a garment of a [fishing-] net doubled over,¹² it is *susceptible to uncleanness*.

משנה ה

בגדי עניים, אף על פי שאין בהם
שלוש על שלש, הרי אלו טמאין
מדרס. טטלית שהתחיל בה
לקרעה, כיון שנקרע רובה אינו
חבור. העבים והרכים אין בהם
משום שלש על שלש.

משנה ט

כסת הסבלין, טמאה מדרס.
משמרת של יין אין בה משום
מושב. סבכה של זקנה, טמאה
משום מושב. חלוק של יוצאת
החויץ, העשוי כסבכה, טהור.
העושה בגד מן-החרם טהור,
ומזוטו, טמא. רבי אליעזר בן
יעקב אומר, אף העושה בגד מן-
החרם ויכפלו, טמא.

1 Used to protect the shoulders or head. 2 See 18^{5,3} 3 Or *strainer*. 4 No one would sit on an article wet with wine and lees. 5 Not to be confused with the same term in 24¹⁶ which refers to a kind of head-gear that can be sat on and is *susceptible to corpse-uncleanness*. 6 See 28⁷. 7 Or *runabout, harlot*. 8 So that the flesh shows through. 9 See 23⁵. 10 The flesh does not show through the fine mesh. 11 His view is rejected. 12 **וּכְפָלוֹ** [*Kal*] literally *and he folded it over*; or **וּכְפָלוֹ** [*Piel*].

Mishnah 10

[If one made a head] network beginning with its hem,¹ it remains *unsusceptible to uncleanness* until he finishes its lower border;² if he commenced with its lower border, it remains *unsusceptible to uncleanness* until he completes its hem. Its band³ is *susceptible to uncleanness* in itself.⁴ Its strings are *susceptible to uncleanness* by reason of *connectivity*. If a head-net be torn so that it can not contain most of the hair,⁵ it is *unsusceptible to uncleanness*.

מְשֵׁנָה י
סְבִכָּה שֶׁהִתְחִיל בָּהּ ימְפִיחַ, טְהוֹרָה
עַד שְׂיִגְמֹר אֶת־קַיִרְקוּרְתָּהּ;
הִתְחִיל בָּהּ מְקוּרְקוּרְתָּהּ, טְהוֹרָה
עַד שְׂיִגְמֹר אֶת־פִּיהָ. שְׂבִיס שְׁלָהּ,
טָמֵא בְּפָנָיו יַעֲצֹמוּ. הַחוּטִין שְׁלָהּ,
טָמֵאִין מִשּׁוּם חֲבוּרָה. סְבִכָּה
שֶׁנִּקְרְעָה, אִם אֵינָה מְקַבֵּלֶת אֶת־
רוֹב הַשֵּׁעָר, טְהוֹרָה.

1 The forehead band. 2 **קַיִרְקוּרָה**, lower border of a web. 3 Made of metal or cloth with which the hair-net is fastened. 4 Because it can be detached and fitted to another net. 5 Or **הַשֵּׁעָר** (see *Isaiah 7, 20*).

CHAPTER 29

פֶּרֶק כֵּט

Mishnah 1

The protruding threads¹ of a sheet,² or [of] turbans, or [of] head-covers, or [of] the sheet³ for the head [are effective as *connectives* for not more than a length of] six *fingerbreadths*;⁴ [the protruding threads] of an undergarment⁵ [serve as a *connective* up to a length of] ten [*fingerbreadths*]; the fringes of a coarse [woollen] blanket,⁶ or [of] a veil, or [of] a shirt,⁷ or [of] a cloak [serve

מְשֵׁנָה א
יְגוּמִי יִהְיֶה הַפָּדִין, וְהַסּוּדָרִין, וְהַטְּרָטִין,
וְהַפְּלִיּוֹן שֶׁל רֹאשׁ, שֵׁשׁ אַצְבָּעוֹת;
שֶׁל אֶפְקָרְסִין עֶשֶׂר; גִּימִי סָגוּס,
וְהַרְדִּיד, וְהַחֲלוּק, וְהַטְּלִית, שְׁלֹשׁ
אַצְבָּעוֹת; גִּימִי כִפָּה שֶׁל זְקֵנָה,
וְהַגּוּמְדִין שֶׁל עֶרְבֵיִין, וְהַקִּילְקִין,

as *connectives* up to the length of] **וְהַפְּרָגוֹד, וְהַמְעַפְּוֹת, וְהַפּוֹנָדָא, וְזִמְיָהוּן** ¹⁰ **וְכָל-שֶׁהֵן.** ¹¹
 three *fingerbreadths*; the fringes of an old woman's head-gear, or [of] the coarse woollen cloaks⁸ of the Arabs, or [of] the coarse shaggy cloth made of Cilician goat's-hair,⁹ or [of] the money-belt, or [of] the overalls,¹⁰ or [of] a curtain [are effective for *connectivity*] whatsoever their [length].¹¹

1 זִמְיָהוּן for זִמְיָ. **2** Like nap, threads left projecting after the material is woven. **3** Or *blanket, mantle, pallium*. **4** See Volume I, Page 18f. If the stuff became unclean, these threads become unclean up to six fingerbreadths but not further; if an unclean source touched the threads within six fingerbreadths from the stuff, this also becomes unclean, but if more than six fingerbreadths away the stuff remains clean. **5** Or *negligée, shirt, vest, bathing-dress, night-gown; sheet*. **6** Or *cloak, sleeping-mattress*. See אֶהָלוֹת 11³. **7** Or *wrap of finer texture*. **8** Or *protective wraps for the mouth*. **9** Compare 17¹². וְהַקִּיּוֹלָקִין in some texts. **10** Or *apron, pinafore, any garment to protect the clothes*. **11** Literally *whatever the length of their fringes*.

Mishnah 2

מְשָׁנָה ב

Three woollen pillow cases,¹ [or] six linen [pillow-cases], [or] three sheets, [or] twelve² towels, [or] pairs of breeches,³ [or] one vest,⁴ [or] one cloak, [or] one bed cover⁵ are a *connective both* [when they acquire] *uncleanness* and for the [ritual purification] *sprinkling*;⁶ [if their number in each case be] more than this, they are *connectives for* [contraction of] *uncleanness* but they do not serve as *connectives* for the [ritual purification] *sprinkling*.⁷ R. Jose⁸ says, [They do] not [serve as *connectives*] *even* [when they contract] *uncleanness*.

שְׁלֹשׁ יְכֶסֶתוֹת שֶׁל צָמֶר, שֵׁשׁ שָׁל פְּשֵׁתָן, שְׁלֹשָׁה סְדִינִין, שְׁתֵּים עָשָׂרָה מְסַפְּחוֹת, שְׁנֵי סוּבְרֵיקִין, הַקְּלוֹק אֶחָד, טְלִית אֶחָד, קְלוֹבֶקְרִין אֶחָד, חֲבוֹר לְטוּמְאָה וְלַהֲזָיָה; יָתֵר מִכֵּאֵן חֲבוֹר לְטוּמְאָה וְאֵין חֲבוֹר לַהֲזָיָה. רַבִּי יוֹסִי אוֹמֵר, אֵין לֹא לְטוּמְאָה.

1 Compare 9²; בְּרִכּוֹת 8³. In all these cases, lightly stitched together as is done by launderers and washers, or kept combined in the weaving. **2** Or שְׁתֵּי עָשָׂרָה. **3** A sort of *trousers*; or *loose sleeves* to cover the wrists and arms to the elbows. **4** Or *shirt, undergarment*. **5** Or *woollen blanket, thick woollen garment for cold weather*. **6** Numbers 19, 18. In each case, if one article contracts uncleanness the other(s) also becomes unclean; and the cleansing of one by sprinkling with the sin-offering

water also cleanses the other(s). 7 Only the article sprinkled is purified, therefore each requires separate sprinkling to become clean. 8 His opinion is rejected.

Mishnah 3

משנה ג

The plumb-line¹ [is a *connective* up to a length of] twelve [*handbreadths*];² [the plumb-line] of carpenters* up to eighteen [*handbreadths*]; [the plumb-line] of a builder up to fifty cubits. [Any length] exceeding this* [in each respective case], even if one intended to leave it thus [as essential for work], is *insusceptible to uncleanness*.

יחוט המשקולת שנים עשר; של
חרשין שמנה עשר; של בנין
חמשים אמה יתר מכאן, אם רצה
לקיים טהור. של סידין ושל
צירין, כל-שהן.

[The plumb-line] of plasterers, or of designers,³ whatever its⁴ length, [is *susceptible to uncleanness*]. * Popularly pronounced *מכאן*.

1 Or *cord of the plummet*. 2 See Volume I, Part 12f. In the cases listed the lengths needed for use are effective for connectivity and are susceptible to uncleanness. Some render *cubits* in every case. 3 Or *artists, painters, moulders, sculptors*. 4 Literally *their*. Compare 29¹, **Note 11**. * Or *חרשים*.

Mishnah 4

משנה ד

The cord [holding up] the balances of goldsmiths¹ or of those that weigh out fine purple [wool is a *connective* up to] three *fingerbreadths*.² Three *fingerbreadths* of the handle of a hatchet³ behind [the handgrip is effective for *connectivity*]; R. Jose⁴ says, [If this be one] *handbreadth*, it is *unsusceptible to uncleanness*.

חוט מאזנים של יזהבים, ושל שוקלי
ארנמן טוב, שלש אצבעות. נד
הקורדום מאחוריו, שלש אצבעות.
רבי יוסי אומר, טפח, טהור.

1 Or *jewellers*. 2 See Volume I, Page 18f. 3 Or *axe, mattock, spade*. 4 His opinion is not accepted.

Mishnah 5

משנה ה

The cord [whereby are held up the] balances of shopkeepers or of private persons¹ [serves for *connectivity* up to

חוט מאזנים של חנונים של יבעלי
בתים טפח. נד הקורדום

one] *handbreadth*.² One *handbreadth* of the haft of a hatchet³ in front⁴ [of the handgrip serves for *connectivity*]; one *handbreadth* of the shaft of a pair of compasses⁵ [serves as a *connective*]; one *handbreadth* of the haft of the hammer⁶ of stonemasons⁷ [serves as a *connective*].

1 Popular pronunciation בַּעֲלֵי בַתִּים Literally *householders*. 2 See Volume I, Page 18f. 3 Compare the preceding *Mishnah*. 4 *i.e.*, between the grip and the blade. 5 The vocalisation פְּרִיגוֹל, פְּרִיגוֹל, used by some renders the meaning strictly *lash, scourge, whip*, not applicable here. Some render this *one handbreadth remaining of the [broken] shaft [or haft, handle] of a pair of compasses [serves for connectivity]*. 6 One end of the head is like that of an ordinary hammer and the other end is chisel-shaped. The bracketed phrase seems redundant and is not given in the גְּמָרָא. 7 Or *engravers on stone, sculptors*.

Mishnah 6

The cord [by which are held up the] balances of wool-dealers¹ or of those that weigh crystal² [is a *connective* up to the length of] two *handbreadths*;³ [the length for *connectivity* for] the haft of a sharp-pointed hammer⁴ is two *handbreadths*, [for] the haft of a battle axe of the legions it is two *handbreadths*, [for] the handle of the goldsmiths' mallet⁵ it is two *handbreadths*, and [for the handle of the hammer] of carpenters⁶ it is three *handbreadths*.

מְשֻׁנָּה ו
חוט מאזנים של צמרים, ושל שוקלי זכוכית, טפתיים; יד המקור, טפתיים, יד המעצד של לגיונות, טפתיים, יד הקורנס של זהבים, טפתיים, ושל קרשין, שלשה טפחים.

1 Or *wool-workers*. 2 Or *glass*. 3 See Volume I, Page 18f. 4 For whetting millstones. 5 Or *hammer*. Compare 13⁴. 6 Or קרשים. Or *artisans, artists, turners*; [other opinion:] *blacksmiths*.

Mishnah 7

[The length of] the remnants [of the shaft] above the knob at the end of the ploughshare handle¹ [for *connectivity* is up to] four [*handbreadths*]², of the haft of a mattock,³

מְשֻׁנָּה ז
שירי יהדרבן מלמעלה, ארבעה; יד הבדיד, ארבעה; יד הקרדום של ינכוש, חמשה; יד בן הפטיש,

four [*handbreadths*]; of the handle of the axe [used by] the tree-trimmer,⁴ five [*handbreadths*]; of the handle of a small hammer, five [*handbreadths*], and of a [large] hammer,⁵ six [*handbreadths*]; of the haft of an axe for splitting⁶ [wood], or for hoeing, six [*handbreadths*]; and of the haft of the axe of stone-cutters, six [*handbreadths*].

חֲמֵשָׁה, וְשֵׁל הַפְּטִישׁ, שֵׁשָׁה; יָד הַקַּדְדוֹם שֶׁל מְקַבֵּץ, וְשֵׁל עֲדוּר, שֵׁשָׁה; וְיָד מְקַבֵּת שֶׁל סַתְתִּין, שֵׁשָׁה.

1 See 96, 133, 178, 252, 297⁸. 2 See Volume I, Page 18f. In the case of the corresponding part—the *חֲרָחור*, *coulter*—see the next *Mishnah*. 3 Or *spade*. 4 *נְכוּשׁ*, *tree-lopper*; or *נְכוּשׁ*, *weeding* [and thus some render it . . . *the spade used for weeding*; others: . . . *the hammer used to break up stones*]. 5 Or *sledge-hammer*. 6 See 13⁸.

Mishnah 8

מִשְׁנֵה ח

[The length of] the remnants of the coulter¹ below the wide ploughshare blade [for connectivity is up to] seven [*handbreadths*];² of the handle of the ladle³ of a private individual, the School of Shammai say, [The qualifying length for connectivity is] seven [*handbreadths*], [but] the School of Hillel say, [It is] eight [*handbreadths*]; [of the handle of the trowel] of plasterers, the School of Shammai say, [It is] nine [*handbreadths*], [but] the School of Hillel say, [It is] ten [*handbreadths*.] [If the length of the ladle]⁴ be more than this,⁵ and one wanted to leave it thus, it remains susceptible to uncleanness.⁶ And the handle of a fire implement⁷ [is susceptible to uncleanness] whatever its length.⁷

שְׂרִירֵי יַחְרָחור מִלְמַטָּן, שֶׁשְׁבָעָה; יָד מְגַרִיפָה שֶׁל בַּעֲלֵי בָתִּים, בֵּית שְׂמַאי אוֹמְרִים, שֶׁבָעָה, בֵּית הֵלֵל אוֹמְרִים, שְׁמֹנֶה; שֶׁל סִידִינִין, בֵּית שְׂמַאי אוֹמְרִים, תְּשַׁעָה, בֵּית הֵלֵל אוֹמְרִים עֶשְׂרֵה. יֵיתֵר מִכָּאן, אִם רָצָה לְקַיֵּים טָמֵא. וְיָד מְשַׁמְשֵׁי הָאוּר, כָּל־שֶׁהוּא.

1 *חֲרָחור*, *coulter*, inserted into the *מְרַדֵּץ* (the horizontal *shaft* in front of the ploughshare). See the preceding *Mishnah*. 2 Compare 25². 3 Or *poker, trowel*. Compare 13⁴; *שִׁבְתָּ* 17². Not to be confused with *מְגַרִיפָה* in *עֲרוּבִין* 10b; *תְּמִיד* 3⁸, 5⁶. 4 *sc.*, *מְגַרִיפָה*. 5 If the handle contracts uncleanness the rest also becomes unclean, and vice versa. 6 Literally *of fire implements* (*viz.*, in the *plural*). 7 Because of its utility to keep away the hands from the fire. *Popular pronunciation *מִכָּאן*.

CHAPTER 30

פֶּרֶק ל

Mishnah 1

מִשְׁנֵה א

Objects¹ of glass which are flat are *insusceptible to uncleanness*, and those that can hold aught [like a receptacle] are *susceptible to uncleanness*. When they are broken [after having contracted *uncleanness*] they become clean, but if one again fashioned utensils of them, they become anew² *susceptible to uncleanness*. A³ [flat] plate and a salver⁴ [made] of glass are *unsusceptible to uncleanness*; if they have⁵ a [raised] rim,* they are *susceptible to uncleanness*.⁶ If one made use of the [broken] bottom of a [glass] dish⁷ or of the [broken] bottom of a [glass] salver [as a receptacle], they are *unsusceptible to uncleanness*;⁸ if he scraped away or filed off [their jagged edges], they become *susceptible to uncleanness*.⁹ *Or לְיִבּוּזוֹ, לְיִבּוּזוֹ.

כְּלֵי זְכוּכִית פְּשוּטֵיהֶן טְהוּרִין, וּמְקַבְּלֵיהֶן טְמֵאִים. וְשִׁבְרוּ טְהוּרוֹ, חֹזֵר וְעָשָׂה מֵהֶן כְּלִים, מְקַבְּלִין טוּמְאָה מִכָּאֵן וּלְהִבָּא. הַטְּבֵלָא, וְהָאֶסְקוּטְלָא שֶׁל זְכוּכִית, טְהוּרִין; אִם יֵשׁ לָהֶן לְיִבּוּזוֹ, טְמֵאִים. שׁוּלֵי קַעֲרָה וְשׁוּלֵי אֶסְקוּטְלָא שֶׁל זְכוּכִית שֶׁהִתְקִינָן לְתַשְׁמִישׁ, טְהוּרִין; קִרְטָסָן אוֹ שֶׁפֶן בְּשׁוּפֵין, טְמֵאִים.

1 Compare lists of such like articles in 2¹, 15¹. 2 Literally *from now onwards*. Popular pronunciation מִכָּאֵן. 3 Literally *The plate and the salver*. 4 Or *tray, waiter*. See מוֹעֵד קָטָן 37. 5 Or יֵשׁ לָהֶן. 6 Compare 2³; פְּסָקִים 48b. 7 Or *bowl*. 8 The bottoms (or the undersurface) have often a rim. 9 The jagged edges render them dangerous for use and so they cannot be considered as fit for use.

Mishnah 2

מִשְׁנֵה ב

A mirror [even if it have a receptacle] is *insusceptible to uncleanness*. And a plate¹ [made of glass]² that has been fashioned into a mirror is *susceptible to uncleanness*, but if it were at the outset fashioned³ for a mirror, it is *unsusceptible to uncleanness*. If a [glass] spoon⁴ when laid on the table [is steady so that] it can hold aught whatsoever, it is *susceptible to uncleanness*, but if [it be unstable and

אֶסְפֵּקְלָרְיָא, טְהוּרָה. יוֹתְמָחוּי שְׁעָשְׂאוֹ אֶסְפֵּקְלָרְיָא, טְמֵא, וְאִם מִתְחִלָּה עָשְׂאוֹ לְשֵׁם אֶסְפֵּקְלָרְיָא, טְהוּר. יִתְרוּד שֶׁהוּא נוֹתֵנוּ עַל הַשֻּׁלְחָן, אִם מְקַבֵּל כָּל-שֶׁהוּא, טְמֵא, וְאִם לֹא, רַבִּי עֲקִיבָא מְטֵמֵא, רַבִּי יוֹחָנָן בֶּן נוּרִי מְטַהֵר.

[can] not⁵ [hold aught soever], R. Akiba⁶ declares it *susceptible to uncleanness*, but R. Jochanan⁷ ben Nuri declares it *insusceptible to uncleanness*.

1 Or *tray* for various portions or dishes. 2 *i.e., improvised*. 3 *i.e., converted*. 4 Compare 17¹². 5 Popular pronunciation לאר. 6 His view is accepted. 7 His opinion is rejected.

Mishnah 3

משנה ג

If the greater part of a [glass] cup be cracked,¹ it is *insusceptible to uncleanness*; if it were cracked in three² [places, extending over] the greater part thereof, it is *unsusceptible to uncleanness*. R. Simon³ says, If it let most of the water leak out, it is *insusceptible to uncleanness*. If it were holed and it was repaired with tin or with pitch, it is *unsusceptible to uncleanness*. R. Jose⁴ says, [If it be mended] with tin, it is *susceptible to uncleanness* but if with pitch, it is

כוס ישנפגם רובו טהור ; ונפגם בו
שש לש ברובו טהור. רבי שמעון
אומר, אם מפוצר הוא את-רוב
המים, טהור. גיבב ועשאו בין
בבעץ, בין בזפת, טהור. רבי
יוסי אומר, בבעץ טמא, ובזפת
טהור.

insusceptible to uncleanness.

1 Or *broken off*. 2 In some texts, שליש [traditional pronunciation שליש], a *third part*, but the rendering would then seem unsatisfactory for a *third* could not be the *greater part*. 3 His view is not accepted. 4 His opinion is rejected.

Mishnah 4

משנה ד

A small flask that has lost its mouth¹ is [still] *susceptible to uncleanness*,² but if a large one have lost its mouth, it is *insusceptible to uncleanness*. [A flask] of balsamum ointment [or balsamum oil]³ that has lost its mouth is *unsusceptible to uncleanness*, for [the jagged edge] will scratch the hand [inserted to remove the contents]. Large flagons⁴ [of glass] which have lost their mouths remain *susceptible to uncleanness*, since they can be made to hold preserved foods.⁵

צלוחית קטנה, שניטל יפיה,
טמאה, וגדולה שניטל פיה,
טהורה. של פליטין שניטל פיה,
טהורה, מפני שהיא סורחת את-
היד. לגינין גדולים שניטל פיהן,
טמאין, מפני שהוא מתקנו
לכבשים. והאפרכס של זכוכית,
טהורה. אומר רבי יוסי, אשךרד

And the hopper⁶ [made] of glass is *insusceptive to uncleanness*. R. Jose said, Happy is thy lot,⁷ O *Kelim*, for thou hast entered in *uncleanness*,⁸ but art gone forth in *cleanness*!⁹

1 And of course the whole neck. 2 It is still usable for holding liquids. (A 'small' flask is one that can be taken up with one hand, a 'large' flask requires both hands. 3 Or *spikenard ointment, spikenard oil*. 4 In capacity, larger than a כוס, *cup*, smaller than a פד, *jar*. 5 Compare שביעיה 9^b; שבת 108b; *pressed or preserved greens or vegetables*. 6 Or *grain-receiver*. See 14^b. 7 Compare *Psalms 84, 5, 144, 15; יומא 89, 87a*. 8 *i.e.*, 1¹ begins with the subject of (*the primary sources of*) *uncleanness*. 9 *i.e.*, the conclusion here is *cleanness*.§ If the *feminine substantive מסכת* be understood, *i.e.*, as if the phrasing were מסכת פלים, O *Tractate Kelim*, the vocalisation would be

אשריך פלים שוכנסת בטומאה, ויצאת בטהרה.

10 סליק מסכת פלים, CONCLUSION OF TRACTATE KELIM, in some editions.

§ This remark is made merely for the purpose of concluding the *Tractate* with a happy, pleasant tone:

ושלמה מסכת פלים¹⁰

TRACTATE KELIM CONCLUDED.

ADDENDA.

[Additional Notes to *Tractate KELIM*]

- 11, Note *. Some prefer the vowelisation ספירו, some ספרו (compare *II Chronicles 2, 16*), and others ספרו from ספר.
- 14, Note §. [*even though*] or *when*; but if sufficient for *sprinkling* (or *tossing*) it also communicates *uncleanness by carrying*.
- 17, Note *. So the תפארת ישראל; but עד שירצו, *until they will be willing* [*to bury it*—namely the authorities of the city, according to ברטנורא and רמבם, which the expression עד warrants.
- 18, Note *. Alternative rendering *on performing the slaughtering or waving*.
- 19, Note *. Or (according to *Rashi*) *overgrown, i.e.*, if he had not shaved it for thirty days.

- 51, **Note** *. Or alternatively . . . *sufficiently high that if an old oven were heated as much it would efficiently bake crackers, i.e., though in the new one they could not yet be baked.*
- 52, **Note** *. חֲבֵרָה, Pual with subject (understood) עֲטָרָה. Or the impersonal חֲבֵרָה [Piel], if one connected it [= חֲבֵרָה and הָ" for אֹתָהּ referring to עֲטָרָה].
- 56, **Note** 5. The difference between R. Judah and the Sages is this: R. Judah says that it is essential for the oven to be fixed to the ground when being baked (or fired) as finishing touch, and once this condition has been fulfilled then even if it had been separated from the ground it is susceptible to uncleanness. The Sages say it is not essential that it should be attached to the ground when baked the first time. Hence R. Judah says, *If [when baked for the first time] it was so placed in position that it was baked [when fixed to the ground at the opening of the pit] as its finishing touch then it becomes susceptible to uncleanness, but if not [if it were heated for its finishing touch it was not fixed to the ground] it does not become susceptible to uncleanness; but the Sages say, Since it has been heated to be baked as the finishing touch, no matter whether it had been fixed to the ground or not, it becomes susceptible to uncleanness.*
- 57, **Note** 1. There are two requirements: (1) that the oven should be divided up to the ground, and (2) the plastering be removed so that it touches the ground without plaster. R. Meir requires neither condition.
- 81, **Note** 4. Here the woman was unclean, therefore her blood and saliva render the oven unclean.
- 104, **Note** §. To furnish protection against uncleanness it is only required to be fastened down round the sides.
- 147, **Note** *. Metal utensils can acquire uncleanness [*viz.*, if they become unclean when whole, and then get broken rendering them clean, but were recast when they revert to their old cleanness. The person or vessel that touched them in their broken state becomes unclean retrospectively] and can be made clean even when they are broken, *i.e.*, if the sprinkling has been effected on them in their broken state they become clean. R. Joshua objects to that because the following is not connected with the former rule. This is the interpretation of the Wilna Gaon.
- 147, **Note** §. Some suggest that the term כִּי־צֵד in this case be left untranslated.
- 167, **Note** *. Some render this *a leather case for holding a scroll or book.* אֲנִילִין אוֹ אֲנִילִין, אֲנִילִין
- 172, **Note** 1. This *Mishnah* presented difficulties to all commentators. The interpretation of תַּסְאֲרֵת יִשְׂרָאֵל who states it to be also that of the רַמְבַּ"ם commends itself, thus: We must bear in mind that a חֲמַת [goat-skin bottle] in

general, if it does retain the warp [שְׂתִי], is טָמֵא [unclean] though it does not retain something smaller. The *Mishnah* goes on: If the קֶמֶת had been designated to hold weft [or wool, עָרֵב], then even if do not retain the warp it also [= אָף] is טָמֵא on account of [= עַל פִּי] it retaining the weft [for which it was designated]. A בֵּית קְעֵרוֹת [dishes—container] that had been designated to hold תְּמַחֲוִי"ן [trays], even if it does not retain קְעֵרוֹת, is then also [= אָף] טָמֵא because [= עַל פִּי] of its retaining the תְּמַחֲוִי"ן (for which it was designated). A בֵּית רֵעֵי, even if it do not retain מְשֻׁקָּן [liquid], is also [= אָף] טָמֵא by reason of [= עַל פִּי] it retaining רֵעֵי [excrement] for which it had been designated. But Rabban Gamliel says that, even in such a case, the last named vessel becomes clean if it do not retain מְשֻׁקָּן because שְׂאִין אֹתוֹ מִקְּמִין אֹתוֹ, *people would not retain it, i.e., it is useless for them*. But if we adopt the reading שְׂאִין מִקְּמִין אֹתוֹ [see Notes 8 and 9] then the phrase does not refer to Rabban Gamliel but to the תַּנָּא קָמָא [the first authority quoted] giving the reason why in all the aforementioned cases the ruling is that they are unclean, namely, because they retain the objects for which they have been designated.

178, Note *. Some prefer the pointing בַּעֲבִי; compare *Job 15, 26, II Chronicles 4, 17*.

1714, Note *. The dual כַּנְפִים as favoured by some is not applicable here as the reference is to 'wings in general'.

183, Note §. Some render this here *bed-frames*; others render מְלַבְּנֵי כְּנֵי לֵוִי *stands for the musical instruments of the Levites*.

194, Note *. Literally *on the bed* [viz., the definite form]. The question is whether the girth is part of the bed or not.

194, Note §. But תְּפֹאֲרֵת יִשְׂרָאֵל according to the Wilna Gaon reads טָמֵא, the מְזִרְן becoming טָמֵא מְדֻרָּס (*contracting treading—contact-uncleanmess*), thus: if he were lying on the מְזִרְן (but not on the bed) if within the ten handbreadths, then it is part of the bed and the מְזִרְן becomes טָמֵא מְדֻרָּס, but if he were lying outside ten handbreadths (no longer being part of the bed) the מְזִרְן does not become טָמֵא מְדֻרָּס because it is not adapted for מְשָׁבֵב (*ought to lie upon*) and remains טְהוֹר (*clean*).

196, Note 2. The whole of the מְזִרְן forms part of the bed, even beyond the ten handbreadths.

196, Note §. The old ones were not broken—they were only removed and could be put back. (If they were broken, even if he made new ones—the bed would be טְהוֹרָה, *clean*).

- 197, **Note 1.** So that one cannot use it as a seat, hence it can only become טָמֵא מֵת [acquiring corpse-uncleanness] and not טָמֵא מְדַרְס [contracting treading—contact-uncleanness].
- 197, **Note 2.** The box, though it is damaged, is not regarded as a שְׁבִרֵי כְּלֵי (a potsherd), therefore it is still טָמֵא (unclean); but if it is damaged below, then it is a שְׁבִרֵי כְּלֵי and thus becomes טְהוֹרָה (clean).
- 198, **Note 1.** If the תּוֹרֵמֶל became defective (and was thus rendered טְהוֹר, clean) the pocket inside it is still טָמֵא, unclean, because it is not considered as a connective.
- 203, **Note §.** As long as there remains sufficient to be used as a receptacle they are susceptible to uncleanness.
- 204, **Note *.** וְהִתְקִינָה in some texts.
- 204, **Note §.** The trough is not considered as being a fixture to the ground.
- 223, **Note *.** רֵאשִׁי is given in *Isaiah 15, 2*. Some prefer the vowelisation מְרֵאשִׁי.
- 256, **Note 5.** The Wilna Gaon rejects this phrase in parentheses and substitutes שְׂאִיזֵן מְקַבְּלִין, that have no receptacle, which is to the point.
- 265, **Note 11.** If הַסְרוֹק is considered as the *Kal passive participle* of סָרַק used adjectivally qualifying עוֹר, it must be vocalised הַסְרוֹק and thus עוֹר הַסְרוֹק is rendered *A hide that is hackled (or hatchelled, heckled)*.
- 266, **Note 1.** Either both articles are made of felt (as interpreted by ר"ש) or both are made from leather (as interpreted by the רמב"ם).
- 287, **Note 9.** Ben Jehuda says that this was the name of the ancient Hebrew letter ל or ך and looked like this ך and not Greek at all.

The first part of the document discusses the importance of maintaining accurate records of all transactions. It emphasizes that every entry should be supported by a valid receipt or invoice. This ensures transparency and allows for easy verification of the data.

In the second section, the author outlines the various methods used to collect and analyze the data. These include direct observation, interviews with key personnel, and the use of specialized software tools. Each method is described in detail, highlighting its strengths and potential limitations.

The third section presents the results of the study. It shows that there is a significant correlation between the variables being measured. The data indicates that certain factors have a positive impact on the overall performance of the system being studied.

Finally, the document concludes with a series of recommendations based on the findings. These suggestions are aimed at improving the efficiency and accuracy of the processes identified in the study. The author hopes that these insights will be helpful to other researchers and practitioners in the field.

The following table provides a summary of the key data points from the study. It shows the relationship between the independent variables and the dependent variable, along with the statistical significance of each relationship.

Variable	Mean	Standard Deviation	Correlation Coefficient
Variable A	15.2	3.1	0.78
Variable B	22.5	4.5	0.65
Variable C	18.9	2.8	0.92

The data clearly shows that Variable C has the highest correlation with the dependent variable, followed by Variable A and then Variable B. This suggests that Variable C is the most influential factor in the study.

In conclusion, the study has provided valuable insights into the complex relationships between the variables being examined. The findings support the hypothesis that the independent variables have a significant impact on the dependent variable. Further research is needed to explore these relationships in greater depth and to identify the underlying mechanisms that drive these outcomes.

מִסְכֵּת

אֵהֳלוֹת

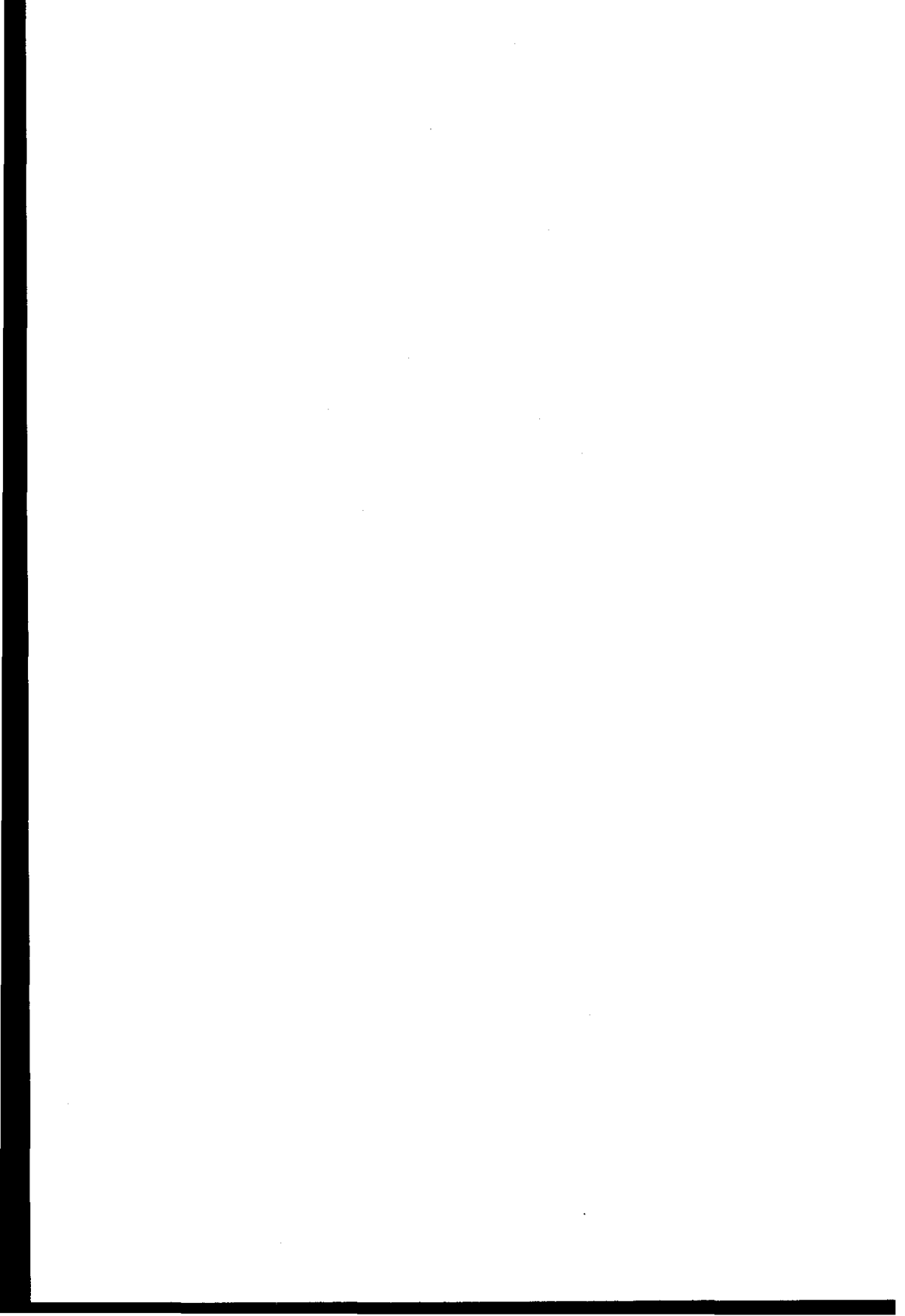
TRACTATE
OHOLOTH

[BEING THE SECOND TRACTATE OF THE SIXTH ORDER TAHAROTH]

TEXT - INTRODUCTION - TRANSLATION - NOTES

By

PHILIP BLACKMAN, F.C.S.



INTRODUCTION

אֶהְלוֹת, **Oholoth**—less frequently אֶהִילוֹת, **Ahiloth**—is the second *Tractate* or *Treatise* (מִסְכָּת) of the sixth *Order Tahoroth* (סֵדֶר טְהוֹרוֹת) of the *Mishnah* (מִשְׁנָה).

אֶהְלוֹת* is a peculiar term used for the title of this *Tractate* and corresponds to אֶהִילוֹת, the true plural form of the *Talmudical noun* אֶהִיל, *staying under the same roof* (with some source of uncleanness). It is allied with the *Biblical* אֶהֱל, אֶהֱלָה, *tent, shelter, dwelling, tabernacle* (plural אֶהֱלִים and אֶהֱלִים, *construct plural* אֶהֱלֵי), a substantive derivative of the verb אֶהֱל [Kal]—הֶאֱהֵל [Hiphil]—(1) *pitch a tent*, (2) especially with reference to levitical uncleanness, **shelter, overshadow** (*under the same roof with a corpse*).

אֶהֱלוֹת* has no connection with the Biblical homonymous term אֶהֱלִים (Numbers 24, 5, Proverbs 7, 17) and אֶהֱלוֹת (Psalm 45, 9) the plurals of אֶהֱל, *aloe, aloe-tree*.

The *Babylonian Talmud* (תַּלְמוּד בַּבְּלִי) gives this *Tractate* without גְּמָרָא, but it is not presented at all in the *Jerusalem* (or *Palestinian*) *Talmud* (תַּלְמוּד יְרוּשָׁלַיִמִי).

The *Tractate* is based mainly on Numbers 19, 14-22.

The titles of the eighteen Chapters of this *Tractate* are :

CHAPTER	1	שְׁנַיִם טְמֵאִים	א פָּרָק
CHAPTER	2	אֵלוֹ מִטְמְאִין	ב פָּרָק
CHAPTER	3	כָּל-הַמְטְמְאִין	ג פָּרָק
CHAPTER	4	מִגְדָּל	ד פָּרָק
CHAPTER	5	תַּנּוּר	ה פָּרָק
CHAPTER	6	אָדָם וְכֵלִים	ו פָּרָק
CHAPTER	7	הַטּוֹמְאָה בְּכוֹתֵל	ז פָּרָק
CHAPTER	8	יֵשׁ-מִבְּיֵאֵן	ח פָּרָק
CHAPTER	9	בְּנוֹרָת	ט פָּרָק
CHAPTER	10	אֲרוּבָה	י פָּרָק
CHAPTER	11	הַבֵּית שְׁנַסְדָּק	יא פָּרָק
CHAPTER	12	גָּסֶר	יב פָּרָק
CHAPTER	13	הַעוֹשֶׂה מְאוּר	יג פָּרָק
CHAPTER	14	הַיָּז	יד פָּרָק
CHAPTER	15	סָגוּס	טו פָּרָק
CHAPTER	16	כָּל-הַמְטְלֵטְלִין	טז פָּרָק
CHAPTER	17	הַחוֹרֵשׁ	יז פָּרָק
CHAPTER	18	כִּיצַד בּוֹצְרִין	יח פָּרָק

The chief contents³ of the eighteen Chapters are briefly :

1. Uncleanness by a corpse ; grades of uncleanness by persons and utensils ; flux uncleanness ; corpse uncleanness ; carrion uncleanness ; the 248 members in the human body. 2. Quantities of flesh, bones, blood, hair, (incineration) ashes that render unclean ; contact uncleanness ; carrying uncleanness. 3. Uncleanness caused by blood, hair, teeth, nails ; large openings (doors, windows) and uncleanness. 4. Tower, cupboard (in house or doorway), house itself and uncleanness. 5. Fireplace, chimney, dormer-window, cistern (well, tank) covering and uncleanness. 6. Human beings and vessels as 'overshadowers' ; roof, wall, floor, and uncleanness. 7. Spreading of uncleanness ; slanting roof ; sloping sides ; doors and corpse ; still-born child and uncleanness ; cutting out still-born child from womb. 8. Things that render (or do not render) unclean and/or protect (or do not protect) against uncleanness. 9. House and basket, and uncleanness. 10. Openings in house and internal or external uncleanness. 11. Fissure in roof ; corpse covering ; corpse carrying ; dog eating corpse flesh ; cistern covering. 12. Extension of uncleanness (continued from Chapter 7). 13. Size of openings (as windows) and uncleanness. 14. Moldings§ and uncleanness. 15. Boards and uncleanness ; partitioned house, and produce store-house, and uncleanness. 16. Movables and spread of uncleanness ; burial place ; purifying a field containing a grave. 17. Field with a ploughed up grave. 18. Chapter 17 continued ; purification of such field ; Syrian frontier fields ; non-Jewish houses and uncleanness.

§ Or mouldings.

Numbers 19, 14-22 :

וְזֵאת הַתּוֹרָה אֲדָם כִּי יָמוּת בְּאֹהֶל כָּל-הַבָּא אֶל-הָאֹהֶל וְכֹל אֲשֶׁר בְּאֹהֶל יִטְמָא שִׁבְעַת יָמִים

This is the law : when a man dieth in a tent, every one that cometh into the tent, and thing that is in the tent, shall be unclean seven days.

וְכֹל כְּלֵי פְתוּחַ אֲשֶׁר אֵין צָמִיד פְּתִיל עָלָיו טָמֵא הוּא

And every open vessel, which hath no covering close-bound upon it, is unclean.

וְכֹל אֲשֶׁר יִגַע עַל פְּנֵי הַשָּׂדֶה בַּחֲלָל חֶרֶב אוֹ בְּמֵת אוֹ בְּעַצְמוֹ אָדָם אוֹ בְּקֶבֶר יִטְמָא שִׁבְעַת יָמִים

And whosoever in the open field toucheth one that is slain with a sword, or one that dieth of himself, or a bone of a man, or a grave, shall be unclean seven days.

[17] וְלָקְחוּ לְטָמֵא מֵעֵפֶר עֲרֹפֶת הַחַטָּאת וַתֵּן עָלָיו מֵיִם חַיִּים אֶל-כָּלִי

And for the unclean they shall take of the ashes of the burning of the purification from sin, and running water shall be put thereto in a vessel.

[18] וְלָקַח אֲזוּב וְטָבַל בְּמֵיִם אִישׁ טָהוֹר וְהִזָּה עַל-הָאָהֳל וְעַל כָּל-הַפְּלִיִם וְעַל הַנִּפְשׁוֹת אֲשֶׁר הָיוּ שָׁם וְעַל הַנֶּגַע בְּעֶצְמוֹ אוֹ בְּחֶלֶל אוֹ בַּמֵּת אוֹ בַּקֶּבֶר

And a clean person shall take hyssop and dip it in the water, and sprinkle it upon the tent, and upon all the vessels, and upon the persons that were there, and upon him that touched the bone, or the slain, or the dead or the grave.

[19] וְהִזָּה הַטָּהוֹר עַל-הַטָּמֵא בַּיּוֹם הַשְּׁלִישִׁי וּבַיּוֹם הַשְּׁבִיעִי וְחָטְאוּ בַּיּוֹם הַשְּׁבִיעִי וְכַבֵּס בְּגָדָיו וּרְחַץ בְּמֵיִם וְטָהַר בַּעֲרָב

And the clean person shall sprinkle upon the unclean on the third day, and on the seventh day ; and on the seventh day he shall purify him ; and he shall wash his clothes and bathe himself in water, and shall be clean at even.

[20] וְאִישׁ אֲשֶׁר יִטְמָא וְלֹא יִתְחַטֵּא וְנִכְרְתָה הַנֶּפֶשׁ הַהִוא מִתּוֹךְ הַקְּהָל כִּי אֶת-מִקְדָּשׁ ה' טָמָא מִי נִדָּה לֹא זָרַק עָלָיו טָמֵא הוּא

But the man that shall be unclean, and shall not purify himself, that soul shall be cut off from the midst of the assembly, because he hath defiled the sanctuary of the Eternal ; the water of sprinkling hath not been dashed against him : he is unclean.

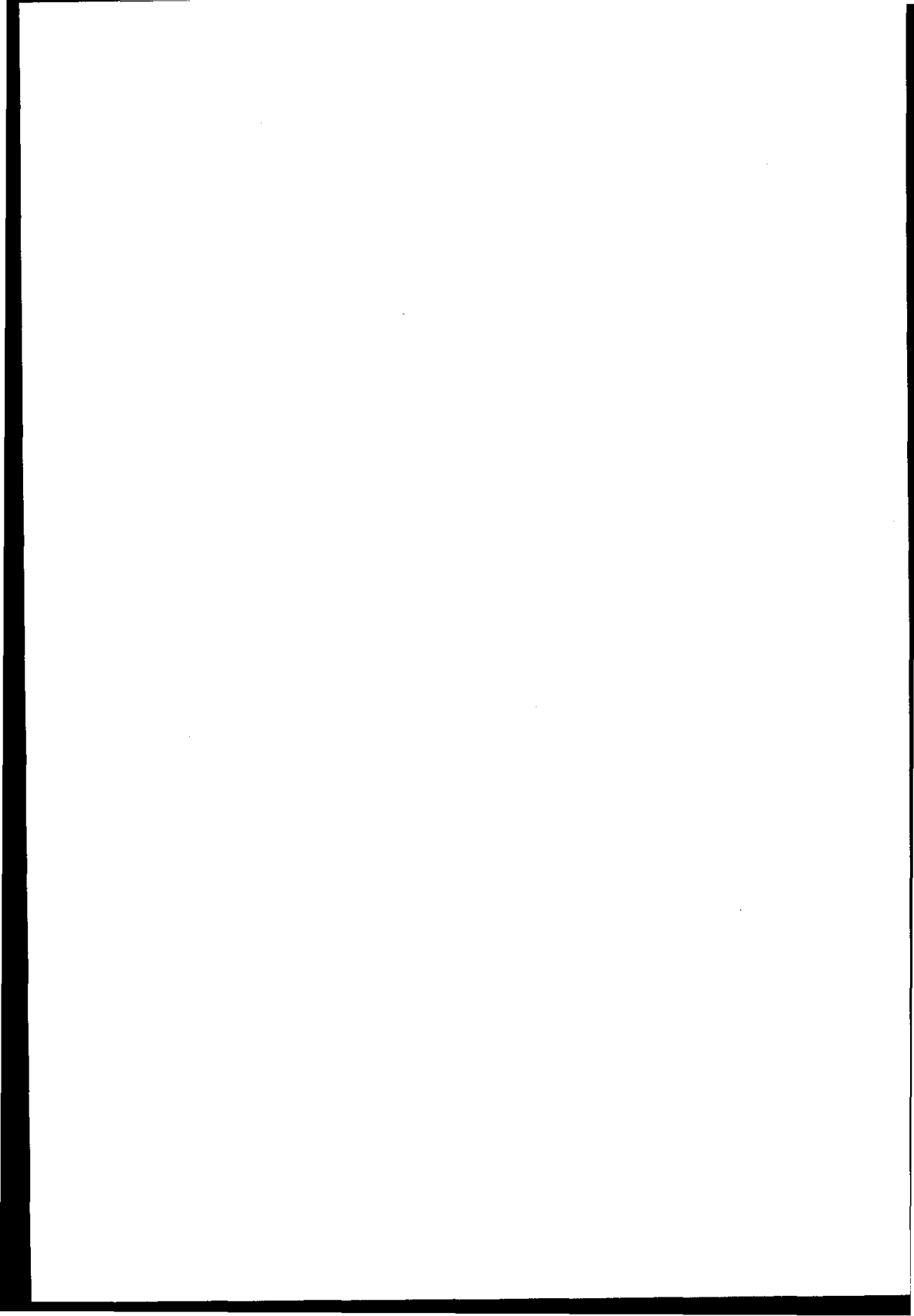
[21] וְהָיְתָה לָהֶם לְחֻקַּת עוֹלָם יִמָּזֶה מִי הַנִּדָּה יִכַּבֵּס בְּגָדָיו וְהִנֵּעַ בְּמֵי הַנֶּדָּה יִטְמָא עַד-הָעָרֶב

And it shall be a perpetual statute unto them ; and he hath sprinkleth the water of sprinkling shall wash his clothes ; and he that toucheth the water of sprinkling shall be unclean until even.

[22] וְכֹל אֲשֶׁר יַגֵּעַ בוֹ הַטָּמֵא יִטְמָא וְהַנֶּפֶשׁ הַנִּגְעָת הַטָּמֵא עַד-הָעָרֶב

And whatsoever the unclean person toucheth shall be unclean ; and the soul that toucheth him shall be unclean until even.

Note.—The frequently occurring phrase 'a handbreadth square' means actually, 'an area or surface (of square shape) one handbreadth by one handbreadth'. This is not (generally) the same as 'a square handbreadth' which is an area of an oblong or rectangle equal to the product of its length and width (which are unequal—and of course if in a particular case these two measurements are equal the 'square handbreadth' equals the 'handbreadth square'). Similarly 'x cube' means 'a volume (cube shape) of length, breadth and height each equal to x'.



אהלות

TRACTATE

OHOLOTH

CHAPTER 1

פֶּרֶק א

Mishnah 1

מִשְׁנֵה א

Two things acquire *corpse-unclean-ness*,¹ one contracting *seven-day-unclean-ness*² and the other contracting *evening-unclean-ness*;³ three* can acquire *corpse-unclean-ness*, two contracting *seven-day-unclean-ness* and one contracting *evening-unclean-ness*; four§ can acquire *corpse-unclean-ness*, three contracting *seven-day-unclean-ness*⁴ and one contracting *evening-unclean-ness*. How [is it contracted by] two? If a man touch a corpse, he suffers *seven-day-unclean-ness*,⁵ and if a man touch him,⁶ he suffers *evening-unclean-ness*.

שְׁנַיִם יְטֵמְאִים בְּמַת, אֶחָד טֵמֵא
טוֹמְאָת שְׁבַעֵה, וְאֶחָד טֵמֵא
טוֹמְאָת עֶרֶב; *שְׁלֹשׁ טֵמְאִין
בְּמַת, שְׁנַיִם טֵמְאִין טוֹמְאָת שְׁבַעֵה,
וְאֶחָד טֵמֵא טוֹמְאָת עֶרֶב; §אַרְבַּע
טֵמְאִין בְּמַת, שְׁלֹשׁ טֵמְאִין טוֹמְאָת
שְׁבַעֵה, וְאֶחָד טֵמֵא טוֹמְאָת
עֶרֶב. כִּי־צַד שְׁנַיִם? אֶדָם הַנוֹגֵעַ
בְּמַת טֵמֵא טוֹמְאָת שְׁבַעֵה, וְאֶדָם
הַנוֹגֵעַ בּוֹ, טֵמֵא טוֹמְאָת עֶרֶב.

1 Compare 18⁵. A corpse is אָבִי אֲבוֹת הַטּוֹמְאָה (see GENERAL INTRODUCTION). Literally *Two are unclean by reason of a corpse*. † 2 *i.e.*, lasting for seven days. 3 *i.e.*, enduring only up to the evening. 4 Compare 15². 5 He becomes אָב הַטּוֹמְאָה. 6 *Numbers* 19, 12. He becomes רֵאשׁוֹן לַטּוֹמְאָה; but if he touches the first man while still in contact with the corpse he also becomes אָב הַטּוֹמְאָה. * See 12. § See 13. † See ADDENDA at the end of this Tractate.

Mishnah 2

How [is it contracted by] three?¹ Utensils that touch a corpse and utensils that touch [these] utensils² [all] acquire *seven-day-uncleanness*; the third, whether man or utensil,³ [that comes in contact with these] acquires *evening-uncleanness*.⁴

1 See *Mishnah* 1 above. 2 A deduction from *Numbers* 19, 16. 3 Literally *utensils, vessels*. 4 An inference from *Numbers* 19, 22.

Mishnah 3

How [is it contracted by] four?¹ Utensils that touch a corpse and a man that touches [these] utensils and utensils that then touch [this] man [all] suffer *seven-day-uncleanness*;² the fourth, whether man or utensil(s), [that comes in contact with these] suffers *evening-uncleanness*. R. Akiba³ said, I have⁴ [to add the case of] a fifth⁵ [that can suffer uncleanness]: if a [metal] pole⁶ [be in the middle of a tent to the top of which is fixed] the tent,⁷ the tent and the pole, and a man that touches the pole, and utensils that touch the man suffer *seven-day-uncleanness*, [and] the fifth,^{*} whether man or utensil⁸ [that comes in contact with these] suffers *evening-uncleanness*. [The Sages] said to him, The tent is not reckoned [as a special item].⁹ *Or *הַחֲמִשִּׁי*.

1 See *Mishnah* 1 above. 2 An extension of *Numbers* 31, 24. 3 His view is rejected. 4 Or *יֶשְׁ-לִי*. 5 Or *הַחֲמִשִּׁי*. 6 *שֶׁפוֹד*, *skewer, spit*; popular pronunciation *שֶׁפּוֹד*, *שֶׁפּוֹד*. 7 This is *אֲבֵי אֲבוֹת הַטּוֹמְאָה* (see GENERAL INTRODUCTION). 8 Literally *utensils, vessels*. 9 The pole does not contract the uncleanness from the tent but from the corpse, hence beginning from the pole there are only 'four' as before. The pole and tent are as one since the former is a constituent part of the latter.

משנה ב

כיצד ישלשה? כלים הנוגעים במת, וכלים בכלים, טמאין טומאת שבועה; השלישי, בין אדם ובין כלים, טמא טומאת ערב.

משנה ג

כיצד יארבעה? כלים נוגעין במת, ואדם בכלים וכלים באדם, טמאין טומאת שבועה; הרביעי, בין אדם בין כלים, טמא טומאת ערב. אמר רבי יעקבא, יש לי תמישי, השפוד התחוב באהל, האהל והשפוד, ואדם הנוגע בשפוד, וכלים באדם, טמאין טומאת שבועה, התמישי בין אדם בין כלים, טמא טומאת ערב. אמרו לו, אין האהל מתחשב.

Mishnah 4

Both men¹ and utensils can suffer *uncleanness*² from a corpse. Greater stringency may apply to man than to utensils, and [also greater stringency may apply] to utensils than to man. [Thus] if vessels [came in contact with a corpse], three [can acquire uncleanness],³ but if a man [touched a corpse], two [acquire uncleanness].⁴ Greater stringency may bear on a man when he intervenes,⁵ [for then] four [can acquire uncleanness],⁶ whereas if he do not intervene, [then] three [can acquire uncleanness].

1 Literally *man*. 2 *מִשְׁמָאִין* [מִשְׁמָאִין] is the abbreviated form of the *Hithpael* participle *מִתְשַׁמֵּאִין* (not used). 3 See 12. 4 See 11. 5 Traditional pronunciation *בְּאֲמִצֵּעַ*. Literally *in the middle or centre, between extremes*. 6 See 13.

Mishnah 5

Both men¹ and garments can acquire uncleanness from one afflicted with a discharge.² Greater stringency may apply to men than to garments, and [greater stringency may bear] on garments than on men. Thus, if a man touch one suffering from a discharge, he³ renders garments unclean, but the garments that come in contact with one that has a discharge do not render [other] garments unclean;⁴ [and] greater stringency may apply to garments, thus, the garments that bear one with a discharge can render a man unclean,⁵ but a man that bears one with a discharge does not render [another] man unclean.⁶

1 Literally *man*. 2 Or *flow, flux, gonorrhoea*. 3 While still in contact with the sufferer. Based on *Leviticus* 15, 7. 4 Aught that is not *אֵב הַטּוֹמְאָה* but has only contracted a *derivative uncleanness* cannot render men, garments or vessels unclean. 5 Based on *Leviticus* 15, 10. 6 Not even while still in the act of carrying.

מִשְׁנֵה ד

יֵאָדָם וְכֵלִים מִשְׁמָאִין בְּמַתִּי הוֹמֵר
בְּאָדָם מִבְּכֵלִים, וְכֵלִים מִבְּאָדָם.
שֶׁהַכֵּלִים שְׁלֹשָׁה, וְהָאָדָם שְׁנָיִם.
הוֹמֵר בְּאָדָם שְׁכָל זְמַן שֶׁהוּא
בְּאֲמִצֵּעַ, הֵן אַרְבָּעָה, וְשָׂאִינוּ
בְּאֲמִצֵּעַ הֵן שְׁלֹשָׁה.

מִשְׁנֵה ה

אָדָם וּבְגָדִים מִשְׁמָאִים בְּזָב.
הוֹמֵר בְּאָדָם מִבְּבְגָדִים, וּבְבְגָדִים
מִבְּאָדָם. שְׂאָדָם הַנוֹגֵעַ בְּזָב,
מִשְׁמָא בְּגָדִים, וְאִין בְּגָדִים הַנוֹגְעִין
בְּזָב, מִשְׁמָאִין בְּגָדִים; הוֹמֵר
בְּבְגָדִים, שֶׁהַבְּגָדִים הַנוֹשְׂאִין אֶת־
הַזָּב, מִשְׁמָאִין אָדָם, וְאִין אָדָם
הַנוֹשֵׂא אֶת־הַזָּב, מִשְׁמָא אָדָם.

Mishnah 6

A man does not communicate uncleanness [as a corpse] before his soul has departed;¹ and [he is still considered alive] even when bleeding to death,² or even on the point of death, to obligate [the widow of his childless brother] to *leviratic union*,³ and he can free [her] from the [duty of] *leviratic union*; [and] he can privilege [a woman] to eat of *priest's-due*⁴ and he can disqualify [a woman from eating] of *priest's-due*.⁵ And likewise, too, cattle and wild beasts do not communicate uncleanness before life has departed from them; if their heads have been severed, they are unclean [as carcasses] even if they move convulsively—like the tail of a newt⁶ that twitches spasmodically [after being cut off].

1 Based on *Numbers* 19, 11. 2 Literally *the arteries are cut through*. Compare *יְבָמוֹת* 16^b. 3 See *יְבָמוֹת*, INTRODUCTION. 4 See APPENDIX, Note 1; *יְבָמוֹת*, INTRODUCTION, 7ff. If he is the son of a priest who died, his mother (even if her father was a non-priest) has the right to eat of *תְּרוּמָה*. 5 If his mother (whose father was a non-priest) had a son by a priest who then died, she is deprived of eating of *תְּרוּמָה* in her father's house. 6 Or *לְטָאָה*. Or *lizard*; a species of *poisonous lizard*. Compare *פְּסָחִים* 88b; *חֻלְיִין* 122b.

Mishnah 7

The members¹ [of a body] have no prescribed bulk, even if less² than an olive's bulk of a corpse, or less than an olive's bulk of carrion, or less than a lentil's bulk³ of an unclean reptile,⁴ they communicate their [particular] uncleanness.⁵

1 Or *organs, limbs, joints*. That still retain bones, flesh, tendons and sinews, whether from the living or the dead. 2 Traditional reading *פְּחוֹת*. 3 See *בָּלִים* 17^b, *נְעִים* 66. 4 Or *creeping thing*. See *Leviticus* 11, 29ff.; *שֶׁבֶת* 141. 5 [A corpse] by contact, by carrying, by overshadowing; [carrion] by contact, by carrying; [unclean reptile] by contact.

מִשְׁנָה ו

אָדָם אֵינוֹ מְטַמֵּא עַד שֶׁתִּצָּא נַפְשׁוֹ ;
וְאֶפִּילוֹ מְגוּיֵד, וְאֶפִּילוֹ גּוֹסֵס, זוֹקֵק
לְיֵבוּם, וּפּוֹטֵר מִן־הַיְבוּם ; מֵאֲכִיל
בְּתֵרוּמָה, וּפּוֹסֵל בְּתֵרוּמָה. וְכֵן
בְּהֵמָה וְחַיָּה אֵינָן מְטַמְּאִין עַד שֶׁתִּצָּא
נַפְשָׁם ; הַחַיָּוִו רְאֵשֵׁיהֶן אֵף עַל פִּי
שֶׁמִּפְּרָפְסִים, טְמֵאִין, כְּגוֹן זָנַב שֶׁל
הַלְטָאָה, שֶׁהִיא מִפְּרָפְסֵת.

מִשְׁנָה ז

יְהֵאִיבְרִין אֵין לָהֶם שִׁיעוֹר, אֶפִּילוֹ
פְּחוֹת מִכְּזֵית מִן־הַיַּמֶּת, וּפְחוֹת
מִכְּזֵית מִן־הַנְּבִלָה, וּפְחוֹת
מִכְּעַדְשָׁה מִן־הַשְּׂרִץ, מְטַמְּאִין
טוֹמְאֵתָן.

Mishnah 8

There are two hundred and forty-eight members¹ in [the body of] a man: thirty in the foot,² six in each toe,³ ten in the ankle,⁴ two in the lower leg,⁵ five in the knee,⁶ one in the thigh,⁷ three in the hip,⁸ eleven⁹ ribs, thirty in the hand,² six in every finger, two in the forearm,¹⁰ and two¹¹ in the elbow, one in the upper arm, and four¹² in the shoulder, [and so there are thus far] one hundred and one on one side [of the body] and one hundred and one on the other side;* and§ [there are further] eighteen vertebrae in the spinal column,¹³ nine [members] in the head, eight in the neck, six in the chest,¹⁴ and five† in the openings.¹⁵ Each single member‡ can communicate *uncleanliness by contact*, by *carrying* and by *overshadowing*. When [does this apply]? When¹⁶ they have their proper flesh; but¹⁷ if they do not bear their fitting flesh, they render *unclean by contact* and by *carrying*, but they do not convey *uncleanliness by overshadowing*.

משנה ח

מאתים וארבעים ושמונה אברים באדם, שלשים בפיסת הרגל, ששה בכל אצבע, עשרה בקורסול, שנים בשוק, חמשה בארכובה, אחד בירך, שלשה בקטלית, אחת עשרה צלעות, שלשים בפיסת היד, ששה בכל אצבע, שנים בקנה, ושבנים במרפק, אחד בזרוע, וארבעה בכחף, מאה ואחד מזה, ומאה ואחד מזה; ושמונה עשרה חוליות בשדרה; תשעה בראש, שמונה בצואר, ששה במפתח של לב, וחמשה בנקביו. וכל אחד ואחד מטמא במגע ובמשא ובאהל. אימת? בזמן שיש עליהן בשר פראוי; אבל אם אין עליהן בשר פראוי, מטמאין במגע ובמשא, ואין מטמאין באהל.

1 Or [bones], organs. 2 פס יד: פסה, † פסה, פס יד, hand (from wrist to finger-tips); פס רגל, foot (from ankle to tip of toes). 3 אצבע, both toe and (further on) finger. || 4 Or קרסול. 5 שוק lower leg, foreleg (from the knee to the ankle). 6 This term is also sometimes used for the leg between the hip and the ankle. 7 From the knee to the bottom of the spine. 8 Term applied to the thigh with the knee-pan. 9 Or עשתי עשרה. As צלע is feminine אחד עשר as used by some is grammatically incorrect. 10 Or קנה זרוע. From the head to the elbow. שנים as used by some is grammatically incorrect since אברים is masculine. 11 ושבנים is here inadmissible (see Note 10). 12 (See Note 10) וארבע here is inadmissible. 13 שדרה, popular pronunciation שדרה, spine, backbone. 14 Traditional reading במפתח. Or breast, bosom. Literally key of the heart. 15 Literally in its openings. נקב, any opening in the organs of the extremities, especially in the reproductive organ, and the anus.

16 Or the definite form בְּזִמְנֵן. 17 אֶבֶל is not given in the גְּמָרָא. * Total 202. § 46 more. † Thus 202 + 46 = grand total 248. ‡ Or פִּיטָה ¶ Literally each one. ||NOTE—finger, toe, אֶצְבַּע; thumb, בְּהֵן, אֶגְדָּל; big toe, בְּהֵן, גְּדָל.

CHAPTER 2

פָּרָק ב

Mishnah 1

מִשְׁנֵה א

These render *unclean by overshadowing* : a corpse,¹ and an olive's bulk from [the flesh of] a corpse,¹ and an olive's bulk of the decayed matter² [from the flesh] of a corpse, or a spoonful³ of earthy corpse-mould,⁴ the spine,⁵ and the skull, a [severed] member from a corpse¹ and a [severed] member from a living person¹ that still bear⁶ their proper flesh,⁷ a *quarter-kab*⁸ of bones from the larger portion of [the bones of] the [human] frame⁹ or from the greater portion of the number [of the bones]¹⁰, and the larger part of the frame [of a corpse] or the bigger number of [the members of] a corpse, even though there is not a *quarter-kab* of them,¹¹ they are unclean.¹² How many constitute the 'greater number thereof'? One hundred and twenty-five.

אָלוּ מִטְמְאִין בְּאֵהָלָהּ, וְהַמֵּת, וְכֹזֵית מִן־הַמֵּת, וְכֹזֵית נֹצֵל, וּמְלוֹא מִתְרוֹד יֶרֶקָב, הַשְּׂדֵרָה, וְהַגְּלוּלָתָהּ, אֶבֶר מִן־הַמֵּת, וְאֶבֶר מִן־הַחַי, שֵׁשׁ־עֲלִיָּהֶן בְּבֶשֶׂר כְּרָאוּי, רֹבֵעַ עֲצָמוֹת מְרוֹב הַבְּנֵינָן אוֹ מְרוֹב הַמְּנֵינָן וְרוֹב בְּנֵינָנוּ וְרוֹב מְנֵינָנוּ שֶׁל מֵת אֶף עַל פִּי שְׂאֵיץ בָּהֶם רֹבֵעַ, טְמֵאִין כִּמְהָה הוּא רוֹב מְנֵינָנוּ? מֵאָה וְעֶשְׂרִים וְחֲמִשָּׁה.

1 Literally the definite form *the corpse* (and likewise further on *the corpse, the corpse, the living person*). 2 נֹצֵל (literally *ought rejected*), rotted matter, particularly in Levitic law *fluid and coagulated portion of a corpse* (compare 72 נִיר). 3 A kind of ladle pointed at the receptacle part and curved at the other end. Compare 1712 בָּלִים. 4 יֶרֶקָב rotteness, especially *earth from a grave containing matter from a decayed corpse*. Compare the next *Mishnah* and 32. 5 הַשְּׂדֵרָה popular pronunciation. 6 Or שֵׁשׁ־עֲלִיָּהֶן 7 i.e., if that had still formed part of the living body it could have healed up. Basis, *Numbers* 19, 16. 8 See Volume I, Page 18f. 9 *sc.*, where the bones are largest; (*frame* or *skeleton*). 10 With reference to the small bones. 11 בָּהֶם in some editions. 12 And communicate uncleanness (as stated at the head of the *Mishnah*).

Mishnah 2

One *quarter-log*¹ of blood [from a corpse] or one *quarter-log* of mixed blood² from the same corpse³ [convey uncleanness]; R. Akiba⁴ says, [Even] from two corpses. The blood of a [new-born] child all of which has flowed out, R. Akiba⁴ says, Any quantity whatsoever, but the Sages⁵ say, A *quarter kab*. An olive's bulk of a worm, whether dead or alive, [from a corpse] is declared unclean by R. Eliezer⁶ as is the flesh [of the corpse], but the Sages⁵ declare it clean. The ashes⁷ of burnt corpses are declared [unclean] by R. Eliezer⁶ if the quantity thereof be a *quarter-kab*, but the Sages⁵ declare it clean. More than⁸ a ladleful⁹ of grave-dust¹⁰ is unclean; R. Simon¹¹ declares it clean. A ladleful of corpse-mould¹² that has been kneaded* with water is not a *connective* for uncleanness.¹³

משנה ב

וְרִבִּיעֵית דָּם, וְרִבִּיעֵית דָּם תְּבוּסָה, מִמַּת אֶחָד; רַבִּי יֵעֲקִיבָא אֹמֵר, מִשְׁנֵי מַתִּים דָּם קָטָן שְׂרִיצָא כּוּלוּ, רַבִּי יֵעֲקִיבָא אֹמֵר, כָּל-שֶׁהוּא, וְנַחְכְּמִים אֹמְרִים, רִבִּיעֵית. כְּזֵית רֶמָה, בֵּין תִּזָּה בֵּין מַתָּה, רַבִּי יֵאֱלִיעֶזֶר מְטַמֵּא כְּבָשָׂרוֹ, וְנַחְכְּמִים מְטַהְרִים. אֶפְרָ שְׂרוּפִים, רַבִּי יֵאֱלִיעֶזֶר אֹמֵר, שִׁיעוּרוֹ בְּרוּבַע, וְנַחְכְּמִים מְטַהְרִין. מְלֵא תַרְוּד וְעוֹד⁸ עֶפְר קְבָרוֹת, טָמֵא; רַבִּי שְׁמַעוֹן מְטַהֵר. מְלוֹא תַרְוּד¹² רַקֵּב * שְׁנַבְּלוֹ בְּמַיִם, אֵינוֹ חִבּוּר לְטוּמְאָה.¹³

1 See Volume I, Page 18f. 2 תְּבוּסָה, *weltering*. דָּם תְּבוּסָה, *mingled blood, blood exuding from a dying body* (which is partly 'live' blood and so 'levitically clean', and partly 'dead' blood that is 'levitically unclean'). Compare 3⁵. 3 בְּמַת in some editions. 4 His opinion is not accepted. 5 Their ruling is accepted. 6 His view is rejected. 7 Literally *ash*. And not mingled with any wood ashes. Some render this *The ashes of those burned to death* [accidentally]. 8 וְעוֹד instead of רַקֵּב in the **גמרא**. 9 See the foregoing *Mishnah*. 10 Mingled mould of the bones, flesh, blood. 11 His view is rejected. 12 See the preceding *Mishnah*. 13 With reference to *overshadowing* regarding a small quantity of it; and the same ruling applies to *contact* therewith. Compare 3⁴. * שְׁנַבְּלוֹ = אוֹתוֹ שְׁנַבְּלוֹ [Kal singular], or שְׁנַבְּלוֹ [Kal plural with object מְלוֹא תַרְוּד רַקֵּב].

Mishnah 3

These render *unclean by contact* and *by carrying*, but they do not convey *uncleanness by overshadowing*; a barley-

משנה ג

אֵלוֹ מְטַמְּאִין בְּמַנְעֵ וּבְמִשָּׂא, וְאֵינָן מְטַמְּאִין בְּאֵהָל; עֵצָם כְּשִׁעוּרָה,

corn's bulk of bone, and earth from outside the Land of Israel,¹ and* a ploughed up grave-field² a member from a corpse³ and a member from a living person³ that do not bear their proper flesh,⁴ a vertebral column^{3,5} and a skull³ that lack aught soever. How much must be missing⁶ from the spine?⁷ The School of Shammai say, Two vertebrae; but the School of Hillel say, Even one vertebra. And [how much must be lacking] in the skull?⁷ The School of Shammai say, As much as [a hole bored by] a drill;⁸ but the School of Hillel say, A quantity⁹ such that, if removed from a viling person, he would die. To what kind of drill did they refer? To the small one [used] by physicians, [according to] the view of R. Meir; but the Sages say, To the large one [kept] in a [Temple] chamber.¹⁰

וְאֶרֶץ יְהוּדָא וְגוֹלִים, **וּבֵית
הַפָּרֶס, אֶבֶר מִן־הַמֵּת וְאֶבֶר מִן־
הַחַי שְׂאִין עֲלֵיהֶן בְּשָׂרָא
הַשְּׂדֵרָה וְהַגְּלוּלָתָא שְׁחָרְוֵי.
כַּמָּה הוּא תְּחָרְוֵן בְּשְׂדֵרָה?
בֵּית שְׁמַאי אוֹמְרִים, שְׁתֵּי
חוּלִיּוֹת; וּבֵית הַלֵּל
אוֹמְרִים, אֶפִּילוּ חוּלִיאַ אֶחָת.
יּוֹבְגְלוּלָתָא? בֵּית שְׁמַאי
אוֹמְרִים, כַּמְלוֹא מִמְקַדְח;
וּבֵית הַלֵּל אוֹמְרִים, כַּדֵּי שְׁיִנְטֵל
מִן־הַחַי וְיָמוּת. בְּאַיְתָּהּ מִקְדָּח
אָמְרוּ? בְּקָטָן שֶׁל רוֹפְאִים, דְּבַרֵּי
רַבֵּי מֵאִיר; וְחֻכְמִים אוֹמְרִים,
בְּגֹדוֹל שֶׁל לְשִׁכְתָּה.¹⁰

- 1 Literally *and earth of idolaters*. **הָעַמִּים** instead of **הַגּוֹלִים** in some editions.
2 **בֵּית הַפָּרֶס**, a field fifty cubits square is declared unclean if a plough carried over it the crushed bones of a corpse. See 17^{1a}. 3 Literally *the corpse*, (and further on) *the living person, the vertebral column, the skull*. 4 *i.e., proper flesh* such that if connected with the living body would mend. Compare 21. 5 See 11, **Note 5**. 6 **תְּחָרְוֵן, חֲסָרוֹן**, *loss, lack, deficiency*. 7 That it does not render unclean by *overshadowing*, but only by *contact* or by *carrying*. 8 Or *borer, gimlet*. 9 Equal in size to that of a *sela* (see Volume I, Page 18f.), or about one-third of a *handbreadth* (*circa* 1.2 inches or 3.1 cms.). 10 *viz.*, of the size of a *pondion*. Compare **פְּלִים** 17¹².
* If one ploughs up that field the plough becomes unclean.

Mishnah 4

The top grave stone¹ and the [two] supporting side stones render unclean by contact and by overshadowing, but

משנה ד

יְהוּדָא וְהַדּוֹפֵק, מְטַמְּאִין בְּמַנְעַ
וּבְאַהֲלָה, וְאֵינָן מְטַמְּאִין בְּמִשְׁאֵא.

they do not render *unclean by carrying*. R. Eliezer says, They convey *uncleanness by carrying*. R. Joshua² says, If there be³ grave dust⁴ underneath them,* they communicate *uncleanness by carrying*, otherwise they do not⁵ communicate *uncleanness by carrying*. What are the supporting side stones? Those whereon the top grave stone leans. But⁶ any buttressing stone for the supporting side stones is clean.*

רבי אליעזר אומר, מטמאין במשא.
 רבי יהושע אומר, אם יש תחתיהן
 עפר קברות, מטמאין במשא, ואם
 לאו אינן מטמאין במשא. איזהו
 הדופק? את-שהגולל נשען עליו.
 אבל דופק דופקין, טהור.*

1 The large broad top stone closing up a grave was buttressed by side stones. Compare 15^{8,9}; 17 עירובין; 73 נזיר. 2 His view is accepted. 3 Or לש-תחתיהן. 4 See 22. 5 Popular pronunciation לאו. 6 Some render this *But the frame bearing the grave frame-stones [or frame-sills] is clean.* *גמרא יש שם.

Mishnah 5

These are clean if they fall short of the prescribed measure: an olive's bulk [of the flesh] from a corpse, and an olive's bulk of the fluid coagulated portion of a corpse,¹ and a ladleful of grave-mould containing matter from a decayed corpse, and a *quarter-log*² of blood [from a corpse], and a barleycorn's bulk of bone, and a member from a living person ought soever of whose bone is missing.

משנה ה
 אלו שאם חסרו טהורין, כזית
 מן-המח, וכזית נוצל, ומלא פרווד
 רקב, ורביעית דם, ועצם
 כשעורה, ואבר מן-החי שחסר
 עצמו.

1 See 21,2. 2 See Volume I, Page 18f.

Mishnah 6

A vertebral column¹ [made up from the vertebræ of two back-bones], and a skull² [made from the bones] of two corpses, and a *quarter-log*³ of blood from two corpses, and a *quarter-kab* of bones from two corpses, and a member of

משנה ו
 יהשדרה ונהגלגולת משגי מתים,
 ורביעית דם משגי מתים, ורובע
 עצמות משגי מתים, ואבר מן-המח
 משגי מתים, ואבר מן-החי משגי

corpse [made up] from two corpses, אַנְשִׁים, רַבִּי יַעֲקֹבָא מְטַמָּא,
and a member of a living person
[made] from two [living] persons, יוֹחֲכָמִים מִטְהָרִין.
are declared unclean by R. Akiba,⁴ but the Sages⁵ declare [these] clean.

1 Popular reading הַשְּׁדֵרִיהַ. Literally *The vertebral column*. 2 וְהַגְּלוּלָתָהּ in some texts. Literally *and the skull*. 3 See Volume I, Page 18f. 4 His view is rejected. 5 Their opinion is accepted that they are clean from *overshadowing uncleanness* but not from מִנֶּגַע and מִשָּׂא.

Mishnah 7

A barley corn's bulk of bone divided into two is declared unclean by R. Akiba, but R. Jochanan ben Nuri declares it clean. R. Jochanan ben Nuri said, They did not say 'bones' of a barleycorn's bulk but 'a bone' of a barleycorn's bulk.¹ A *quarter-kab*² of bones that had been crushed so that there remained not one [bit] of bone of a barley-corn's bulk is declared clean by R. Simon, but the Sages declare it unclean.³ A member from a living person which had been divided into two is clean; R. Jose⁴ declares it unclean, but he concurs that if it had been removed [from the body] by halves [successively], it is clean.

מִשְׁנָה ז'
עֲצָם כְּשֶׁעוֹרָה שֶׁנִּחְלַק לְשָׁנַיִם, רַבִּי יַעֲקֹבָא מְטַמָּא, וְרַבִּי יוֹחָנָן בֶּן נוּרִי מְטַהֵר. אָמַר רַבִּי יוֹחָנָן בֶּן נוּרִי, לֹא אָמְרוּ עֲצָמוֹת כְּשֶׁעוֹרָה, אֶלֶּא עֲצָם יְכַשְׁעוֹרָה. רֹבֵעַ עֲצָמוֹת שֶׁנִּדְקְדְּקוּ וְאִין בְּכֹל אֶחָד וְאֶחָד עֲצָם כְּשֶׁעוֹרָה, רַבִּי שִׁמְעוֹן מְטַהֵר, וְיֹחֲכָמִים מְטַמָּאִים. אֶבֶר מִן־הַחַי שֶׁנִּחְלַק לְשָׁנַיִם, טָהוֹר; רַבִּי יוֹסֵי מְטַמָּא, וּמוֹדָה שָׂאם גִּטְלַל חֲצָאִים, שְׁהוּא טָהוֹר.

1 i.e., a single bone—not two bones together—whose bulk is equal to that of a barleycorn. Compare שִׁבְתַּת 92, סִיְהַדְרִין 45. 2 See Volume I, Page 18f. 3 By *overshadowing, contact and carrying*. 4 His ruling is rejected.

CHAPTER 3

פֶּרֶק ג'

Mishnah 1

If any things that render *unclean*¹ by *overshadowing* are divided and brought into a house, R. Dosa²

מִשְׁנָה א'
כָּל־הַמְטַמָּאִין בְּאֵהֶל שֶׁנִּחְלְקוּ וְהֵכְנִיסוּן לְתוֹךְ הַבַּיִת, רַבִּי דוֹסָא

ben Harkinas declares clean [aught found in the house], but the Sages³ declare it unclean. How so? If one touch two pieces of carrion, each half of an olive's bulk, or if he carry them, or if one touch a half-olive's bulk of a corpse and overshadows half of another olive's bulk, or if he touch half of an olive's bulk [of a corpse] and another half-olive's bulk overshadows him, [or] if he overshadow two [pieces] of half an olive's bulk [each], [or] if he overshadow a half-olive's bulk and another half of an olive's bulk overshadows him, R. Dosa⁴ ben Harkinas declares [him] clean, but the Sages⁵ declare [him] unclean. But if one touch a half-olive's bulk [of a corpse], and aught else overshadows both him⁶ and another half of an olive's bulk (or⁷ he overshadows a half-olive's bulk and aught else overshadows both him and another half of an olive's bulk), he remains clean.⁸ R. Meir said, Also here does R. Jose⁹ ben Harkinas declare him clean and the Sages declare him unclean. All such conditions cause conveyance of uncleanness excepting when there is *contact* [with half an olive's bulk] and *carrying* [the other half], or *carrying* [a half-olive's bulk] and *overshadowing* [with the other half]. This is the general principle¹⁰: when the means of rendering unclean come under the same category¹¹ they communicate uncleanness, but if they fall within two [separate] categories¹² they do not convey uncleanness.

בֵּן הַרְכִּינֵס מְטַהֵר, וְיִחְכְּמִים
 מְטַמְּאִים. כִּיצַד? הַנוֹגֵעַ בְּכֶשֶׁן
 חֲצִי וְיָתִים מִן־הַנֶּבֶלָה, אוֹ נוֹשֵׂאן,
 וּבִמַּת הַנוֹגֵעַ בְּכֶחֱצֵי זֵית וּמֵאֵהִיל
 עַל כֶּחֱצֵי זֵית, אוֹ נוֹגֵעַ בְּכֶחֱצֵי זֵית
 וּכְחֲצֵי זֵית מֵאֵהִיל עָלָיו, מֵאֵהִיל
 עַל כֶּשֶׁן חֲצֵי זֵיתִים, מֵאֵהִיל עַל
 כֶּחֱצֵי זֵית וּכְחֲצֵי זֵית מֵאֵהִיל עָלָיו,
 רַבִּי דוֹסָא בֵּן הַרְכִּינֵס מְטַהֵר,
 וְיִחְכְּמִים מְטַמְּאִין. אֲבָל הַנוֹגֵעַ
 בְּכֶחֱצֵי זֵית וְדָבָר אַחֵר מֵאֵהִיל
 עָלָיו וְעַל כֶּחֱצֵי זֵית, (אוֹ מֵאֵהִיל
 עַל כֶּחֱצֵי זֵית וְדָבָר אַחֵר מֵאֵהִיל
 עָלָיו וְעַל כֶּחֱצֵי זֵית), טְהוֹר. אָמַר
 רַבִּי מֵאִיר, אַף בְּזֶה רַבִּי דוֹסָא
 בֵּן הַרְכִּינֵס מְטַהֵר וְיִחְכְּמִים מְטַמְּאִין.
 הַכֹּל טָמֵא חוּץ מִן־הַמְּנַעַע עִם
 הַמְּשָׂא, וְהַמְּשָׂא עִם הָאֵהֶל. זֶה
 הַכֹּלָל, כָּל־שֶׁהוּא¹¹ מִשָּׁם אֶחָד
 טָמֵא,¹² מִשְׁנֵי שְׁמוֹת טְהוֹר.

1 See 21; עֲדוּת 31. 2 His view is rejected. 3 Their opinion is accepted. 4 His opinion is not accepted. 5 Their ruling is accepted. 6 *viz.*, half a *handbreadth* above him. See Volume I, Page 18f. 7 The bracketed part is considered

redundant by some authorities. 8 The two halves are not of the same category of uncleanness. 9 His view is rejected. 10 Popular pronunciation *הַפְּלִל*. 11 *sc.*, either *contact* only, or *carrying* only, or *overshadowing* only. 12 *sc.*, *contact* and *carrying*, *contact* and *overshadowing*, or *carrying* and *overshadowing*.

Mishnah 2

If a ladleful of earthly corpse-dust¹ were scattered within a house*, the house is unclean; but R. Simon² declares it clean. If a *quarter-log*³ of blood [from a corpse] were absorbed in a house, the house is clean; if it were soaked up in a garment, and when [the garment] was washed a *quarter-log* of blood came therefrom, [all that is within the house] is unclean⁴, otherwise⁵ [all] is clean, for all that is absorbed and can not come out is clean.

מִשְׁנָה ב
מֵלֵא מְרוּוד יִרְקֵב שְׁנֵת־פּוֹר בְּתוֹךְ
הַבַּיִת הַבַּיִת טָמֵא; וְרַבִּי שִׁמְעוֹן
מְטַהֵר. רְבִיעִית דָּם שְׁנֵב־לֵעָה
בְּתוֹךְ הַבַּיִת, הַבַּיִת טָהוֹר; וְגִבְלָעָה
בְּכִסוּת, אִם מִתְּכַפֶּסֶת וְיוֹצֵא מִמֶּנָּה
רְבִיעִית דָּם טָמֵא, וְאִם לֹא
טָהוֹרָה, שְׁפֵל הַבְּלוּעַ שְׁאִינוֹ יָכוֹל
לְצֵאת, טָהוֹר.

1 See 21. 2 His view is rejected. 3 See Volume I, Page 18f. 4 By *overshadowing*. Some render it as referring to the *blood* and others to the *garment*, and not to the *house*. The determination is made thus: the absorbed^d blood is washed out as thoroughly as possible in water, and a *quarter-log* of blood is added to an equal quantity of water; if the colours are alike, it is unclean, if the former is paler, it is unclean. 5 Popular pronunciation *לֹא*? * Literally *the house*.

Mishnah 3

If [a *quarter-log* of blood from a corpse] were poured away¹ into the open², and the place was on a slope³, and someone overshadowed part thereof⁴, he is clean, but if it were a cavity⁵, or if [the blood] congealed, he becomes unclean. [If the blood] were poured out over the threshold which sloped either inward or outward, and the house overshadowed it [partly], [all that is within the house] is clean; [but

מִשְׁנָה ג
וְנִשְׁפָּךְ בְּאֵוִיר, אִם הָיָה מִקוֹמוֹ
קִטְפָרִס, וְהֶאֱהִיל עַל מִקְצָתוֹ,
טָהוֹר; הָיָה אֲשֶׁבוֹרֵן, אוֹ שֶׁקְרַשׁ,
טָמֵא. וְנִשְׁפָּךְ עַל הָאֶסְקוּפָה, וְהָיָה
קִטְפָרִס, בֵּין מִבְּפָנִים בֵּין מִבְּחוּץ,
וְהַבַּיִת מֵאֲהִיל עָלָיו טָהוֹר; הָיָה
אֲשֶׁבוֹרֵן אוֹ שֶׁקְרַשׁ, טָמֵא. כָּל-

if the threshold] were in a hollow⁶, or [if the blood] coagulated [and the house overshadowed part of it], [all that is inside the house] is unclean. All that appertains to a corpse⁷ is unclean, save the teeth⁸, and the hair⁹, and the nails § [after they have been removed], but while¹⁰ they are still connected therewith they all remain unclean. §Literally *and the nail*.

1 See Volume I, Page 18f. 2 Or **בְּאֵיר, בְּאֵיר, בְּאֵיר**. * Any place outside the house, and not roofed over. According to another opinion *inside the house*. 3 Or *incline, inclined place*. Compare **טְהָרוֹת** 8⁸. 4 Some render this *and if the place where he stood were sloping, and he overshadowed part of it, he remains clean*. 5 Or *a cavity (to hold water), pond, puddle*. See **טְהָרוֹת** 8⁹, **עֲבוּדָה זָרָה** 72a. 6 Some render this *but if the blood were in one place in the hollow*. 7 Or the definite form **שֶׁבֶמֶת**, *to the corpse*. 8 For **הַשָּׁנִים**; **שָׁנִים** is both *absolute plural* and *dual*. 9 Or **וְהַשָּׂעָר**. 10 Popular pronunciation **וּבְשֶׁעַת**. *Or the definite **בְּאֵיר, בְּאֵיר, בְּאֵיר, בְּאֵיר**.

Mishnah 4

מִשְׁנָה ד

Thus¹ if the corpse were outside [the house] and its hair* [attached lay] inside, [all that is within] the house is unclean. If a part of a bone which had² an olive's bulk of flesh were brought indoors, and the house overshadowed it, [all inside] the house is unclean. If two bones had each half of an olive's bulk of flesh, and a part of them was taken indoors so that the house overshadowed them, [all within the house] is unclean³; [but if loose, detached pieces of flesh of the same bone or from another bone] were affixed to the bone(s) by the hands of man, [and part of the bone(s) not bearing any of the flesh intruded within the house, all that is inside the house] remains clean, for connections made by human agency are not deemed [in these cases levitical] *connectives*.⁴

1 Or *How so? If the corpse . . .* The subject of the preceding *Mishnah* is here continued. 2 Or **שֵׁשׁ-עָלָיו**. 3 The bones effect levitical connectivity to the flesh. 4 Literally *a connective (viz., singular)*. *Some point this **וְשֶׁעָרוֹ**.

Mishnah 5

What is accounted as 'intermingled blood'?¹ [This is the mingled blood from] a corpse from which an *eighth of a log*² issued while [the person] was still alive and an *eighth of a log*³ [issued] when he was dead. This is the opinion of R. Akiba⁴. But R. Ishmael⁵ says, [It is the mixed blood whereof] a *quarter-log* [issued] when [the person] was yet living and a *quarter-log* [issued] after his death, and a *quarter-log* was removed from both together. R. Eliezer⁶ Berabbi⁷ Judah says, These [forms of mixed blood quoted by R. Akiba and R. Ishmael] both alike are merely as water. What is deemed as 'intermingled' blood? If⁸ a man were impaled, and his blood gushes forth, and there was found beneath him a *quarter-log* of blood [indoors, all that is inside the house] is unclean; but in the case of a corpse whose blood is dripping away there was found beneath it a *quarter-log* of blood, it is clean. R. Judah says, This is not so, but the blood that flows out gently is clean and that which trickles out⁹ is unclean.

1 See 22. 2 See Volume I, Page 18f. 3 *i.e.*, together a quarter-log. 4 His ruling is accepted. 5 His opinion is rejected. It is *הלכה למשה מסיני*, an undisputed ruling from Moses on Mount Sinai, that *דם תבוסה* from a corpse is a quarter-log. 6 His opinion is not accepted. 7 Or *בְּרִיבִי*, *Beribbi* [= *בִּי רַבִּי* for *רַבִּי*] literally belonging to the School of [the eminent R.] Judah; it is often applied as a title (1) to the disciples of *רַבִּי יְהוּדָה הַנַּעֲשִׂיא* and his contemporaries, and occasionally (2) to the first *אַמוראים*. Some render this term mistakenly here as *בִּן רַבִּי*. 8 R. Eliezer Berabbi Judah continues. *צָלוּב*, *crucified, hanged, impaled*. 9 Or *drips out* intermittently.

Mishnah 6

[If it be intended to remove] an olive's bulk¹ from a corpse [through an opening in a room], an opening

מְשֻׁנָּה ה' אִיזְהוּ יָדָם תְּבוּסָה? הַמֵּת שֶׁיֵּצֵא מִמֶּנּוּ שְׁמִינִית בְּחַיָּו וְשְׁמִינִית בְּמוֹתוֹ. דְּבָרֵי רַבִּי יַעֲקֹבְאֵ. רַבִּי יִשְׁמַעֵאל אוֹמֵר, רְבִיעִית בְּחַיָּו וְרְבִיעִית בְּמוֹתוֹ, נִיטֵל מִזֶּה וּמִזֶּה רְבִיעִית. רַבִּי אֱלִיעֶזֶר בְּרַבִּי יְהוּדָה אוֹמֵר, זֶה נוֹה כְּמַיִם. אִיזְהוּ יָדָם תְּבוּסָה? יְצָלוּב שְׁדָמוֹ שׁוֹתֵת, וְנִמְצָא תַּחְתָּיו רְבִיעִית דָּם, טָמֵא; אֲבָל הַמֵּת שְׁדָמוֹ מְנוּטָף, וְנִמְצָא תַּחְתָּיו רְבִיעִית דָּם טָהוֹר. רַבִּי יְהוּדָה אוֹמֵר, לֹא כִי אֵלָא הַשׁוֹתֵת טָהוֹר, וְהַמְנוּטָף טָמֵא.

מְשֻׁנָּה ו' יְכוּזִית מִן־הַמֵּת פִּתְחוֹ בְּטַפָּח, וְהַמֵּת פִּתְחוֹ בְּאַרְבָּעָה טַפָּחִים,

of one *handbreadth*³ [square suffices to protect other openings from the *uncleanness*], and in the case of a corpse an opening of four *handbreadths* [square is sufficient] to shield any other openings from the *uncleanness*; but, to permit egress of the *uncleanness*³, [it is sufficient for] an opening to be one *handbreadth* [square]. More than an olive's bulk [from a corpse] is deemed as the [whole] corpse⁴; R. Jose⁵ says, The backbone and the skull are [also considered] as a [complete] corpse.

לְהִצִּיל הַטּוֹמְאָה עַל הַפְּתָחִים; אֲבָל לְהוֹצִיא הַטּוֹמְאָה, בְּפוֹתֵחַ טֶפַח. גְּדוֹל מְכוֹזֵת יְכַמֵּת; רַבִּי יוֹסִי אוֹמֵר, הַשְּׂדֵרָה וְהַגְּלוּגָלֶת כְּמֵת.

1 The Sages have laid down this ruling: if a corpse is in a house with several doors (though they may be closed), all utensils in the house on the other side of the doors below the level of the lintels are unclean if it is not known through which doorway the corpse will be carried out. Compare 7³ 2. See Volume I, Page 18f. 3 Whether from an olive's bulk or a whole corpse, to defile what is in an adjoining room. Compare שִׁפְתֵי 24⁵. 4 Or the *indefinite* form כְּמֵת, as a [whole] corpse.* And an opening less than four *handbreadths* square does not protect against the communication of the *uncleanness* to an adjacent room even if the intervening doors are shut. 5 His opinion is accepted. * Even if it had no flesh on it.

Mishnah 7

[A covering not less than] one *handbreadth*² [in width] by one *handbreadth* [in length] and one *handbreadth* in height² [above an olive's bulk from a corpse and over utensils], [the space within thus forming a *handbreadth*] cube, is effective to permit the spread of the *uncleanness*³, and also serves as a screen⁴ against the *uncleanness*. How [is it effective as a screen]? If underneath the house there be⁵ a covered⁶ gutter⁷ one *handbreadth* wide and a *handbreadth* wide at its outlet, and there be *uncleanness*⁸ inside it, [all that is in] the house is clean⁹; if there be *uncleanness* in the house, what is within in [namely, the gutter] re-

מִשְׁנָה ז

טֶפַח עַל טֶפַח עַל רוֹם טֶפַח מְרוּבָּע, מְבִיא אֶת-הַטּוֹמְאָה, וְחוֹצֵץ בְּפָנֵי הַטּוֹמְאָה. כִּי־צַד? בְּיַב שֶׁהוּא קָמוּר תַּחַת הַבַּיִת יֵשׁ בוֹ פוֹתֵחַ טֶפַח וְיֵשׁ בִּיצִיאָתוֹ פוֹתֵחַ טֶפַח, טּוֹמְאָה בְּתוֹכוֹ הַבַּיִת יִטְהוֹר; טּוֹמְאָה בַּבַּיִת מֵהַשְּׂבָתוֹכוֹ יִטְהוֹר? שְׂדֵרָה הַטּוֹמְאָה לְצֵאת וְאֵין דְּרָכָה לְהַכְנִס. יֵשׁ בוֹ פוֹתֵחַ טֶפַח וְאֵין בִּיצִיאָתוֹ פוֹתֵחַ טֶפַח, הַטּוֹמְאָה בְּתוֹכוֹ הַבַּיִת טָמֵא; טּוֹמְאָה בַּבַּיִת

mains clean, for it is the nature of *uncleaness* to emerge and it is not its way to enter in. If [the gutter] be one *handbreadth* in width, but its outlet is not one *handbreadth* wide, the *uncleaness* within it renders [all in] the house unclean; [but] if there be *uncleaness* in the house, aught inside it [namely, the gutter] is clean, since it is the manner of *uncleaness* to issue forth and it is not its way to immerge. If [the gutter] be not one *handbreadth* wide, and its outlet is not one *handbreadth* in width, an *uncleaness* inside it renders [everything in] the house unclean; [and] if there be *uncleaness*¹⁰ in the house, what there is within it [namely, the gutter] is unclean.¹¹ It is all one whether

such an opening¹² be one that water had holed¹³ out, or [which had been made] by creeping things*, or which had been eaten through¹⁴ by saline earth;¹⁵ and likewise, also, an [irregular] pile of [large] stones¹⁶, and similarly, too, a pile of joists¹⁷. R. Judah¹⁸ says, Any shelter¹⁹ that is not fashioned by the hands of man is not deemed a shelter, but he concurs that the rulings apply to [natural] fissures and [rain-hollowed] rocks.

מה-שִׁבְתוֹכוֹ טָהוֹר, שְׂדֵרְךָ
הַטּוֹמְאָה לְצֵאת וְאֵין דְּרָכָה לְהִכָּנס.
אֵין בּוֹ פּוֹתֵחַ טֶפַח וְאֵין בִּיצִיאָתוֹ
פּוֹתֵחַ טֶפַח, טוֹמְאָה בְּתוֹכוֹ הַבַּיִת
טָמֵא; ¹⁰טוֹמְאָה בְּבֵית מֵה-שִׁבְתוֹכוֹ
¹¹טָמֵא. אָחַד ¹²חֹר שֶׁחֲרְרוּהוּ
מֵיִם, אוֹ שְׂרָצִים, אוֹ שֶׁאֲכָלְתוּ
¹⁵מְלַחֶת; וְכֵן מֵרָבֶךְ שֶׁל אֲבָנִים,
וְכֵן סְנָאֵר שֶׁל קוֹרוֹת רַבִּי
¹⁸יְהוּדָה אוֹמֵר, כָּל-אֶהָל שְׂאִינוֹ
עָשׂוּי בְּיַד אָדָם אֵינוֹ אֶהָל, וּמוֹדָה
בְּשִׁקִּיפִים וּבְסִלְעִים.

1 See Volume I, Page 18f. 2 Or רוֹם. 3 To aught overshadowed by it. 4 To shield aught above it (if the contained space is not less than one cubic handbreadth), Compare 66, 71, 2, 913, 14, 16, 106, 7, 126, 7, 186, 7, 151, 3, 7. 5 Or יֶשֶׁבּוֹ. 6 Or an arched cover. 7 Or drain, canal pipe. 8 An olive's bulk from a corpse. See 187, 8. 9 Provided the opening of the gutter inside the house is less than one square handbreadth. 10 טוֹמְאָה [construct] given in some editions is grammatically incorrect. 11 In these cases the gutter is deemed as part of the ground pertaining to the house. 12 Literally hole. 13 Or שֶׁחֲרְרוּהוּ. Or hollowed out. 14 Or שֶׁאֲכָלְתוּהוּ. 15 Compare 131. 16 Compare שִׁבְת 125b, טוֹפָה 20b. 17 Or beams, rafters. Under which is a space of one cubic handbreadth. 18 His view is rejected. 19 Literally tent. * See Leviticus 11, 29, 30; שִׁבְת 141.

CHAPTER 4

פֶּרֶק ד

Mishnah 1

If a chest¹ stand in the open², and there be some *uncleanness* inside it, articles contained [in the holes] within the thickness of its sides remain clean; if there be an *uncleanness* [within the holes] in the thickness of its sides, the articles in the interior [of the chest] remain clean. R. Jose³ says, [The thickness of the sides should be halved], half [pertaining to the outside] and half [pertaining to the inside]. [If the chest] stand⁴ indoors, and some *uncleanness* be inside it, [all that is in] the house is unclean; if there be an *uncleanness* within the house, what is inside it [namely, the chest] remains clean, for it is the manner of an *uncleanness* to emerge and not to penetrate. If there be articles between it [namely, the chest] and the ground, [or] between it and the wall, [or] between it and the rafters, and there be⁵ there [between] a space of one [cubic] *handbreadth*⁶, they are unclean [if there be a corpse in the house]; but if not⁷, [that is, the space be less than one cubic *handbreadth*], they remain clean. If there be an *uncleanness* there [in the intervening space, even if less than one cubic *handbreadth*], [all that is in] the house is unclean⁸.

1 Or *cupboard*. The walls contain holes or niches each of one handbreadth square, from the outside to the inside. 2 See 3³. 3 His view is rejected. 4 Literally were *standing*. 5 Or *יש שם*. 6 See Volume I, Page 18f. 7 Popular pronunciation *לאו*. 8 Compare *כלים* 86.

Mishnah 2

If the interior of¹ a drawer² in a chest³ measure one cubic *handbreadth*⁴, but its opening measure

מִשְׁנָה א

מִגְדָּל שֶׁהוּא עוֹמֵד בְּאֹוִיר, טוֹמְאָה
בְּתוֹכוֹ. כָּלִים שֶׁבְּעוֹבְיוֹ טְהוּרִים;
טוֹמְאָה בְּעוֹבְיוֹ, כָּלִים שֶׁבְּתוֹכוֹ
טְהוּרִים. רַבִּי יוֹסִי אוֹמֵר, מִחֲצָה
לְמִחֲצָה. הֲיָה עוֹמֵד בְּתוֹךְ הַבַּיִת,
טוֹמְאָה בְּתוֹכוֹ, הַבַּיִת טָמֵא;
טוֹמְאָה בַּבַּיִת, מֵהַשֶּׁבֶתוֹכוֹ טְהוֹר,
שֶׁדָּרָךְ הַטוֹמְאָה לְצֵאתוֹ וְאֵין דְּרָכָה
לְהַכְנִס. כָּלִים שֶׁבִּינוּ לְבֵין הָאָרֶץ,
שֶׁבִּינוּ לְבֵין הַכּוֹתֵל, שֶׁבִּינוּ לְבֵין
הַקּוֹרוֹת, אִם יֵשׁ שָׁם פּוֹתֵחַ טֶפַח,
טָמֵאִין; וְאִם לֹא טְהוּרִין. טוֹמְאָה
שָׁם, הַבַּיִת טָמֵא.

מִשְׁנָה ב

הַתִּיבֵת הַמְגְדָּל יֵשׁ בָּהּ פּוֹתֵחַ טֶפַח,
וְאֵין בִּיצִיאָתָהּ פּוֹתֵחַ טֶפַח, טוֹמְאָה

less than one *handbreadth* [square], and there is an *uncleanness* inside it [namely, the drawer], [all that is within] the house is unclean; if there be some *uncleanness* in the house, what is inside it [namely, the drawer] remains clean, for it is the character of an *uncleanness* to issue forth but it is not its manner to go in. R. Jose⁵ declares [all that is in the house] remains clean, because one can take away [the uncleanness from the drawer] by halves,⁶ or burn it* in its place⁷ [in the drawer].

בְּתוֹכָהּ הַבַּיִת טָמֵא ; טוֹמְאָה בְּבֵית
מֵה־שִׁבְתוֹכָהּ טָהוֹר, שְׂדֵרְךָ
הַטוֹמְאָה לְצֵאת וְאֵין דְּרָכָה לְהִכָּנס.
רַבִּי יוֹסֵי מְטַהֵר, מִפְּנֵי שֶׁהוּא יָכוֹל
לְהוֹצִיאָהּ לְחֻצָּאִים אוֹ לְשַׂרְפָּהּ
בְּמִקוּמָהּ.

1 Literally *If there be therein*. Or יִשְׁבֶּה. 2 Or *case, box*. 3 Or *cupboard*. 4 See Volume I, Page 18f. 5 His opinion is rejected. 6 *i.e.*, in small portions each less than an olive's bulk so that naught indoors contracts uncleanness. 7 So that it is not brought out to convey uncleanness. * See ADDENDA at the end of this *Tractate*.

Mishnah 3

[If the chest]¹ stand² in the doorway [of a house] and opened outward, and there be an *uncleanness* inside it, [all that is in] the house remains clean; if there be some *uncleanness* in the house, what is within it [namely, the chest] remains unclean, since it is the manner of *uncleanness* to issue forth and not to immerge.⁴ If its wheelwork³ project⁴ rearward [into the house for a distance of] three *fingerbreadths*⁵, and an *uncleanness* be there [in the wheelwork] just beneath the rafters [of the roof], [all that is in] the house remains clean. When does this apply? When⁶ the space [between the chest and the wheelwork wherein the uncleanness lies—and when it can not be detached] is⁷ one cubic *handbreadth*, and when it is not detached, and when the chest is of the measure prescribed⁸.

משנה ג

הָיָה עוֹמֵד בְּתוֹךְ הַפֶּתַח וְנִפְתַּח
לְחוּץ, טוֹמְאָה בְּתוֹכוֹ הַבַּיִת טָהוֹר ;
טוֹמְאָה בְּבֵית מֵה־שִׁבְתוֹכוֹ טָמֵא,
שְׂדֵרְךָ הַטוֹמְאָה לְצֵאת וְאֵין דְּרָכָה
לְהִכָּנס. הֵיטָהּ מוֹכְנֵי שְׁלוֹ מְשׁוּכָה
לְאַחֲרָיו שְׁלֹשׁ אַצְבָּעוֹת, טוֹמְאָה
שֶׁם כְּנֻד הַקּוֹרוֹת, הַבַּיִת טָהוֹר.
בְּמָה דְּבָרִים אֲמוּרִים ? בְּזִמְן יִשִּׁישׁ
פּוֹתֶחַ טַפַּח, וְאֵינָהּ יוֹצֵאָהּ, וְהַמְּגִדֵל
בָּא בְּמִדָּהּ.

1 Or *cupboard*. 2 Literally *were standing* (*viz.*, *past tense*). 3 At bottom for moving it. See פְּלִים 21, 18². 4 Literally *projected* or *were projecting* (*viz.*, *past tense*). 5 See Volume I, Page 18f. 6 Or the *definite* form בְּזִמְן. 7 Or שְׁשֵׁי-פֹתֶחַ. 8 *i.e.*, it can hold 40 *seahs* of *liquid* or 60 *seahs* of *grain* (*sc.*, *dry measure*). Compare פְּלִים 15¹.

CHAPTER 5

פָּרֵק ה'

Mishnah 1

מִשְׁנָה א'

If an oven¹ stand inside the house [wherein is a corpse], but its arched outlet² is outside [the house], and corpse bearers [carrying the corpse] overshadowed it [namely, the outlet outside], the School of Shammai³ say, All [things in the house] are unclean, but the School of Hillel⁴ say, The oven becomes unclean but all [else in the house] remains clean; R. Akiba⁵ says, Even the oven remains clean.

1 תַּנּוּר שֶׁהוּא עוֹמֵד בְּתוֹךְ הַבַּיִת,
2 וְנִעְיָנוּ קְמוּרָה לַחוּץ, וְהֵאָהִילוּ עָלָיו
3 קוֹבְרֵי הַמֵּת, בֵּית שְׁמַאי אוֹמְרִים,
4 הַכֹּל טָמֵא, וּבֵית הַלֵּל אוֹמְרִים,
5 הַתַּנּוּר טָמֵא וְהַבַּיִת טָהוֹר; רַבִּי
6 עֲקִיבָא אוֹמֵר, אִף הַתַּנּוּר טָהוֹר.

1 Literally *that stands*. Literally *fireplace*. Compare שֶׁבֶת 32. 2 Literally *eye*; to let out the smoke. 3 Their view is rejected. 4 Their ruling is accepted. 5 His opinion is not accepted

Mishnah 2

מִשְׁנָה ב'

If above a trapdoor¹ between a house² and an upper room* a dish³ were set which had a hole through which liquid could penetrate⁴ [inwards], [and there was a corpse in the house], the School of Shammai⁵ say, All [that is, both the dish and the upper room] becomes unclean, but the School of Hillel⁶ say, The dish becomes unclean and the upper room remains clean; R. Akiba⁷ says, The dish is also clean.

1 אֲרוֹבָה שְׁבִין הַבַּיִת *לְעֻלְיָה,
2 וְקִדְרָה נְתוּנָה עָלֶיהָ, וְנִקְוָה
3 בְּכוֹנֵס מִשְׁקָה, בֵּית שְׁמַאי אוֹמְרִים,
4 הַכֹּל טָמֵא, וּבֵית הַלֵּל אוֹמְרִים,
5 הַקִּדְרָה טָמְאָה, וְעֻלְיָה טָהוֹרָה;
6 רַבִּי עֲקִיבָא אוֹמֵר, אִף הַקִּדְרָה
7 טָהוֹרָה.

1 Or *skylight, hatchway*. 2 Literally *the house*. 3 Or *pot*. 4 If the dish were set in water, the water would enter through the hole. 5 Their view is rejected. 6 Their ruling is accepted. 7 His opinion is not accepted. * עֻלְיָה, *upper chamber, upper storey*.

Mishnah 3

מִשְׁנָה ג

[If the pot] were whole¹, the School of Hillel say, It shields everything [in the upper room against uncleanness]; the School of Shammai say, It only protects food, and liquids, and earthenware utensils². The School of Hillel retracted and decided in accordance with the view of the School of Shammai.

הִיְתָה יְשֻׁלְמָה, בֵּית הַלֵּל אוֹמְרִים, מִצְּלָת עַל הַכֶּל; בֵּית שַׁמַּי אוֹמְרִים, אֵינָה מִצְּלָת אֶלָּא עַל הָאוֹכְלִים וְעַל הַמְּשָׁקִים וְעַל כָּלִי הַחֶרֶס. חֲזָרוּ בֵּית הַלֵּל לְהוֹרוֹת כְּדַבְּרֵי בֵּית שַׁמַּי.

1 Or *sound*. Continuing the preceding *Mishnah*. 2 Compare עֲדוּיוֹת 114. Or כָּלִי הַחֶרֶס, any earthenware utensil. The *Mishnah* here refers to the case of a dish of an עֵם הָאֲרָץ [see APPENDIX, Note 12]. Since it is unclean for a חֶבֶר, it cannot serve as a protection from uncleanness for other vessels which a חֶבֶר is likely to borrow from an עֵם הָאֲרָץ which the latter uses after mere immersion but which in reality require טַמְאָת שְׁבַעָה and הַזָּאָה. The חֶבֶר would not however use food and earthen vessels that belong to an עֵם הָאֲרָץ. Hence we have no scruples to declare that these are protected by the dish.

Mishnah 4

מִשְׁנָה ד

If¹ a [wooden or metal] flagon² were full of clean liquid [in the upper room], the flagon suffers *seven-day uncleanness*³ but the liquid remains clean; but if one emptied out [the liquid] into another [wooden or metal] utensil⁴ [in the upper room], it becomes unclean.⁵ If a woman [in the upper room] were kneading in a (kneading-) trough, both the woman and the trough suffer *seven-day uncleanness*, but the dough is clean; but if one transferred it⁶ into another vessel⁷ [in the same room], [the dough] becomes unclean. The School of Hillel withdrew their opinion and taught according to the view of the School of Shammai.

1 לֵינָן שֶׁהוּא מְלֵא מְשָׁקִין טְהוֹרִין, הַלֵּינָן טַמְאָה טַמְאָת שְׁבַעָה, וְהַמְּשָׁקִין טְהוֹרִין; וְאִם פִּינָן בְּכָלִי אַחֵר, טַמְאִין. הָאֵשֶׁת שֶׁהִיא לְשֶׁה בְּעֵרִיבָה, הָאֵשֶׁת וְהָעֵרִיבָה טַמְאִים טַמְאָת שְׁבַעָה, וְהַבָּצֵק טְהוֹר; וְאִם פִּינָהוּ לְכָלִי אַחֵר, טַמְאָה חֲזָרוּ בֵּית הַלֵּל לְהוֹרוֹת כְּדַבְּרֵי בֵּית שַׁמַּי.

1 In continuation of the two foregoing *Mishnahs*. 2 Intermediate in capacity between כוּס, a *cup*, and כַּד, a *jar*. The dish is set above the trapdoor. 3* The pot.

screens foods and liquids, but it does not shield wooden or metal vessels. Compare 15⁹. 4 Or בְּכָלִי. 5 For all the vessels—except earthenware ones—in the upper room have contracted uncleanness.* The second vessel renders the liquid unclean. 6 בְּפִינֹתוֹ in some texts. 7 Or בְּכָלִי. *Because of the uncleanness there.

Mishnah 5

מִשְׁנֵה ה

If¹ [set upon the trapdoor] were a utensil of cattle-dung², [or] a utensil of stone, or a utensil of clay³, all [that is in the upper room] remains clean; if it were a clean [earthenware] utensil⁴ to serve for dedicated things⁵ or to be used for the *sin-offering*⁶ [ash-water of the red-heifer], all [that is in the upper room] remains clean—since all are considered trustworthy in whatsoever concerns the *sin-offering*⁷—for utensils that are *insusceptible to uncleanness* and clean earthenware vessels, together with the walls of shelters, shield⁸ [from *corpse-uncleanness*].

הָיוּ כְּלֵי גִלְלִים כְּלֵי אֲבָנִים כְּלֵי
אֲדָמָה הַכֹּל טָהוֹר; הָיָה כְּלֵי
טָהוֹר לְקֹדֶשׁ וְלִחְטָאת הַכֹּל טָהוֹר,
שֶׁהַכֹּל נֶאֱמָנִין עַל יְחֻטָּאת, מִפְּנֵי
שֶׁהַכֹּלִים טָהוֹרִין, וְכָלִי חֵרֶס
טָהוֹרִין, וְיִמְצִילִין עִם דְּפִנּוֹת
אֹהֲלִים.

1 Literally *utensils*. Continuing the subject of the preceding *Mishnah*. 2 גִּלְלִים—גִּלְלָל [plural], a material (supposed to be baked ordure) used for vessels. 3 All such do not contract uncleanness even if used by an עֵם הָאֲרָץ [see APPENDIX, Note 12], an untutored person who is not wont to observe the ritual laws of cleanness and uncleanness. 4 Or כְּלֵי. 5 Wine, oil, or foodstuffs dedicated to the Temple. 6 See *Numbers* 19, 17; פְּרָה 51. 7 Compare פְּרָה 51. 8 In some texts, מְצִילִין. But there is no protection against uncleanness in the absence of walls (see the next *Mishnah*). See ADDENDA at the end of this *Tractate*. Or אֹהֲלִים.

Mishnah 6

מִשְׁנֵה ו

Thus, if there were a tank¹ or a cellar² in the house, and an olive-basket³ was placed over it, [all that is under it in the tank or the cellar] remains clean. If an olive-basket were [laid over] a well [without a wall but] level [with the ground], or [over] a broken-open hive⁴, [whatever is beneath it in the well

כִּיצַד הַבּוֹר וְהַדּוֹת שְׁכַבְּתִית,
וְכַפִּישָׁה נְתוּנָה עָלָיו, טָהוֹר. אִם
הָיְתָה בְּאֵר חֲלָקָה, אוֹ כְּנוֹרֶת
פְּחוּתָה, וְכַפִּישָׁה נְתוּנָה עָלֶיהָ, טָמֵא.
אִם הָיְתָה נְסֹר חֲלָקָה, אוֹ סְרִידָה שְׂאִין

or hive] is unclean. If a rimless § board or a kneading board without rims [were placed over the well or bee-hive, [all that is beneath inside them] is clean.⁵ For utensils can only serve as shields [from uncleanness] together with the walls of the shelters* if they themselves also have walls. And how [high] must the wall be [to protect against uncleanness]? [Not less than] one *handbreadth*⁶. If the covering vessel⁷ had half a *handbreadth* [high wall] and the covered container⁷ [also] had a [wall of height] half a *handbreadth*, [the two together] are not deemed a wall, but only if there be [a wall] a *handbreadth* [in height] to one⁸ [or the other]. §Literally *smooth, level*.

לָה גַפְיִים, טְהוֹרֵי שְׂאִין הַכֵּלִים
מִצִּילִים עִם דְּפִנוֹת * אֵתְלִים, עַד
שֵׁיהָ לָהֶן דְּפִנוֹת. וְכַמָּה תִּהְיֶה
הַדּוֹפֵן? * טַפַּח. הִיָּה לָהּ חֲצֵי טַפַּח
מִכָּאן, וְחֲצֵי טַפַּח מִכָּאן, אֵינָהּ
דּוֹפֵן, עַד שֵׁיהָ לָהּ טַפַּח מִמְּקוֹם
אֶחָד.

1 Or *cistern, pit, vat*. 2 An underground masoned store-room. Each with a coping not less than one handbreadth high. A corpse lay in the house, and there were utensils in the tank or cellar. 3 *כְּפִישָׁה*, a term generally applied to a receptacle partitioned into two by an upright extension of the bottom. Here it refers to a large basket in which olives are softened, and its capacity was forty *seahs* at least, and is unsusceptible to uncleanness (compare 18ⁱ; *כֵּלִים* 15ⁱ). 4 Not blocked up with straw. Of capacity forty *seahs*. 5 They are not now considered as vessels. 6 See Volume I, Page 18f. 7 Popular pronunciation *מִכָּאן*. Literally *from here, from this*. 8 Literally *from one place*. *Or *אֵתְלִים*.

Mishnah 7

Just as¹ [these utensils together with the walls] shield from [uncleanness] inside so do they screen from [uncleanness] outside [the shelter]. How so? If an olive-basket¹ [with a wall-like rim one *handbreadth*² high] were set upon the pegs [not less than one *handbreadth* in height, thrust into the ground close to the wall of the shelter] outside*, with an uncleanness under it, [the] utensils that are in the olive-basket remain clean; [but if it were placed against the]

מְשוּגָה ז
יְכַשֵּׁם שְׂמִצִּילִין מִבְּפָגִים, בְּדֵי
מִצִּילִין מִבְּחוּץ. כִּיצַד? יְכַפִּישָׁה
שֵׁיהָ נְתוּנָה עַל הַיְתִדוֹת * מִבְּחוּץ,
טוֹמְאָה תַּחְתֶּיהָ, כֵּלִים שֶׁבְּכַפִּישָׁה
טְהוֹרִים; אִם הִיָּה כּוֹתֵל חָצֵר אוֹ
כוֹתֵל גָּנָה, אֵינּוּ מִצִּילִי. קוֹרֶה
שֶׁהִיָּתָה נְתוּנָה מִכוֹתֵל לְכוֹתֵל,
וְקַדְרָה תְלוּיָה בָּהּ, טוֹמְאָה תַּחְתֶּיהָ.

wall³ of a courtyard or [the] wall³ of a garden, it does not serve as a protection⁴ [against uncleanness]. If a board⁵ [not less than one *handbreadth* above the ground and one *handbreadth* wide] extended from the wall [of one house] to the wall [of another house], and a dish⁶ was suspended from it [less than one *handbreadth* below the board], and there was an uncleanness beneath it [namely, the board], the utensils in the dish are declared clean by R. Akiba⁷, but the Sages⁸ declare them unclean.

1 See the foregoing *Mishnah*. 2 See Volume I, Page 18f. 3§ Which does not conform to the wall of a shelter. 4 The vessels in the basket are also unclean. 5 Or *beam, joist, rafter*. 6 Or *pot, cooking-pot*. 7 His view is rejected. 8 Their opinion is accepted. The dish is not regarded as combined with a roof or with any walls. * It must not be separated from the wall by a *handbreadth*. §Or כְּתַל, כְּתַל

CHAPTER 6

פֶּרֶק ו'

Mishnah 1

מְשֻׁנָּה א

Men¹ and utensils can give effect like a shelter² to the transmission of uncleanness, but [they do not serve] to shield from uncleanness.³ How so? If four men carry a block of stone⁴, and there be an *uncleanness* below it, the utensils on the top thereof become unclean; if there be an *uncleanness* on the top thereof, utensils that are under it become unclean. R. Eliezer⁵ declares them clean [in both cases]. If [the block of stone] were set down on four utensils, even on utensils [made] of cattle-dung⁶, [or on] utensils of stone, [or on] utensils of clay, and an *uncleanness* is under it, utensils on top thereof are unclean; if there be an *uncleanness* on top thereof, utensils underneath it are unclean. If [the block of stone] be placed on four stones, or on aught alive⁷ [save a

אָדָם וְכֵלִים וְנֶעֱשִׂין אֶהְיִין לְטֻמְאָה אֲבָל לֹא יִלְטְהוּ. כִּי־צַד? אֲרֻבָּעָה נוֹשְׂאִין אֶת־הַגְּדֻבָּה, טוֹמְאָה תַּחְתּוֹ, כֵּלִים שֶׁעַל גִּבּוֹ טֻמְאִין; טוֹמְאָה עַל גִּבּוֹ, כֵּלִים שֶׁתַּחְתּוֹ טֻמְאִים. רַבִּי אֱלִיעֶזֶר מְטַהֵר. נָתוּן עַל אֲרֻבָּעָה כֵּלִים, אֲפִילוֹ כֵּלֵי גִלְלִים כֵּלֵי אֲבָנִים כֵּלֵי אֲדָמָה, טוֹמְאָה תַּחְתּוֹ, כֵּלִים שֶׁעַל גִּבּוֹ טֻמְאִים; טוֹמְאָה עַל גִּבּוֹ כֵּלִים שֶׁתַּחְתּוֹ טֻמְאִים. נָתוּן עַל אֲרֻבָּעָה אֲבָנִים אוֹ עַל דָּבָר שֶׁיֵּשׁ בּוֹ רוּחַ חַיִּים, טוֹמְאָה תַּחְתּוֹ, כֵּלִים שֶׁעַל

living person], and an *uncleanness* is under it, utensils on top of it remain clean; if there be an *uncleanness* on top thereof, utensils underneath it are clean.

גָּבִיּוֹ טְהוֹרִין; טוֹמְאָה עַל גָּבִיּוֹ,
כְּלִים שְׂמַחֲמִיּוֹ, טְהוֹרִין.

1 Literally אָדָם, *man*, אֹהֶלִין, *shelters*. 2 Or אֹהֶלִין. A shelter leaning up against a person or utensils is deemed as a shelter to convey uncleanness under it. 3 *i.e.*, to screen what is above from uncleanness beneath. 4 Or mould filled with earth or rubble, frame for carrying tools and utensils to a building site. 5 His view is rejected. 6 See 5⁵. 7 Literally *that has the spirit of life*. Or שֵׁשׁ-בּוֹ.

Mishnah 2

מִשְׁנָה ב

If those about to bury the dead were passing [with the corpse] through the pillared porch¹, and someone closed the door [by holding on to it] or fastened it with the key², if the door can stay shut of itself [without the aid of the man or key], all that is in the house] is clean, but if [the door can] not³ [remain closed without the aid of the man or key], [all that is inside the house] becomes unclean. And likewise, also, if a cask⁴ of dried figs or a basket of straw be placed in a window⁵ [at least one *handbreadth* square, in a wall dividing two rooms in one of which lies a corpse], and the figs or the straw could stay on their own⁶, [all that is in the room without the corpse] is clean⁷; but otherwise [whatever is in the corpse-free room also] becomes unclean. If one divided off [a room in] a house with [a partition of] jars⁸, and plastered them with plaster⁹, [and there is an uncleanness in one part with the open mouths of the jars towards the uncleanness], and the plaster lining can stand by itself, [all that is in the uncleanness-free part] remains clean, but if [the plaster lining] cannot [stand by itself, all] becomes unclean.

קוֹבְרֵי הַמֵּת שֶׁהָיוּ עוֹבְרִים
יְבֹאֲכֶסְדְּרָה, וְהִגִּיף אֶחָד מֵהֶן אֶת-
הַדֶּלֶת, וְסָמְכוּ בַּמַּפְתָּח, אִם יָכוֹל
הַדֶּלֶת לְעָמוֹד בְּפָנָיו עַצְמוֹ, טְהוֹר,
וְאִם יֵלְאוּ טָמְאֵי וְכֵן חֲבִית שֶׁל
גְּרוּגְרוֹת, אוֹ קוּפָה שֶׁל תְּבִין, שֶׁהֵן
נְתוּנוֹת בְּחִלּוֹן, אִם יָכוֹלִין הַגְּרוּגְרוֹת
וְהַתְּבִין לְעָמוֹד בְּפָנָיו עַצְמָן,
יְטְהוֹרִין; וְאִם לָאוּ טָמְאִין. בֵּית
שֶׁחֲצוֹ בְּקַנְקָנִים, וְטַח בְּבֵיתוֹ, אִם
יָכוֹל הַטִּיחַ לְעָמוֹד בְּפָנָיו עַצְמוֹ,
טְהוֹר, וְאִם לָאוּ טָמְאֵי.

1 Or *peristyle, colonnade, portico*. Compare 14⁴. Or the *indefinite* form בְּאֶכְסוּדָרָא, *through a pillared porch*. 2 So that the uncleanness should not enter into the house as they were making their way through the porch which is roofed over.* 3 Popular pronunciation לָאוּ. 4 Or *jar*. 5 Or בְּהֵלִין. See Volume I, Page 18f. 6 *i.e.*, without the aid of the cask or basket respectively. 7 But only if the figs have gone bad and are unfit to be eaten; and likewise if the straw has become unfit for any beast. 8 קַיָּזוֹן [popular pronunciation קַיָּזוֹן], actually a *cylindrical vessel let into a cellar floor*; generally, *oil-vessel, wine-vessel*. 9 If the closed ends (*i.e.*, bottoms) of the jars faced the uncleanness, they would form a screen, for earthenware vessels do not become unclean from the outside. * See ADDENDA at the end of this *Tractate*.

Mishnah 3

A wall¹ belonging to a house is accounted as divided into halves. How so? If a wall on the outside² [of a house] has an *uncleanness* [in a fissure] within it in its interior half, [all that is in] the house is unclean, but what is³ above [and even overagainst the *uncleanness*] is clean; [if the *uncleanness* be in a cleft within the wall] in its exterior half, [then whatever is in] the house remains clean, but what is above [the *uncleanness*] remains unclean. If the *uncleanness* be in the middle⁴ [of the wall], [all that is in] the house is unclean, and aught⁵ above [the *uncleanness*] is declared unclean by R. Meir⁶, but the Sages⁷ declare it clean. R. Judah⁸ says, [It is immaterial in which part inside the wall the *uncleanness* may be, all indoors is unclean, for] the whole wall appertains to the house.

1 Or כּוֹתֵל. 2 Or לְאֹוֹר, לְאֹוֹר, לְאֹוֹר. Literally *to the open*. Compare 4¹, 18¹⁰. 3 Literally *stands*. 4 *i.e.*, half way between front and back. 5 Literally *ought that stands*. 6 His opinion is rejected. 7 Their ruling is accepted. 8 His view is not accepted.

מְשֻׁנָּה ג

יְכוֹתֵל הַמְשֻׁמֵּשׂ אֶת-הַבַּיִת, יְדוֹן
 מְחַצֵּה לְמְחַצֵּה. בִּיצְדָּ? כּוֹתֵל שֶׁהוּא
 לְאֹוֹר וְהַטּוֹמְאָה בְּתוֹכוֹ מְחַצֵּיו
 וּלְפָנָיו, הַבַּיִת טָמֵא, וְהָעוֹמֵד
 מִלְּמַעְלָן טָהוֹר; מְחַצֵּיו וְלַחוּץ
 הַבַּיִת טָהוֹר, וְהָעוֹמֵד מִלְּמַעְלָן
 טָמֵא. מְחַצֵּה יְלְמְחַצֵּה הַבַּיִת טָמֵא,
 וְהָעוֹמֵד מִלְּמַעְלָן, רַבִּי מֵאִיר
 מְטַמֵּא, וְחֻכְמִים מְטַהְרִין. רַבִּי
 יְהוּדָה אוֹמֵר, כָּל-הַכוֹתֵל לְבַיִת.

Mishnah 4

משנה ד

If a wall¹ be between two houses², and there is an *uncleanness* within it, the house nearer to the *uncleanness* is unclean, and that nearer to the *clean part*³ remains clean. If [the *uncleanness*] be half way [between the wall sides], both of them [namely, the houses] are unclean. If there be an *uncleanness* in one of them [namely, the houses], and utensils [lie in a receptacle inside the thickness of] the wall, [the utensils] in the half thereof nearer the *uncleanness* are unclean, and [those] in the half nearer the clean⁴ [house] remain clean; if [the utensils] be half way [between the wall sides], they are unclean. If there be a concrete partition⁵ between the house and the upper room, and an *uncleanness* [lie] within it, if it be in the lower half, the house beneath it is unclean and the upper room† remains clean; if [it lie] inside the upper half, the upper room is unclean, and the house below remains clean; but if [the *uncleanness*] be in the middle [between the upper and lower surfaces], both of them are unclean. If there be an *uncleanness* in one of them, and vessels [lie in a niche] in the concrete partition, [those that are] in the half nearer the *uncleanness* are unclean, and those that are in the half nearer to the clean part remain clean; and those that are half way [between the upper and lower surfaces] are unclean. R. Judah says, The entire concrete partition pertains to the upper room⁶. † Perhaps: וְעֲלֵיהָ and above it.

יְכוֹתֵל שְׁבִינֵי שְׁנֵי בָתִּים וְהִטּוּמָאָה
בְּתוֹכוֹ, בֵּית הַקְּרוֹב לְטוּמָאָה, טָמֵא,
וְהַקְּרוֹב לְטֹהָרָה, טָהוֹר. מִחֲצָה
לְמִחֲצָה שְׁנֵיהֶם טָמְאִין. טוּמָאָה
בְּאֶחָד מֵהֶן וְכֻלָּם בְּכוֹתֵל, מִחֲצִי
וְכֻלְפֵּי טוּמָאָה, טָמְאִים, מִחֲצִי
וְכֻלְפֵּי טֹהָרָה, טָהוֹרִין; מִחֲצָה
לְמִחֲצָה, הָרִי הֵן טָמְאִין. מְעֻזְבָּה
שְׁבִין הַבַּיִת הַלְּעֵלְיָה, טוּמָאָה
בְּתוֹכָהּ, מִחֲצָיָה וְלִמְטָן הַבַּיִת
טָמֵא, וְעֲלֵיהָ טָהוֹרָה; מִחֲצָיָה
וְלִמְעַלָּן הַלְּעֵלְיָה טָמְאָה, וְהַבַּיִת
טָהוֹר; מִחֲצָה לְמִחֲצָה שְׁנֵיהֶן
טָמְאִין. טוּמָאָה בְּאֶחָד מֵהֶן
וְכֻלָּם בְּמְעֻזְבָּה, מִחֲצָיָה וְכֻלְפֵּי
טוּמָאָה, טָמְאִין, מִחֲצָיָה וְכֻלְפֵּי
טֹהָרָה, טָהוֹרִין; מִחֲצָה לְמִחֲצָה,
הָרִי הֵן טָמְאִין. רַבִּי יְהוּדָה
אוֹמֵר, כָּל־הַמְעֻזְבָּה לְעֵלְיָה.

1 Or כּוֹתֵל. 2 *i.e.*, the wall serves both houses or rooms. 3 *sc.*, farther from the uncleaness. Or לְטֹהָרָה. Literally *to the cleanness*. 4 Or טֹהָרָה.* 5 A concrete pavement-like partition serving as a ceiling for the lower storey and as a floor for

the storey above. § Compare **בְּבֵא מְצִיעָא** 10². **6** viz., in his view, if an uncleanness lie in the concrete partition, only the upper storey is unclean; if an uncleanness lie in the upper storey and vessels lie in the concrete pavement, they are unclean, but they remain clean if the uncleanness lies in the room below. His opinion is rejected. * This is modern popular pronunciation, almost traditional. § Perhaps preferable the *indefinite* **לְעֵלְיָהּ**?

Mishnah 5

משנה ה

If there be an *uncleanness* between the rafters¹ [of a roof or ceiling with plaster] under it [thin] as garlic peel², and there be³ an opening there [where the *uncleanness* lies] of one [cubic] *handbreadth*⁴, all [in the lower and upper parts] is unclean; if there be not there an opening of one [cubic] *handbreadth*, the *uncleanness* is considered as if completely shut off⁵ [and it cleaves upwards and downwards exactly opposite it]. [If the *uncleanness*] be visible from within the house [below], [then] in either case⁶ the house is unclean.

טומאה בין יהקורות, ותחתיה
יפקליפת השום, אם יש שם פותח
טפה, הכל טמא; אם אין שם
פותח טפה, רואין את הטומאה
כאילו היא אוטם. היתה נראית
בתוך הבית, בין כף ובין כף,
הבית טמא.

1 Or *joists, beams, posts*. 2 So that the uncleanness cannot be seen below. Compare **בָּלִים** 9¹. 3 Or **יש-שם**. 4 See Volume I, Page 18f. 5 Some render this *the levitic uncleanness between the rafters is deemed as if it be locked up*. Compare 37. 6 *i.e.*, whatever the size of the opening.

Mishnah 6

משנה ו

A house that serves as [part of] a wall¹ comes under the ruling of the 'garlic peel'². How so? If there be a [natural] wall³ between two crypts⁴ or between two caverns, and an *uncleanness* [lies] within the compartments, and there be utensils in [niches within the dividing] wall [with a covering] over them⁵ [as thin] as garlic peel, [the utensils] are clean⁶. If there be an *uncleanness* in the [dividing] wall, and there be

בית המשמש את-הכותל ידון
יפקליפת השום. כיצד? כותל
שבין שני פוכין או בין שתי מערות,
טומאה בבתיים וכלים בכותל,
יועליהן פקליפת השום טהורים.
טומאה בכותל, וכלים בבתיים
יועליה פקליפת השום טהורין.

utensils in the compartments, and over it⁷ [namely, the uncleanness] is a covering [as thin] as garlic peel, [the utensils] are clean. If an *uncleanness* be beneath the pillar [in a crypt or cavern, or house], the *uncleanness* breaks out upward and [also] cleaves through downward⁸.

טומאה תחת העמוד טומאה בוקעת ועולה, בוקעת ויורדת.

1 Literally *the wall*. 2 See the foregoing *Mishnah*. 3 Or הכותל. 4 Or *ossuaries, sepulchral chambers*. When two such adjoining caves are dug out the earth between is left as a dividing wall. 5 ועליהם in some editions. 6 In some editions, טהורין. 7 In the נמצא: ועליהן, and over them [the utensils]. 8 And everything above and below is unclean, but aught round about remains clean.

Mishnah 7

Utensils that are under the [*hand-breadth* wide] capital¹ [of a pillar² beneath which lies an *uncleanness*] are clean. R. Jochanan³ ben Nuri declares [them] unclean. If the *uncleanness* and the utensils be underneath the capital, and the open projecting space there is⁴ one *hand-breadth*⁵ [wide], [the utensils] are unclean, otherwise⁶ they remain clean. If there be two cubicles⁷ alongside one another, or one over the other, [and there is an *uncleanness* under one], and one of them opens [into the house], [all that is in] it and the house is unclean, but [aught in] the other remains clean. And the [wall] cubicle is considered as an enclosed space⁸, and the ruling⁹

משנה ז
כלים שתחת הפרה, טהורים.
רבי יוחנן בן גורי מטמא. הטומאה
והכלים שתחת הפרה, אם יש שם
פוחת טפה, טמאין, ואם לאו
טהורין. שני פרדסקים זה בצד
זה, או זה על גב זה, גפחה אחד
מהן, הוא והבית טמא, ותרבו
טהור. ורואין את הפרדסקין
כאילו הוא אוטם, ידון מחצה
למחצה להביא את הטומאה
לבית.

of the '[division of the wall-thickness into] halves' regarding the conveyance of *uncleanness* to the house applie^c thereto.

1 פרה, *capital*, literally flower, the head or top part—often ornamental—of a pillar, column or pilaster. 2 Not inside a house, but in a garden or in a public place. 3 His opinion is rejected. 4 Or יש-שם. 5 See Volume I, Page 18f. 6 *i.e.*, if the space over which the capital projected is less than a handbreadth wide. Popular pronunciation לאו. 7 Or *wall-cupboards, closets*. 8 Compare 6⁵. 9 If neither cubicle is open. Compare 6³.

CHAPTER 7

פָּרָק ז'

Mishnah 1

מִשְׁנָה א'

If the *uncleanness*¹ be inside a wall², and the space [where it lies] measures one *handbreadth*³ by one *handbreadth* and one *handbreadth* in height⁴, all the upper rooms above it, even if they be ten [in number], are unclean. If an upper room be⁵ [built] over two rooms⁶, [and the supporting wall below that divides the two rooms contains an uncleanness], it is unclean but any rooms over it remain clean. [If there be an *uncleanness* in or under] a cliff wall⁷, [the] *uncleanness* breaks through and extends upwards and [also] cleaves through and spreads downwards. If one touch the sides of a solid tomb-structure⁸, he remains clean, for the *uncleanness* cleaves through and ascends upwards and [also] breaks through and descends downwards; but if where the *uncleanness* lies there be⁹ [an opening measuring] one *handbreadth* by one *handbreadth* and one *handbreadth* high, wheresoever one touches it he becomes unclean, for it is¹⁰ as a completely closed grave. If one built huts against it¹¹, they become unclean; R. Judah¹² declares them clean.

יְהוֹמָאָה בְּכוֹתֵל, וּמְקוּמָה טֶפַח
עַל טֶפַח, עַל יְרוּם טֶפַח, כָּל-
הָעֲלִיּוֹת שֶׁעַל גִּבָּה, אֲפִילוּ הֵן עֶשְׂרִי,
טְמֵאוֹת. הֵייתָה עֲלֶיהָ אַחַת עַל גְּבִי
שְׁנַיִם בָּתִּים, הִיא טְמֵאָה. וְכָל הָעֲלִיּוֹת
שֶׁעַל גִּבָּה, טְהוֹרוֹת. כּוֹתֵל שְׂוֵנִית,
טוּמְאָה בּוֹקֵעַת וְעוֹלָה, בּוֹקֵעַת
וְיֹרֶדֶת. גִּנְפֵשׁ אֲטוּמָה, הַנוֹגֵעַ בָּהּ
מִן-הַצְּדָדִין, טְהוֹר, מִפְּנֵי שְׂטוּמְאָה
בּוֹקֵעַת וְעוֹלָה, בּוֹקֵעַת וְיֹרֶדֶת;
אִם הָיָה מְקוֹם הַטּוּמְאָה טֶפַח עַל
טֶפַח עַל יְרוּם טֶפַח, הַנוֹגֵעַ בָּהּ מִכָּל
מְקוֹם טְמֵא מִפְּנֵי¹⁰ שֶׁהוּא כְּקִבְר
סָתוּם. סִמָּךְ לָהּ טוֹכוֹת, טְמֵאוֹת;
רַבִּי יְהוּדָה מְטַהֵר.

1 Literally *the uncleanness*. 2 Or בְּכוֹתֵל. 3 See Volume I, Page 18f. 4 Or יְרוּם.
5 Literally *were* [viz., in the *past tense*]. 6 Or *houses*. 7 שְׂוֵנִית in some texts. A
natural wall of rock. 8 To which there is no ingress, the corpse inside being com-
pletely covered with earth not leaving even an opening of one handbreadth cube.
Compare עִירוּבֵינִי 51; שְׁקָלִים 25. 9 Literally *were* [viz., in the *past tense*]. 10 In
some editions, שֶׁהִיא. 11 *sc.*, a rock-wall or a solid tomb-monument. 12 His view
is rejected.

Mishnah 2

משנה ב

All sloping parts of tents¹ are as the tents [themselves]. [If the eaves of] the tent sloped down and finished off one *fingerbreadth*² [in width], and there is an *uncleanness* within the tent³, utensils under the slope are [also] unclean; if there be some *uncleanness* beneath the slope, utensils in the tent become unclean [also]. If there be [*corpse*-] *uncleanness*⁴ inside it, and one touches [the sloping canvas] from the interior, he suffers *seven-day-uncleanness*⁵, but if he be in contact therewith from the outside, he contracts [only] *evening-uncleanness*^{*}. If the *uncleanness* had been [in contact with the canvas] on the exterior side, and one touch [the canvas] from the outer side, he suffers *seven-day uncleanness*, [but if he touch the canvas] on the inside, he [only] contracts *evening-uncleanness*. If there be half of an olive's bulk [of a corpse] on the interior side and a half olive's bulk on the outer side, and one touches [the canvas] either on the inner side or on the outer side, he suffers *evening-uncleanness*. If part [of the lower border of a tent cover] lie flat⁶ on the ground, and there is some *uncleanness* under it or over it, the *uncleanness* breaks through and ascends and [also] cleaves through and extends downward. If a tent be put up⁷ in an upper storey, and part [of the bottom border of the cover] lies flat over the trapdoor⁸ that is between [the] house [wherein is an uncleanness] and the upper storey, R. Jose says, It serves as a screen§ [from the *uncleanness* below]; R. Simon says, It does not shield [off the *uncleanness*] unless it is stretched out in the manner of (stretching out) a tent.

כָּל־שִׁיפוּעַי יֵאָהֳלִין כְּאֵהֳלִין. אֵהֶל
 שֶׁהוּא שׁוֹפֵעַ וְיִוָּרֵד, וְכִלָּה עַד
 כְּאַצְבָּע, טוּמְאָה בְּאֵהֶל, כְּלִים
 שֶׁתַּחַת הַשִּׁיפוּעַ טְמֵאִים; טוּמְאָה
 תַּחַת הַשִּׁיפוּעַ, כְּלִים שֶׁבְּאֵהֶל
 טְמֵאִין. טוּמְאָה מִתּוֹכוֹ, הַנוֹגֵעַ בּוֹ
 מִתּוֹכוֹ, טְמֵא טוּמְאָת שְׁבָעָה,
 וּמֵאֲחוּרָיו *טְמֵא טוּמְאָת עָרֵב.
 טוּמְאָה מֵאֲחוּרָיו, הַנוֹגֵעַ בּוֹ
 מֵאֲחוּרָיו, טְמֵא טוּמְאָת שְׁבָעָה,
 מִתּוֹכוֹ, טְמֵא טוּמְאָת עָרֵב. כִּחְצֵי
 נֵית מִתּוֹכוֹ וְכִחְצֵי נֵית מֵאֲחוּרָיו,
 הַנוֹגֵעַ בּוֹ בֵּין מִתּוֹכוֹ בֵּין מֵאֲחוּרָיו,
 טְמֵא טוּמְאָת עָרֵב. מִקְצָתוֹ
 מְרוּדָד עַל הָאָרֶץ, טוּמְאָה תַּחְתָּיו
 אוֹ עַל גַּבּוֹ, טוּמְאָה בּוֹקֵעַת וְעוֹלָה
 בּוֹקֵעַת וְיִוָּרֵדֶת. אֵהֶל שֶׁהוּא יָטוּי
 כְּעֵלְיָהּ, מִקְצָתוֹ מְרוּדָד עַל
 הָאָרוּבָה שֶׁבֵּין בַּיִת לְעֵלְיָהּ, רַבִּי
 יוֹסֵי אוֹמֵר, מְצִיל; רַבִּי שִׁמְעוֹן
 אוֹמֵר, אֵינוֹ מְצִיל, עַד שֶׁיֵּהָא נְטוּי
 כְּנִטְיַת הָאֵהֶל.

1 Or אֶהְיֶיךָ. Or *shelters, dwellings*. If an uncleanness lie over a sloping part, even if not directly under the roof, it counts as if under the roof itself. 2 See ADDENDA at the end of this *Tractate*. 3 The extent of a roof that does not slope is termed אֶהָל. 4 Compare כְּלָיִם 18⁵. After the removal of the corpse, the uncleanness persists for seven days. 5 Compare 15⁹. 6 רִדָּד, the part of the canvas [forming the tent cover] that lies flat on the ground. מְרִנֵּד [Pual participle], flattened. 7 Literally stretched. 8 Or skylight, hatchway. *§ See ADDENDA at the end of this *Tractate*.

Mishnah 3

If a corpse lie in a room whereto are many entrances¹, they are all unclean²; if one of them be opened, then that one [alone] is unclean and all the others are clean. If one intended³ to have [the corpse] taken out through [a particular] one of them, or through a window⁴ [measuring] four [*handbreadths*] by four [*handbreadths*]⁵, it affords protection to all the [other] entrances [if they are closed]. The School of Shammai say, One must form the intention⁶ before the dying person is dead; the School of Hillel say, [The ruling holds good] even after the person is dead. If [an entrance] were blocked up, and it was decided to open it, the School of Shammai say, If it be opened as much as four [*handbreadths*] [square], [it affords protection against uncleanness to all other entrances]; but the School of Hillel say, [Protection is afforded] as soon as one begins [to open it]. the School of Shammai] that if an opening be made for the first time⁷, [the other entrances are not afforded protection] unless the new opening is as much as four [*handbreadths*] [square].

1 They are all shut. Compare 36. 2 The doors and utensils outside below the lintels, since the corpse may be taken out through any one of the entrances.

מְשֻׁנָּה ג

הַמֵּת בְּבַיִת, וְבוֹ פִּתְחוֹת הַרְבֵּה,
 כּוֹלֵן טְמֵאִין; נִפְתַּח אֶחָד מֵהֶן,
 הוּא טָמֵא, וְכוֹלֵן טְהוֹרִים. טְהֻב
 לְהוֹצִיאָו בְּאֶחָד מֵהֶן אוֹ בַּחֲלוֹן
 שֶׁהוּא אַרְבָּעָה עַל אַרְבָּעָה טְפָחִים,
 הֲצִיל עַל כָּל־הַפְּתוּחוֹת בַּיִת
 שְׂמַאי אוֹמְרִים, טְהֻב עַד שֶׁלֹּא
 יָמוּת הַמֵּת; וּבֵית הַלֵּל אוֹמְרִים,
 אִף מִשְׁמַת. הָיָה סָתוּם וְנִמְלַךְ
 לְפִתְחוֹ, בֵּית שְׂמַאי אוֹמְרִים,
 כִּשְׁפִּתְחָ אַרְבָּעָה טְפָחִים; וּבֵית
 הַלֵּל אוֹמְרִים, כִּשְׁיִתְחִיל. וּמוֹדִים
 בְּפוֹתַח בְּתַחֲלָה, שִׁפְתַּח אַרְבָּעָה
 טְפָחִים.

But [the School of Hillel agree with an opening be made for the first time⁷, [the other entrances are not afforded protection] unless the new opening is as much as four [*handbreadths*] [square].

3 *i.e.*, made a statement to that effect. 4 Or בחלון. 5 See Volume I, Page 18f. 6 In some texts, והוא שחשב, And that is when one has formed the intention . . . 7 *sc.*, a new opening is made for the removal of the corpse.

Mishnah 4

If a woman suffer¹ hard labour in travailing, and she is taken out² from one room³ into another room [and she gives* birth to a dead child], the first [room] is unclean because of doubt⁴, and the second [room is unclean] of a certainty. R. Judah⁵ said, When does this apply? When⁶ she has to be supported§ [on the transfer] by the arms; but if she be† able to walk [unaided], the first [room] is clean, for after the opening⁷ of the womb⁸ it is impossible⁹ to walk¹⁰. There is no opening of the womb [in the case of] abortions¹¹, until [the foetus expelled from the vagina] forms a rounded head like a spinner's coil¹².

משנה ד
האשה שהיא מקשה לילד, והוציאה מבית לבית, הקראשון טמא בכסף, והשני בנדאי אמר רבי יהודה, אימתי? בזמן שהיא ניטלת בנפיים; אבל אם היתה מהלכת, הראשון טהור, שמשנפתח הקבר אין פנאי להלך. אין לנפלים פתיחת הקבר, עד שיציגלו ראש כפיקה.

1 Literally *suffered* (*viz.*, in the *past tense*). 2 Literally *was taken out* (*viz.*, in the *past tense*). 3 Or *house*. 4 Popular pronunciation כסף. Doubt whether the head of the child had protruded before her removal. If the head had emerged it is considered completely born and conveys uncleanness; an unborn dead child cannot communicate uncleanness. 5 His view is accepted. 6 Or the *definite form* בזמן. 7 משנפתח, *Niphal past*, or *Niphal participle* משנפתח. 8 Or *uterus*. 9 אין פנאי, literally *there is no opportunity* (or *time*). 10 להלך [*Piel*] or להלך [*Kal*]. 11 Or, perhaps, the *definite form* לנפלים. Some paraphrase this *It is not considered an opening of the womb when women miscarry*. 12 Or כפיקה. This concluding part is R. Judah's ruling. He amplifies his first statement by explaining that he deems the 'opening of the womb' prevents the woman walking without support when the projecting head of the embryo is as large as a spinner's coil, and therefore if she was able to walk without help the head was not projecting; but if the projecting head was smaller than a spinner's coil, then she was able to walk on her own, and this condition could have commenced in the first room which is therefore also unclean. * Literally *gave* (*viz.*, in the *past tense*). † Literally *had to be supported* (*viz.*, in the *past tense*). § Literally *were supported* (*viz.*, in the *past tense*).

Mishnah 5

משנה ה

If [at the birth of twins] the first came forth dead, [and was immediately taken from the room], and [then] the second [was born] alive, [the latter] is clean¹; if the first [were born] alive and the second dead, [the former] is unclean² [even if it has been removed from the room before the other came forth]. R. Meir³ says, [If both were born together as though] in one foetal sack⁴, [the living one] is unclean, but if [as] in two [separate] foetal sacks⁵, [the living one] is clean⁶.

יָצָא הָרֵאשׁוֹן מֵת וְהַשֵּׁנִי חַי, יִטְהוֹר; הָרֵאשׁוֹן חַי וְהַשֵּׁנִי מֵת, טָמֵא. רַבִּי מֵאִיר אֹמֵר, בְּשִׁפְיֵיר אֶחָד, טָמֵא, בְּשֵׁנֵי שִׁפְיָרִים, טְהוֹר.

- 1 It cannot become unclean while still in the womb. 2 Because the living passed through the 'opening of the womb' before the dead one.* 3 His opinion is rejected. 4 Or *amnios*, *amniion*; in general *fœtus*, *embryo*. i.e., they were born at the same time. Compare זֵדָה 3³. 5 *sc.*, one after the other. 6 Whether he was first or second. * See ADDENDA at the end of this *Tractate*.

Mishnah 6

משנה ו

If a woman suffer hard labour in travail, the child¹ must be cut up in her womb² and brought out piecemeal³, for her life takes precedence over its life; if its greater part has [already] come forth, it must not be touched⁴, for the [claim of one] life can not supersede [that of another] life.

הָאִשָּׁה שֶׁהִיא מְקַשָּׁה לִילֵד, מְחַתְּכִין אֶת-הַיְהוּלָד בְּמַעֲיָהּ, וּמוֹצִיאִין אוֹתוֹ אֲבָרִים אֲבָרִים, מִפְּנֵי שְׁחִיָּה קוֹדֵמִין לַחַיּוֹ; יָצָא רוּבּוֹ, אֵין נוֹגְעִין בוֹ, שְׂאִין דּוֹחִין גִּפְשׁ מִפְּנֵי גִפְשׁ.

- 1 Popular pronunciation הַיְהוּלָד. 2 Or *uterus*. Literally *belly*, *stomach*, *bowels*, *inside*, *inwards*. 3 Literally *member by member*, *limbs [by] limbs*. 4 i.e., it must not be destroyed.

CHAPTER 8

פֶּרֶק ח

Mishnah 1

משנה א

There are things that permit¹ the passage of *uncleanness* and act as a screen² [against it]; [some] allow

יֵשׁ מְבִיאִין אֶת-הַטּוּמְאָה וְחוֹצְצִין; מְבִיאִין אֶת-הַטּוּמְאָה

the passage of *uncleanness* and do not serve as a screen³ [against it]; [some] serve for a screen [against uncleanness] and do not give passage⁴ [to it]; [and some] neither give passage [to uncleanness] nor act as a screen⁵ [against it]. These permit the passage [of uncleanness] and act as a screen [against it]: a chest⁶, and a box⁷, and cupboard⁸, a straw receptacle⁹, a reed receptacle, and the [water] tank of an Alexandrian ship—[tanks] that have¹⁰ [flat] bottoms and which hold [at least] forty *seahs*¹¹ of liquid that are [equivalent to] two *kors* of dry wares—and a curtain*, and a leather apron¹², and a [leathern bed-] spread¹³, and a sheet¹⁴, and a reed mat¹⁵, and matting¹⁶, that are laid out tentwise;* and closely penned cattle, clean or unclean, and stalls¹⁷ of wild animals and [coops of] birds,¹⁸ and [the nest of] a sitting bird, and¹⁹ a [shelter like] place made of bricks among the (ears of) corn, the lily²⁰, and the ivy,²¹ and ass-herb²², and the Greek gourd, and foodstuffs that are *unsusceptible to uncleanness*. R. Jochanan²³ ben Nuri did not agree regarding foodstuffs which are *insusceptible to uncleanness*, excepting only cakes of dried figs²⁴.

וְלֹא חוֹצְצִין; חוֹצְצִין וְלֹא מְבִיאִין; לֹא מְבִיאִין וְלֹא חוֹצְצִין. אֲלוּ מְבִיאִין וְחוֹצְצִים, הַשִּׁידָה, יְהַמְגִדֵּל, פְּנוֹת הַקֶּשׁ, פְּנוֹת הַקְּנִים, וּבּוֹר סְפִינָה אֶלְכֶסְנֶדְרִית, שֵׁשׁ לֶהֶן שׁוּלִים, וְהֵם מְחוּזְקִים אַרְבָּעִים סָאָה בְּלֶח, שֶׁהֵם כּוֹרִים בְּבִשׁ, *וְיִרְיעָה, וְיִסְקוֹרְטָא, *וְקֹטְבִלְיָא, *וְיִסְדִּין, *וְיִמְפֵּץ, *וְיִמְחַצֵּל שֶׁהֵן עֲשׂוּיִין *אֶהָלִים; וְעֵדֶר בְּהֵמָה טְמֵאָה וְטְהוֹרָה, *וְיִמְכֹנֹת תִּיהַ *וְעוֹף, וְהָעוֹף שֶׁשָּׁכֵן, וְהָעוֹשֶׂה *מְקוֹם לְבִנָּה בְּשִׁבְלִים, *הָאֵירוֹס *וְהַקִּיסוֹם, *וְיִנְרָקוֹת תְּמוֹר וְדִלְעַת יְנִית, וְאוֹכְלִים טְהוֹרִים. רַבִּי *וְיִהְיֶה בֵּן נוֹרִי לֹא הָיָה מוֹדֵה בְּאוֹכְלִים טְהוֹרִין, הוּץ מִן-הָעֵגוּל שֶׁל דְּבִלָּה *²⁴.

*Or אֶהָלִים.

1 Or שֶׁ-מְבִיאִין. 2 If they cover over utensils or a person and over an uncleanness, the utensils or person become unclean; and if the uncleanness is covered over, and above the covering are utensils or a person, or vice versa, then neither the utensils nor the person become unclean. 3 See 8³. 4 See 8⁴. In some texts, חוֹצְצִים וְלֹא מְבִיאִים. 5 See 8⁵. Compare כְּלִים 15¹. 6 Literally *the chest*. 7 Literally *the box*. 8 Literally *the cupboard*. 9 Or *basket*—a large container. 10 Or שֵׁשׁ-לֶהֶן. 11 See Volume I, Page 18f. 12 Or *coat*; [Maimonides:] *leathern table cover*. Perhaps here a *leathern bedsheet*. See כְּלִים 16⁴. 13 Or *undercover, curtain*. See כְּלִים 26^{5,6}.

14 Usually of fine linen. Compare יומא 34. 15 Or bark mat. Compare פלים 27². Or ומפץ. 16 Or a mat. § Compare סופה 111. 17 מכונות, stalls, coops; a place where beasts are kept ready to be slaughtered. 18 ועוף is not given in the גמרא. 19 Some render this and a place [for a shelter] which a woman makes for her child among the (ears of) corn as if the vowelisation was והעושה מקום לבנה בשבלים. In some texts, לבנה. 20 Or the iris. 21 Or והקיסוס. קיסוס is more correct than קיסום. 22 According to some, the field cucumis, especially the wild cucumber and muskmelon; according to others, the squirting cucumber (see SUPPLEMENT, FLORA). Ass-herb is merely a literal rendering, referring perhaps to any kind of herbs eaten by asses and donkeys. 23 His opinion is rejected. 24 The subject of this Mishnah is continued in the next Mishnah. Literally the cake of dried figs. §Some prefer the vocalization מחצלת.

Mishnah 2

משנה ב

[These also permit the passage of uncleanness and act as a screen against it:] projections¹, and balconies, and dovecotes, and [overhanging] cliffs², and [overhanging] rocks, and caves³, and crags⁴, and [overhanging] intertwined boughs⁵, and a wild growth of projecting branches⁶ that can support a thin layer of clay⁷. This is the view of R. Meir⁸. But the Sages⁹ say, A layer of clay of moderate thickness. 'Intertwined boughs' refers to those of a tree that furnishes a covering over the ground, and 'a wild growth of projecting branches' means [the thorns and thistles] that protrude from a partition wall¹⁰.

הזיזין, והנזריות, והשוֹבְכוֹת,
והשְׁקִיפִים, והסֻלְעִים, והגְּהָרִים
והשְׁנָנִים, והסֻכּוֹת, והפְּרָעוֹת,
שֶׁהֵן יְכוּלִים לְקַבֵּל מַעֲזִיבָה רַפָּה.
דְּבָרֵי רַבִּי מְאִיר. וְהַכְּמִים
אוֹמְרִים, מַעֲזִיבָה בִּינוּנִית. אֵלּוּ הֵן
הַסֻּכּוֹת אֵילָן שֶׁהוּא מִסָּדָה עַל
הָאָרֶץ וְהַפְּרָעוֹת הַיוֹצְאוֹת מִן־
הַגֶּדֶר.¹⁰

1 Conclusion of the list in the foregoing Mishnah. Note the definite forms in the text: the projections, and the balconies, and the dovecots, and the [overhanging] cliffs, and the [overhanging] rocks, and the caverns, and the crags, and the [overhanging] interlaced boughs, and a wild growth of protruding branches. וי, a projection from a window sill to serve as a bracket or from a door-frame to serve as a shelter or shed. Compare 14¹. 2 Or clefts, crags. That form roof-like shelters. Compare 37. 3 Or grottoes; intertwined thorns; [according to some:] light holes, ventilation holes, jetties. Perhaps more correct והגהררים. 4 Or cliffs, jagged bluffs. 5 In one of which there is a source of uncleanness. 6 On one of which there is a source of uncleanness. 7 Or plaster, etc. 8 His view is rejected. 9 Their opinion is accepted. 10 Or fence.

Mishnah 3

These¹ allow the passage [of uncleanness] and do not serve as a screen [against it]: a chest², and a box, and a cupboard, and a straw receptacle, a reed receptacle, and the [water] tank of an Alexandrian ship —[tanks] that have no³ [flat] bottoms or which do not hold [at least] forty *seahs*⁴ of liquid that are [equivalent to] two *kors*⁴ of dry wares—and a curtain, and a leathern apron, and a [leather bed-] spread, and a sheet, and a reed mat, and matting* that are not laid out tentwise,§ and cattle and wild beasts that have died, and foodstuffs *susceptive to uncleanness*; added to these are the handmills.⁵

מִשְׁנָה ג
 אֵלּוּ מְבִיאִין וְלֹא חוֹצְצִין, הַשִּׁדָּה
 וְהַחִיבָה וְהַמְגָדֵל, וְכוּוֹרֵת הַקֶּשֶׁשׁ,
 כְּוֹרֵת הַקָּנִים, וְכוּר סְפִינָה
 אֲלֶכְסַנְדְּרִית שֶׁאֵין לָהֶם שׁוּלָיִם,
 וְאֵין מַחְזִיקִים אַרְבָּעִים סָאָה בְּלַח
 שָׁהֶם כְּוָרִיִּים בְּיָבֵשׁ, וְרִיעָה,
 וְסִקּוֹרְטָא, וְקֹסֶבֶלְיָא, וְסָדִין וּמַפָּץ
 וּמַחְצָלָת, שֶׁאֵין עֲשׂוּיִין אֶהָלִים,
 וּבִהְמָה וְחֵיהָ שָׁמְתוּ וְאוֹכְלִים
 טְמֵאִים; מוֹסֵף עֲלֵיהֶם הַרְחִיִּים
 שֶׁל אֲדָם.
 *See 8¹

1 Continued from *Mishnah 1*. 2 Compare *Mishnah 1* with the list here. Literally, viz., with the definite article: the chest, and the box, and the cupboard, and the straw receptacle, and the reed receptacle. 3 Some prefer the reading שֵׁישֵׁלָה, that have [sc., in the positive sense]. 4 See Volume I, Page 18f. 5 Or millstones worked by hand; literally the millstone(s) [used] by (a) man; movability entails susceptibility to uncleanness.

Mishnah 4

These¹ serve for a screen, [against uncleanness] but do not give passage [to it]: [the] spread web², and the bed ropes, and the rubble baskets³, and the window⁴ lattices.

מִשְׁנָה ד
 אֵלּוּ חוֹצְצִים, וְלֹא מְבִיאִין,
 מַסְכַּת פְּרוּסָה, וְחִבְלֵי הַמָּטָה,
 וְהַמְשָׁפְלוֹת וְהַסְרִיגוֹת שֶׁבַחֲלוֹנוֹת.

1 See *Mishnah 1*. 2 Stretched-out threads of the warp hanging from the transverse beam of the loom. 3 Wicker baskets for removing refuse, etc., and carried over the shoulder. See 19:10. 4 Or the indefinite form שֶׁבַחֲלוֹנוֹת.

Mishnah 5

These¹ neither give passage [to uncleanness] nor act as a screen [against it]: seeds,³ and vegetables

מִשְׁנָה ה
 אֵלּוּ לֹא מְבִיאִין וְלֹא חוֹצְצִין,
 הַרְעִים וְהַיִּרְקוֹת הַמְחוּבְּרִים

that are still connected to the soil, with the exception of the vegetables that they have recounted,² and hailstones,³ and snow, and frost, and ice, and salt, and whatever hops from place to place, and whatsoever jumps from place to place, and the flying bird, and a flapping cloak, and a ship that is moving on the water—but if one tied the ship to aught that can hold it still, or if one held the cloak down with a stone⁴, it can allow the passage of *uncleanness*. R. Jose⁵ says, A cabin⁶ on a ship⁷ does not permit the passage of *uncleanness*.

לְקַרְקַע, חוץ מִן־הַיָּרְקוֹת שֶׁמָּנוּ,
וְכִיפַת הַבֶּרֶד וְהַשִּׁלְגַּ וְהַכֶּפֹּר
וְהַגְּלִיד וְהַמֶּלַח, וְהַדּוּלְגַּ מִמְּקוֹם
לְמִקּוֹם, וְהַקּוֹפֵץ מִמְּקוֹם לְמִקּוֹם,
וְהַעוֹף הַפוֹרֵחַ, וְטִלִּית הַמְּנוֹפְנֶפֶת,
וְסַפִּינָה שֶׁהִיא שָׂטָה עַל פְּנֵי הַיָּם,
קָשָׁר אֶת־הַסַּפִּינָה בְּדָבָר שֶׁהוּא
יָכוֹל לְהַעֲמִידָהּ, כְּבֵשׂ אֶת־הָאֶבֶן
עַל גְּבֵי הַטִּלִּית, מִבִּיאָהּ אֶת־
הַטּוֹמְאָהּ. רַבִּי יוֹסִי אוֹמֵר, הַבַּיִת
שֶׁבְּסַפִּינָה אֵינוֹ מְבִיא אֶת־הַטּוֹמְאָהּ.

1 Continued from *Mishnah* 1. 2 See *Mishnah* 1. 3 Or *הַבֶּרֶד*; some render this *and a heap of hailstones*, others *and a vault made by hailstones*. The terms are here prefixed with the *definite article* "הַ", *she*, thus: *the seeds, etc.* 4 Literally *or if one pressed a stone upon the cloak*. The stone held down one part of the cloak, and the wind raising the loose part formed a tentlike space under it. 5 His view is rejected. 6 Literally *the house*. 7 Perhaps the *definite סַפִּינָה*, uniform with the other *definite* forms.

Mishnah 6

מִשְׁנָה ו

If two [wine] jars¹, each containing half of an olive's bulk [of a corpse], and closely covered with a lid², be put in a room³, they are clean but the room [and everything therein] is unclean⁴; if one of them were opened, [both] it and the room become unclean, but the other [jar]⁵ remains clean; and likewise [the same ruling applies in the case of] two chambers that open into an [other] room⁶.

שְׁתֵּי יְחִיבוֹת וּבִהֵן כֶּשֶׁי תַצִּי וְתִים,
מוֹקְפוֹת צָמִיד פְּתִיל, וּמוֹנְחוֹת
בְּתוֹךְ הַבַּיִת, הֵן טְהוֹרוֹת, וְהַבַּיִת
טָמֵא; נִפְתְּחָה אַחַת מֵהֶן, הִיא
וְהַבַּיִת טָמֵאִים, וְנִחְבְּרָתָה טְהוֹרָה,
וְכֵן שְׁנֵי חֲדָרִים שֶׁהֵן פְּתוּחוֹן לְבַיִת.

1 *הַבַּיִת*, (*earthen*) *wine jar* (or *jug*), *wine cask*. 2 Or *and covered with an exactly fitting lid*. *צָמִיד*, a *tight-fitting lid*; *פְּתִיל*, *twisted rim of an earthen utensil*. 3 Or *a house*. Literally *the house*. 4 The jars contain only a half-olive's bulk each and so remain clean, because the uncleanness, although it can issue from the closed vessels, cannot

enter into the closed vessels; the two uncleannesses on exit into the room combine to render everything there unclean. 5 Literally *but its fellow*. 6 Or *house*. If two rooms, each containing a half olive's bulk of a corpse with the doors leading into another room closed, the two being separated remain clean, but the common intervening room is unclean.

CHAPTER 9

פָּרֻק ט

Mishnah 1

מְשֻׁנָּה א

If a large vessel¹ lie [on its side] inside the entrance [of a house] with its mouth outside, and an olive's bulk of a corpse lies beneath it or over it outside, whatever is over against the olive's bulk, whether below it or above it, becomes unclean; but whatsoever is not [directly] over against the olive's bulk and [whatsoever is] inside it² and [within] the house are clean. [If an olive's bulk of a corpse be] in the house, the house alone is unclean³, [but if the uncleanness be] inside it⁴ [namely, the vessel], everything [both in the vessel and in the house] is unclean.

יִכְוֹרֶת שֶׁהִיא בְּתוֹךְ הַפֶּתַח, וּפִיָּהּ
לְחוּץ, כְּזֵית מִן־הַמֵּת נִתּוֹן תַּחְתֶּיהָ,
אוֹ עַל גַּבָּהּ מִבְּחוּץ, כָּל־שֶׁהוּא כְּנֹגֵד
הַזֵּית, תַּחְתֶּיהָ וְגַבָּהּ טָמֵא; וְכֹל
שָׂאִינוֹ כְּנֹגֵד הַזֵּית, תּוֹכָהּ וְהַבַּיִת
טָהוֹר. בְּבַיִת אֵין טָמֵא אֶלֶּא הַבַּיִת,
בְּתוֹכָהּ הַכֹּל טָמֵא.

1 A large round container or receptacle holding forty *seahs* of liquid or two *kors* of dry wares (see Volume I, Page 18f.). It is insusceptible to uncleanness but it cannot act as a screen against uncleanness (compare 8¹) as it is assumed that it is pierced with small holes. 2 Being unsusceptible to uncleanness the vessel serves as a screen for aught inside. 3 *i.e.*, whatever is in the vessel remains clean since its mouth is on the outside. 4 Even if the holes in the vessel be stopped up with straw the uncleanness can still emerge.

Mishnah 2

מְשֻׁנָּה ב

[If the large vessel] be¹ [placed] one handbreadth² above the ground, and the *uncleanness* [lies] underneath it or in the house or above it, all³ becomes unclean excepting what is therein [namely, the vessel]; [but if the uncleanness lie] within it [namely, the vessel], all is unclean.

יִהְיֶה גְבוּהָהּ מִן־הָאָרֶץ טֶפַח,
טוֹמְאָה תַּחְתֶּיהָ, אוֹ בְּבַיִת, אוֹ עַל
גַּבָּהּ, הַכֹּל טָמֵא, אֶלֶּא תּוֹכָהּ;
בְּתוֹכָהּ הַכֹּל טָמֵא.

1 הַיְיָתָה literally *were* [viz., in the *past tense*]. This refers to 'the large vessel' in the preceding *Mishnah*. 2 See Volume I, Page 18f. There is a sheltered space below. 3 Whether over against the uncleanness or not.

Mishnah 3

When¹ is this the case? When² the vessel³ is pierced with [handbreadth-square] holes⁴. If it be⁵ broken open [so that it no longer served as a vessel], [but the walls are still sound and the breach] is blocked up with straw or made narrower by pressing the parts together⁶—and by 'narrower' is meant⁷ that nowhere is there one handbreadth-square [gap]—and an olive's bulk of corpse lies underneath it, [whatsoever] is over against it downward to an unlimited depth becomes unclean; [if the uncleanness lie] above it, whatsoever is over against it up to the sky is unclean; [if the uncleanness lie] in the house, only the house [with aught in it] is unclean⁸; [if the uncleanness lie] inside it [namely, the vessel], whatever is within it alone is unclean.⁹

מִשְׁנֵה ג
בְּמָה דְּבָרִים אָמֹרִים? בְּזִמְנָה
שְׁהִיא כְּלִי מְחוֹלְלֵת. הַיְיָתָה
פְּחוּתָה וּפְקוּקָה בְּקֶשׁ, אוֹ אֶפְצָצָה,
'אִיזוֹ הִיא אֶפְצָצָה, כָּל־שְׂאִין לָהּ
טֶפַח מִמְּקוֹם אֶחָד, כְּזֵית מִן־הַמַּת
זָתוֹן תַּחְתֶּיהָ כְּנֶגְדּוֹ עַד הַתְּהוֹם,
טָמֵא; עַל גְּבוּהָ, כְּנֶגְדּוֹ עַד הַרְקִיעַ
טָמֵא; בְּבֵית, אֵין טָמֵא אֶלָּא
הַבֵּית; בְּתוֹכָהּ, אֵין טָמֵא אֶלָּא
תוֹכָהּ.

1 *i.e.*, 'When do the rulings in the foregoing *Mishnahs* apply?' 2 Or the definite form בְּזִמְנָה. 3 Or כְּלִי. 4 Some render this *When the vessel lies lightly* [*sc.*, not close against the wall to act as a screen against uncleanness or prevent the passage of uncleanness] *in the entrance*. See 5⁵. Compare כְּלִים 10³. 5 הַיְיָתָה literally *were* [viz., in the *past tense*]. 6 *e.g.*, by forcing the lid down. 7 Or אִיזוֹ. See Volume II, Page 12. 8 For the mouth of the vessel is on the outside of the house. 9 The uncleanness does not enter the house since the vessel is not holed and its mouth is outside; and it also serves as a screen for aught above and below it since it is not accounted a vessel.

Mishnah 4

[If the large vessel] be¹ [placed] one handbreadth² above the ground, and the uncleanness [lies] beneath it or

מִשְׁנֵה ד
הַיְיָתָה גְּבוּהָ מִן־הָאָרֶץ טֶפַח,
טוֹמְאָה תַּחְתֶּיהָ, אוֹ בְּבֵית, תַּחְתֶּיהָ

inside the house³, [what is] under-
neath it and [what is inside] the
house become unclean⁴; [what is]
within it⁵ and [what is] above it
remain clean⁶; [if the uncleanness
lie] inside it, only [what is] within it
is unclean⁷; [if the uncleanness were] above it, [what lies directly]
over against it up to the sky is unclean.

הַבַּיִת טָמֵא ; תּוֹכָהּ וְנִגְבָּהּ,
טָהוֹר ; בְּתוֹכָהּ, אֵין טָמֵא אֶלָּא
תּוֹכָהּ ; עַל גִּבָּהּ, כִּנְגִידוֹ עַד הַרְקִיעַ,
טָמֵא.

1 *הָיְתָה* literally *were* [*viz.*, in the *past tense*]. The reference is to the vessel spoken of in the three foregoing *Mishnahs*. 2 Volume I, Page 18f. 3 Compare 92. 4 The uncleanness has access from one to the other. 5 Because its mouth is outside. 6 Because the vessel serves as a screen for anything on the outside since it is not considered a receptacle. 7 *i.e.*, aught else outside remains clean.

Mishnah 5

When¹ is this the case? When² its mouth is open outwards,³ [but] if its mouth be⁴ inwards,⁵ and an olive's bulk of a corpse be beneath it or over it on the outside, whatsoever is [immediately] over against the olive's bulk, whether below it or above it or within it,⁶ is unclean; but what is not [immediately] over against the olive's bulk [then] whatever is in it and in the house⁷ remains clean; [but if the olive's bulk of corpse lie] within it [namely, the vessel] or [inside] the house, all is unclean.

מְשֻׁנָּה ה'
בַּמָּה דְּבָרִים אָמורים ? בְּזִמְן
שְׁפִיחָה יִלְחוּץ, יְהִי פִיהָ לְפָנִים,
וְכוֹזֵית מִן-הַמַּת נִתּוֹן תַּחְתֶּיהָ, אוֹ עַל
גִּבָּהּ מִבְּחוּץ, כָּל-שֶׁהוּא כִּנְגִיד הַזֵּית,
תַּחְתֶּיהָ וְנִגְבָּהּ וְתוֹכָהּ, טָמֵא ; וְכֹל
שֶׁאֵינָה כִּנְגִיד הַזֵּית, תּוֹכָהּ וְהַבַּיִת
טָהוֹר ; בְּתוֹכָהּ אוֹ בַּבַּיִת, הַכֹּל טָמֵא.

1 See the preceding *Mishnah*. 2 Or the *definite* form *בְּזִמְן*. 3 The vessel lying on its side. 4 *הָיְתָה* literally *were* [*viz.*, in the *past tense*]. 5 The vessel resting on its side and its mouth inward. The condition here is that the vessel is pierced with holes and that it is not raised a *handbreadth* [Volume I, Page 18f.] from the ground. 6 Some consider *וְתוֹכָהּ* redundant. 7 The *גִּמְרָא* has *וְנִגְבָּהּ*, and *what is above it*, instead of *וְהַבַּיִת*.

Mishnah 6

[If the large vessel] be¹ [placed] one *handbreadth*² above the ground [with its mouth inwards], and there is an

מְשֻׁנָּה ו'
יְהִיחָה גְבוּהָהּ מִן-הָאָרֶץ טַפַּח,
טוֹמְאָה תַּחְתֶּיהָ, אוֹ בַּבַּיִת, אוֹ

uncleanness underneath it or in the house, or inside it [namely, the vessel] or above it, all is unclean. בְּתוֹכָהּ, אוֹ עַל גְּבֻהָ, הַכֹּל טָמֵא

1 Compare the preceding *Mishnah*. הָיְתָה literally *were* [viz., in the *past tense*].

2 See Volume I, Page 18f.

Mishnah 7

When is this the case? When¹ the vessel² is pierced with [*handbreadth-square*] holes³. If it be⁴ broken open [so that it no longer serves as a vessel], [but the walls are still sound and the breach] is blocked up with straw or made narrower by pressing the parts together—and by ‘narrower’ is meant that nowhere is there one *handbreadth*⁵ [-square gap]—and an olive’s bulk of corpse lies underneath it, [whatsoever] is over against it downward to an unlimited depth is unclean; if [the uncleanness lie] above it, [what is immediately] over against it up to the sky is unclean; [if the uncleanness lie] inside it or in the house, [all things] within it and in the house are unclean⁶.

1 Or the *indefinite* form בְּיָמֵן See 9⁶. 2 Or כְּלִי. 3 See 9³. The mouth of the vessel is inwards. 4 הָיְתָה literally *were* [viz., in the *past tense*]. 5 See Volume I, Page 18f. 6 Because its mouth is inwards.

Mishnah 8

[If the large vessel] be¹ [placed] one *handbreadth*² above the ground, and an *uncleanness* [lies] under it or in the house or within it [namely, the vessel], everything is unclean excepting [whatever is] above it³; [if the uncleanness lie] above it, [whatever is directly] over against it up to the sky is unclean.

1 הִיְתָה literally were [viz., in the past tense]. In continuation of the preceding Mishnahs. 2 See Volume I, Page 18f. 3 Anything inside it is unclean because its mouth is inwards.

Mishnah 9

[If the large vessel] fill¹ wholly the house², and there be not a *handbreadth's*³ space between it⁴ and the ceiling⁵, and an *uncleanness* lies inside it [namely, the vessel, aught in] the house is unclean; if the *uncleanness* be in the house, whatsoever is in it [namely, the vessel] is clean, for it is the manner of *uncleanness* to emerge but it is not its way to enter— [it is all one] whether⁶ [the vessel] stands upright or is inclined* on its side⁷, or whether there is one [vessel] or two⁸ [one above the other].

מְשֻׁנָּה ט
 1 הִיְתָה מִמְלֵאָה אֶת-כָּל-הַבַּיִת,
 וְאֵין בֵּינָהּ לְבֵין הַקְּוֵרוֹת פּוֹתֶהָ
 טֶפַח, טוֹמְאָה בְּתוֹכָהּ הַבַּיִת טָמֵא;
 טוֹמְאָה בַּבַּיִת, מֵה־שֶׁבְּתוֹכָהּ,
 טָהוֹר, שֶׁדָּרַךְ טוֹמְאָה לְצֵאתָּ, וְאֵין
 דְּרָכָה לְהִכָּנֵס, בֵּין עוֹמְדָתָּ, בֵּין
 *מוֹטָה עַל צְדָהּ, בֵּין אַחַת, בֵּין
 שְׁתֵּי־יָם.

1 הִיְתָה מִמְלֵאָה literally filled [viz., in the past tense]. See 9⁸. 2 Or chamber. Literally filled the whole house (or room), and it stood upright inside on its bottom. 3 See Volume I, Page 18f. 4 sc., from its mouth. 5 Literally the joists, the beams, the rafters. 6 i.e., the rule applies. 7 And there is not the space of a *handbreadth* between the *mouth* and the *wall* (lying on its side its mouth is evidently facing a wall). 8 If there is not the space of a *handbreadth* from the mouth of the upper one to the ceiling, and likewise from the mouth of the lower one to the side or bottom of the one above. *Or מוֹטָה, מוֹטָה.

Mishnah 10

[If the large vessel] stand¹ upright inside the entrance, and there is not between it and the *lintel a handbreadth's* space, and an *uncleanness* lies within it, [all that is in] the house is clean;² if an *uncleanness* be in the house, whatsoever be within it [namely, the vessel] is unclean, since it is the manner of (the) *uncleanness* to come forth and it is not its way to go in.³

מְשֻׁנָּה י
 1 הִיְתָה עוֹמְדָתָּ בְּתוֹךְ הַפֶּתַח, וְאֵין
 בֵּינָהּ לְבֵין הַמְּשָׁקוֹף פּוֹתֶהָ טֶפַח,
 טוֹמְאָה בְּתוֹכָהּ, הַבַּיִת טָהוֹר;
 טוֹמְאָה בַּבַּיִת מֵה־שֶׁבְּתוֹכָהּ טָמֵא,
 שֶׁדָּרַךְ הַטוֹמְאָה לְצֵאתָּ, וְאֵין דְּרָכָה
 לְהִכָּנֵס.

1 Literally *stood* [*viz.*, in the *past tense*]. 9⁹ continued. 2 For the lintel acts as a stopper for the mouth (it is assumed that the vessel is not holed). See Volume I, Page 18f. 3 In this case, many maintain that the uncleanness *does penetrate* by way of the entrance of the house.

Mishnah 11

[If the large vessel] be inclined¹ on its side in the open (air),² and an olive's bulk of (the) corpse lies underneath it or over it, all that which is [immediately] over against the olive bulk, whether underneath it, or over it, is unclean, but all that is not [immediately] over against the olive's bulk [and whatsoever is] within³ [the vessel] are clean; [if the uncleanness lie] within it [namely, the vessel], all is unclean.

1* Literally *be inclined* [*viz.*, in the *past tense*]. 2 *i.e.*, outside the house in a courtyard or garden where there is no shelter; the ruling is that given in 9¹, and also if it is a handbreadth above the ground (as stated in 9²). Continued from 9¹⁰. Or בָּאֵוִיר, בָּאֵוִיר, בָּאֵוִיר. Some render עַל צְדָה [if the vessel] were misshaped *so as to bend sideways* . . . (compare כְּלִים 4³). 3 תּוֹכָה is rendered here as if it were מוֹטָה. Or מוֹטָה, מוֹטָה.

Mishnah 12

[If the large vessel] be¹ one *handbreadth* above the ground, and an *uncleanness* is beneath it or above it, all is unclean except what is inside it; [if the uncleanness be] inside it, all is unclean. When is this the case? When² it is a [usable] vessel. If it be³ broken open and blocked up with straw, or if it hold forty *seahs*⁴—in accordance with the opinion of the Sages⁵—and there is an olive's bulk of (the) corpse underneath it,⁵ [whatsoever is immediately] over against it to the uttermost depth is unclean, [and if an

מִשְׁנֵה יָא

יְהִי־תָה מוֹטָה עַל צְדָה בְּאֵוִיר, וְכֹזֶיֶת מִן־הַמַּת נִתּוֹן תַּחְתֶּיהָ, אוֹ עַל גְּבֵהָ, כָּל־שֶׁהוּא כְּנֹגַד הַזֵּית, תַּחְתֶּיהָ וְגֵבֵה טָמֵא, וְכָל שְׂאִינּוֹ כְּנֹגַד הַזֵּית, תּוֹכָה טָהוֹר; בְּתוֹכָה, הַכֹּל טָמֵא.

מִשְׁנֵה יֵב

יְהִי־תָה גְבוּהָ מִן־הָאָרֶץ טָפַח, טוֹמְאָה תַּחְתֶּיהָ אוֹ עַל גְּבֵהָ, הַכֹּל טָמֵא, אֲלֵא תּוֹכָה; בְּתוֹכָה הַכֹּל טָמֵא. בַּמָּה דְבָרִים אֲמֹרִים? בְּזִמְן שֶׁהִיא כְּלִי. יְהִי־תָה פְחוּתָה, וּפְקוּקָה בְּקֶשׁ, אוֹ מְחֻזָּקֶת אַרְבָּעִים סָאָה כְּדִבְרֵי הַחֲכָמִים, כְּזֵית מִן־הַמַּת נִתּוֹן תַּחְתֶּיהָ, כְּנֹגְדוֹ עַד הַמְּהוּם טָמֵא, עַל גְּבֵהָ, כְּנֹגְדוֹ עַד הָרְקִיעַ

uncleanness lie] over it, [whatsoever is immediately] overagainst it up to the sky is unclean; [if an uncleanness lie] within it, only what is within it becomes unclean. If it be¹ [placed] one *handbreadth* above the ground,⁶ and an *uncleanness* be below it, [whatever lies] below it is unclean; [if the uncleanness be] inside it, [all] inside it is unclean; [if the uncleanness lie] above it, [all that is immediately] over against it up to the sky is unclean.

טָמֵא ; בְּתוֹכָהּ, אֵין טָמֵא אֶלָּא
 תּוֹכָהּ. יְהִי־תָהּ גְבוּהָהּ מִן־הָאָרֶץ
 טָפַח, טוּמְאָה תַּחְתִּיהָ, תַּחְתִּיהָ
 טָמֵא ; בְּתוֹכָהּ, תּוֹכָהּ טָמֵא ; עַל
 גְּבֵהּ, כְּגוּדוֹ עַד הָרְקִיעַ טָמֵא.

1 9¹¹ continued. Literally *יְהִי־תָהּ* were [viz., in the *past tense*]. 2 Or the definite form *בְּיָמָי*. 3 See Volume I, Page 18f. 4 Compare *כְּלָיִם* 15¹. This refers to a ruling of the Sages, against the view of R. Meir, that the condition applying to a *tent* also applied to such a utensil in question here. 5 The ruling is as in the case of a vessel broken open, not raised from the ground, and its mouth facing outwards. 6 The ruling here is the same as in the case of a broken open vessel, its mouth pointing outwards, and raised one handbreadth from the ground.

Mishnah 13

משנה יג

[If the large vessel] stand¹ on its bottom², and it is a serviceable vessel, and an *uncleanness* is beneath it or inside it or above it, [the] *uncleanness* breaks through and ascends [and] (breaks through) and descends.³ If it be⁴ [placed] one *handbreadth*⁵ above the ground, or⁶ is closed up or turned over with its mouth [downward], and an *uncleanness* is underneath it or within it or over it, all is unclean.⁷

יְהִי־תָהּ יוֹשֶׁבֶת עַל שְׂוֹלֶיהָ, וְהִיא
 כְּלִי, טוּמְאָה תַּחְתִּיהָ, בְּתוֹכָהּ, אוֹ
 עַל גְּבֵהּ, טוּמְאָה בּוֹקֶצֶת וְעוֹלָה,
 בּוֹקֶצֶת יוֹרְדָתָהּ. יְהִי־תָהּ גְבוּהָהּ
 מִן־הָאָרֶץ טָפַח, אוֹ מְכוסָה אוֹ
 כְּפוּיָה עַל פִּיהָ, טוּמְאָה תַּחְתִּיהָ,
 בְּתוֹכָהּ, אוֹ עַל גְּבֵהּ, הַכֹּל טָמֵא.

1 Literally *were standing, stood* [viz., in the *past tense*]. 2 viz., mouth upward. 9¹² continued. 3 i.e., up to the sky and down to the nethermost depth. 4 Literally *were* [viz., in the *past tense*]. 5 See Volume I, Page 18f. 6 With a utensil insusceptible to uncleanness. Or *מְכוסָה אוֹ כְּפוּיָה*. 7 Compare 5⁶.

Mishnah 14

When¹ is this the case? When² it is a [serviceable] vessel. If³ it be⁴ broken open and blocked up⁵ with straw, or if it hold forty *seahs*⁶—according to the view of the Sages—and there is an *uncleanness* under it or within it or above it, [the] *uncleanness* breaks out and ascends [and] (it breaks out) and descends.⁷ R. Eliezer and R. Simon say, *Uncleanness* [below it] does not ascend [and enter] into it, neither does it descend from it [if the uncleanness be in it]. If it be⁴ [placed] one *handbreadth* above the ground, and an *uncleanness* is below it, [whatsoever is] beneath it is unclean; [if the uncleanness be] inside it or over it, [whatsoever is directly] over against it up to the sky is unclean.⁸

1 9¹³ continued. 2 Or the *definite* form בְּזִמְנָא. 3 Compare 9¹². 4 Literally *were* [viz., in the *past tense*]. 5 The גַּמְרָא has אוֹ פְּקוּקָה, or *blocked up*. 6 See Volume I, Page 18f. 7 viz., up to the sky and to the utmost depth. 8 But what is below to the uttermost depth is clean.

Mishnah 15

If a tomb¹ be wide below and narrow at the top,² and a corpse is in it, one that touches [this rock] below is clean, but [he that touches it] above is unclean³; [if it be] wide above and narrow at the bottom, one that touches it anywhere is unclean. If it be⁴ equally broad above and below, one that touches it anywhere is unclean, according to the view of R. Eliezer. But R. Joshua says, [One who touches the rock] more than one *handbreadth*⁵ beneath is

מִשְׁנֵה יָד

בְּמָה דְּבָרִים אָמוּרִים? בְּזִמְנָא שְׁהִיא כְּלִי. הִיא פְּחוּתָה וּפְקוּקָה בְּקֶשׁ, אוֹ מְחֻקֶּת אַרְבָּעִים סָאָה כְּדִבְרֵי חַכְמִים, טוּמְאָה תַּחְתֶּיהָ בְּתוֹכָהּ אוֹ עַל גְּבֻהָ, טוּמְאָה בּוֹקֵצַת וְעוֹלָה, בּוֹקֵצַת יְיֹוֹרְדֶת. רַבִּי אֶלְעָזָר וְרַבִּי שְׁמַעוֹן אוֹמְרִים, אֵין טוּמְאָה עוֹלָה לָּהּ, אִף לֹא יוֹרְדֶת מִמֶּנָּה. הִיא גְּבוּהָ מִן־הָאָרֶץ סָפַח טוּמְאָה תַּחְתֶּיהָ, תַּחְתֶּיהָ טָמֵא; בְּתוֹכָהּ אוֹ עַל גְּבֻהָ, כְּנִגְדּוֹ עַד הַרְקִיעַ טָמֵא.

מִשְׁנֵה טו

אֶרֶוֹן שְׁהִיא רְחֹבָה מִלְּמַטָּן וְצָרָה מִלְּמַעְלָן, וְהִיא בְּתוֹכָהּ, הַנּוֹגֵעַ בָּהּ מִלְּמַטָּן טָהוֹר וּמִלְּמַעְלָן טָמֵא; רְחֹבָה מִלְּמַעְלָן וְצָרָה מִלְּמַטָּן, הַנּוֹגֵעַ בָּהּ מִכָּל מְקוֹם טָמֵא. הִיא שְׁוָה הַנּוֹגֵעַ בָּהּ מִכָּל מְקוֹם טָמֵא, דְּבָרֵי רַבִּי אֶלְעָזָר, וְרַבִּי יְהוֹשֻׁעַ אוֹמֵר, מִטְּפַח וּלְמַטָּן טָהוֹר, מִטְּפַח

clean, [but one who touches it] less than a *handbreadth* above is unclean.⁶ If it were made in the form of a chest,⁷ whatsoever touches it any where becomes unclean; [if it be made] in the form of a case,⁸ whatsoever touches it anywhere, save at the place where it opens, remains clean.

וְלִמְעַלָּן טָמֵא הָעֲשׂוּיָה כְּמִין
 קִמְטָרָא, הַנּוֹגֵעַ בָּהּ מִכָּל מְקוֹם
 טָמֵא; כְּמִין גְּלוֹסְקוֹס, הַנּוֹגֵעַ בָּהּ
 מִכָּל מְקוֹם טְהוֹר, חוּץ מִמְּקוֹם
 פְּתִיחָתָהּ.

1 Literally *box, chest, coffin*. Here it refers to a tomb-like niche carved into a projecting rock on the slope of a hill. 2 The opening is above. 3 The part directly above the mouth is deemed as the tomb, but not at the sides and beneath (compare 2^d) that are considered as part of the earth and unsusceptible to uncleanness. 4 Literally *were* [*viz.*, in the *past tense*]. 5 See Volume I, Page 18f. 6 One handbreadth only directly below the cover is deemed part of the tomb. 7 Or *box*, used for books or clothes, the lid of which covers the sides also. 8 Or *chest, coffin*, whose lid fits inside the rim. Some render גְּלוֹסְקוֹס כְּמִין גְּלוֹסְקוֹס a kind of casing. More correct גְּלוֹסְקוֹס.

Mishnah 16

If a [wine] cask¹ rest on its bottom in the open (air),* and an olive's bulk of (the) corpse lies underneath it or inside it [immediately] over against its bottom,² [the] *uncleanness* breaks through and ascends [up to the sky and] (breaks through and) descends [to the nethermost depth], and [utensils, directly opposite the olive's bulk, within] the cask are unclean. [If the uncleanness lie] below its [bulging] side,³ on the outside, [the] *uncleanness* breaks through and ascends [up to the sky and] (breaks through) and descends [to the nethermost deep], but [all that is within] the cask remains clean.⁴ [If the uncleanness lie] inside it, and beneath its [concave] side,³ [and] (if) [inside the

מִשְׁנָה טז

הַחֵבִית שֶׁהִיא יוֹשֶׁבֶת עַל שׁוּלְיָהּ
 בְּאֵוִיר, וְכֹזֵית מִן־הַמֵּת זָתוֹן
 תַּחְתֶּיהָ, אוֹ בְּתוֹכָהּ כְּנֶגֶד
 קוֹרְקוֹרוֹתָהּ, טוֹמְאָהּ בּוֹקֵצַת
 וְעוֹלָה בּוֹקֵצַת וְיורֶדֶת, וְהַחֵבִית
 טְמֵאָהּ תַּחַת דּוֹפְנָהּ מִבַּחוּץ,
 טוֹמְאָהּ בּוֹקֵצַת וְעוֹלָה, בּוֹקֵצַת
 וְיורֶדֶת, וְהַחֵבִית טְהוֹרָהּ בְּתוֹכָהּ
 וְתַחַת דּוֹפְנָהּ, אִם יֵשׁ בְּדַפְנוֹת
 פּוֹתַח טֶפַח, הַכֹּל טָמֵא, וְכֶנֶד פִּיהָ
 טְהוֹר, וְאִם לָאוֹ טוֹמְאָהּ בּוֹקֵצַת
 וְעוֹלָה בּוֹקֵצַת וְיורֶדֶת בְּמָה

concave part of] the sides be⁵ a one *handbreadth* [cube] space, all [that is within it] is unclean,⁶ but [all that lies immediately] opposite its mouth is clean, and if [there be] no? [*handbreadth* cube space], [the] *uncleanness* breaks through and ascends [up to the sky, and] (breaks through) and descends [to the utmost depth]. When is this the case? When [the cask] is *insusceptible to uncleanness*; but if it be⁸ *susceptible to uncleanness*, or is set one *handbreadth* above the ground,⁹ or [its mouth] is closed,⁹ or it is turned over on its mouth,⁹ and an *uncleanness* [lies] underneath it or inside it or above it, all is unclean.

1 Or earthen jar, jug. Here the reference is to a vessel wider in the middle than at the bottom or mouth, made of clay and not yet fired in the kiln or furnace or made of any other material (stone, ordure), all of which are unsusceptible to uncleanness, standing in a courtyard with its mouth upwards. Compare 91.
 2 קוֹרְקוֹרָה (for קַרְקָרָה), rimmed bottom of a vessel. 3 דְּפִנָּה in some editions. Some render this *beneath the belly of its side*. 4 The convex side serves as the side of a vessel lying on its side whose interior is ritually clean, because there is a partition between the inside air directly opposite the olive's bulk and the exterior air directly opposite the olive's bulk. 5 Or יֶשׁ-בְּדִפְנוֹת. 6 The space serves as a 'tent' and permits the passage of the uncleanness throughout the cask, save opposite the mouth where there is no such 'shelter' and is clean (compare 10¹). See Volume I, Page 18f.
 7 Popular pronunciation לָא. 8 Literally *were* [viz., in the past tense]. 9 This applies even in the case where the cask is unsusceptible to uncleanness. * See 911. § And only that which lies over against the olive's bulk is unclean.

CHAPTER 10

פֶּרֶק י'

Mishnah 1

מִשְׁנָה א

If there be¹ an [open] hatch² a *handbreadth** square [with naught above it] in [the roof of] a house,³ and there is *uncleanness* in the house, [whatsoever is immediately beneath the hatch] remains clean;⁴ if the *uncleanness* lie directly under the hatch, the house [with all therein] remains clean; if the *uncleanness* lie [somewhere] in the house or [im-

דְּבָרִים אֲמוּנִים? בְּטְהוֹרָה? אֲבָל
 אִם הָיְתָה טְמֵאָה, אוֹ גְבוּהָ מִן-
 הָאָרֶץ טֶפֶח, אוֹ מִכּוּסָה, אוֹ כְּפוּיָה
 עַל פִּיהָ, טוֹמְאָה תַּחְתֶּיהָ, בְּתוֹכָהּ,
 אוֹ עַל גְּבֻהָ, הִכַּל טְמֵאָה

אֲרוֹבָה שְׁהִיא בְּתוֹךְ הַבַּיִת, יוֹלֵשׁ-
 בָּהּ פּוֹתֵחַ טֶפֶח, טוֹמְאָה בְּבַיִת,
 כִּנְגַד אֲרוֹבָה טְהוֹר; טוֹמְאָה כִּנְגַד
 אֲרוֹבָה, הַבַּיִת טְהוֹר; טוֹמְאָה
 בֵּין בְּבַיִת וּבֵין כִּנְגַד אֲרוֹבָה, גָּתַן
 אֶת-רִגְלוֹ מִלְמַעְלָן, עִירַב אֶת-

mediately] below the hatch, and one sets⁵ his foot above [the hatch], he combines⁶ [with the roof to extend] the *uncleanness*;⁷ if part of the *uncleanness* lie in the house and part directly underneath the hatch, the house becomes unclean, and § aught above the *uncleanness* [and facing the hatch] also becomes unclean.⁸

1 Or וְיָשַׁב בָּהּ. 2 Or hatchway, trapdoor, skylight. 3 Or a single room on the ground floor. 4 Because it is not overshadowed. 5 Literally set [viz., in the past tense]. 6 Literally combined, has combined [viz., in the past tense]. 7 Compare 6^l. The area of the opening has been diminished, thus preventing the egress of the uncleanness. and both he and everything in the house become unclean. 8 Compare 3⁴. * See Volume I, Page 18f. § Literally וְיָכַנְדָּה, and [aught] over against.

Mishnah 2

If the [open] hatch be less¹ than a handbreadth² square, and there was *uncleanness* in the house, whatsoever is [immediately] below the hatch³ remains clean; if the *uncleanness* be [directly] underneath the hatch,³ the house [with everything therein] remains clean; if the *uncleanness* be in the house, and one sets⁴ his foot above [the hatch], he remains clean; if the *uncleanness* be directly under the hatch,³ and one sets⁴ his foot over [the hatch], R. Meir⁵ declares him unclean, but the Sages say, If the *uncleanness* be there before⁶ [he sets] his foot [there], he becomes unclean, but if [he set] his foot [there] before⁶ the *uncleanness* [is there], he remains clean. R. Simon⁷ says, If two [men's] feet, one on top of the other, be there [above the hatch] before⁸ the *uncleanness* [is there], and the first [who closes the opening] withdraws⁹ his foot so that the other's foot is found¹⁰

מְשֻׁנָּה ב

הַטּוֹמְאָה; מְקַצֵּת טוֹמְאָה בְּבֵית
וּמְקַצֵּתָהּ כְּנִגְדֵי אַרְוֵבָה, הַבֵּית טָמֵא
וְכִנְיָד הַטּוֹמְאָה טָמֵא.
אֵין יבְּאַרְוֵבָה פּוֹתַח טֵטֶפֶה, טוֹמְאָה
בְּבֵית, כְּנִגְדֵי אַרְוֵבָה טְהוֹר;
טוֹמְאָה כְּנִגְדֵי אַרְוֵבָה הַבֵּית טְהוֹר;
הַטּוֹמְאָה בְּבֵית, יִנְתֵּן אֶת־רִגְלוֹ
מִלְּמַעְלָן, טְהוֹר; הַטּוֹמְאָה כְּנִגְדֵי
אַרְוֵבָה, יִנְתֵּן אֶת־רִגְלוֹ מִלְּמַעְלָן,
רַבִּי מֵאִיר מְטַמֵּא, וְחֻכְמִים
אוֹמְרִים, אִם טוֹמְאָה קְדָמָה אֶת־
רִגְלוֹ, טָמֵא, וְאִם רִגְלוֹ קְדָמָה אֶת־
הַטּוֹמְאָה, טְהוֹר. רַבִּי שְׁמַעוֹן
אוֹמֵר, שְׁנֵי רִגְלִים זו עַל גְּבִי זו
שֶׁשָּׁקְדָמוֹ אֶת־הַטּוֹמְאָה, מְשַׁךְ
הָרֵאשׁוֹן אֶת־רִגְלוֹ, וְיִנְמָצָא רִגְלוֹ
שֶׁל שְׁנֵי שָׁם, טְהוֹר, מִפְּנֵי שֶׁשָּׁקְדָמָה
רִגְלוֹ שֶׁל רֵאשׁוֹן אֶת־הַטּוֹמְאָה.

there [over the opening], [this second person] remains clean, for the first one's foot was there before¹¹ the *uncleanness*.

1 See the preceding *Mishnah*. 2 See Volume I, Page 18f. 3 Literally the *indefinite* form a *hatch*. 4 Literally *set* [*viz.*, in the *past tense*]. 5 His view is rejected. 6 Literally *were there before* [*viz.*, in the *past tense*]. 7 His opinion is not accepted. 8 Literally *which were there before* [*viz.*, in the *past tense*]. 9 Literally *withdrew* [*viz.*, in the *past tense*]. 10 Literally *was found* [*viz.*, in the *past tense*]. So that the overshadowing was posterior to the entry of the *uncleanness*. 11 Literally *was there before* [*viz.*, in the *past tense*].

Mishnah 3

If part of an *uncleanness* lie in a house and part [immediately] under an [open] hatch¹ [less than a *handbreadth* square], the house [with all therein] is unclean, and [whatsoever is directly] over the *uncleanness* [immediately below the hatch] is unclean. This is the view of R. Meir. R. Judah says, The house [with everything in it] is unclean, but aught [directly] above the *uncleanness* [and below the hatch] remains clean. R. Jose² says, If there be³ sufficient⁴ of an *uncleanness*⁵ to be divided,⁶ and [still] to communicate *uncleanness* to the house [with its contents], and to communicate *uncleanness* [by an olive's bulk to aught directly beneath the hatch and immediately] above the *uncleanness*, [then everything] is unclean; but if not,⁷ the house [with all therein] is unclean, [and what is immediately beneath the hatch and directly] over the *uncleanness* is clean.

משנה ג

מקצת טומאה בבית, ומקצתה
 כנגד יארוכה, הבית טמא, וכנגד
 הטומאה טמא. דברי רבי מאיר.
 רבי יהודה אומר, הבית טמא,
 כנגד הטומאה טהור. רבי יוסי
 אומר, אם יש בטומאה יבדי
 ששתלק, ותטמא את הבית,
 ותטמא כנגד הטומאה, טמא;
 ואם לאו, הבית טמא, כנגד
 הטומאה טהור.

1 See 10¹. 2 His view is accepted. 3 Or ישב. 4 Two or more olives' bulks of the flesh of a corpse. 5 Or the *definite* form בטומאה, of the *uncleanness*. 6 So that an olive's bulk lies below the hatch. 7 *sc.*, there is less than two olives' bulks. Popular pronunciation לאו.

Mishnah 4

If there be [a number of open] hatches¹ [in a number of storeys] one above the other,² each³ a *handbreadth*⁴ square, and an *uncleanness* lies in [the lower or lowest storey of] the house [but not directly beneath the hatches opening into the upper storeys], [whatsoever lies immediately] beneath the hatches remains clean; if the *uncleanness* lie directly below the hatches, the house remains clean; if [the] *uncleanness* lie either in the house or directly under the hatches, and one places⁵ aught *susceptible to uncleanness* over an upper [or uppermost] and a lower [or lowest hatch], all is unclean;⁶ but if it be aught that is *insusceptible to uncleanness*, whatever is beneath [the lower hatch] is unclean,⁷ [but] whatever is above it remains clean.⁸

1 See 10¹. 2 Or **זו על גב זו** (see Volume II, Page 12). 3 Or **ולש בהן**. Literally *and there is in them*. 4 See Volume I, Page 18f. 5 Or literally *placed* [*viz.*, in the *past tense*]. 6 Even in the topmost storey, and though the uncleanness is in the lowest storey.* 7 Because the whole has become as a closed-in shelter. 8 Because the upper part is partitioned off against the spread of the uncleanness. * See ADDENDA at the end of this *Tractate*.

Mishnah 5

If the [open] hatches¹ [one above the other in different storeys] be each less than a *handbreadth*² square, and there is an *uncleanness* in the house, whatsoever is [directly] beneath the hatches* remains clean; if the *uncleanness* lie [directly] under the hatches, the house [and all in it] remains clean; if the *uncleanness* be in the house, and one places³ aught that is *susceptible to uncleanness* or aught that is *insusceptible to uncleanness*

משנה ד

יֵאָרְוּבוֹת זֶזוּ עַל גַּב זֶזוּ, וְלֹשׁ-בְּהֵן פּוֹתַח טֵפַח, טוֹמְאָה בְּבֵית, כְּנֶגֶד אֲרוֹבוֹת טְהוֹר; טוֹמְאָה כְּנֶגֶד אֲרוֹבוֹת, הַבַּיִת טְהוֹר; הַטּוֹמְאָה בֵּין בְּבֵית בֵּין כְּנֶגֶד אֲרוֹבוֹת, יִגְתֵּן דְּבַר שֶׁהוּא מְקַבֵּל טוֹמְאָה, בֵּין מִלְּמַעְלָן בֵּין מִלְּמַטָּן, הַכֹּל טָמֵא; וְדְבַר שֶׁאֵינוֹ מְקַבֵּל טוֹמְאָה, מִמַּגֵּז וּלְמַעְלָן, טָמֵא, מִמַּגֵּז וּלְמַעְלָן, טְהוֹר.*

משנה ה

אֵין יִבְאָרוּבוֹת פּוֹתַח טֵפַח, טוֹמְאָה בְּבֵית, כְּנֶגֶד אֲרוֹבוֹת טְהוֹר; טוֹמְאָה כְּנֶגֶד אֲרוֹבוֹת, הַבַּיִת טְהוֹר; הַטּוֹמְאָה בְּבֵית, יִגְתֵּן בֵּין דְּבַר שֶׁהוּא מְקַבֵּל טוֹמְאָה, בֵּין דְּבַר שֶׁאֵינוֹ מְקַבֵּל טוֹמְאָה, בֵּין מִלְּמַעְלָן, בֵּין מִלְּמַטָּן, אֵין טָמֵא אֶלָּא הַתַּחְתּוֹן; הַטּוֹמְאָה

above both an upper* [hatch] and a lower§ [hatch], the bottom [storey] alone is unclean;⁴ if the *uncleanness* lie [immediately] beneath the hatches, and one places³ aught that is *susceptible to uncleanness* over both an upper* and a lower § [hatch], all is unclean,⁵ but [if he set] aught that is *insusceptible to uncleanness* over † both an upper* and a lower§ [hatch], only the bottom [storey] is unclean.* תְּבִית in the גְּמֵרָה.

1 See the preceding *Mishnah*. 2 See Volume I, Page 18f. 3 Or literally *placed* [*viz.*, in the *past tense*]. 4 Since the uncleanness is not directly below the hatch, and uncleanness has no egress through an opening less than a handbreadth square, the upper storey remains clean even if its hatch is closed. 5 Since the uncleanness is immediately under the hatch, and an uncleanness [here an other uncleanness] cannot form a protective partition, it is deemed as if it is in the opening of the hatch above and the uncleannesses combine. †Or *uppermost, upmost*. §Or *lowest*. See ADDENDA at the end of this *Tractate*. ‡ Some render this *whether over an upper [hatch] or over a lower [hatch]*.

Mishnah 6

If there be an [open] hatch¹ in the house, and a [cooking] pot* is set under it [on the floor] so that if it rise² [straight upward through the opening] its rim(s) [or side(s)] would not touch [the edges of] the hatch, and an *uncleanness* lies beneath it [namely, the pot] or inside it or above it, the *uncleanness*³ cleaves through and rises and (cleaves through and) descends;⁴ if [the pot] be raised⁵ a *handbreadth*⁶ above the floor, and an *uncleanness* lies beneath it or [elsewhere] in the house, whatever is under it or in the house is unclean, but what is inside it or above it remains clean; § [if the *uncleanness* lie] within it or above it, all [inside it and outside it in the house] is unclean.†

מְשֻׁנָּה ו

יֵאָרֹבֶה שְׁהִיא בְּתוֹךְ הַבַּיִת *וְקָרְדָה
נִתְנָה תַּחְתֶּיהָ, שָׂאם תִּפְעֵלָה אֵין
שִׁפְתוֹתֶיהָ נוֹגְעוֹת בְּאֵרֹבֶה, טוֹמְאָה
תַּחְתֶּיהָ, בְּתוֹכָהּ אוֹ עַל גְּבֵהָ,
טוֹמְאָה בּוֹקְעַת וְעוֹלָה בּוֹקְעַת
יְיֹרְדָת; הִנְתָּה גְבוּהָ מִן־הָאָרֶץ
טְּפַח, טוֹמְאָה תַּחְתֶּיהָ אוֹ כַּבַּיִת,
תַּחְתֶּיהָ וְהַבַּיִת, טְּמֵא, תּוֹכָהּ וְגֵבֵהָ,
טָהוֹר; בְּתוֹכָהּ, אוֹ עַל גְּבֵהָ, הַכֹּל
טְּמֵא †

1 Open to the outside (*viz.*, above the roof). See 10¹. 2 תַּעֲלֶה [Kal]; or תַּעֲלֶה [Niph'al], if it be raised; some render it as the Hiph'il תַּעֲלֶה, if thou raise it. See ADDENDA at the end of this Tractate. 3 Literally the indefinite form *uncleanness* † 4 All that is in the house remains clean. 5 Literally *were high* [and in the *past tense*]. 6 See Volume I, Page 12f. * Or *dish*. † See ADDENDA at the end of this Tractate. ‡ Or *any uncleanness*.

Mishnah 7

If [the cooking pot]¹ be placed² at the side of the threshold³ so that, if it rise⁴ [vertically] upward, [its mouth would remain on the outside but the bottom] would touch a *handbreadth*⁵ of the lintel, and *uncleanness* lies beneath it or inside it or above it, the *uncleanness* cleaves through and rises and (it cleaves through and) descends;⁶ if [the pot] be⁷ one *handbreadth* above the ground, and [the] *uncleanness* lies under it or [elsewhere] in the house, whatsoever is underneath it and the house are unclean, [but] whatever is within it and above it remains clean; [if the *uncleanness* lie] within it or above it, all is unclean; [but if it be not wider at the base than at the mouth, or is so placed] that, if it rise⁴ [vertically] upwards, it does not touch a *handbreadth* of the lintel,⁸ or if it be fastened against⁹ the lintel, and *uncleanness* lies below it, only what is underneath it is unclean.

1 Narrow at the top and wide at the bottom. See the preceding *Mishnah*. 2 Literally *were placed* [*viz.*, in the *past tense*]. 3 Outside the house. 4 See the foregoing *Mishnah*, Note 2. 5 See Volume I, Page 18f. 6 If the *uncleanness* lies within the pot but over the outside of the house, the house remains clean, but if it lies inside the part within the house, the house is unclean. 7 Literally הִיְתָה גְבוּהָ, if it were high [and in the *past tense*]. 8 שְׁקוּף often with the same meaning as מְשָׁקוּף. Compare נִגְעִים 12⁴. 9 *viz.*, alongside but not below; and the joint is less than a *handbreadth*.

מִשְׁנָה ז'

הִיְתָה נְתוּנָה בְּצַד הָאֶסְקוּפָה, שְׂאֵם תַּעֲלֶה הִיא נוֹגַעַת בְּמִשְׁקוּף פּוֹתֶתָּ טֵפָה, טוּמְאָה תַּחְתֶּיהָ, בְּתוֹכָהּ, אוֹ עַל גְּבֻהָ, טוּמְאָה בּוֹקַעַת וְעוֹלָה, בּוֹקַעַת וְיִוְרַדֶּת; הִיְתָה גְבוּהָ מִן־הָאָרֶץ טֵפָה, טוּמְאָה תַּחְתֶּיהָ, אוֹ בְּבֵית, תַּחְתֶּיהָ וְהַבַּיִת טָמֵא, תּוֹכָהּ וְגַבְהָ טָהוֹר; בְּתוֹכָהּ אוֹ עַל גְּבֻהָ הַכֹּל טָמֵא; שְׂאֵם תַּעֲלֶה אֵינָה נוֹגַעַת בְּמִשְׁקוּף פּוֹתֶתָּ טֵפָה, אוֹ מוֹדֵבֶקֶת בְּמִשְׁקוּף, טוּמְאָה תַּחְתֶּיהָ אֵין טָמֵא אֶלָּא תַּחְתֶּיהָ.

CHAPTER 11

פָּרָק י"א

Mishnah 1

If [the whole roof of] a house¹ be split,² and *uncleanness* lies [inside the house] towards the outer part [—the side of the room nearer the entrance—] the utensils on the inner side [—the side of the room farther³ from the entrance—] remain clean; if [the] *uncleanness* lie in the inner part [—the side of the room farther from the entrance—], [the] utensils in the outer part [—the side of the room closer to the entrance—

remain clean] if, say the School of Shammai,⁴ the split be four *handbreadths*⁵ [wide], [but] the School of Hillel⁶ say, [They remain clean] whatsoever is the width; R. Jose says in the name of the School of Hillel, [They remain clean if it be not less than] a *handbreadth* [wide].

1 Literally [the definite] *the house*. **2** In a line parallel to the entrance. Literally *were split* [*viz.*, in the *past tense*]. **3** The split makes the two parts as 'separate tents.' See 37, שְׂדֵרֵךְ הַטּוּמְאָה לְצֵאתָ וְאִין דְּרַכָּה לְהִכְנִס, *for it it is the characteristic of uncleanness to go forth but it is not its characteristic to enter in*. **4** Their opinion is rejected. **5** See Volume I, Page 18f. **6** Their view is accepted.

Mishnah 2

If [the whole roof of] a porch¹ were split [from the open side up to the inside opposite wall], and *uncleanness* lies [in it] at the one side, the utensils on the other side remain clean. If one set his foot or [put] a reed above [the split], he has combined the *uncleanness*;² if he placed the reed on the ground [immediately beneath the split], it does not allow passage of the *uncleanness* unless it is [set] a *handbreadth*³ above the ground.⁴

מִשְׁנָה א

יְהִיבִית שְׁנֵסְדֵק טוּמְאָה בַּחוּץ, כָּלִים שְׁבַפְנִים טְהוֹרִין; טוּמְאָה בַּפְּנִים, כָּלִים שְׁבַחוּץ, בֵּית שְׁמַאי אוֹמְרִים, עַד שֶׁיְהֵא בְּסֵדֵק אַרְבָּעָה טַפָּחִים, בֵּית הַלֵּל אוֹמְרִים, כָּל־שְׁהוּא; רַבִּי יוֹסֵי אוֹמֵר מִשּׁוּם בֵּית הַלֵּל, פּוֹתֵחַ טַפָּח.

מִשְׁנָה ב

יֶאֱכֹסְדֵרָה שְׁנֵסְדֵקָה, טוּמְאָה בְּצֵד זֶה, כָּלִים שְׁבַצֵּד הַשְּׁנַי טְהוֹרִים. וְתַן אֶת־רִגְלוֹ אוֹ קִנָּה מִלְּמַעְלָן, עִירַב אֶת־הַטּוּמְאָה; וְתַן אֶת־הַקִּנָּה בְּאֶרֶץ, אִינוֹ מְבִיא אֶת־הַטּוּמְאָה, עַד שֶׁיְהִיהַ גְּבוּס יַמֵּן־הָאֶרֶץ פּוֹתֵחַ טַפָּח.

1 Or *peristyle, portico*. 2 The uncleanness spreads over the whole porch across the split. The same ruling applies to a house as stated in the preceding *Mishnah*. Compare 6¹, 10¹. 3 See Volume I, Page 18f. 4 It then as it were closes up the split and allows the uncleanness to spread throughout the porch.

Mishnah 3

מִשְׁנָה ג

[If one placed against the split] a¹ thick garment² or a thick wooden block,³ they do not permit passage to the *uncleanness* unless they are [set] one *handbreadth** above the ground. [If garments lie] folded above each other [against the split], they do not give passage to the *uncleanness* unless the topmost is one *handbreadth* above the ground. If⁴ a man be placed⁵ there [on the ground under the split], the School of Shammai say, He can not give passage to the *uncleanness*,⁶ but the School of Hillel say, A man is 'hollow'⁷ and the upper side⁸ [of his body being more than a *handbreadth* above the ground] does give passage to the *uncleanness*.

1 סָגוּס עֵבֶה יִכּוֹפֶת עֵבֶה, אֵינָן מְבִיאִין אֶת־הַטּוּמְאָה עַד שֶׁיְהִי גְבוּהִים מִן־הָאָרֶץ פּוֹתַח טַפַּח. קְפוּלִים זֶה עַל גְּבִי זֶה אֵינָן מְבִיאִוֹת אֶת־הַטּוּמְאָה עַד שֶׁתְּהֵא הָעֲלִיּוֹנָה גְבוּהַ מִן־הָאָרֶץ פּוֹתַח טַפַּח. הִיא אָדָם נִתּוּן שָׁם, בֵּית שְׁמַאי אוֹמְרִים, אֵינּוּ מְבִיא אֶת־הַטּוּמְאָה, וּבֵית הַלֵּל אוֹמְרִים, אָדָם יִחְלוּל הוּא הַצַּד הָעֲלִיּוֹן מְבִיא אֶת־הַטּוּמְאָה.

1 The text to *טַפַּח * פּוֹתַח* is repeated in 15¹. 2 Or *coarse woollen blanket*, generally *mattress*. See 19¹ *כְּלִים*. 3 *כּוֹפֶת*, a block *concave at the top to sit on*. *כּוֹפֶת* is *common gender*, thus the vocalisation may be also *יִכּוֹפֶת עֵבֶה*, *sc.*, in the *feminine*. 4 Compare *עֲדוּיוֹת* 412. 5 Literally *were placed* [*viz.*, in the *past tense*]. 6 The ground under him is closed. 7 The body—in spite of the contents that fill it—is deemed as a 'cavity'. 8 Or *part*. *See Volume I, Page 18f.

Mishnah 4

מִשְׁנָה ד

If one look out of¹ a window² and overshadows³ those who are burying the dead,⁴ the School of Shammai say, He does not allow the passage of the *uncleanness*⁵ [into the house], but the School of Hillel say, He does give passage to the *uncleanness*⁶ [into

הִיא יִמְשְׁקִיף בְּעַד הַחֲלוֹן יוֹהֵאֵהִיל עַל קוֹבְרֵי הַמֵּת, בֵּית שְׁמַאי אוֹמְרִים, אֵינּוּ מְבִיא אֶת־הַטּוּמְאָה, וּבֵית הַלֵּל אוֹמְרִים, מְבִיא אֶת־

the house]. But [the School of Shammai] agree [with the School of Hillel] that if he be wearing⁷ his clothes, or if there be two men, one above the other, these give passage of the *uncleanness*.

הַטּוֹמְאָה וּמִוֹרִים שָׂאֵם הָיָה לְבוֹשׁ בְּכֻלּוֹ, אוֹ שְׁתֵּי שְׂגִיִּים זֶה עַל גְּבִי זֶה, שְׂהֵם מְבִיאִין אֶת־ הַטּוֹמְאָה.

1 Literally *If one looked out* [viz., in the *past tense*]. The גִּמְרָא has הָיָה מְשַׁקֵּף הַחֲלוּן *If there were a lintel at the side of the window*. 2 Or הַחֲלוּן. Literally *the window*. 3 *sc.*, leaned over. Literally *overshadowed* [viz., in the *past tense*]. 4 Not *grave-diggers*. * Some render this *the bearers of a corpse*, others simply *a dead body*. 5 As there is no room under him when he leans up against the window. See ADDENDA at the end of this *Tractate*. 6 Since his body is considered הַלּוּל, 'hollow', 'a cavity' (see the preceding *Mishnah*), its upper part allows the passage of the *uncleanness*. 7 Literally *were wearing* [viz., in the *past tense*]. * *Gravediggers* do render *unclean*.

Mishnah 5

מִשְׁנֵה ה

If one lie¹ across the threshold,² and those who are burying the dead³ overshadow⁴ him, the School of Shammai say, He does not give passage for the *uncleanness*, but the School of Hillel say, He does give passage⁵ to the *uncleanness*.

יְהִי מוֹטֵל עַל הָאֶסְקוּפָה, וְיִהְיֶה לּוֹ עֲלָיו יְקוֹבְרֵי הַמֵּת, בֵּית שְׁמַאי אוֹמְרִים, אֵינוֹ מְבִיא אֶת־ הַטּוֹמְאָה, וּבֵית הִלֵּל אוֹמְרִים, מְבִיא אֶת־הַטּוֹמְאָה.

1 Literally *If one lay* [viz., in the *past tense*]. Or מִשְׁטֵל, מִשְׁטֵל. 2 The person partly inside the house. 3 See the foregoing *Mishnah*. 4 Literally *overshadowed* [viz., in the *past tense*]. 5 Because his body is considered הַלּוּל, 'hollow', 'a cavity'. Compare the preceding *Mishnah*.

Mishnah 6

מִשְׁנֵה ו

If there be *uncleanness*¹ in a house,² and they that overshadow³ one⁴ [lying across the threshold] be clean, the School of Shammai declare [them] clean, but the School of Hillel declare [them] *unclean*.⁵

יְהִי טּוֹמְאָה בְּבַיִת וְיִהְיֶה לּוֹ עֲלָיו טְהוֹרִים, בֵּית שְׁמַאי מְטַהְרִין, וּבֵית הִלֵּל מְטַמְּאִין.

1 Literally *the uncleanness*. 2 Or בְּבַיִת, *in the house*, if this *Mishnah* is regarded as an immediate continuation of the preceding *Mishnah*. 3 Literally *overshadowed* [viz.,

in the *past tense*]. 4 Lying partly in the house. Compare the preceding *Mishnah*. 5 Since in their view the body is חלול, 'hollow', 'a cavity', the uncleanness can pass from inside the house to persons outside.

Mishnah 7

If a dog eat¹ of the flesh of a corpse, and it² dies,³ and it lies⁴ across the threshold [with its head inside the house], R. Meir says, If its neck be⁵ a *handbreadth*⁶ wide, it communicates the *uncleanness*, but if not,⁷ it does not communicate the *uncleanness*. R. Jose⁸ says, They see [where] the *uncleanness*⁹ [is inside the carcass]—[if it lie] opposite the lintel and inwards, the house is unclean, [but if] opposite the lintel and outwards, the house is clean. R. Eliezer says, If its mouth be towards the interior, the house is clean, if towards the outside,¹⁰ the house is unclean, for the *uncleanness* passes out from its rear parts. R. Judah ben Bathyra says, Whichever way [the carcass lies or whatever the width of the neck], the house is unclean. How long [before its death] should [the unclean food] remain in its stomach [for complete digestion, so that it no longer communicates *uncleanness*]? Thrice twenty-four hours; in the case of birds and fishes [that eat of the flesh of a corpse], [time] enough [for the quantity of the *uncleanness*] to be burnt if it has fallen into the fire.¹¹ This is the opinion of R. Simon. R. Judah¹² ben Bathyra says, In the

מִשְׁנָה ז
כָּלֵב יִשְׂאָכַל בְּשֵׁר הַמֵּת, וּמֵת, וּמֵת
הַכָּלֵב, וּמוֹטֵל עַל הָאֶסְקוּפָה, רַבִּי
מֵאִיר אֹמֵר, אִם יֵשׁ בְּצוּאָרוֹ פּוֹתֵחַ
טֶפַח, מְבִיא אֶת-הַטּוּמְאָה, וְאִם
'לֹא אֵינּוּ מְבִיא אֶת-הַטּוּמְאָה, רַבִּי
יוֹסֵי אֹמֵר, רוֹאִין אֶת-הַטּוּמְאָה,
מִכְּנֶגֶד הַמִּשְׁקוּף וְלִפְנֵים, הַבַּיִת
טָמֵא, מִכְּנֶגֶד הַמִּשְׁקוּף וְלַחוּץ,
הַבַּיִת טָהוֹר. רַבִּי אֱלִיעֶזֶר אֹמֵר,
פִּיּו לִפְנֵים, הַבַּיִת טָהוֹר, פִּיּו
לַחוּץ, הַבַּיִת טָמֵא, שֶׁהַטּוּמְאָה
יוֹצֵאת דְּרָךְ שׁוּלְיוֹ. רַבִּי יְהוּדָה בֶּן
בְּתֵירָה אֹמֵר, בֵּין כַּף וּבֵין כַּף
הַבַּיִת טָמֵא. כַּמָּה תִּשְׁהָה בְּמַעְיוֹ?
שְׁלֹשָׁה יָמִים מַעַת לַעַת; בְּעוֹפּוֹת
וּבְדָגִים, כִּדִּי שְׁתַּפּוּל¹¹ לָאוֹר
וּתִשְׂרַף. דִּבְרֵי רַבִּי שְׁמַעוֹן. רַבִּי
יְהוּדָה בֶּן בְּתֵירָה אֹמֵר, בְּעוֹפּוֹת
וּבְדָגִים מַעַת לַעַת.

case of birds and fishes, [only]

1 Literally *ate* [*viz.*, in the *past tense*]. 2 Literally *the dog*. A live creature that had eaten anything unclean does not communicate uncleanness in the house. 3 Literally

died [*viz.*, in the *past tense*]. 4 Or **ומטל ומוטל**. Literally *lay* [*viz.*, in the *past tense*]. 5 Or **יש בצדו**. 6 See Volume I, Page 18f. 7 Popular pronunciation **לאו**. 8 His opinion is accepted. 9 Even if the neck is less than one handbreadth wide. 10 The dog's rear being on the inside. 11 Or the *indefinite* form **לאור**, *into fire, into a fire*. 12 His view is accepted.

Mishnah 8

If there be a cistern¹ in a house [where lies a corpse], and therein [stands] a candlestick whose sconce* projects [outside the cistern and is exposed], and over it is an olive-basket² so that if the candlestick be removed the olive basket will still stay over the mouth of the cistern, the School of Shammai say, The cistern remains clean, but the candlestick is unclean; the School of Hillel say, Even the candlestick remains clean; but [the School of Hillel] agree with the School of Shammai that, if the candlestick be taken away the olive-basket would fall in, all is unclean.³

1 **ידות** is the same as the more usual term **דית**. Literally *the cistern*. 2 Compare 56. Some render this *and over it is an inverted vessel as a tight lid*. 3 The subject is continued in the next *Mishnah*. *See ADDENDA at the end of this *Tractate*.

Mishnah 9

Utensils¹ [lying] between the rims of the olive-basket² [not supported by the sconce] and the rims of the cistern, down to the utmost depth, remain clean. If *uncleanness* be there [in the cistern], the house is unclean. If there be *uncleanness* in the house, utensils that are in the walls of the cistern are clean if they lie³ within one cubic *handbreadth's* space,⁴ but otherwise⁵ they are unclean. If the walls of the cistern

משנה ח

י החדות שבבית, ומנורה בתוכו, והפכה שלה יוצא, וכפישה נתונה עליו, שאם תנטל המנורה, וכפישה עומדת על פי החדות, בית שמאי אומרים, החדות טהור, ומנורה טמאה; בית הלל אומרים, אף המנורה טהורה; ומודים שאם תנטל המנורה וכפישה נופלת, הכל טמא.

משנה ט

י כלים שבין שפתי כפישה לבין שפתי החדות אפילו עד התהום טהורים. טומאה שם הבית טמא. טומאה בבית, כלים שבכותלי החדות, אם יש במקומן טפח על טפח על ירום טפח, טהורים, ואם לאו טמאים. אם יהיו כותלי

be⁶ wider than those of the house⁷ **הַחֲדוֹת רְחֻבִים מְשָׁל רְבִי, בֵּין כֶּף וּבֵין כֶּף טְהוֹרִים.**
 in either case [whether or not
 the utensils have a space measuring
 a cubic *handbreadth*], [the utensils] remain clean.

1 The subject of the preceding *Mishnah* is here continued. 2 The round bottom of the smaller basket leaves exposed the corners of the square cistern mouth; even if none of these open corners measures one square handbreadth, the basket shields all below it from uncleanness. 3 Or **יֵשׁ בְּמִקוּמָן**. Literally *if there be in their position*. 4 Compare 36. See Volume I, Page 18f. Or **רום**. Literally *one handbreadth by one handbreadth* [= one handbreadth square] *by one handbreadth in height*. 5 Popular pronunciation **לֵא**?. 6 Literally *were* [viz., in the past tense]. 7 Literally *a house*. If the cistern was dug out below the walls of the house, and its walls were built up to the outside of the house, then the cistern walls are wider than the house walls.

CHAPTER 12

פֶּרֶק יב

Mishnah 1

מִשְׁנָה א

If a board* lie across the opening of a new oven¹ [standing in a courtyard or a garden], and projects a *handbreadth*² on every side, and there is *uncleanness* beneath it [namely, under the projecting sides] utensils that are above it remain clean [because the board affords protection]; if there be *uncleanness* above it, utensils below it remain clean. And in the case of an old [oven], [everything becomes] unclean;³ [but] R. Jochanan⁴ ben Nuri declares [them] clean. [If the board] be laid across two [old] ovens, and there be *uncleanness* between them, they become unclean; R. Jochanan⁴ ben Nuri declares them clean.

***נֹסֵר שֶׁהוּא נֹתוֹן עַל פִּי יִתְנוּר הָדָשׁ, וְעוֹדֵף מְכַל צְרָדָיו בְּפֹתֵת טֶפַח, טוֹמְאָה תַּחְתּוֹ, כְּלִים שְׁעַל גִּבּוֹ טְהוֹרִים; טוֹמְאָה עַל גִּבּוֹ, כְּלִים שֶׁתַּחְתּוֹ טְהוֹרִין. וּבִלְשׁוֹן טָמֵא; רַבִּי יוֹחָנָן בֶּן נוּרִי מְטַהֵר. נֹתוֹן עַל פִּי שְׁנֵי תְּנוּרִים, טוֹמְאָה בֵּינֵיהֶם, הֵם טָמֵאִים; רַבִּי יוֹחָנָן בֶּן נוּרִי מְטַהֵר.**

1 Compare **שֶׁבֶת** 32. A new oven that had not yet been heated (compare **כְּלִים** 51f.) is not considered a 'vessel' and can act as a protection against uncleanness. An old (burnt) oven does not serve as a shield against uncleanness but can give passage to it (see 61). 2 See Volume I, Page 18f. 3 Even the oven; and whether the *uncleanness* is above or under the board. § 4 His view is rejected. * **נֹסֵר**, a *planned board or plank*. § See ADDENDA at the end of this *Tractate*.

Mishnah 2

משנה ב

If a perforated earthenware slab¹ lie across the mouth of an oven [and protruded a *handbreadth*² on every side], closing³ [it] as with a tight-fitting cover,⁴ and there is *uncleanness* beneath [the protruding sides] or above it, all⁵ becomes unclean; [but whatsoever is immediately] over against the air-space⁶ of the oven remains clean. If un-

יִסְרִידָה שְׁהִיא נְתוּנָה עַל פִּי הַתַּנּוּר
 מִקּוֹף³ מְקִיף⁴ צְמִיד פְּתִיל, טוֹמְאָה
 תַּחְתּוּיָו אוֹ עַל גַּבּוּי, הַפֶּל טְמֵא; כִּנְגֵד
 אֲוִירוֹ שֶׁל תַּנּוּר טְהוֹר. טוֹמְאָה כִּנְגֵד
 אֲוִירוֹ שֶׁל תַּנּוּר כִּנְגֵדוֹ עַד הַרְקִיעַ
 טְמֵא.

cleaness [be directly] over against the air-space of the oven, [whatever is directly] over against it even to the sky is unclean.⁷

1 *יִסְרִידָה* also means *mat-stuffing for stoppers of ovens or stoves*. See *בְּלִים* 8³. 2 See Volume I, Page 18f. 3 Or *מְקִיף*. 4 *צְמִיד*, cover (or lid) fitting exactly. *פְּתִיל*, twisted rim of an earthenware utensil. *צְמִיד פְּתִיל*, closed with a tightly stopped-up lid. Compare *בְּלִים* 97. 5 Both above and under the projecting sides. 6 Or *אֲוִירוֹ*. 7 But what is below remains clean.

Mishnah 3

משנה ג

If a board¹ lie across the mouth of an old oven, projecting a *handbreadth*² at each end but not at the sides,³ and there is *uncleanness*⁴ [below the overlapping part] at one end, the utensils⁵ [beneath the overlapping part] at the other end remain clean; R. Jose⁶ declares them unclean. A sill⁷ does not allow the passage of *uncleanness* [below it outside]. If there be⁸ a bracket⁹ [above the sill], R. Eliezer¹⁰ says, It does not allow the passage of the *uncleanness*; R. Joshua¹¹ says, The sill is regarded as if it were not [there], and the upper bracket permits the passage of the *uncleanness* [into the house].

יִנְסֵר שֶׁהוּא נְתוּן עַל פִּי תַנּוּר יָשֵׁן,
 יוֹצֵא מִזֶּה וּמִזֶּה יִטְפֹּחַ, אֲבָל לֹא
 מִן־הַצְּדָדִים, יִטְמָאָה בְּצַד זֶה
 כְּלִים שֶׁבְּצַד הַשְּׂנִי טְהוּרִים; רַבִּי
 יוֹסֵי מְטַמֵּא. יְהַבְטַח אֵינּוּ מְבִיא
 אֶת־הַטּוֹמְאָה. הֲלֵהּ בּוֹ יוֹז, רַבִּי
 אֶלְעִזֵּר אוֹמֵר, אֵינּוּ מְבִיא אֶת־
 הַטּוֹמְאָה; רַבִּי יְהוֹשֻׁעַ אוֹמֵר,
 רוֹאִים אֶת־הַבְּטַח כְּאִילוֹ אֵינּוּ,
 וְהוֹז הַעֲלִיּוֹן מְבִיא אֶת־הַטּוֹמְאָה.

1 Compare 12¹. 2 See Volume I, Page 18f. 3 Yet closely covering the opening of the oven. 4 *Below* and also according to some *above*. 5 *Beneath* and also according

to some *above*. 6 His view is rejected. 7 בִּטּוּחַ [Rambam:] *a step-like projection in front of a window*; some explain it as a hollow or bath-tub in the ground, with a board over it in the same manner as across the oven just mentioned. 8 Literally *were* [viz., in the *past tense*]. 9 Or *projection*. Compare 141⁴, עִירוּבֵיין 10⁴. 10 His opinion is rejected. 11 His ruling is accepted.

Mishnah 4

מִשְׁנֵה ד

If under the castor¹ of a cradle [standing in an upper room] there appeared² a hole³ [through the floor, and] through§ [the ceiling of] the room [beneath where lay a corpse], [and the castor could be seen from below], and the opening was one *handbreadth*⁴ square, all⁵ is unclean⁶ [in the upper room]; but if [it were] not⁷ [a *handbreadth* square], [the degree of uncleanness] is reckoned as enjoined for *corpse-uncleanness*.⁸

סִנְדֵּל שֶׁל עֲרִיסָה שֶׁשְּׁפָחְתוֹ בְּתוֹךְ הַבַּיִת, אִם יֵשׁ בוֹ פוֹתֵחַ טַפַּח, (הַכֹּל) טָמֵא; וְאִם יֵלֵא מוֹנֵין בוֹ כְּדַרְךְ שְׁמוֹנֵין בְּמֵת.

1 Literally *sandal*. Metal containers for ornament or for protecting the legs. 2 Or בִּישָׁבֹו. 3 שְׁפָחְתוֹ, literally *which one hollowed (it) out*; or שְׁפָחְתוּ, literally *which they hollowed out*.* 4 See Volume I, Page 18f. 5 הַכֹּל is given in the גְּמָרָא. 6 In some texts, מִבִּיא אֶת־הַטּוֹמֵאָה, permits the passage of the uncleanness with reference to the opening. 7 Popular pronunciation לֵאָר. 8 The castor and cradle suffer *seven-day uncleanness*, as in the case of utensils within utensils; the child in the cradle suffers *evening-uncleanness*. See 1¹. Or the definite form בְּמֵת, in the case of *corpse-uncleanness*. *Perhaps שְׁפָחְתוֹ. §Literally *in, into*.

Mishnah 5

מִשְׁנֵה ה

If the roof-beams¹ of a house and of its upper room have no concrete layer² over them, and they lie exactly over each other³ [each being one *handbreadth* wide], and there is *uncleanness* under one [of the lower beams], the space beneath this is unclean;⁴ [if the uncleanness lie] between a lower* [beam] and an upper one,§ the space between them is unclean;⁵ [if the uncleanness lie] above the top [beam], [the space]

קוֹרוֹת הַבַּיִת וְהָעֲלִיָּה, שֶׁאֵין עֲלֵיהֶן מְעוֹזְבָה, וְהֵן מְכוּוֹנוֹת, טוֹמֵאָה פֶּתַח אַחַת מֵהֶן, פֶּתַח מִיָּה טָמֵא; בֵּין הַפְּתוּחוֹת לְעֲלִיּוֹתָהֶן בִּיגִיעֵן טָמֵא; עַל גַּבֵּי הָעֲלִיּוֹת, כְּנִגְדוֹ עַד הָרָקִיעַ טָמֵא. הָיוּ הָעֲלִיּוֹת כְּבֵין הַפְּתוּחוֹת, טוֹמֵאָה פֶּתַח אַחַת

above it up to the sky is unclean. **מֵהֶן, תַּחַת כּוֹלָם טָמֵא; עַל גַּבֵּיהֶן,**
 If the top [beams] be⁶ opposite the **כִּנְגְדוֹ עַד הַרְקִיעַ טָמֵא.**
 spaces between the lower ones, and
 there is an *uncleanness* beneath one of them, [the space] underneath
 all of them is unclean; [and if the uncleanness lie] above them, [the
 space immediately] above it up to the sky is unclean. *Perhaps the lower.

1 Or *joists, rafters*. 2 Or *plasterwork*; usually the term is applied to the cement layer serving as a ceiling to a lower storey and as a floor of an upper storey. Compare **מְצִיעָא** **בְּבֵא** 10², **טוּפָה** 17. 3 Or **מְכֻנֹת**. See Volume I, Page 18f. 4 The space above remains clean. 5 The spaces above and below remain clean. 6 Literally *were* [*viz.*, in the *past tense*]. §Perhaps preferable.

Mishnah 6

If a beam¹ stretch* from one wall to another, and there is *uncleanness* under it, and [the beam] is² one *handbreadth*³ wide, it allows the passage of the *uncleanness* beneath the whole of it; but if [it be] not⁴ [a *handbreadth* wide], the *uncleanness* breaks out and ascends and cleaves forth and descends. How much must its perimeter⁵ be so that its width is one *handbreadth*? If⁶ it be round, the perimeter [must be] three *handbreadths*; if⁶ it be square, [the perimeter must be] four *handbreadths*, for [the perimeter of] a square exceeds by one-fourth [the circumference of] a circle.⁷

1 Or *rafter, joist*. 2 Or **לֹשׁ-בָּהּ**. 3 See Volume I, Page 18f. 4 Popular pronunciation **לֹא**. 5 Or circumference, periphery. 6 Literally *When*. Or the definite form **בְּזִמְן**. 7 When the circle fits into the square (or, the length of the side of the square equals the diameter of the circle). Compare **צִירֵיבֵין** 15. Literally is placed. *Literally *is given, is set, is put*.

Mishnah 7

If a [round, cylindrical] block¹ lie [on its side] in the open air,² and its circumference is³ twenty-four⁴

מִשְׁנֵה ז'
קוֹרֶה שֶׁהִיא *נִתּוּנָה מְכוּתֵל לְכוּתֵל,
טוּמְאָה תַּחְתֶּיהָ, אִם יֵשׁ בָּהּ פּוֹתֵחַ
טַפָּח, מְבִיאָה אֶת-הַטּוּמְאָה תַּחַת
כּוֹלָהּ, וְאִם לֹא, טוּמְאָה בּוֹקֶעַת
וְעוֹלָה בּוֹקֶעַת וְיורֶדֶת. כַּמָּה יִהְיֶה
בְּהֶקִיפָהּ וְיֵהָא בָּהּ פּוֹתֵחַ טַפָּח?
בְּזִמְן שֶׁהִיא עֲגוּלָה הֶקִיפָהּ שְׁלֹשָׁה
טַפָּחִים; בְּזִמְן שֶׁהִיא מְרֻבֶּעַת
אַרְבָּעָה, שֶׁהַמְרֻבֶּעַ יֵתֵר עַל
הָעֲגוּל רְבִיעֵי.

מִשְׁנֵה ז'
עֲמוּד שֶׁהוּא מוּטָל לְאֹוִיר אִם יֵשׁ
בְּהֶקִיפוֹ יְעֻשְׂרִים וְאַרְבָּעָה טַפָּחִים

*handbreadths*⁵, it allows the passage of *uncleanness* beneath its [whole under-] side;⁶ but if [the circumference be] not⁷ [twenty-four *handbreadths*], the *uncleanness* breaks through and goes upwards and (breaks through and goes) downwards.

מביא את־הטומאה תחת דפנו ;
ואם לאו טומאה בוקעת ועולה
בוקעת ויורדת.

1* Or *column, pillar*. 2 In a courtyard or garden. Below it on either side is a space whose cross-section is a right-angled triangle with a concave quarter-circle hypotenuse; and at the right-angled corner a one-handbreadth square can be constructed. Or לאויר. 3 Or יש־בהקיפו. 4 Or ארבעה ועשרים. 5 See Volume I, Page 18f. 6 Compare 9¹⁶. 7 Popular pronunciation לאו. *Or מטל, מוטל.

Mishnah 8

If an olive's bulk of a corpse cleave to the threshold* [at the outer side of the jamb, and there was no shelter over the threshold], R. Eliezer¹ declares the house unclean; R. Joshua² declares [it] clean. [If the uncleaness] lie³ beneath the threshold, [the thickness of the threshold] is considered [to be divided] into halves⁴ [along its length]. [If the uncleaness] cleave to the lintel, the house is unclean; R. Jose⁵ declares it clean. [If the uncleaness] lie⁶ inside the house, one that touches the lintel [the outer half] becomes unclean;⁶ if he touch the threshold, R. Eliezer declares him unclean; R. Joshua⁷ says, [If he touch a part of the outer side] less than a *handbreadth*⁸ from the ground, he remains clean, but if higher* than a *handbreadth* he becomes unclean.⁹

משנה ח

כנות מן־המת מודבק *לאסקופה,
רבי יאליעזר מטמא את־הבית ;
רבי יהושע מטהר. הנה נתון
תחת האסקופה, ידון מחצה
למחצה. מודבק למשקוף, הבית
טמא ; רבי יוסי מטהר. הנה
נתון בתוך הבית, הנוגע במשקוף
טמא ; הנוגע באסקופה, רבי
יאליעזר מטמא ; רבי יהושע
אומר, מטפח ולמטן טהור, מטפח
ולמעלן טמא.

1 His view is rejected. 2 His opinion is accepted. 3 Literally *lay* [viz., in the *past tense*]. 4 And the house is unclean only if the uncleaness lies under the inner half. 5 His ruling is not accepted. 6 Compare 3⁶, 7³. 7 His ruling is accepted. 8 See Volume I, Page 18f. 9 Compare 9¹⁵. * See GENERAL INTRODUCTION, Note 5. *Perhaps לאסקופה, to a threshold.

CHAPTER 13

פֶּרֶק יג

Mishnah 1

משנה א

If one make a new¹ opening [in a wall] to let in the light, its extent [to allow the passage of uncleanness] is [not less than] that of a hole made by [the] large drill [kept] in the [Temple] chamber.² [The minimum size of the still unblocked] residue of a light-opening [to give passage to uncleanness] is two *fingerbreadths*³ high⁴ by one *thumb-breadth*⁵ wide. This is [what is meant by] the residue of⁶ a light opening: a window⁷ which one blocked up [partly] and could not manage to finish it. If water had made the hole through it,⁸ or *creeping things*⁹ [had bored the hole], or [the cavity was formed] by corrosion* due to saline causes, its measure [to give passage to uncleanness at the least] must be the size of a *fist*;¹⁰ if one intended to use it¹¹ [for storing things], its [smallest] extent [to give passage to uncleanness] must be one *handbreadth* square, [and if to make use of it] as a light-opening, its size [must not fall short of that of a hole made by] a drill.¹² If grating¹³ or lattice-work¹⁴ [cover a window or light-opening], [the holes in such covering] are included together [to make up the minimum size of the hole made by] a drill [to give passage of uncleanness]; this is in accordance with the opinion of the School of Shammai; the School of Hillel say, [To permit passage to uncleanness] there must be [a hole] in one place [equal at the least in size to that made by] a drill. [A light-opening whose measure is that of a hole made by a big drill, or two *fingerbreadths* high and a *thumb-width* in breadth, or of the size of a *fist*, or one *handbreadth* square] is sufficient both to admit¹⁵ *uncleanness* and to let out *uncleanness*. R. Simon¹⁶ says,

העושה מאור בבתחלה, שעורו מלא מקדח גדול של לשכה. שרי המאור ירום אצבעיים על רוחב הגודל. אלו הן שרי המאור חלון שסתמה ולא הספיק לגמרה. חררוהו מים או שרצים או שאכלתו מלחת, שעורו מלא ואגרוף; חשב עליו לתשמיש שעורו בפותח טפה, למאור שעורו מלא מקדח. הסריגות והרפפות מצטרפות כמלא מקדח; כדברי בית שמאי; בית הלל אומרים, עד שיהא במקום אחד מלא מקדח. להביא הטומאה ולהוציא את הטומאה. רבי שמעון אומר להביא הטומאה, אבל להוציא את הטומאה בפותח טפה.

[This only suffices] to admit the *uncleanness*, but to let out the *uncleanness* [its measurement must at least be] one *handbreadth* square.¹⁷

1 בַּתְּחִלָּה (בַּתְּחִלָּה), literally *at the start* [viz., when building]. This term is used because of the following word שְׂרִיר. 2 Compare כְּלִים 17¹². 3 See Volume I, Page 18f. 4 Or רֵים. Literally *height of*. 5 אַגְדָּל, גְּדָל, thumb, great toe. Compare יִמָּא 21. 6 Literally *These are the residues of*. 7 Or חֲלוֹן. 8 Or חֲרִיבוֹ. Compare טוֹבָה 20b. 9 Or *unclean reptiles*. See *Leviticus* 11, 29; שֶׁבֶת 14¹. 10 See כְּלִים 17¹². 11 viz., such a hole not made by man's hands. 12 See 2³. Or *borer, gimlet*. 13 Or *lattice-work*. See 8⁴. 14 Or *wide-mesh lattice-work*. 15 Or לְהֵבִיא (but see *Isaiah* 60, 9, 11). 16 His view is rejected. 17 Compare 3⁶, 7³. *Or *erosion*.

Mishnah 2

מְשֻׁנָּה ב

If a hole¹ [were made to admit] air,² its [smallest] measurement [to allow the passage of uncleanness is that of a hole made by] a drill; if one built a house beside it,³ the [minimum] measure of this hole⁴ [to give passage to uncleanness must be] a *handbreadth*⁵ square; if the joists⁶ [of the structure outside] were set against the middle of the hole,⁷ the lower part⁸ [of the hole that suffices to give passage to *uncleanness* must be at least] one *handbreadth* square, and the upper part⁹ [must be the measure of at least a hole made by] a drill.

יְחִלוֹן שֶׁהוּא לְאֵוִיר, שְׁעוֹרָה מְלֵא
מִקְדָּח; בְּנָה בֵּית יְחוּצָה לָהּ,
שְׁעוֹרָה בְּפֹתֶחַ טֶפַח; נָתַן אֶת-
הַתְּחִלָּה בְּאֶמְצַע הַתְּחִלָּה הַתְּחִתוֹן
בְּפֹתֶחַ טֶפַח, וְהַעֲלִיּוֹן מְלֵא
מִקְדָּח.

1 Or חֲלוֹן. Literally *A window that is to the open air*. 2 Or לְאֵוִיר. 3 Thus preventing the passage of air through the window. Literally *on the outside to it*. 4 Literally *its measurement*. 5 See Volume I, Page 18f. 6 Or *roof, roofing*. 7 Or חֲתוּלָּה. 8 The closed in part: in agreement with the immediately preceding ruling. 9 The exposed part: in agreement with the ruling in the first part of this *Mishnah*.

Mishnah 3

מְשֻׁנָּה ג

The hole in a door [that suffices to allow the passage of *uncleanness*] must be [at least] the size of a *fist*; this is the view of R. Akiba; R. Tarfon says, [It must be] one *handbreadth*¹ square. If the carpenter had left [a

הַחֹר שֶׁבְּכֻלָּתָ שְׁעוֹרוֹ מְלֵא אֶגְרוֹף;
דְּבָרֵי רַבִּי עֲקִיבָא; רַבִּי טַרְפוֹן
אוֹמֵר, בְּפֹתֶחַ טֶפַח. שְׂרִיר בָּהּ
הַחֹרֶשׁ מִלְּמַטָּן אוֹ מִלְּמַעְלָן.

hole]² in it at the top* or at the bottom, [or]³ if one [partly] closed it⁴ but did not shut it tightly, or if the wind blew it open, the measurement thereof [namely, the smallest opening to permit the passage of uncleanness] must be the size of a *fi*s⁵.

1 See Volume I, Page 18f. 2 Not to serve for ventilation, but because the boards were too narrow and did not meet. 3 Some render this *or if he fitted* [the door] *in but did not finish it off* [to make it fit accurately]. Compare 10¹. 4 *Hiphil* from *Kal* נָפַח. Or הִנְיָפָה. 5 Such 'holes' are not deemed artificially made. Compare 13¹. *See GENERAL INTRODUCTION, Note 5.

Mishnah 4

If one made a place [by holing a wall] for a rod,¹ or for a loom-stave,² or for a lamp, its measure [to allow the passage of *uncleanness* may be] ought whatsoever [sufficient for its intended purpose], according to the view of the School of Shammai; the School of Hillel say, [It must be at least] one *handbreadth*³ square. [If one made a hole through which] to look out⁴ or to speak to his fellow or for some other use,⁵ its measure [to allow passage to uncleanness must be not less than] a *handbreadth* square.

1 Literally *reed*. 2 *אֶסְפָּתִי*, *אֶסְפָּתִי*, a *sword-shaped weaver's stave*. 3 See Volume I, Page 18f. 4 Literally *to feed* (or *feast*) *his eyes*, an expression used euphemistically 'for enjoying an illicit view'. 5 To place something in it.

Mishnah 5

These lessen [the size of an opening of] one *handbreadth*¹ square [so that uncleanness is not given passage]: less² than an olive's bulk of flesh decreases the size [to prevent the passage of uncleanness] from a *quarter-kab* of bones [from a corpse]; and less than a barley-corn's bulk of [corpse] bone decreases the size

[to prevent the passage of uncleanness] from an olive's bulk of [corpse] flesh; less than an olive's bulk of flesh from a corpse, less than an olive's bulk of carrion, less than a lentil's bulk of a [dead] unclean reptile,³ less than an egg's bulk of food, grain [growing] over the opening,⁴ substantial web-like reed pith,⁵ and the carcass of a clean bird⁶ which one did not intend [to eat], or the carcass of an unclean bird⁷ which one intended [to eat] but which none had rendered *susceptible to uncleanness*⁸ or which one had rendered *susceptible to uncleanness* but which was not meant [to be eaten].

מִכֹּזֵית מִן־הַנְּבֵלָה, פָּחוֹת מִכַּעֲדוֹשָׁה
 מִן־הַשָּׂרֵץ, פָּחוֹת מִכְּבִיצָה
 אוֹכְלִים, הַתְּבוּאָה שֶׁבַחֲלוֹן, וְכִכְיִי
 שֵׁשׁ בָּהּ מִמֶּשׁ, וְנִבְלַת הָעוֹף הַטָּהוֹר
 שֶׁלֹּא חָשַׁב עָלֶיהָ, וְנִבְלַת עוֹף
 הַטָּמֵא שֶׁחָשַׁב עָלֶיהָ וְלֹא הִכְשִׁירָהּ,
 אוֹ הַכְשִׁירָהּ וְלֹא חָשַׁב עָלֶיהָ.

1 See Volume I, Page 18f. 2 Popular pronunciation פָּחוֹת. 3 Or *creeping thing*. See *Leviticus* 11, 29; שֵׁבֶת 14¹. 4 Literally *window*. Or שֶׁבַחֲלוֹן. Perhaps preferable the *indefinite* form שֶׁבַחֲלוֹן, *over an opening*. 5 Literally *and web-like reed pith that has substance*. Or *spidery-like pith of reeds*. Compare פְּלִים 17¹⁷. Or שֵׁשׁ־בָּהּ. 6 The carcass of a clean bird does not convey uncleanness until it is intended to be eaten, and then an egg's bulk of it conveys uncleanness to foodstuffs. 7 The carcass of a bird forbidden to be eaten. 8 *i.e.*, no water or other liquor had been poured over it. See טְהוֹרוֹת 11.

Mishnah 6

These do not serve to decrease¹ [the size of an opening of one *hand-breadth* square to admit the passage of uncleanness]: [corpse] bone does not decrease [the size] against [the passage of uncleanness] from [corpse] bones [elsewhere], or [corpse] flesh against [corpse] flesh [elsewhere], or an olive's bulk of corpse flesh, or an olive's bulk of carrion, or a lentil's bulk of a creeping thing,² or an egg's bulk of food, or grain [growing] over the openings,³ or the spidery-like pith of reeds⁴ which lacks substance, or the carcass of a clean bird that

מִשְׁנֵה ו
 אֵלּוּ יִשְׁאִינָן מִמַּעֲטִים, אֵין הָעֵצִים
 מִמַּעֲט עַל יְדֵי עֲצָמוֹת, וְלֹא בָשָׂר
 עַל יְדֵי בָשָׂר, וְלֹא כֹזֵית מִן־תְּמַת,
 וְלֹא כֹזֵית מִן־הַנְּבֵלָה, וְלֹא כַּעֲדוֹשָׁה
 מִן־הַשָּׂרֵץ, וְלֹא כְּבִיצָה אוֹכְלִים,
 וְלֹא תְבוּאָה שֶׁבַחֲלוֹנוֹת, וְלֹא יְכִיִּי
 שֶׁאֵין בָּהּ מִמֶּשׁ, וְלֹא נִבְלַת הָעוֹף
 הַטָּהוֹר שֶׁחָשַׁב עָלֶיהָ, וְלֹא נִבְלַת
 עוֹף הַטָּמֵא שֶׁחָשַׁב עָלֶיהָ וְהִכְשִׁירָהּ,

one intended [to eat], or the carcass of an unclean bird which one intended [to eat] and has been rendered *susceptible to uncleanness*, or the warp threads and weft threads that have contracted leprosy;⁶ or a brick* from a grave-field,⁷ according to the view of R. Meir,⁸ but the Sages⁹ say, The brick does decrease [the space] for its dust is clean. This is the general principle:¹⁰ what is clean serves to decrease [the space], and what is unclean does not decrease [it]. *Or לְבֵנָה.

וְלֹא הַשְׂתִּי וְהַעֲרַב הַמְּנוּנָעִים;
וְלֹא לְבֵינָה מִבֵּית הַפָּרֶס, דְּבַרֵּי
רַבִּי מֵאִיר, יוֹחֲכָמִים אוֹמְרִים,
הַלְבֵינָה מִמְעֵטָת, מִפְּנֵי שֶׁעֲפָרָה
טָהוּרִי, זֶה הַכֶּלֶל, הַטָּהוּר מִמְעֵט,
וְהַטָּמֵא אֵינוֹ מִמְעֵט.

1 Compare the foregoing *Mishnah*. 2 Or *unclean reptile*. See *Leviticus* 11, 29; שְׂבַת 141. 3 Literally *windows*. Or שְׂבַחֲלוֹתוֹת. Perhaps preferable the *indefinite* form שְׂבַחֲלוֹתוֹת, *over openings*. 4 See the preceding *Mishnah*. 5 Or *woof* 6 See נְעִימִים 118. 7 Compare אֶהְלוֹת 171f. פָּרֶס is half the length of a furrow of 100 cubits (see Volume I, Page 18f.); בֵּית הַפָּרֶס, בֵּית פָּרֶס, is an area of a 50 cubits square, and the term is particularly applied to such a space declared unclean by reason of crushed human bones carried over it from a ploughed up grave. 8 His opinion regarding the grave area is rejected. 9 The ruling of the Sages is accepted that a mass (not the dust) the size of the coil of the sack weavers, or the size of the seal on packing bags, is effective in diminishing. 10 Popular pronunciation הַכֶּלֶל.

CHAPTER 14

פֶּרֶק י"ד

Mishnah 1

מִשְׁנָה א

A door- [or wall-] projection,¹ whatever its size, allows the passage of *uncleanness* [which it overshadows, on to utensils below it and into the house]; a pointed projection² and a rounded projection³ [give passage to uncleanness which they overshadow only if they are] one *handbreadth*⁴ [in depth]. What is meant by the door- [or wall-] projection? One whose [outer] face [is inclined] downward. And [what is meant by] the pointed projection? One whose [outer] face [is inclined] upward. And what

הֲיֵזוּ מְבִיא אֶת-הַטּוֹמְאָה, כָּל-
שֶׁהוּא: הַגִּיזְרָה, וְהַגְּבֻלִית, בְּפֹתֶחַ
טֶפֶחַ. אֵיזוֹ הֵזִיז? שְׂפָנָיו לְמַטָּה.
וְהַגִּיזְרָה? שְׂפָנֶיהָ לְמַעְלָה. וּבִמָּה
אָמְרוּ הֵזִיז מְבִיא אֶת-הַטּוֹמְאָה כָּל-
שֶׁהוּא? בְּזִיז שֶׁהוּא גְבוּהַ מִן-הַפֶּתַח
שְׁלֹשָׁה נֹדֵבְכִין, שֶׁהֵם שְׁנַיִם עֶשֶׂר
טֶפֶחַ. יָתֵר מִכֵּאֵן מְבִיא אֶת-

sort of door- [or wall-] projection did they refer to that whatever its depth it permits the passage of *uncleanness*? The door- [or wall-] projection that is three courses,⁵ or twelve *handbreadths*, higher than the doorway. If it be more than this⁶ [height of twelve *handbreadths*], it allows the passage of the *uncleanness* [only if it be] one *handbreadth* square.⁷ Cornices⁸ and carvings⁹ permit passage to *uncleanness* [only if they be] one *handbreadth*¹⁰ square.

1 Literally *the door- [or wall-] projection*. A *shed-like attachment* to, or *projection* from, a door-frame (or the wall above) over the entrance; a *bracket-like moulding* projecting from a window sill. 2 Or *sharp moulding*. Some render it *balcony*. Literally *the pointed projection*. 3 Or *rounded moulding*. According to some *Giblean balcony*. Literally *the rounded projection*. 4 See Volume I, Page 18f. 5 *יָרֵבֶּקֶת*, a *block* (four *handbreadths* cube); a *course of bricks, stones, etc.* 6 Traditional pronunciation *מִכָּאן*. 7 Some render this [only if its depth be] one *handbreadth*. 8 Or *mouldings, sills, ledges, projecting friezes*. 9 Or *incisions, engravings*. 10 Some render this [only if they be] one *handbreadth [deep]*.

Mishnah 2

A door- [or wall-] projection¹ that is above the doorway² admits the passage of *uncleanness* if it be a *handbreadth*³ [in depth]; if it be above an opening⁴ two *fingerbreadths* in height,⁵ or above [an opening as large as a hole] made by a drill,⁶ whatsoever its depth [it allows passage to *uncleanness*]. R. Jose⁷ says, [It gives passage to *uncleanness* only if] its size⁸ [be the same as that of the opening].

1 See the foregoing *Mishnah*. 2 The door being closed. 3 See Volume I, Page 18f. 4 Or *הַחֲלוֹן*. Literally *the window*. 5 Or *רום*. 6 Or *borer, gimlet*. 7 His view is rejected. 8 Or *מְלוֹאוֹ*. *viz.*, two *fingerbreadths*, or a *drill-hole*.

Mishnah 3

A rod¹ [overshadowing an *uncleanness*] over a doorway,² even if it be one hundred cubits³ high up, and

whatsoever its thickness, allows the passage of *uncleanness*. This is the view of R. Joshua.⁴ R. Jochanan⁵ ben Nuri says, Let⁶ not greater stringency apply to this than to the door- [or wall-] projection.

הטומאה כל־שהוא דברי רבי יהושע. רבי יוחנן בן נורי אומר, אל יחמור זה מן־הניז.

1 Literally *reed*. Fixed level (horizontally). 2 Literally *the doorway*. 3 See Volume I, Page 18f. 4 His opinion is rejected. 5 His ruling is accepted. If the rod lies higher than twelve handbreadths its thickness must be a handbreadth to give passage to uncleanness. 6 Or *This must not be made more severe than . . .*, or *Let not this be placed under greater strictness than . . .* יחמור [Kal]; in some texts, יחמיר [Hiphil].

Mishnah 4

If a projection¹ [one handbreadth deep over a door or from a wall] extend right round the house, and overlaps the doorway three fingerbreadths,² and there be *uncleanness* in the house utensils that are beneath it [namely, the projection] are unclean. If there be *uncleanness* underneath it [namely, the projection], R. Eliezer³ declares the house unclean, but R. Joshua⁴ declares it clean. And likewise, also, if a courtyard⁵ be surrounded⁶ by a porch.⁷

משנה ד
זוֹן שֶׁהוּא סוֹבֵב אֶת־כָּל־הַבַּיִת, וְאוֹכֵל בַּפֶּתַח שְׁלֹשׁ אַצְבָּעוֹת, טוּמְאָה בַּבַּיִת, כְּלִים שֶׁתַּחְתָּיו טְמֵאִים. טוּמְאָה תַּחְתָּיו, רַבִּי אֱלִיעֶזֶר מְטַמֵּא אֶת־הַבַּיִת, וְרַבִּי יְהוֹשֻׁעַ מְטַהֵר. וְכֵן בְּחֶצֶר שֶׁהִיא מוֹקֶפֶת אַכְסָדְרָה.

1 Compare the two preceding *Mishnahs*. 2 See Volume I, Page 18f. 3 His opinion is rejected. 4 His view is accepted. 5 Or the definite form בְּחֶצֶר, . . . *in the case of a courtyard* . . . 6 Or מְקַפֵּת. 7 Or *colonnade, portico, peristyle*. Compare 6². Its roofed part overlapped three handbreadths the doorway of a house in the courtyard (*i.e.*, only part of the doorway).

Mishnah 5

[In the case of] two door- [or wall-] projections,¹ one above the other and each one handbreadth* deep, with² one handbreadth's space between them, if there be *uncleanness* beneath them, whatsoever³ is beneath them

משנה ה
יִשְׁנֵי זַיְזוֹן זֶה עַל גְּבִי זֶה, יָנֹשׁ בֵּתָן פּוֹתַח טֶפַח, וּבִנְיָהֶן פּוֹתַח טֶפַח טוּמְאָה תַּחְתֵּיהֶן, יַתְּחִיתֶהֶן טְמֵא; בִּנְיָהֶם, בִּנְיָהֶן טְמֵא; עַל גְּבִיָּהֶן.

is unclean; [if the uncleanness be] between them, whatever is between them is unclean; [if the uncleanness be] above them, what is immediately above it up to the sky is unclean. If the upper one extend⁴ beyond the lower one by one *handbreadth*, and there be *uncleanness* beneath the lower one, or between them, the space under them and between them is unclean; [if the uncleanness lie] above the upper one,⁵ whatever is directly over against it up to the sky is unclean. If the upper one protrude⁶ beyond the lower one by less⁷ than one *handbreadth*, and there be *uncleanness* underneath the lower one,⁸ the space beneath them and between them is unclean. [If the uncleanness lie] beneath them or below the projecting part [of the upper one beyond the lower one], R. Eliezer⁹ says, [The space] under them and between them is unclean; R. Joshua¹⁰ says, The space between them and below the projecting part is unclean, but underneath the lower one¹¹ the space remains clean.

1 See the four preceding *Mishnahs*. 2 Or ויש בהן; literally *and there be in them*. 3 In some texts (and in the ונקרא), או ביניהן, תחתיהן וביניהן טמא, or *between them, whatsoever is under them or between them is unclean*, is given instead of תחתיהן טמא. 4 Literally *extended* [viz., in the *past tense*]. 5 Literally *above them*. 6 Literally *protruded* [viz., in the *past tense*]. 7 Popular pronunciation פחות. 8 Literally *below them*. 9 His opinion is rejected. 10 His view is accepted. 11 Literally *but underneath them*. * See Volume I, Page 18f.

Mishnah 6

[In the case of two door- (or wall-) projections¹], if they be² one *handbreadth*³ deep [and a *handbreadth* long], but there is not a *handbreadth's* space between them, and *uncleanness* lies beneath the lower one,⁴ (⁵the space below them is un-

כנגדו עד לרקיע טמא. ה'יה
העליון עודף על התחתון פותח
טפח, טומאה תחתיהן או ביניהן,
תחתיהן וביניהן טמא; על וביניהן,
כנגדו עד לרקיע טמא. ה'יה
העליון עודף על התחתון פחות
מטפח, טומאה תחתיהן, תחתיהן
וביניהן טמא. ביניהן, או תחת
המותר, רבי אליעזר אומר,
תחתיהן וביניהן טמא; רבי
יוהושע אומר, ביניהן ותחת
המותר, טמא, ונתחתיהן טהור.

משנה ו

יש בהן פותח טפח, ואין ביניהן
פותח טפח, טומאה תחתיהן
(תחתיהן טמא; ביניהן או על
ביניהן) כנגדו עד הרקיע טמא.

clean; [if there be uncleanness] between them⁶ or above the upper one⁷), the space directly over against⁸ up to the sky is unclean.

1 See the preceding five *Mishnahs*. 2 Or *יֵשׁ-בֵּהֶן*. 3 See Volume I, Page 18f. 4 Literally *under them*. 5 The part in parentheses is not given in the *זְמַרָא*. 6 Compare 1¹. Since the minimum cubic handbreadth's space is lacking. 7 Literally *above them*. 8 Some texts, instead of *כְּנָגְדוֹ עַד הַרְקִיעַ טָמֵא*, give (as also in the *זְמַרָא*) *אוֹ בֵּינֵיהֶן, תַּחְתֵּיהֶן וּבֵינֵיהֶן טָמֵא עַל גְּבִייהֶן כְּנָגְדוֹ עַד הַרְקִיעַ טָמֵא*, or *between them, whatever is below them or between them is unclean, and above them the space immediately over against up to the sky is unclean.*

Mishnah 7

[In the case of two door- (or wall-) projections],¹ if they be not one *handbreadth*² deep, whether there is³ between them a space of one *handbreadth* or* whether the space between them is less than a *handbreadth*, and there is *uncleanness* beneath them, [or] between them, or above them, the *uncleanness* cleaves through upward,⁴ [and] it cleaves through downward.⁵ And likewise, also,⁶ in the case of two curtains⁷ [outspread, one above the other, the lower one] a *handbreadth* above the ground [and the upper one a *handbreadth* higher than the lower one].

מִשְׁנָה ז
 יֵאֵין בָּהֶן פּוֹתֵחַ טֶפַח, בֵּין שְׁשִׁישׁ
 בֵּינֵיהֶן פּוֹתֵחַ טֶפַח, *בֵּין שְׁאֵין
 בֵּינֵיהֶן פּוֹתֵחַ טֶפַח, טוּמְאָה תַּחְתֵּיהֶן,
 בֵּינֵיהֶן אוֹ עַל גְּבִייהֶן, טוּמְאָה בּוֹקְעַת
 יוֹעוֹלָה, בּוֹקְעַת יוֹרְרֵת, וְכֵן שְׁפִי
 יִרְיעוֹת שֶׁהֵן גְּבוּהוֹת מִן-הָאָרֶץ
 פּוֹתֵחַ טֶפַח.

1 See the foregoing *Mishnahs*. 2 See Volume I, Page 18f. 3 Or *שֵׁשׁ-בֵּינֵיהֶן*. 4 Literally *and ascends*. 5 Literally *and descends*. 6 *viz.*, the same rulings apply as in the preceding *Mishnahs* 4, 5, 6. 7 Or *hangings, tent-cloths*. Compare 8¹, 15⁴. * Or there is no spade at all.

CHAPTER 15

פֶּרֶק טו

Mishnah 1

[If one placed against the split in a roof] a thick garment or a thick wooden block, they do not permit the passage of *uncleanness* unless they are [set] one *handbreadth*¹ above the

מִשְׁנָה א
 סָגוּס עֵבֶה, וְכוּפֹת עֵבֶה, אֵינָן
 מְבִיאִין אֶת-הַטּוּמְאָה, עַד שִׁיהוּ
 גְּבוּהִין מִן-הָאָרֶץ פּוֹתֵחַ טֶפַח.

ground. [If garments lie] folded above each other [against the split], they do not give passage to the *uncleanness* unless the topmost is one *handbreadth* above the ground.² Boards³ of wood, one⁴ above⁵ the other,⁴ do not allow the passage of *uncleanness* unless the topmost is set one *handbreadth* above the ground.⁶ And if they be [slabs] of marble,⁷ *uncleanness* breaks through upward⁸ and breaks through downward.⁹

קפולין זו על גבי זו, אינן מביאות את-הטומאה עד שתהא העליונה גבוה מן-הארץ פותח טפה. מטבליות של עץ, זו על גבי זו, אינן מביאות את-הטומאה, עד שתהא העליונה גבוהה מן-הארץ פותח טפה. ואם יהיו של ישיש, טומאה בוקעת ועולה, בוקעת ויורדת.

1 See Volume I, Page 18f. 2 The first part of this *Mishnah* up to here is a repetition of the first part of 11³, and see there **Notes 1, 2, 3**. 3 Or *planks, tablets, slabs*. 4 Or **it**; see Volume II, Page 12. 5 על גב in some editions. 6 The lower boards are ignored though they do not allow a free handbreadth cube space. Contrast 14⁶. 7 And is considered as earth. 8 Literally *and rises*. 9 Literally *and descends*. * Literally *were* [*viz.*, in the *past tense*].

Mishnah 2

If wooden boards¹ touch one another² at their corners, and they are [all] one *handbreadth*³ above the ground, and there is *uncleanness* under one of them, if one touch the second [board], he contracts *seven-day uncleanness*;⁴ utensils that are under the first one become unclean, but [such as are] beneath the other remain clean.⁵ A table⁶ does not allow the passage of the *uncleanness* unless a *handbreadth* square [can be described] therein.⁷

משנה ב
מטבליות של עץ, שהן נוגעות זו בזו בקרנותיהם, והן גבוהות מן-הארץ פותח טפה, טומאה תחת אחת מהן הנוגע בשניה, טמא מטמאת שבועה; כלים שתחת הראשונה, טמאים, ושתחת השניה, טהורין. השלחן אינו מביא את-הטומאה, עד שיהא יבו ריבוע בפותח טפה.

1 Or *slabs, tablets, planks*. 2 Or **it**; see Volume II, Page 12. 3 See Volume I, Page 18f. 4 Compare 11. 5 The junction between the boards allows communication of *uncleanness* by *contact* but not by *overshadowing*. 6 Literally *the table*. † 7 It is considered that such a table must have this necessary area to permit passage of *uncleanness*. * According to another opinion, the meaning is as follows: four walls (as of a box without lid or bottom) have a board on top to serve as a table,

the edge(s) projecting beyond the walls;§ under the overlapping edge(s) lie utensils and an uncleanness; the utensils cannot become unclean unless the projection is one handbreadth wide; if an uncleanness lies inside the frame, utensils outside under the protruding edge(s) do not contract uncleanness. * § See ADDENDA at the end of this *Tractate*. †Some render this *A round table*.

Mishnah 3

[If rows of wine] jars¹ [alongside and above each other] standing on their bottoms or lying§ on their sides in the open air² touch each other³ to the extent of one *handbreadth*,⁴ and there is *uncleanness* under one of them,[any]uncleanness breaks through upwards and breaks through downwards.⁵ This is so in the case of clean [jars];⁶ but if they were unclean,⁷ or [were set] one *handbreadth* above the ground⁸ and there is *uncleanness* beneath one of them, [the space] below all of them is unclean. §Or מישות, מישות.

1 חבית, *wine-cask*, (earthen) *wine-jug* or *wine-jar*. 2 Or באויר, באויר, באויר. 3 Or או; see Volume II, Page 12. 4 See Volume I, Page 18f. 5 Literally *cleaves and ascends, cleaves and descends*. 6 They are likened to marble slabs (see 15¹). Or the *indefinite* form בטְהוֹרוֹת, *This is so with clean [jars]*. 7 Even though they were raised less than one handbreadth from the ground.* The upper one, though one handbreadth from the ground, gives passage to the uncleanness. 8 These permit the passage of uncleanness, even if they are clean, since they are in contact with each other to the extent of a handbreadth, and they are all deemed as an 'over-shadowing tent.' * See ADDENDA at the end of this *Tractate*.

Mishnah 4

If a [one-roomed] house¹ were divided off² by boards or by curtains,³ from the sides [parallel to the wall] or from the [roof-] beams,⁴ and there be *uncleanness* in the house, utensils that are in the divided off

משנה ג
 יחביות שהן יושבות על שוליהן,
 או מוטות על צדיהן באויר, והן
 נוגעות זו בזו בפותח טפח, טומאה
 תחת אחת מהן, טומאה בוקעת
 ועולה, בוקעת ויורדת במה
 דברים אמורים בטְהוֹרוֹת; אבל
 אם היו טמאות, או גבוהות מן-
 הקֶרֶץ פותח טפח, טומאה תחת
 אחת מהן, תחת כולם טמא.

משנה ד
 יבית שהצצו בנסרים או בכיריעות
 מן-הצדדים או מן-יתקורות,
 טומאה בבית, כלים שבחצץ
 טהורים. טומאה בחצץ, כלים

part⁵ remain clean. If there be *uncleanness* in the divided off part, utensils that are in [the other part of] the house are unclean.⁶ Utensils [together with an uncleanness] that are in the divided off part are unclean if there be⁷ a space there of a cubic *handbreadth*;⁸ otherwise⁹ they remain clean.¹⁰

1 Or a room. 2 *הַצֵּץ*, line a wall leaving a space between two partitions. 3 Or tapestry. Compare 8¹, 14⁷. 4 Or joists, rafters. 5 *הַצֵּץ*, space between two partitions. 6 On the principle that the characteristic of *uncleanness* is egress and not ingress. 7 Or *ישׁ-שם*. 8 See Volume I, Page 18f. 9 Between the board (or curtains) and the ceiling (or wall). Popular pronunciation *לאו*. 10 The uncleanness breaks through upward and downward, but does not affect what is alongside; yet the rest of the house is unclean.

Mishnah 5

מִשְׁנָה ה

If a partition¹ be made over the floor, and there be an *uncleanness* under the partition, utensils in the house² become unclean;³ if an *uncleanness* be in the house, utensils beneath the partition remain clean if there be⁴ a space there of a cubic *handbreadth*;⁵ otherwise⁶ they become unclean, for the floor of a house down to the utmost depth is deemed like to [the house] itself.

יִחְצֹו מֵאֲרָצוֹ, טוּמְאָה בְּהַצֵּץ, כְּלִים שֶׁבְּבֵית טוּמְאָה; טוּמְאָה בְּבֵית, כְּלִים שֶׁבְּהַצֵּץ, אִם יִשׁ בְּמִקְוֵן טֵפַח עַל טֵפַח עַל רוּם טֵפַח, טְהוּרִים; וְאִם לָאוֹ טְמֵאִין, שְׂאֲרֵצוֹ שֶׁל בַּיִת כְּמִדְהוּ, עַד הַתְּהוּם.

1 Of boards or planks or curtains. Compare the preceding *Mishnah*. 2 Or room. 3 The uncleanness has no other egress in the one-roomed house. 4 Or *בְּמִקְוֵן*. Literally *if there be in their place*. 5 Literally *one handbreadth by one handbreadth [across] by one handbreadth in height*; see Page 199. Or רוּם. 6 Popular pronunciation *לאו*.

Mishnah 6

מִשְׁנָה ו

If a [one-roomed] house be filled with straw, and there is not a *handbreadth*'s¹ space between it and the [roof-] beams,² and there is an *uncleanness* inside [the straw], vessels that are over against the exit³ are

בַּיִת שֶׁהוּא מְלֵא תִבְנֵן וְאִין בֵּינוֹ לְבֵין הַקּוֹרוֹת פּוֹתֵחַ טֵפַח, טוּמְאָה בְּפָנִים, כְּלִים שֶׁכְּנֵד הִצִּיאָה טְמֵאִים; טוּמְאָה בְּחוּץ כְּלִים

unclean; if an *uncleanness* be outside, [in the clear space inside the doorway to the wall over against it] and utensils are inside [on the straw], they remain clean if there be around them⁴ a [clear] space of one cubic *handbreadth*,⁵ otherwise⁶ they become unclean. In either case, if there be⁷ one *handbreadth's* space between the straw and the [roof-] beams, [the utensils] remain unclean.

1 See Volume I, Page 18f. 2 Or *rafters, joists*. 3 The clear space inside the doorway—about a cubit wide—through which the straw is brought in or carried out. In some editions, **יציאה**, *an exit*. 4 Or **יש במקומן**. Literally, *if there be in their place*. 5 Literally *a square handbreadth by a handbreadth high*; see the preceding *Mishnah*, **Note 5**. Or **רום**. 6 Popular pronunciation **לאו**. 7 Or **יש בין**.

Mishnah 7

If a [one-roomed] house were filled¹ with earth² or with pebbles³ which was abandoned⁴—and likewise, also, a heap of grain or a pile of pebbles,⁵ even as the heap [of stones] of Achan⁶—and even if an *uncleanness* [lay on the heap] alongside the utensils [but do not touch], [the] *uncleanness* breaks through upward [and] breaks through downward.⁷

מְשֻׁנָּה ז
בֵּית יִשְׁמְלָאוּ עֵפֶר אוֹ צִרְרוֹת,
וּבִטְלוּ, וְכֵן כְּרִי שֶׁל תְּבוּאָה, אוֹ
גֵל שֶׁל צִרְרוֹת, אֶפִּילוּ כְּגֵלוֹ שֶׁל
עֶצֶן, וְאֶפִּילוּ טוּמְאָה בְּצַד הַכֵּלִים,
טוּמְאָה בּוֹקֵעַת וְעוֹלָה, בּוֹקֵעַת
יִוֵּרְדֶת.

1 **יִשְׁמְלָאוּ** = **אֲשֶׁר מָלֵא אוֹתוֹ**, *which one filled [it]*; or **יִשְׁמְלָאוּ** = **אֲשֶׁר מָלֵאוּ**, *which they filled*. 2 **תְּבִין**, *straw*, in some texts. 3 Or *gravel*. 4 **בִּטְלוּ**, *one abandoned it*, in some texts. **וּבִטְלוּ**, *and one abandoned it*; or **וּבִטְלוּ**, *and they abandoned*. * Some render it 'which it was intended to be abandoned.' 5 And it was abandoned (or was purposed to be abandoned). 6 *Joshua 7, 26*. 7 Literally *cleaves through and ascends, cleaves through and descends*. The utensils above and below the *uncleanness* become unclean, but those alongside remain clean; if the *uncleanness* lay in a space of one *handbreadth* cube, it is as in an enclosed grave, and all things lying around it become unclean. * See **ADDENDA** at the end of this *Tractate*.

Mishnah 8

If one stand in the four-sided excavation to which the caves of a cemetery open,¹ he remains clean if it be at least four *cubits*² square, according to the view of the School of Shammai, but the School of Hillel say, [He remains clean if it be not less than] four *handbreadths* [square].³ If a beam were used as a cover⁴ to a tomb,⁵ whether standing up or leaning* on its side, only that part opposite the opening is unclean;⁶ if its end⁷ were used to close up the tomb, only (up to)⁸ four *handbreadths* [of the end near the opening] are unclean. But if⁹ [the rest not needed for sealing off] were about to be cut away, R. Judah¹⁰ says, All of it [before the cutting off] forms a *connective* [with the tomb uncleanness].

מִשְׁנֵה ח
 יִחַצֵר הַקֶּבֶר, הָעוֹמֵד בְּתוֹכָהּ
 טָהוֹר, עַד שֶׁיִּהְיֶה בָּהּ אַרְבַּע אַמּוֹת,
 כְּדַבְּרֵי בֵּית שַׁמַּי, בֵּית הַלֵּל
 אוֹמְרִים, אַרְבַּעַת טַפְחִים. קוֹרֶה
 שְׁעֵשְׂאָה יְגוּלֵל לְקֶבֶר, בֵּין עוֹמְדָת
 בֵּין מוֹטֵה עַל צְדָה, אֵין טָמֵא
 אֶלָּא כְּנֹד הַפֶּתַח; עָשָׂה יִרְאֶשָׁה
 גּוּלֵל לְקֶבֶר, אֵין טָמֵא אֶלָּא (עַד)
 אַרְבַּעַת טַפְחִים. יוֹבִזְמֵן שֶׁהוּא
 עֲתִיד לְגוֹד, רַבִּי יְהוּדָה אוֹמֵר,
 כּוֹלָה חֲבוּר. *Or מוֹטֵה, מָטָה.

1 The walls of the rectangular, excavated ground had caves—called *מְעָרוֹת*—about 5 to 6 feet high in which the dead were buried. 2 See Volume I, Page 18f. 3 If there are three caves on three sides, and the third side is open to the air, one standing inside remains clean so long as he does not come in contact with the lintel of a cave. 4 *יְגוּלֵל*, actually the *top stone placed on a burial cave*. Compare 24. 5 Some read it in the *definite* form *לְקֶבֶר*, to the tomb. 6 The end outside the tomb remains clean. 7 The beam stood more or less upright. 8 *עַד* is omitted in some editions. 9 Literally *and when*. Or the *definite* form *יְבִזְמֵן*. 10 His view is rejected.

Mishnah 9

If a cask¹ were filled² with clean liquid,³ and closed with a tightly fitting lid,⁴ and this was used to close up a tomb,⁵ one who touches it contracts *seven-day uncleanness*,⁶ but the cask and the liquid [therein] remain clean. If a [tied] beast were used to close up a tomb, one

מִשְׁנֵה ט
 יִחַבֵּית שְׁהִיא מְלֵאָה מִמְּשָׁקִים
 טָהוֹרִים, וּמוֹקֶפֶת צָמִיד פְּתִיל,
 וְעֵשְׂאָה יְגוּלֵל לְקֶבֶר, הַנּוֹעֵץ בָּהּ
 טָמֵא טוֹמְאָת שְׁבָעָה, וְהַחֲבִית
 וְהַמְּשָׁקִין טָהוֹרִין. בְּהֵמָה שְׁעֵשְׂאָה

that touches it contracts *seven-day uncleanness*. R. Meir⁷ says, Whatever is alive⁸ does not communicate uncleanness [by being used] as a top stone⁹ [to seal a tomb].

גֹּזֵל לְקַבֵּר, הַנוֹגֵעַ בָּהּ טָמֵא טוֹמְאֵת
שְׂבָעָה: רַבִּי מֵאִיר אֹמֵר, כָּל-
שֵׁשׁ בּוֹ רוּחַ חַיִּים, אֵינוֹ מְטַמֵּא
מִשּׁוֹם יְגֻלָּל.

1 Or *jar, jug, wine cask*. 2 מְלִיאָה in some editions. 3 Literally *clean liquids*. 4 See the preceding *Mishnah*. Compare 86; 102 פְּלִים. 5 Compare the foregoing *Mishnah*. 6 Compare 11^{1,2,3}, 54, 72, 152. 7 His view is rejected. 8 Literally *whatever has the spirit of life*. Or שֵׁשׁ-בוֹ. Compare עִירֻבֵיץ 17. 9 Compare 24.

Mishnah 10

If one touch a corpse, and [then] touches any utensils, [or] if he overshadow a corpse,¹ and [then] touches any utensils,² [the utensils] contract [*seven-day*] *uncleanness*. If one overshadow a corpse,¹ and [also] overshadows any utensils,³ [or] if he touch a corpse,¹ and [also] overshadows any utensils,³ [the utensils] remain clean. If his hand be⁴ a *handbreadth*⁵ wide [and it overshadows both the corpse and utensils], [the utensils] become unclean. If in two houses⁶ there be two [pieces of corpse], each a half-olive's bulk, and one stretches⁷ his two hands into them,⁸ and his hands be⁹ [each] one *handbreadth* in width, he communicates the *uncleanness*¹⁰ [to both houses], but if [his hands be] not¹¹ [each a *handbreadth* wide], he does not convey the *uncleanness*.

מִשְׁנֵה י
הַנוֹגֵעַ בְּמֵת וְהַנוֹגֵעַ בְּכֵלִים,
הַמֵּאֱהִיל עַל יְהֵמֵת וְהַנוֹגֵעַ בְּכֵלִים,
טָמֵאִין. מֵאֱהִיל עַל יְהֵמֵת, וּמֵאֱהִיל
עַל יְהֵמֵת, הַנוֹגֵעַ בְּמֵת וּמֵאֱהִיל
עַל יְהֵמֵת, טְהוֹרִים. אִם יֵשׁ
בְּיָדוֹ פּוֹתֵחַ טֶפֶחַ, טָמֵאִין. שְׁנֵי
בְּתֵימִים וּבִקְוֵן כְּשֵׁנֵי חֲצָאֵי זֵיתִים,
פָּשַׁט אֶת-שְׁתֵּי יָדָיו לָהֶן, אִם יֵשׁ
בְּיָדָיו פּוֹתֵחַ טֶפֶחַ, מְבִיא אֶת-
הַטּוֹמְאָה, וְאִם לֹא, אֵינוֹ מְבִיא
אֶת-הַטּוֹמְאָה.

1 Literally *the corpse*.* 2 Some read this in the *definite* form בְּכֵלִים. 3 Literally *the utensils, the vessels*.§ 4 Literally *If his hand have*. Or יֵשׁ-בְּיָדוֹ. 5 See Volume I, Page 18f. 6 Or *rooms*. The doors are near each other. 7 Literally *stretched* [*viz.*, in the *past tense*]. 8 One hand into one and the other hand into the other. 9 Literally *If his hands have*. Or יֵשׁ-בְּיָדָיו. 10 As if both halves lie together in each house. 11 Popular pronunciation לֹא. The man himself does become unclean. *§See ADDENDA at the end of this *Tractate*.

CHAPTER 16

פֶּרֶק טז

Mishnah 1

מִשְׁנָה א

Any movable object communicates¹ [the] *uncleanness* if it be as thick as² a plough-handle.³ R. Tarfon said, May I bury my children if this⁴ be not a distorted⁵ *Halachah* which the hearer heard incorrectly⁶—when a husbandman⁷ passed by with the plough-handle upon his shoulder and one end thereof overshadowed the tomb, he is declared unclean⁸ by reason of [the law of] utensils that overshadow a corpse.⁹ R. Akiba said, I will rectify [this *Halachah*] so that the words of the Sages shall remain valid, [thus] any movable object communicates (the) [seven-day] *uncleanness* to a man that carries it if it be as thick* as a plough-handle,¹⁰ and [it communicates *seven-day uncleanness*] to itself whatever its thickness may be, but to any other¹¹ man and utensils [overshadowed by it the uncleanness is imparted only if it be] a *handbreadth*¹² wide. *Or כְּעֹבֵי.

יְכַל-הַמְטַלְטֵלִין מְבִיאִין אֶת-
הַטּוּמְאָה כְּעֹבֵי הַמְרַדֵּעַ. אָמַר
רַבִּי טַרְפוֹן, אֶקַּפֵּחַ אֶת-בְּנֵי יִשְׂרָאֵל
הַלְכָה מְקוּפָּחַת, שֶׁשָּׁמַע הַשּׁוֹמֵעַ
וְנִטְעָה, שֶׁהָאֵכָר עוֹבֵר, וְהַמְרַדֵּעַ
עַל כְּתָפוֹ, וְהָאֵהִיל צְדוֹ אֶחָד עַל
הַקֶּבֶר, וְטַמְאָהוּ, מִשּׁוֹם כְּלִים
הַמְאֵהִילִים עַל הַמֵּית. אָמַר רַבִּי
עֲקִיבָא, אֲנִי אֶתְקַן שִׁיהוּ דְּבְרֵי
חֻכְמִים קְיָיִמִין, שִׁיהוּ כָּל-
הַמְטַלְטֵלִין מְבִיאִין אֶת-הַטּוּמְאָה
עַל אָדָם הַגּוֹשָׁאן כְּעֹבֵי הַמְרַדֵּעַ,
וְעַל עֲצָמַן בְּכָל שָׁהֵן, וְעַל יִשְׂאָר
אָדָם וְכִלִּים, בְּפֹתֵחַ טַפְחָי.

1 Literally *All movable objects communicate* [viz., in the plural]. Popular pronunciation מְטַלְטֵלִין. 2 כְּעֹבֵי in some editions. Or כְּעֹבֵי. Literally *as the thickness of*. 3 Or *ox-goad*. See אֹהֶלֶל [אוֹהֶלֶל] 25². It serves as a 'tent' if it overshadows simultaneously an uncleanness and a man or utensil. 4 Or שָׂוֹ; see Volume II, Page 12. 5 Or *misrepresented, perverted*. This was an oath frequently uttered by R. Tarfon. 6 וְנִטְעָה, literally *but erred* (i.e., *misunderstood*). 7 שֶׁהָאֵכָר in some editions. Literally *when the husbandman*. 8 Because of *contact* with an object that had contracted *corpse-uncleanness* by overshadowing and not because he himself was overshadowed by the object. 9 Literally *the corpse*. 10 *sc.*, even if less than one handbreadth. 11 Popular pronunciation וְשֵׂאֵר. 12 See Volume I, Page 18f.

Mishnah 2

Thus,¹ if a spindle² be thrust into a wall, and there is a half-olive's bulk [of uncleanness] below it, and half of an olive's bulk [of uncleanness], above it, even though they are not directly over against one another, [the spindle] becomes unclean—thus³ it communicates the *uncleanness* to itself irrespective of its size. If a potter⁴ be passing along with his carrying-pole⁵ over his shoulder, and one end thereof [not bearing pots] overshadows⁶ a tomb,⁷ the utensils on the other end remain clean, [but] if the carrying-pole be⁸ one *handbreadth*⁹ wide, they become unclean. Mounds¹⁰ that are near to a town or to a road, whether they are new or whether they are old, are unclean;¹¹ those that are far off are clean if new,¹² but unclean if old.¹³ What¹⁴ is meant by 'near'—within fifty *cubits*;¹⁵ and what is understood by 'old'?—[not less than] sixty years, according to the opinion of R. Meir;¹⁶ R. Judah¹⁷ says, By 'near' is meant that there is no other nearer than it, and by 'old' is understood that no one remembers it [how long it existed there].

1 **כִּיצַד**. *In what manner? How so?*—here with reference to **וְעַל עֲצָמָן כָּל־שֶׁהָן** in the preceding Mishnah. 2 **כֹּשֶׁב**, a reed used as a spindle. Compare **יֹמָא** 82a; **כְּלִים** 98. It is susceptible to uncleanness because it has a 'receptacle', i.e., a metal tube, fixed in it or on to it. 3 Literally *it is found* [*Niphal participle*] or *we will find* [*Niphal future*]. 4 Literally *the potter, the pot-seller*. Compare **טְהָרוֹת** 71. 5 **אֶסֶל, אֵיסֶל, [סַל] סַל**. Compare **שְׁבִיעִית** 12; **פְּרָה** 75; **כְּלִים** 176. 6 Literally *overshadowed* [*viz.*, in the *past tense*]. 7 Literally *the tomb*. 8 Or **יֶשׁ-בְּסַל**. 9 See Volume I, Page 18f. 10 Or *hillocks*. 11 Women used to bury their abortions in mounds. 12 Women would not go to them in broad daylight for fear of being detected, and they would not do so in the dark for fear of being molested when alone. 13 Because of the uncertainty

מִשְׁנָה ב

יִכְיָצַד כֹּשֶׁב שֶׁהוּא תָחוּב בְּכוֹתֵל, כַּחֲצִי זֵית מִתַּחְתּוֹ, וְכַחֲצִי זֵית מֵעַל גַּבּוֹ, אָף עַל פִּי שְׂאִינָן מְכוּוֹנִין, טָמֵא, וְנִמְצָא מִבֵּיא אֶת־הַטּוֹמְאָה לְעֲצָמוֹ בְּכָל שֶׁהוּא. י הַקָּדָר שֶׁהוּא עוֹבֵר, יוֹהֶסֶל עַל כְּתִיפוֹ, יוֹהֵאֵהִיל צִדּוֹ אַחַת עַל יְהַקְבֵּר, הַכְּלִים שֶׁבְּצַד הַשְּׂנִי טְהוֹרִין, אִם יֵשׁ בְּסַל פּוֹתֵחַ טַפַּח טְמֵאִים. יו הַתְּלוּלִיּוֹת הַקְּרוּבוֹת, בֵּין לְעִיר בֵּין לְדֶרֶךְ, אֶחָד חֲדָשׁוֹת וְאֶחָד יְשֻׁנוֹת, יי טְמֵאוֹת; הַרְחוּקוֹת, ייחֲדָשׁוֹת טְהוֹרוֹת, ייג וְיִשְׁנוֹת טְמֵאוֹת. יד אֵיזוֹ הִיא קְרוּבָה? יט מְשִׁים אֲמָה; יז וְיִשְׁנָה? שְׁשִׁים שָׁנָה, יח דְּבָרֵי רַבִּי יִמְאִיר; יט רַבִּי יְהוֹדָה אוֹמֵר, קְרוּבָה שְׂאִין קְרוּבָה מִמֶּנָּה, וְיִשְׁנָה שְׂאִין אָדָם זוֹכְרָהּ.

whether such mounds might not have had roads or houses near them which had disappeared long ago, and thus might have in bygone days been used by women for burying their abortions. **14** Or אִיזוּ; see Volume II, Page 12. **15** See Volume I, Page 18f. **16** His opinion is rejected. **17** His view is accepted.

Mishnah 3

[If when ploughing a field] for the first time¹ [none having before known of the existence of a grave there], one found a corpse [with no evidence that it was of someone that had not died but a natural death], and it lay in usual position, he may remove it with the soil which it occupies² [for reburial elsewhere]; if he found two [corpses], he may remove them with the soil about them [for reburial elsewhere]; if he found three [corpses], and there be³ a space of four to eight cubits⁴ between them (space⁵ sufficient for a bier and its buriers), this is deemed a [permanent] graveyard,⁶ and he must examine [the ground] from the one [corpse] over⁷ twenty cubits [and from the third corpse for twenty cubits in the other direction]. If he found one [other corpse] twenty cubits away, he must [again] examine [the ground] from it [to a distance of] twenty cubits further on,⁷ for there is now reason⁸ [to assume that the ground must have been a graveyard]; for* if one had found this [last mentioned corpse before the discovery of the three aforementioned corpses] at the outset, he could have removed it with the soil about it.⁹

1 Compare זִייר 93, 64b. 2 תְּבוּסָה (1) the blood exuding from a dying body or a corpse, (2) the ground pressed by a corpse in the grave, (3) both (1) and (2) together. 3 §Or יֵשׁ-בֵּין. 4 See Volume I, Page 18f. 5 This part in parentheses is considered redundant by some. See בְּבָא בְּתַרְא 6⁸. 6 And they must not be disinterred for reburial elsewhere. In the case of two corpses it is allowed because it may be assumed that they had been buried temporarily until such time as was convenient for removal to another burial place. Literally a colony (or group) of graves. 7 Or וּלְהֵלֵן. 8 Literally the thing has feet [to stand on]. Compare זִייר 93. 9 But as things

מְשֻׁנָּה ג

הַמוֹצֵא מִתּוֹ בְּתַחֲלָה, מוֹשֵׁב
כְּדַרְכוֹ, נוֹטֵלוֹ וְאֶת-תְּבוּסָתוֹ;
מֵצֵא שְׁנַיִם, נוֹטֵלֵן וְאֶת-תְּבוּסָתָן;
מֵצֵא שְׁלֹשָׁה, אִם יֵשׁ בֵּין זֶה לְזֶה
מֵאַרְבַּע יָאֲמוֹת וְעַד שְׁמֹנֶה (כִּמְלֵא
מִטָּה וְקוֹבְרֶיהָ) הָרִי זֶה שְׂכוֹנַת
קְבָרוֹת, וּבּוֹדֵק מִמֶּנּוּ יוֹלְהֵלֵן
עֶשְׂרִים אַמָּה. מֵצֵא אֶחָד בְּסוֹף
עֶשְׂרִים אַמָּה, בּוֹדֵק מִמֶּנּוּ יוֹלְהֵלֵן
עֶשְׂרִים אַמָּה, שֶׁרְגִלִים לְדָבָר,
*שֶׁאִילוֹ מִתַּחֲלָה מֵצָאוֹ, יִנְטֵלוֹ
וְאֶת-תְּבוּסָתוֹ.

are now, the ground is regarded as a graveyard and the corpse must not be removed elsewhere. * See ADDENDA at the end of this *Tractate*. §Less idiomatic לָוֶה.

Mishnah 4

One who examines [the ground whether there is a corpse there or not digs up and] examines one *cubit*¹ square and [then] leaves² a *cubit* square, [repeating this process for the distance of twenty *cubits*, and every *cubit* square he digs downwards] until he reaches a rock or unbroken ground.³ [If a priest] remove any earth from [such an aforementioned dug-up] place of *uncleanness*, [he has not thereby become unclean and] may eat of his *priest's-due*,⁴ [but a priest] that clears away a ruin [under which lies a person and it is not known that he is still alive] may not eat of his *priest's-due*.

1 See Volume I, Page 18f. Literally *a cubit by a cubit*. 2 Or וּמְנִיחָה. 3 *i.e.*, hard rocky soil or virgin soil—where no corpse would ever have been buried. 4 See APPENDIX, Note 1; מְכִילָתָא מְשַׁפְּטִים INTRODUCTION. The מְכִילָתָא מְשַׁפְּטִים, Section 19, and לְקִיּוֹט *Exodus* 351, state that תְּרוּמָה has two other names, *viz.*, רֵאשִׁית and דָּמַע (compare *Exodus* 22, 28); see תּוֹסֵפְתָא תְּרוּמָה 1016, בֵּית הַדָּמַע, place in the barn designated for *priest's-due*.

Mishnah 5

If one [were digging and] examining [the twenty *cubits*], and he reached¹ a stream² or pond³ or a public road, he may discontinue⁴ [the search]. In a field where men have been slain, the bones may be collected⁵ one by one, and the [whole] field remains clean. If one clear away from his field a grave [or tomb] belonging to him, he may gather up the bones one by one, and all [the field] is deemed clean. [In the case of] a pit⁶ wherein abortions⁷ or the bodies of the slain were thrown,

מִשְׁנֵה ד
הַבּוֹרֶק, בּוֹדֵק יֵאמָר עַל אִמָּה,
וּמְנִיחָה אִמָּה, עַד שֶׁהוּא מְנִיעַ לְסַלַע,
אוֹ לְבַתּוּלָה. הַמוֹצִיא אֶת-הַעֶפֶר
מִמְקוֹם טוּמְאָה, אוֹכֵל יְבַדְמְעוּ,
הַמְּפַקֵּחַ בְּגֵל אִינוֹ אוֹכֵל בְּדָמְעוּ.

מִשְׁנֵה ה
הָיָה בּוֹדֵק, יִנְהַיֵּעַ לְנַחַל, אוֹ
לְשֵׁלוּשִׁית, אוֹ לְדֶרֶךְ הָרַבִּים,
מִמְּסִיקוֹ. שָׂדֵה שְׁנֵהָרְגוּ בָּהּ הַרוּגִים,
מִלְקַט עֵצִים עֵצִים, וְהַכֵּל טְהוֹר.
הַמְּפַנֵּה קִבְרוֹ מִתּוֹךְ שָׂדֵהוּ, מִלְקַט
עֵצִים עֵצִים וְהַכֵּל טְהוֹר. בּוֹר
שְׂמִטִּילִים לְתוֹכוֹ יִפְלִים, אוֹ הַרוּגִים,
מִלְקַט עֵצִים עֵצִים, וְהַכֵּל טְהוֹר.

the bones may be gathered up one by one and all is deemed clean. R. Simon says, If at the outset [such a pit] had been prepared⁸ for burying⁹ [abortions and the slain], [the soil there] must be accounted¹⁰ corpse-soil.¹¹

1 הַיַּעַץ in some editions. 2 Or *brook, riverlet*. 3 Or *pool, rivulet, streamlet*. 4 In this case he removes the bones already found without any of the surrounding soil. 5 Literally *one may gather bone by bone*. 6 Or *vat, cistern, tank*. 7 Popular pronunciation גַּפְלִים. 8 הַתְּקִינוֹ, *they prepared*, preferable to the singular form plus the objective pronominal suffix הַתְּקִינוֹ, *one prepared it*. 9 לְקַבֵּר [Kal] or לְקַבֵּר [Piel]; perhaps לְקַבֵּר, *for a grave*. 10 אוֹשֵׁתָּהּ; literally *it has*. 11 Which must be removed to a depth of three *fingerbreadths* (see Volume I, Page 18f.) when the pit is cleared out. But this view is not accepted. See ADDENDA at the end of this Tractate.

CHAPTER 17

פֶּרֶק י"ז

Mishnah 1

מְשֵׁנָה א

If one plough up a grave, this makes [the area] a *grave-field*.¹ To what extent does this make [it into a *grave-field*]? A complete furrow's length², one hundred [square] *cubits*, an area [in which] four *seahs*³ [of seed may be sown]. R. Jose⁴ says, An area of five [seahs] on the descent.⁵ But if on the ascent,⁶ a *quarter-kab* of vetch seed should be put on the knee of the plough [to fall through the hole there into the soil], and as far as three vetches spring up close together, thus far is the area deemed a *grave-field*. R. Jose⁷ says, [Only] on the downward slope,⁸ and not on the upward slope,⁸ [does the rule of the *gravefield* apply].

הַחֹרֵשׁ אֶת-הַקֶּבֶר, הָרִי זֶה עוֹשֶׂה
בֵּית הַפְּרָס. עַד כַּמָּה הוּא עוֹשֶׂה?
מְלֵא מְעֵנָה מָאָה אָמָּה, בֵּית
אַרְבָּעָה סָאִים. רַבִּי יוֹסִי אוֹמֵר,
בֵּית חֲמֵשׁ, בַּמּוֹרָד. וּבַמַּעֲלָה נוֹתֵן
רוֹבַע כְּרִשִׁינִים עַל כּוֹרֶךְ
הַמְתַּרִּישָׁה, עַד מְקוֹם שֶׁיִּצְמָחוּ
שְׁלֹשָׁה כְּרִשִׁינִין זוּ בְּצַד זוּ, עַד שֶׁם
הוּא עוֹשֶׂה בֵּית הַפְּרָס. רַבִּי יוֹסִי
אוֹמֵר, בַּמּוֹרָד וְלֹא בַּמַּעֲלָה.

1 See 13^b. 2 מְעֵנָה (perhaps מַעֲנָה), *furrow's length, furrow, turn* (of the plough). Compare the next *Mishnah*. 3 אַרְבָּעָה in some texts. סָאָה = 13194, c. cm.; see Volume I, Page 18f. 4 His opinion is rejected. 5 *sc.*, the grave is at the top,

and when the ploughing is done downward there is a possibility of the parts of the corpse being carried a greater distance. Or **בַּמַּעֲלָה**. 6 There is less likelihood of the plough carrying portions of the corpse a longer distance up a slope. 16 **קב = 1 סָאָה = 1 כַּרְשֵׁינָה**, *darnel, horse-bean, rye-grass, tare, vetch* (see Volumes I, II, SUPPLEMENT, FLORA). Compare **כָּלִים 21²**. 7 This view is rejected. 8 Or the *indefinite* forms **בַּמֵּרֶד**, *on a descent*, **בַּמַּעֲלָה**, *on an ascent*.

Mishnah 2

If one ploughed up [a grave], and [the plough] struck against a rock or against a fence,¹ or if he shook off [the adhering soil from] the plough(share), thus far [only] has he made [the area into] a *grave-field*.² R. Eliczer says, One *grave-field* can make another *grave-field*.³ R. Joshua⁴ says, Sometimes [one *grave-field*] may make [another], at other times it does not. Thus,* if one ploughed half of a furrow⁵, [from a grave] and then again ploughed [and extended it by] a half furrow,⁶ and likewise he then ploughed [a half furrow] to the side, this makes a *grave-field*; [but] if he ploughed a whole furrow,⁷ and then from that point ploughed farther on, [this extension] has not become a *grave-field*.

1 Or *wall*; and the adhering soil fell from the *plough(share)*. 2 See the preceding *Mishnah*. 3 Compare **תְּמוּרָה 1⁵**. If a fresh furrow is made from any point inside a *grave-field*, a new *grave-field* is formed from this point to a distance of 100 cubits. See Volume I, Page 18f. 4 His view is accepted. 5 *sc.*, 50 cubits, which has become a *grave-field*. 6 Literally *and he returned and ploughed its [other] half*. This also extends the *grave-field*. 7 *i.e.*, 100 cubits.

Mishnah 3

If one plough from a quarry¹ [where chips of stones, bones, etc., are deposited], [or] from a heap² of

מִשְׁנָה ב

הָיָה חוֹרֵשׁ וְהִטִּיחַ בְּסַלְעַ, אוֹ יַבְגְּדָר, אוֹ שָׁנִיעַר הַמַּחְרִישָׁה, עַד שֶׁם הוּא עוֹשֶׂה בֵּית הַפְּרָס. רַבִּי אֱלִיעֶזֶר אוֹמֵר, בֵּית פְּרָס עוֹשֶׂה בֵּית פְּרָס. רַבִּי יְהוֹשֻׁעַ אוֹמֵר, פְּעָמִים עוֹשֶׂה, פְּעָמִים אֵינוֹ עוֹשֶׂה. *כִּי צִד, חָרֵשׁ הָצִי מַעֲנֶה, וְחֹר וְחָרֵשׁ הַחֲצִיָּה, וְכֵן הַצְּדָדִין, הָרִי זֶה עוֹשֶׂה בֵּית פְּרָס; חָרֵשׁ מְלֵא יַמְעֵנָה, חֹר וְחָרֵשׁ מִמֶּנָּה וְלַחוּץ, אֵינוֹ עוֹשֶׂה בֵּית פְּרָס. *Illustrating R. Joshua's view.

מִשְׁנָה ג

הַחוֹרֵשׁ יִמְלִטוּמָא, מִצְבִּירַת הָעֲצָמוֹת, מִשְׁדָּה שְׂאֵבֵד *הַקֶּבֶר

bones, [or] from a field wherein was a lost grave,³ or [from a field] wherein a grave is [afterwards] found,⁴ [or] if one plough [a field] that does not belong to him, and likewise if a heathen plough⁵ up [a grave in his own field], [the field] does not become a *grave-field*,⁶ for the rule of the *grave-field* [does not apply] to Samaritans.⁷

בְּתוֹכָהּ, אוּ יִשְׁמָצָא בָּהּ קֶבֶר,
הַחוּרֵשׁ אֶת־שְׂאִינֹו שְׁלוֹ וְכֵן עוֹבֵד
כּוֹכְבִים שִׁחֲרָשׁ, אֵינֹו עוֹשֶׂה אוֹתָהּ
בֵּית פְּרָס, שְׂאִין בֵּית פְּרָס
לְכוֹתֵימִים.

1 Or מְלֵא טְמֵאָה = מְלֵא טוֹמֵאָה, a quarry. In one text, מְלֵא טוֹמֵאָה (or מְלֵא), full of bones. But מְלֵא טוֹמֵאָה undoubtedly is here מֵן־לְטוֹמֵאָה conforming with the following words in the text. According to some a *pit full of corpses piled on each other*.* 2 Or a deposit of bones, etc. 3 Perhaps preferably is a lost grave [viz., in the present tense]. There is a doubt whether the grave is ploughed up. There is a further doubt whether any bones are carried over the field. In such doubtful cases the Sages were lenient and did not declare the field unclean. 4 Or was found [viz., in the past tense]. The existence of a grave is discovered only after the area is ploughed up. In this case the Sages were lenient and did not declare the field unclean. 5 Literally ploughed [viz., in the past tense]. 6 See the preceding two *Mishnahs*. 7 Or Samaritans. The argument being that all the more reason the rule should not apply to the fields of the heathens. כּוֹתֵי, *Cuthite*, is often synonymous with עוֹבֵד עֲבוּדָה זָרָה and עוֹבֵד גִּלּוּלִים. *Others render it a *pit filled with bones*.

Mishnah 4

If there be a *grave-area* on a higher level adjoining a clean [field],¹ and rain washes down² [soil] from the *grave-field* into the clean [field], even if [the clean field be of] reddish soil, and the other [being of whitish soil] turns² it white, or [if the clean field be of] whitish soil, and [the other being of reddish soil] turns² it red, [the upper unclean field] does not make it into a *grave-field*.³

מִשְׁנֵה ד
שָׂדֵה בֵּית הַפְּרָס עַל גַּבֵּי לְטְהוּרָה,
שִׁטְפוּ גְשָׁמִים מִבֵּית פְּרָס לְטְהוּרָה,
אִפִּילוּ אֲדוּמָה וְהֵלְבִינָהּ, אוּ לְבָנָה
וְהֵאֲדִימוּהָ, אֵין עוֹשִׂין אוֹתָהּ בֵּית
הַפְּרָס.

1 viz., the ground sloped down from the unclean field to the clean one. 2 Literally in the past tense. 3 Soil washed along by a flood does not convey uncleanness. The discoloration proves that the soil from the unclean field had mingled with the soil of the clean field.

Mishnah 5

If there were a field wherein there was a lost¹ grave, and one built a house thereon with an upper room above it, if the door of the room on top were immediately over² the door of the house, the upper room remains clean;³ otherwise⁴ [if an uncleanness be directly below the lintel of the doorway of the upper room], the upper room is unclean. If soil from a *grave-field* or soil from a country outside Palestine⁵ were brought in with vegetables,⁶ the [several quantities of soil] are included together to make up [the amount equal to] the seal of packing bags⁷ [that is sufficient to communicate uncleanness]. This is the view of R. Eliezer.⁸ But the Sages⁹ say, [The *uncleanness* is imparted only if there were] in one place [a bulk of soil equal to] the seal of packing bags. R. Judah said, It once happened that letters came from lands beyond the sea to the Sons of the High Priests,¹⁰ and they had about a *seah*¹¹ or two *seahs* of seals, but the Sages ignored them concerning *uncleanness*.¹²

1 **שָׂאֵבֶד** in some editions. 2 Or **מִכְנֵן**. 3 The floor of the upper room protects it from uncleanness in the space covered by the inside space of the house below; if the uncleanness is below the doorway (of the upper room) it enters below the lintel of the doorway beneath, and not into the upper room; if uncleanness is underneath the walls, it enters straight upwards, and the whole building remains clean. 4 Popular pronunciation **לֹא**. * 5 See 2³. 6 Or **בִּירָק**. 7 **מַרְצוּף**, *leather bag, packing bag* (for cargo). The contents were sealed up with clay seals. See 51; **נָבָא בְּתָרָא** 20¹; **פְּלִים** 51; **נָבָא בְּתָרָא** 15, 13¹; **רֵאשׁ הַשָּׁנָה** 17. This probably refers to a Sanhedrin dominated by the Sadducees.* 8 His view is rejected. 9 Their opinion is accepted. 10 Compare **כְּתוּבוֹת** 15, 13¹; **רֵאשׁ הַשָּׁנָה** 17. This probably refers to a Sanhedrin dominated by the Sadducees.* 11 See Volume I, Page 18f. 12 *viz.*, they did not declare them unclean as there was not a single seal as large as the seal of a packing bag. Some consider **תְּחָמִים** redundant, and the rendering then is *but they were ignored regarding uncleanness*. * See ADDENDA at the end of this *Tractate*.

מִשְׁנֵה הַ

שָׂדֵה יִשְׂאָבֶד קָבֵר בְּתוֹכָהּ, וּבְנָה
בָּהּ בַּיִת וְעֲלֶיהָ עַל גַּפְיוֹ, אִם הָיְתָה
פֶּתַחָהּ שֶׁל עֲלֶיהָ מִכְּוֵן כְּנֶגֶד פֶּתַח
שֶׁל בַּיִת, עֲלֶיהָ טְהוֹרָה; וְאִם
יֵלְאוּ, עֲלֶיהָ טְמֵאָה. עֶפֶר בַּיִת
הַפָּרֶס וְעֶפֶר חוּצָה לְאֶרֶץ
שָׂבָא בִּירָק, מִצְטָרְפִין כְּחוֹתָם
הַמַּרְצוּפִים. דְּבַר רַבִּי אֱלִיעֶזֶר.
וְנִחְכְּמִים אוֹמְרִים, עַד שִׁיהִי
בְּמָקוֹם אֶחָד כְּחוֹתָם הַמַּרְצוּפִין.
אָמַר רַבִּי יְהוּדָה, מַעֲשֵׂה שְׁהִי
אֲנָרוֹת בָּאוֹת מִמְּדִינַת הַיָּם לְבָנֵי
יֹכְהָנָם גְּדוֹלִים, וְהָיוּ כְּהֵם כְּסֵאָה
וּכְסֵאֹתַיִם חוֹתְמוֹת, וְלֹא חָשׂוּ לָהֶם
תְּחָמִים מִשּׁוֹם טְמֵאָה.

CHAPTER 18

פֶּרֶק יח

Mishnah 1

משנה א

How can [grapes] be gathered in a *grave-field*¹ [so that the fruit and wine remain clean]? The men² and the utensils [before the gathering] must be sprinkled³ [with the *red-heifer ashes-water*, if they had contracted uncleanness, on the third day], and once again [on the seventh day]; and then they gather [the grapes] and remove [them] outside the *grave-field*, and others [who had not been in the *grave-field*] receive [the grapes] from them and take [them] to the vat [for wine-pressing]. If these touch⁴ the others [namely, the gatherers], [both the latter and the grapes] become unclean, according to the opinion of the House of Hillel. The School of Shammai say, [The picker] grasps the sickle with a bast⁵ [wrapper, to prevent the tool becoming unclean], or cuts [the grapes] with a [sharp] flint [which does not contract *uncleanness*], and lets [them] drop into a large olive preserving basket⁶ and takes [them] to the vat for the wine-pressing. R. Jose⁷ says, This is the case with a vineyard⁸ that [later] became a *grave-field*, but if one planted⁹ [vines] in a *grave-field*, [the grapes] must be sold¹⁰ in the market¹¹ [to be eaten but not made into wine].

כיצד בוצרים בית הפרס? ממים על הקאדם ועל הכלים, ושונים; דבוצרים, ומוציאים חוץ לבית הפרס, ואחרים מקבלים מהם ומוליכין לגת. אם נגעו אלו באלו, טמאים, כדברי בית הלל. בית שמאי אומרים, אוחו את המגל בסייב, או בוצר בצור, וגוהן לתוך הכפישא, ומוליך לגת. אמר רבי יוסי, במה דברים אמורים? בכרם הנעשה בית הפרס, אבל הנוטע בית הפרס יימכר לשוק.

1 Literally *the grave-field*. See 17¹⁻⁵. 2 Literally *The man*. 3 See *Numbers* 19, 18 et seq. 4 Literally *touched* [viz., in the *past tense*]. 5 Bast of the palm-tree. 6 A vessel that does not contract uncleanness. כפישא, an inverted utensil, generally one separated into two compartments by the bottom between. Compare 56; נדה 7a; יום טוב 42. 7 His view is rejected. 8 Or the *definite form* בכרם, with the vineyard. 9 נוטע in some editions. 10 Literally *he must sell* ימכר [Kal]; some point it as the *Niphal* ימכר, it must be sold [viz., in the *passive*]. 11 Or the *indefinite form* לשוק, in a market.

Mishnah 2

There are three kinds of *grave-fields*.¹ If one ploughed over a grave, [the field] may be planted with any kind of tree, but it may not be sown save with [seeds of] plants that are removed by cutting;² if one pluck³ [any plants that should have been cut], he must heap up his threshing floor within that very field [and not elsewhere] and sift [the seeds] through two [coarse] sieves^{4,5} [to remove any corpse bone of a *barley-corn's* bulk]. This is the view of R. Meir. But the Sages⁶ say, Grain [must be sifted] through two [coarse] sieves,⁵ and pulse⁷ through three [coarse] sieves.⁸ And the stubble and the pea-stalks⁹ must be burned [in the field lest they contain some corpse bone of a *barley-corn's* bulk]. And these communicate¹⁰ *uncleanness by contact* and by *carrying*, but they do not convey *uncleanness by overshadowing*.

1 *viz.*, (1) *שדה שגִּחַרְשׁ בּו קֶבֶר*, the field in which a grave was ploughed over (in this Mishnah), (2) given in the next Mishnah, *שדה שגִּנְאָבֵד בּו קֶבֶר*, a field wherein is a lost grave, and (3) *שדה בוכין*, the field for wailers, treated in Mishnah 4 of this Chapter. 2 But not plucked, because plucking would involve the possible removal of corpse bone. 3 Literally *plucked it* [*viz.*, in the *past tense*]. 4 In contradistinction, *גִּסָּה*, a fine sieve. 5 Some render this *and sieves it twice* (*sc.*, not necessarily through two sieves). 6 Their ruling is accepted. 7 See Volumes I-II, SUPPLEMENT, FLORA. 8 *קטניות* in some editions. Some render this . . . *is sieved three times* (*sc.*, not necessarily through more than one sieve). 9 Compare *שֶׁבֶת* 74, 76a. Here in contradistinction to *הקש*. 10 Literally in the *singular*.

Mishnah 3

A field¹ wherein is a lost² grave may be sown with any kind of seed, but it may not be planted with any kind

מִשְׁנָה ב

שְׁלֵשָׁה בֵּית פְּרָסוֹת הֵן. הַחֹרֶשׁ
אֶת-הַקֶּבֶר, וְנִטְעַת כָּל-נֹטֵעַ, וְאֵינָה
נִזְרַעַת כָּל-זֶרַע, חוּץ מִזֶּרַע-הַגִּזְקָזָר;
וְאִם יֵצְקוּ, צוֹבֵר אֶת-גִּזְרָנוֹ לְתוֹכוֹ,
וְכוֹבְרוֹ בְּשֵׁתִי⁴ כְּבָרוֹת. וְדָבָר
רַבִּי מֵאִיר. וְחֻקִּמִּים אוֹמְרִים,
הַתְּבוּאָה בְּשֵׁתִי כְּבָרוֹת, וְהַקְטָנִיּוֹת
בְּשֵׁלֶשׁ כְּבָרוֹת. וְשׂוֹרֵף אֶת-הַקֵּשׁ
וְאֵת-הָעֵצָה.¹⁰ וְיִמְטְמֵא כְּמִנְעַ
וּבְמִשְׁא, וְאִינוּ מְטְמֵא בְּאֵהֶל.

מִשְׁנָה ג

יִשְׂדֵּה יִשְׁנֵאָבֵד קֶבֶר בְּתוֹכָהּ, נִזְרַעַת
כָּל-זֶרַע, וְאֵינָה נִטְעַת כָּל-נֹטֵעַ,

of plant, nor may trees be allowed to exist there [but must be removed] save trees that bear no fruit.³ [Its soil] communicates *uncleanness* [to man and house] by *contact* and by

וְאֵין מְקַיְמִין בָּהּ אֵילָנוֹת חוּץ
 יִמְאִילֵן סָרְקָ, שְׂאִינוֹ עוֹשֶׂה פִירוֹת.
 וּמִטְמֵא בְּמַגֵּעַ וּבְמִשָּׂא וּבְאֲהָלִי.

1 See the preceding *Mishnah*. 2 שְׂאֵבֶד in some editions. 3 Or *wild trees, shade trees*. Compare כְּלָאִים 6⁵. Literally in the *singular*.

Mishnah 4

A field for wailers¹ may not be planted or sown; but its soil is clean, and they may make from it ovens for [baking] the *hallowed things*.² And the School of Shammai and the School of Hillel concur [that a *grave-field*] must be examined for one that has to bring³ [his] *Passover offering*,⁴ but it does not have to be examined [for a priest who has to pass through it and will eat] of *priest's-due*.⁵ And for a *nazirite* [who has to pass through it], the School of Shammai say, [The *grave-field*] must be examined, but the School of Hillel say, It does not have to be examined.⁶ How is [the *grave-field*] examined?

[Soft] soil that can be [easily] sifted⁷ is taken up and put into a [coarse] sieve with narrow meshes, and is rubbed thin [with the hands]; if there be found therein a *barleycorn's* bulk of [corpse] bone, he [that has been in the *grave-field*] is unclean.

1 See the preceding *Mishnahs*. בּוֹכִין, *weepers, mourners*. They used a field, on the way to a graveyard, where the bier was set down and they bewailed the dead. Instead of בּוֹכִין the תּוֹסֵפֶתָא has כּוֹבֵיץ, *crypts, ossuaries*. Compare מְגִלָּה 43, כְּתוּבֹת 210, 67. 2 The bread for the *meal-offerings* (see מְנַחֹת INTRODUCTION). 3 Literally *prepared, made*. לְעוֹשֶׂה, [construct form] for the bringer of a *Passover offering*. Or לְעוֹשֶׂה, [absolute form, פֶּסַח being in the *accusative*, and both *indefinite*] for one that brings a *Passover offering*; or לְעוֹשֶׂה [absolute definite form, פֶּסַח *indefinite objective*] for the one who brings a *Passover offering*. 4 He will suffer uncleanness on passing through the field if corpse bone is found there, and he would not be able to offer

מְשֻׁה ד

שָׂדֶה יְבוֹכִין לֹא נִטְעָת וְלֹא נִזְרְעָת;
 וְעַפְרָה טְהוֹרָ, וְעוֹשִׂים מִמֶּנָּה תַנּוּרִים
 יִלְקַדְשׁוּ. וּמוֹדִים בֵּית שְׁמַאי וּבֵית
 הַלֵּל שְׁבוּדָקִים לְעוֹשֶׂה פֶּסַח, וְאֵין
 בּוּדְקִין לְתַרוּמָה. וּלְנֹזֵר, בֵּית
 שְׁמַאי אוֹמְרִים, בּוּדְקִין, וּבֵית הַלֵּל
 אוֹמְרִים, יֵאֵין בּוּדְקִין. כִּיצַד הוּא
 בּוּדְקִי? מֵבִיא אֶת־הָעֶפֶר שֶׁהוּא
 יָכוֹל לְהַפְסִיטוֹ, וְנוֹתֵן לְחוּץ כְּבָרָה
 שֶׁנִּקְבְּיָהּ דָּקִים וּמְמַחָה; אִם גִּמְצָא
 שָׁם עֵצִים כְּשֶׁעוֹרָה טְמֵא.

his קָרְבַּן פֶּסַח. See Numbers 9, 6; פְּסָחִים INTRODUCTION. 5 See APPENDIX, Note 1. See ADDENDA at the end of this *Tractate*. If he must pass through this field he becomes unclean whether any barleycorn's bulk of corpse bone would be found there or not. 6 The nazirite becomes unclean (and search would make no difference), and he must cut off his hair and bring an offering. See Numbers 6, 6; לְהִסִּיטוֹ INTRODUCTION. 7 Or לְהִסִּיטוֹ.

Mishnah 5

How is a *grave-field* rendered clean? [The soil over the whole area] is removed therefrom [to a depth of] three *handbreadths*,¹ or² soil is added over it [to cover the whole area to a height of] three *handbreadths*. If three *handbreadths* [deep] of soil were removed from half [of the area], and a three *handbreadths* [thick layer of soil] were added over the other half, it becomes clean. R. Simon³ says, Even if a *handbreadth* and a half [in depth] were taken away [from the whole area], and replaced on top with one and a half *handbreadths* [of soil] from somewhere else, it becomes clean. If a *grave-field* were paved with stones that can not be [easily] shifted,⁴ it becomes clean. R. Simon⁵ says, Also if a *grave-field* be [completely] cleared of stones, it becomes clean.

1 The greatest depth reached by the plough. See Volume I, Page 18f. 2 Instead of אוֹ, or, some texts have רַבִּי אֹמֵר, *Rabbi* [*sc.*, Judah Hanasi] says. 3 His opinion is rejected. 4 Or לְהִסִּיטוֹ. 5 This view is not accepted.

Mishnah 6

If one walk through a *grave-field* over stones that are not [easily] shifted¹, or [is carried] by² a man or by a beast whose strength is great [to bear him], he remains clean; but

משנה ה

כִּיצַד מְטַהְרִין בֵּית הַפְּרָס? נוֹטְלִים מִמֶּנּוּ שְׁלֹשָׁה יִטְפָּחִים, אוֹ נוֹתֵן עַל גַּבּוֹ שְׁלֹשָׁה טְפָּחִים. אִם נָטַל מִחֲצָיו אֶחָד שְׁלֹשָׁה טְפָּחִים, וְנָתַן עַל גַּבּוֹ חֲצִיו אַחֵר שְׁלֹשָׁה טְפָּחִים, טָהוֹר. רַבִּי שְׁמַעוֹן אֹמֵר, אֲפִילוּ נָטַל מִמֶּנּוּ טֶפַח וּמִחֲצָה וְנָתַן עָלָיו טֶפַח וּמִחֲצָה מִמְּקוֹם אַחֵר, טָהוֹר. הַרוֹצֵף בֵּית הַפְּרָס בְּאֲבָנִים שְׂאִינוֹ יָכוֹל יִלְהַסִּיטוֹ, טָהוֹר. רַבִּי שְׁמַעוֹן אֹמֵר, אִף הַעֲזוֹק בֵּית הַפְּרָס טָהוֹר.

משנה ו

הַמְהַלֵּךְ בְּבֵית הַפְּרָס עַל אֲבָנִים שְׂאִינוֹ יָכוֹל יִלְהַסִּיטוֹ, עַל הָאָדָם וְעַל הַבְּהֵמָה שֶׁכֶּחַן יָפָה טָהוֹר;

if the stones can be [easily] shifted, or the man or the beast has little strength, he becomes unclean.³ One who goes through the land of gentiles, [even over] hilly country or rocky ground,⁴ [nevertheless] becomes unclean; [if he go] by (the) sea or along (the) cliffs,⁵ he remains clean.⁶ And what is meant by *the cliffs*? Any place which [the waters of] the sea reach in a storm.

עַל אֲבָנִים שֶׁהוּא יָכוֹל לְהַסִּיטָן.
עַל הָאָדָם וְעַל הַבְּהֵמָה שֶׁכָּחַן רַע
טָמֵא. הַמְּהַלֵּךְ בְּאַרְצַי הָעַמִּים
בְּהָרִים יוֹבְסְלָעִים; טָמֵא בַיָּם
יִבְשׁוּנֵיט טְהוֹר. וְאַיְהוּ הַשְּׁוֵנִית?
כָּל-מְקוֹם שֶׁהֵימָּם עוֹלָה בְּזַעַפּוֹ.

1 Or להסיטן. 2 Literally *by the man or the beast*. 3 It is assumed that he was also active in disturbing the uncleanness in the ground by the unsteady gait of the man or the beast. Here יפה in the sense of *appropriate, efficient, healthy, strong*, and רע, *bad, shaken, weak*. 4 Although the dead are not buried in the hills and among rocks.* 5 שונית, *cliff, bluff*. 6 *Priest's-due* [APPENDIX, Note 1] and *hallowed things* that have come in contact with the soil outside the Land of Israel become unclean and must be burned. But if they were on a ship or the like and did not touch foreign soil, they are neither clean nor unclean, and may neither be eaten nor burned. * Because earth is carried there from the ארץ העמים.

Mishnah 7

If one purchased a field in Syria,¹ close to the Land of Israel, and he can enter it in cleanness,² it is clean, and it is subject to [the laws of] *tithes*³ and *seventh-year produce*,⁴ but if he can not enter it in cleanness,⁵ it is considered unclean, but it still remains subject to [the laws of] *tithes* and *seventh-year produce*. The dwellings of gentiles⁶ [in the Land of Israel] are unclean. How long must [a gentile] have dwelt in such so that examination is necessary? Forty days,⁷ even though there was no woman with him;⁸ but if a [Canaanite] bondman⁹ or an [Israelite] woman had been watching over it,¹⁰ it does not need examination [and is deemed clean].

מִשְׁנָה ז'
הַקּוֹנֶה שָׂדֶה יְבִסוּרְיָא סְמוּכָה
לְאַרְצֵי יִשְׂרָאֵל אִם יָכוֹל לְהִפְגֹּס
לָהּ בְּטְהוֹרָה, טְהוֹרָה, וְחַיִּיבָת
בְּמַעֲשְׂרוֹת, יִבְשְׁבִיעִית, וְאִם אֵינּוּ
יָכוֹל לְהִפְגֹּס לָהּ בְּטְהוֹרָה, טְמֵאָה,
וְחַיִּיבָת בְּמַעֲשְׂרוֹת וּבְשְׁבִיעִית.
מְדוּרוֹת כְּנֻעִים, טְמֵאִים. כַּמָּה
יִשְׁהָא בְּתוֹכָן וְיִהְיֶה צְרִיךְ בְּדִיקָה?
אַרְבַּעִים יוֹם, אִף עַל פִּי שְׂאִין
עֲמוּ אִשָּׁה; וְאִם הָיָה עֶבֶד אוֹ
אִשָּׁה מְשֻׁמְרִים יְאוֹתוֹ, אֵינּוּ צְרִיךְ
בְּדִיקָה.

1 Several districts north-east of Palestine are thus designated. 2 *viz.*, this land adjoined the soil of the Land of Israel, and he did not have to cross foreign soil to enter it. 3 Or **בַּמַּעֲשָׂרוֹת**. 4 See APPENDIX, Note 1; **מַעֲשָׂרוֹת** INTRODUCTION; **שְׂבִיעִית** INTRODUCTION. 5 *viz.*, his field is cut off from the soil of the Land of Israel by an intervening area of foreign ground not belonging to him. 6 They were suspected of burying abortions under the floors or in the drains of their dwellings, which were deemed unclean until they were examined and found free of corpses. 7 The period for the formation of the foetus. See **נְדָה** 37. 8 The assumption being that a woman had left after disposing of the abortion. 9 *sc.*, belonging to a Jew. 10 That no abortion was buried therein.

Mishnah 8

מִשְׁנָה ח

What [parts about a dwelling] have to be examined? The deep drains¹ and the foul water. The School of Shammai say, Also the manure heaps² and loose³ earth. And the School of Hillel say, Wherever a pig or a stoat⁴ can get into no examination is required.⁵

אֶת-מָה הֵם בּוֹדְקִים? אֶת-הַבְּיָבִים הַעֲמוּקִים, וְאֶת-הַמַּיִם הַסְּרוּחִים. בֵּית שְׁמַאי אוֹמְרִים, אִף הָאֲשָׁפֹת וְהַעֲפָר הַתִּיחֻהָ. וּבֵית הַלֵּל אוֹמְרִים, כָּל-מְקוֹם שֶׁחֲזוּיר וְהַחֻלְדָּה יְכוּלִים לְהֵלֵךְ בּוֹ אִינוּ צָרִיךְ בְּדִיקָה.

1 Or *canals, gutters, channels*. See **עִירוּבֵין** 810; **עֲבוּדָה זָרָה** 34. 2 Or *piles, dunghills*. Singular **אֲשָׁפָה**, the same as **אֲשָׁפֹת** (*plural*). 3 Or *crushed*. 4 Or *ermine, weasel*. 5 Because these creatures would carry away any human remains.

Mishnah 9

מִשְׁנָה ט

Basilica¹ do not come under the rules that apply to the dwellings² of gentiles. Rabban Simon³ ben Gamaliel says, A city of the Canaanites that is in ruins⁴ does not come within the rules about dwellings² of the gentiles. East Cæsarea⁵ and west Cæsarea⁶ are graveyards. And the east side of Acco⁷ was in doubt,⁸ but the Sages declared it clean. Rabbi and his court decided by vote⁹ on Keni¹⁰ [which had hitherto

יְהָאֲצִטְנוֹת אֵין בְּהֵם מְשׁוּם מְדוּר כְּנֻעִים. רַבֵּן שִׁמְעוֹן בֶּן גַּמְלִיאֵל אוֹמֵר, עִיר כְּנֻעִים שֶׁחָרְבָה אֵין בָּהּ מְשׁוּם מְדוּר כְּנֻעִים. מְזוּרָה קְסָרִין וּמַעֲרַב קְסָרִין, קְבָרוֹת. וּמְזוּרָה עֶבֶר הַיָּם סָפֵק וְטַהֲרוּהוּ חֲכָמִים. רַבִּי וּבֵית דִּינּוֹ יִגְמְנוּ עַל כִּנֵּי וְטַהֲרוּהוּ.

been deemed unclean] and declared it clean.

1 Double-row colonnades. People would not bury abortions in such exposed public places. 2 Literally *dwelling* [*viz.*, in the *singular*]. 3 His view is rejected. 4 The *neutral* (*sc.*, in *passive* sense) שְׁחָרְבָהּ, *was destroyed, was laid in ruins*, is preferable to the *active* (or *transitive*) vocalisation שְׁחָרְבָה, *which one had destroyed or laid in ruins* (compare *Jeremiah 50, 21*). 5 According to some *Cesarea Maritima* (*Cesarea, Kesrin, Casarea Palestina*), on the site of *Straton's Tower*, and founded by *Herod the Great*. In some texts, קִיסְרִיּוֹן, קִסְרֹן. 6 *Cesarea Philippi*, or *Kesarion*, according to some. 7 Or *Accho, Acre, Ptolemais*, a *Phœnician town and harbour*. 8 Popular pronunciation קִסְרָה. 9 Literally *they were counted, i.e., their votes were counted, they resolved* (usually נִמְנְוּ וְנִמְרוּ), See גִּשְׁרִין 56. 10 Its exact locality is uncertain. Some identify it with *Ain Keni* near *Lydda*, and others with *Wady Kanah* in *Samaria*.

Mishnah 10

מִשְׁנֵה י

Ten places do not come under the rules that apply to the dwellings¹ of Canaanites. [These are:] the tents² of the Arabs, and the [watchmen's field and orchard] huts, and the cone-shaped huts,³ and the fruit-shelters,⁴ and the open shelters,⁵ and a gate-lodge, and an uncovered open space⁶ in a courtyard, and the bath-house, and the armoury,⁷ and the barracks.⁸

עֲשָׂרָה מְקוֹמוֹת אֵין בָּהֶם מְשׁוּם
 1 מְדוּר פְּנִיעִים. 2 אֶהְלֵי הָעֲרָבִים,
 וְהַסּוּפּוֹת, 3 וְהַצְרִיפִין, 4 וְהַבּוֹרְגָנִין,
 5 וְהָאֶלְקָטִיּוֹת, וּבֵית שַׁעַר, 6 וְנְאִוִּירָה
 7 שֶׁל חֲצָר, וְהַמְּרַחֵץ, 8 וּמְקוֹם הַחֲצִים
 וּמְקוֹם הַלְגִּיּוֹנוֹת.

1 Literally *dwelling*. Compare the preceding *Mishnah*. 2 Or אֶהְלֵי. 3 Narrow, cramped, temporary dwellings. 4 Or (*travellers'*) *rest stations*. 5 Or *stocks sheds* (in fields); or *roofed shelters*. אֶלְקָטִיּוֹת, a roof on four supports—without any walls—used as a cool shelter; some render it *summer houses*. Compare מַעֲשָׂרוֹת 37. 6 Or נְאִוִּירָה. 7 Literally *and the place* [for storing] *arrows*. 8 Or *the camping ground of the legions*. Literally *and the place of the legions*.

סְלִיק מַסְכַּת אֶהְלוֹת

CONCLUSION OF TRACTATE OHOLOTH

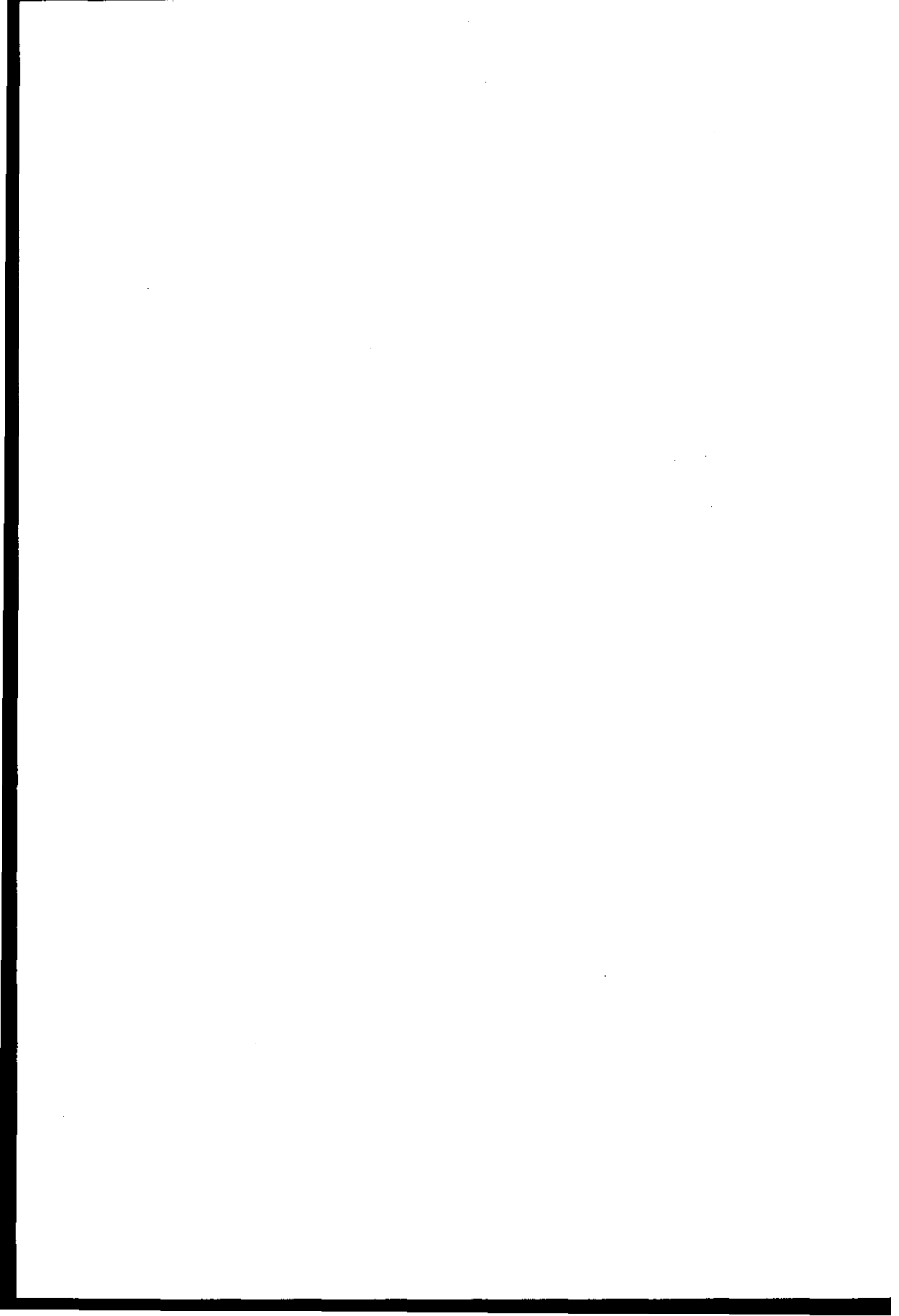
ADDENDA

[Additional Notes to this Tractate OHOLOTH]

- 11, **Note 1.** Some render שְׁנַיִם טְמֵאִים בְּמַח thus, [*Oftentimes*] *two things contract uncleanness of various degrees from a corpse.*
- 42, **Note *.** So that it was not bound to come out that way to apply to it the ruling דִּרְךָ הַטְּמֵאָה לִצְאתָּהּ, *it is the manner of an uncleanness to break out.*
- 55, **Note 8.** וּמְצִילִין instead of וּמְצִילִין would render the meaning clearer because וּמְצִילִין suggests a new sentence. If the rendering were in strict agreement with וּמְצִילִין then just as these utensils are a protection when they are used as a cover over the trapdoor so also do they serve as a protection when used with the walls as shelter. The rendering given also follows the assumed orthography הַטְּהוּרִין וְכִלֵּי הָרֶס הַטְּהוּרִין instead of the textual שְׁהַפְּלִים הַטְּהוּרִין וְכִלֵּי הָרֶס הַטְּהוּרִין.
- 62, **Note 2.** Or *If one either from within or without held the door to stop up the entrance or held it fastened by a key.*
- 72, **Note 2.** *At the top* (according to ברטנורא and תפארת ישראל), but according to רובד *at the bottom.* **Note:** there is no partition or wall dividing the אָהֶל; only that part of the tent corresponding to the straight line גַּג is called אָהֶל, the rest is תַּחַת שְׁפוּעֵהּ.
- 72, **Note *.** The inner side is considered distinct from the outside; the outside is only אֵב הַטְּמֵאָה [see GENERAL INTRODUCTION] and not אָבִי אֲבוֹת הַטְּמֵאָה; hence one in contact with the outside acquires only אֵב הַטְּמֵאָה (*derivative uncleanness*).
- 72, **Note §.** What part of the עֲלִיָּהּ which is outside the אָהֶל is deemed also covered by it, therefore that part is טְהוּר because there is a partition from the טְמֵאָה in the house. R. Simon says it would form an effective partition against the טְמֵאָה if the אָהֶל were fixed down in the way tents are fixed, *i.e.*, with pegs and ropes.
- 75, **Note 2.** In other words, seeing that the womb was opened by the passage of the living one, the uncleanness becomes effective.
- 104, **Note 6.** [With reference to the upper אַרְבֵּה and the lower אַרְבֵּה]: since אָדָם וְכִלִּים make an אָהֶל for 'לְטֵמֵא' and not for 'לְטֵהַר', therefore the first אַרְבֵּה is considered as not covered and the covering of the second אַרְבֵּה has the effect of an אָהֶל to render טְמֵא (the translation given is in agreement with ר"ש). Some render here . . . *over an upper [or utmost] or a lower [or lowest hatch], all is unclean.* Compare 105, **Notes *§.**

- 105, **Notes** *§. Some render here . . . *over either an upper or a lower [hatch]*. Compare 104, **Note 6**. (The translation given is in agreement with ש"ר).
- 106, **Note 2**. There is a great difficulty here on the question if the sides do not touch the edges of the hatch. The Wilna Gaon contends that פ"א should be omitted. Some suggest that פ"א stands here for א"א, *if*. Others interpret the *Mishnah* to mean that the rim does not touch but the sides do touch. ש"ר too says that if the pot were raised it would only pass with difficulty because it would almost fill the whole opening.
- 106, **Note** §. Because it is considered as if it filled up the opening and together with the sides of the אר"ב פ"א protects the ק"ר ר"ה and what is in it from the טמאה which is in the house.
- 106, **Note** †. Because since it has become unclean it is considered as if the uncleanness was underneath.
- 114, **Note 5**. A man cannot make an אהל with his body not having sufficient room between his body and the טמאה.
- 118, **Note** *. The sconce is טמא when it is in the house and exposed (not covered), for if it were covered it would also be protected by the olive-basket. בית שמיא say that the whole candlestick is unclean because of the sconce sticking out, but the בית הקלל say the whole candlestick is clean.
- 121, **Note 3**. The old oven being a vessel is not effective to make an אהל to afford protection.
- 152, **Note 7***. *i.e.*, opposite the walls under the upper board. The parts projecting beyond them do not count.
- 152, **Note 7§**. The inner space is counted.
- 153, **Note 7**. If they are clean, then the lower one or the first under which the טמאה is breaks it, *i.e.*, forms a הציצה; not so if it is unclean. The reference is to the earth or pebbles.
- 157, **Note 4***. Or so that it lost its status of house [Maimonides].
- 1510, **Note 1**. As ה"מ (line 3) is in the *definite* form ב"מ (line 4) is also vocalised in the *definite* form for uniformity but it could otherwise be equally well vocalised in the *indefinite* form ב"מ.
- 1510, **Note 3**. For one who becomes unclean by *corpse-uncleanness* does not confer it by overshadowing.

- 16³, **Note ***. For only if it were one grave removal would have been permitted; but now that there are three, it is proof that it is a graveyard.
- 16⁵, **Note 11**. It must not be moved because *מֵת תּוֹפֵס אֶת-מְקוֹמוֹ*, *a corpse possesses its [resting] place*.
- 17⁵, **Note 4**. Because we are afraid lest the wall stands on a grave directly at the spot where the opening to the *עֲלִיָּה* is, and *טְמֵאָה בּוֹקֵעַת וְעוֹלָה*, *an uncleanness cleaves through and ascends*.
- 17⁵, **Note 10**. There was a *בֵּית דִּין* of *כֹּהֲנִים* dealing particularly with questions touching Temple matters and priests.
- 18⁴, **Note 5**. If he passed the grave-field he is debarred from eating of *priest's-due* [see APPENDIX, **Note 1**] and examination is of no avail (for whether a bone is found or not he is unclean); only in the case of *פֶּסַח* is examination of avail, and also for a nazirite if he passed. The School of Shammai say that examination is of avail, and if no bone is found the nazirite does not cut his hair or interrupt his naziriteship; the School of Hillel say that if he went there he must cut his hair and start counting his spell of naziritism anew.



מִסְכֵּת

נִגְעִים

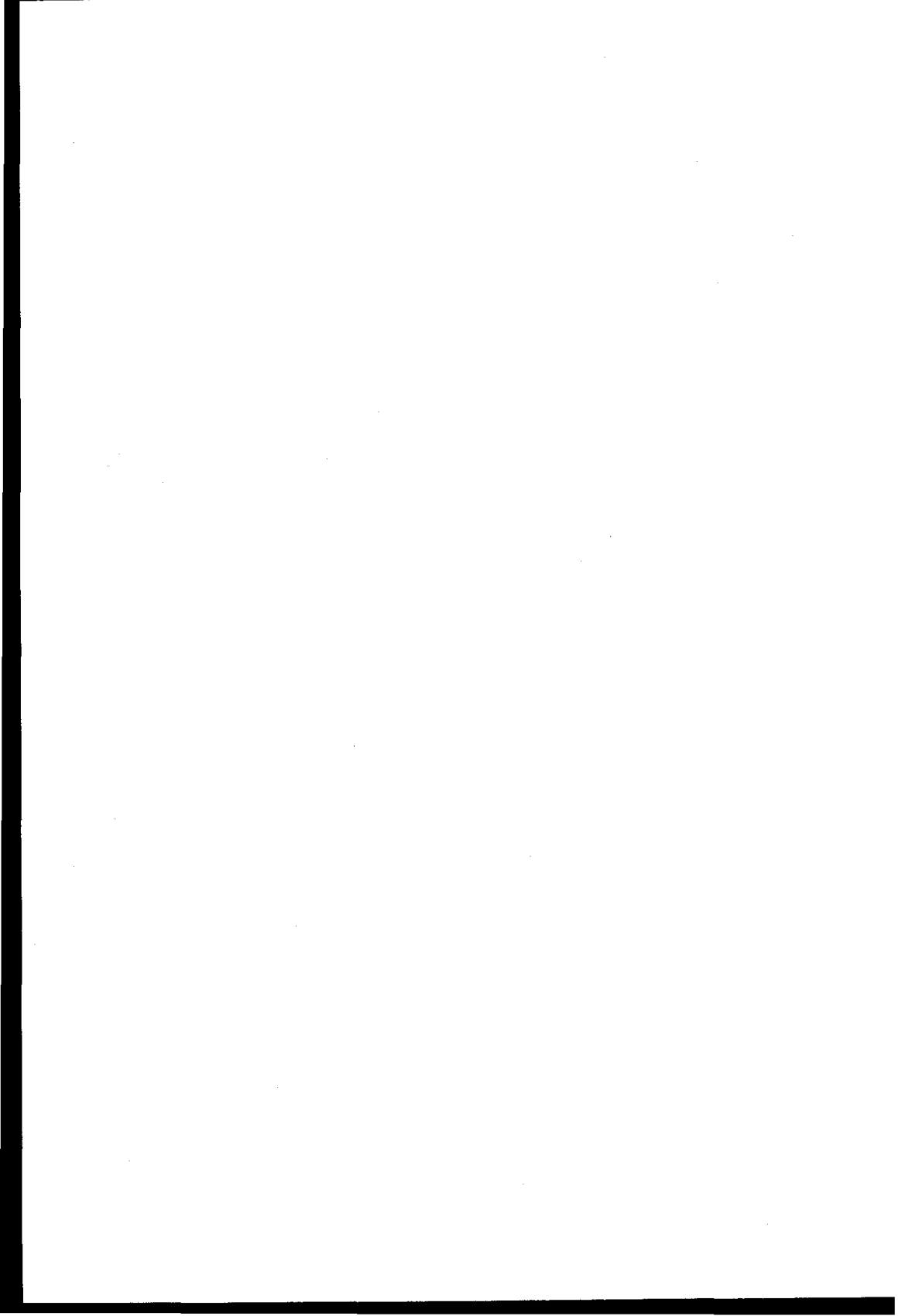
TRACTATE
NEGAIM

[BEING THE THIRD TRACTATE OF THE SIXTH ORDER TAHOROTH]

TEXT - INTRODUCTION - TRANSLATION - NOTES

By

PHILIP BLACKMAN, F.C.S.



INTRODUCTION

נִגְעִים, **Negaim**, is the third *Tractate* or *Treatise* (מִסְכֵּת) of the sixth *Order Tahoroth* (סֵדֶר טְהוֹרוֹת) of the *Mishnah* (מִשְׁנָה).

The term **נִגְעִים** is the plural form of the noun **נִגע** †, (1) *blow, stroke*, (2) *plague, (plague-)spot or (plague-)mark in the skin*, (3) *suspected leprosy**, and is a derivative of the *Piel verb* **נָגַע** ‡, *afflict with leprosy*.

* Other terms for **leprosy** : *lepra, leprousness, leprosimy*.

‡ This is a derivative of the *Kal verb* **נָגַע**, (1) *injure, strike, hurt, smite*, (2) *touch*, (3) *reach*, (4) *arrive, happen*.

† **נִגְעַת** is frequently used alone, or in combination **נִגְעַת נִגְעַת**, with the same meaning **leprosy**. See *Exodus 4, 6* ; *Leviticus 13, 47-59, 14, 34-57* ; *יבמות* 63 ב ; *סנהדרין* 100b.

The *Tractate* deals with the laws that concern *leprosy* and the infection of *raiment and dwellings* according to *Leviticus 13, 14* (see also the GENERAL INTRODUCTION). The rules and regulations laid down for the treatment—and prevention—of this terrible eastern disease are or were of supreme practical hygienic importance.

The titles of the fourteen Chapters of this *Tractate* are :

CHAPTER	1	מִרְאוֹת נִגְעִים	פָּרָק א
CHAPTER	2	בְּהֵרַת עֵזָה	פָּרָק ב
CHAPTER	3	הַכֹּל מִיִּשְׁמָאִין	פָּרָק ג
CHAPTER	4	יֵשׁ בְּשַׁעַר	פָּרָק ד
CHAPTER	5	כָּל-סִסְקָא	פָּרָק ה
CHAPTER	6	גוּפָה	פָּרָק ו
CHAPTER	7	אֵלוֹ בְּהֵרַח	פָּרָק ז
CHAPTER	8	הַפּוֹרָח	פָּרָק ח
CHAPTER	9	הַשְּׁחִין	פָּרָק ט
CHAPTER	10	הַנְּמָקִים	פָּרָק י
CHAPTER	11	כָּל-הַבְּגָדִים	פָּרָק יא
CHAPTER	12	כָּל-הַבְּתִים	פָּרָק יב
CHAPTER	13	עֲשָׂרָה בְּתִים	פָּרָק יג
CHAPTER	14	פִּיצוּד מִטְהָרִין	פָּרָק יד

The main contents of the fourteen Chapters are :

1. Kinds of leprosy : distinguishing colours and shades ; days for inspection ; postponing inspection. 2. Colours and shades ; time for inspection ; the inspecting priests ; procedures of inspection. 3. Those contaminated by leprosy ; times and signs that determine leprosy unclean ; hair, raw flesh, scalls, sores, spreading, baldness ; colours and shades. 4. Signs to show leprosy is unclean ; signs causing defilement ; two simultaneous signs. 5. Doubtful cases. 6. Signs of leprous spot ; extremities of limbs that do not cause uncleanness ; parts not contaminated by leprous spot. 7. Clean leprous spots ; leprous spot rendered clean ; cutting away the leprosy. 8. Spread of leprosy, and causing or not causing uncleanness ; results of disclosing leprosy to a priest. 9. Declaring scars, sores, boils, and inflammations (burnings) unclean. 10. Declaring scall on the head or beard unclean ; baldness. 11. Garments and web, leprosy, and uncleanness. 12. Houses, leprosy, and uncleanness ; house inspection. 13. Chapter 12 continued ; persons, leprosy, house, and uncleanness. 14. Purification of a leper ; the offering to be brought ; manner of offering ; the poor leper, the rich leper.

Leviticus 13, 1-59 :

[1] וַיְדַבֵּר ה' אֶל-מֹשֶׁה וְאֶל-אַהֲרֹן לֵאמֹר

And the Eternal spoke unto Moses and unto Aaron, saying :

[2] אָדָם כִּי יִהְיֶה בְּעוֹר בְּשָׂרוֹ שָׂאֵת אוֹ סַפְחֹת אוֹ בַּהֲרַת וְהָיָה בְּעוֹר בְּשָׂרוֹ לִנְעָ צָרְעַת וְהוּבָא אֶל-אַהֲרֹן הַכֹּהֵן אוֹ אֶל-אֶחָד מִבְּנָיו הַכֹּהֲנִים

When a man shall have in the skin of his flesh a *rising*, or a *scab*, or a *bright spot*, and it become in the skin of his flesh the *plague of leprosy*, then he shall be brought unto Aaron the priest, or unto one of his sons the priests.

[3] וַיִּרְאֶה הַכֹּהֵן אֶת-הַנֶּעֱצָע בְּעוֹר הַבָּשָׂר וְשָׁעַר בְּנִעַע הַסַּף לְבָן וּמֵרָאָה הַנֶּעֱצָע עֲמֹק מֵעוֹר בְּשָׂרוֹ נֵעַ צָרְעַת הוּא וַיִּרְאֶהוּ הַכֹּהֵן וְטָמְא אֹתוֹ

And the priest shall look on the *plague* in the skin of the flesh ; and if the *hair in the plague* be turned *white*, and the appearance of the *plague* be *deeper* than the skin of his flesh, it is the *plague of leprosy* ; and the priest shall look on him, and declare him unclean.

[4] וְאִם בַּהֲרַת לְבָנָה הוּא בְּעוֹר בְּשָׂרוֹ וְעֲמֹק אִין מֵרָאָה מִן-הָעוֹר וְשָׁעַרָהּ לֹא הַסַּף לְבָן וְהַסִּגְרִי הַכֹּהֵן אֶת-הַנֶּעֱצָע שָׁבַעַת יָמִים וְשָׁעַרָהּ for וְשָׁעַרָהּ [Note*]

And if the *bright spot* be *white* in the skin of his flesh, and the appearance thereof be *not deeper* than the skin, and the *hair* thereof be *not turned white*, then the priest shall shut up him that hath the *plague* seven days.

[5] וַיִּרְאֵהוּ הַכֹּהֵן בַּיּוֹם הַשְּׁבִיעִי וְהָיָה הַנֶּגַע עֲמֵד בְּעֵינָיו לֹא פָשָׂה הַנֶּגַע בְּעוֹר וְהִסְגִּירוֹ הַכֹּהֵן
שָׁבַעַת יָמִים שְׁנִית

And the priest shall look on him the seventh day, and behold, if the *plague* stay in its appearance, and the *plague* be *not spread* in the skin, then the priest shall shut him up seven days more.

[6] וַיִּרְאֶה הַכֹּהֵן אֹתוֹ בַּיּוֹם הַשְּׁבִיעִי שְׁנִית וְהָיָה כִּהָּה הַנֶּגַע וְלֹא פָשָׂה הַנֶּגַע בְּעוֹר וְטָהְרוֹ הַכֹּהֵן
מִסְפַּחַת הוּא וְכִבֵּס בְּגָדָיו וְטָהַר

And the priest shall look on him again the seventh day, and, behold, if the *plague* be *dim*, and the *plague* be *not spread* in the skin, then the priest shall declare him clean : it is a *scab* ; and he shall wash his garments, and be clean.

[7] וְאִם פָּשָׂה תַפְשָׂה הַמִּסְפַּחַת בְּעוֹר אַחֲרֵי הִרְאָתוֹ אֶל-הַכֹּהֵן לְטַהָרְתּוֹ וַיִּרְאֶה שְׁנִית אֶל-הַכֹּהֵן
But if the *scab spread abroad* in the skin, after that he hath shown himself to the priest for his cleansing, he shall show himself to the priest again.

[8] וַיִּרְאֶה הַכֹּהֵן וְהָיָה פִּשְׁתָּהּ הַמִּסְפַּחַת בְּעוֹר וְטָמְאוּ הַכֹּהֵן צָרַעַת הוּא

And the priest shall look, and, behold, if the *scab be spread* in the skin, then the priest shall declare him unclean : it is *leprosy*.

[9] וְנֶגַע צָרַעַת כִּי תִהְיֶה בְּאָדָם וְהוּבָא אֶל-הַכֹּהֵן

When the *plague of leprosy* is in a man, then he shall be brought unto the priest.

[10] וַיִּרְאֶה הַכֹּהֵן וְהָיָה שָׂמָּה לְבָנָה בְּעוֹר וְהִיא הַפִּכָּה שֶׁעַר לָבָן וּמַחֲזִית בְּשָׂר חַי

[Notes: בַּשָּׂמָּה for בַּשָּׂמָּה.]

And the priest shall look, and, behold, if there be a *white rising* in the skin, and it have turned the *hair white*, and there be *quick raw flesh in the rising*,

[11] צָרַעַת נוֹשֶׁנֶת הוּא בְּעוֹר בְּשָׂרוֹ וְטָמְאוּ הַכֹּהֵן לֹא יִסְגְּרוּ כִּי טָמֵא הוּא

It is an *old leprosy* in the skin of his flesh, and the priest shall declare him unclean; he shall not shut him up; for he is unclean.

[12] וְאִם פָּרוּחַ תִּפְרַח הַצָּרַעַת בְּעוֹר וְכִסְתָּהּ הַצָּרַעַת אֶת כָּל עוֹר הַנֶּגַע מֵרֹאשׁוֹ וְעַד רַגְלָיו לְכָל
מִרְאֵה עֵינֵי הַכֹּהֵן

And if the *leprosy* break out abroad in the skin, and the *leprosy* cover all the skin of him that hath the *plague* from his head even to his feet, as far as appeareth to the priest,

[13] וַיִּרְאֶה הַכֹּהֵן וְהָיָה כִּסְתָהּ הַצָּרַעַת אֶת-כָּל-בְּשָׂרוֹ וְטָהַר אֶת-הַנֶּגַע כְּלוֹ הַפֶּה לָבָן טָהוֹר
הוּא

Then the priest shall look, and, behold, if the *leprosy* have covered all his flesh, he shall declare him clean that hath the *plague* ; it is all turned *white* : he is clean.

[14] וְכִי־יִרְאוּ בּוֹ בֶּשֶׂר חַי יִטְמָא

But whensoever *raw flesh* appeareth in him, he shall be unclean.

[15] וְרָאָה הַכֹּהֵן אֶת־הַבֶּשֶׂר הַחַי וְטָמְאוּ הַבֶּשֶׂר הַחַי טָמֵא הוּא צָרְעַת הוּא

And the priest shall look on the *raw flesh*, and declare him unclean the *raw flesh* is unclean : it is *leprosy*.

[16] אוֹ כִּי יָשׁוּב הַבֶּשֶׂר הַחַי וְנִהְפָּה לְלָבָן וּבָא אֶל־הַכֹּהֵן

But if the *raw flesh* again be turned into white, then he shall come unto the priest ;

[17] וְרָאָהוּ הַכֹּהֵן וְהָיָה וְנִהְפָּה הַנֶּזֶע לְלָבָן וְטָהַר הַכֹּהֵן אֶת־הַנֶּזֶע טָהוֹר הוּא

And the priest shall look on him, and, behold, if the *plague* be turned into *white*, then the priest shall declare him clean that hath the *plague* : he is clean.

[18] וּבֶשֶׂר כִּי יִהְיֶה בּוֹ בְּעוֹר שְׁחִין וְנִרְפָּא

And when the flesh hath in the skin thereof a *boil*, and it is healed,

[19] וְהָיָה בְּמָקוֹם הַשְּׁחִין שָׂאת לְבָנָה אוֹ בִּהְרֵת לְבָנָה אֲדַמְדָּמַת וְנִרְאָה אֶל־הַכֹּהֵן

And in the place of the *boil* there is a *white rising*, or a *bright spot*, reddish-white, then it shall be shown to the priest.

[20] וְרָאָה הַכֹּהֵן וְהָיָה מֵרָאֵה שֶׁפֶל מִן־הָעוֹר וְשָׁעֲרָה הָפֶה לָבָן וְטָמְאוּ הַכֹּהֵן נֶעַ צָרְעַת הוּא בְּשָׁחִין פְּרָקָה־

And the priest shall look, and, behold, if the appearance thereof be *lower* than the skin, and the *hair* thereof be turned *white*, then the priest shall declare him unclean : it is the *plague of leprosy*, it hath broken out in the *boil*.

[21] וְיָאָם יִרְאָנָה הַכֹּהֵן וְהָיָה אֵין בָּהּ שַׁעַר לָבָן וְשֶׁפֶלָה אֵינָנָה מִן־הָעוֹר וְהִיא כְּהָה וְהִכְיָרוּ הַכֹּהֵן שְׁבַע יָמִים

But if the priest look on it, and, behold, there be *no white hairs* therein, and it be *not lower* than the skin, but be *dim*, then the priest shall shut him up seven days.

[22] וְיָאָם פִּשְׁהָ תִפְשָׁה בְּעוֹר וְטָמְאוּ הַכֹּהֵן אָחֻז נֶעַ הוּא

And if it *spread* abroad in the skin, then the priest shall declare him unclean: it is a *plague*.

[23] וְיָאָם תִּחְתִּיקָ תַעֲמֹד הַבִּהְרֵת לֹא פִשְׁתָּה צָרְבַת הַשְּׁחִין הוּא וְטָהָרוּ הַכֹּהֵן

But if the *bright spot* stay in its place, and be *not spread*, it is the *scar of the boil*, and the priest shall declare him clean.

[24] או בשֶׁר כִּי יִהְיֶה בְּעוֹר מִכֹּת אֵשׁ וְהִיָּתָה מִחֵית הַמִּכּוֹה בְּהֵרַת לְבָנָה אֲדַמְדָּמַת או לְבָנָה
Or when the flesh hath in the skin thereof a *burning* by fire, and the *quick flesh* of the *burning* become a *bright spot*, *reddish-white*, or *white*,

[25] וְרָאָה אֹתָהּ הַכֹּהֵן וְהָיָה וְהִסְפִּד שֵׁעַר לְבָן בְּבִהְרַת וּמְרָאָה עֲמֹק מִן־הָעוֹר צָרְעַת הוּא בַּמִּכּוֹה
פָּרְחָה וְטָמֵא אֹתוֹ הַכֹּהֵן יָנַע צָרְעַת הוּא

Then the priest shall look upon it, and, behold, if the *hair* in the *bright spot* be turned *white*, and the appearance thereof be *deeper* than the skin, it is *leprosy*, it hath broken out in the *burning*; and the priest shall declare him unclean: it is the *plague of leprosy*.

[26] וְאִם יִרְאֶנָּה הַכֹּהֵן וְהָיָה אֵין בְּבִהְרַת שֵׁעַר לְבָן וְשִׁפְלָה אֵינָנָה מִן־הָעוֹר וְהוּא כְּהָה נְהַסְיִירוֹ
הַכֹּהֵן שִׁבְעַת יָמִים

But if the priest look on it, and, behold, there be *no white hair* in the *bright spot*, and it be *not lower* than the skin, but be *dim*, then the priest shall shut him up seven days.

[27] וְיִרְאֶהוּ הַכֹּהֵן בַּיּוֹם הַשְּׁבִיעִי אִם פָּשָׂה תִפְשָׂה בְּעוֹר וְטָמֵא הַכֹּהֵן אֹתוֹ יָנַע צָרְעַת הוּא
And the priest shall look upon him the seventh day; if it *spread* abroad in the skin, then the priest shall declare him unclean: it is the *plague of leprosy*.

[28] וְאִם תִּחְמִיקָ תַעֲמֹד הַבִּהְרַת לֹא שִׁשְׂתָּה בְּעוֹר וְהוּא כְּהָה שְׂאֵת הַמִּכּוֹה הוּא וְסִהְרוּ הַכֹּהֵן
כִּי צָרְבַת הַמִּכּוֹה הוּא

And if the *bright spot* stay in its place, and be *not spread* in the skin, but be *dim*, it is the *rising of the burning*, and the priest shall declare him clean: for it is the *scar of the burning*.

[29] וְאִישׁ או אִשָּׁה כִּי יִהְיֶה בוֹ יָנַע בְּרֹאשׁ או בְּזָקֵן

And when a man or woman hath a *plague* upon the head or upon the beard,

[30] וְרָאָה הַכֹּהֵן אֶת־הַיָּנַע וְהָיָה מְרָאֵהוּ עֲמֹק מִן־הָעוֹר וּבוֹ שֵׁעַר צָהָב דִּק וְטָמֵא אֹתוֹ הַכֹּהֵן נָחַק
הוּא צָרְעַת הָרֹאשׁ או הַזָּקֵן הוּא

Then the priest shall look on the *plague*, and, behold, if the appearance thereof be *deeper* than the skin, and there be in it *yellow thin hair*, then the priest shall declare him unclean: it is a *scall*, it is *leprosy* of the head or of the beard.

[31] וְכִי יִרְאֶה הַכֹּהֵן אֶת־הַיָּנַע הַנֶּחֱמָק וְהָיָה אֵין מְרָאֵהוּ עֲמֹק מִן־הָעוֹר וְשֵׁעַר שָׁחַר אֵין בוֹ וְהַסְיִירוֹ
הַכֹּהֵן אֶת־הַיָּנַע הַנֶּחֱמָק שִׁבְעַת יָמִים

And if the priest look on the *plague of the scall*, and, behold, the appearance

thereof be *not deeper* than the skin, and there be *no black hair* therein, then the priest shall shut up him that hath the *plague of the scall* seven days.

[32] וְרָאָה הַכֹּהֵן אֶת־הַנֶּגַע בַּיּוֹם הַשְּׂבִיעִי וְהָיָה לֹא פָשָׁה הַנֶּגַע וְלֹא הָיָה בּוֹ שֵׁשֶׁר צָהָב וּמְרֹאֵה הַנֶּגַע אֵין עֲמַק מִן־הָעוֹר

And in the seventh day the priest shall look on the *plague*, and, behold, if the *scall* be *not spread*, and there be therein *no yellow hair*, and the appearance of the *scall* be *not deeper* than the skin,

[33] וְהִתְנַלַּח וְאֶת־הַנֶּגַע לֹא יַגְלַח וְהַסּוּר הַכֹּהֵן אֶת־הַנֶּגַע שִׁבְעַת יָמִים שְׁנִית

Then he shall be shaven, but the *scall* shall he not shave ; and the priest shall shut up him that hath the *scall* seven days more.

[34] וְרָאָה הַכֹּהֵן אֶת־הַנֶּגַע בַּיּוֹם הַשְּׂבִיעִי וְהָיָה לֹא פָשָׁה הַנֶּגַע בְּעוֹר וּמְרֹאֵהוּ אֵינּוּ עֲמַק מִן־הָעוֹר וְטָהַר אָחֻז הַכֹּהֵן וְכַבֵּס בְּגָדָיו וְטָהַר

And in the seventh day the priest shall look on the *scall*, and, behold, if the *scall* be *not spread* in the skin, and the appearance thereof be *not deeper* than the skin, then the priest shall declare him clean ; and he shall wash his garments, and be clean.

[35] וְאִם פָּשָׁה יִסָּוֶה הַנֶּגַע בְּעוֹר אַחֲרֵי טָהֳרָתוֹ

But if the *scall spread* abroad in the skin after his cleansing,

[36] וְרָאָהוּ הַכֹּהֵן וְהָיָה פָשָׁה הַנֶּגַע בְּעוֹר לֹא יִבְקַר הַכֹּהֵן לִשְׁעַר הַצָּהָב טָמֵא הוּא

Then the priest shall look on him, and, behold, if the *scall be spread* in the skin, the priest shall not seek for the *yellow hair* : he is unclean.

[37] וְאִם בְּעֵינָיו עֲמַד הַנֶּגַע וְשֵׁשֶׁר שָׁחַר צָמַח בּוֹ נִרְפָּה הַנֶּגַע טָהוֹר הוּא וְטָהַר הַכֹּהֵן

But if the *scall* stay in its appearance, and *black hair* be grown up in it, the *scall* is healed, he is clean ; and the priest shall declare him clean.

[38] וְאִישׁ אוֹ אִשָּׁה כִּי יְהִיָּה בְּעוֹר בְּשָׂרָם בְּהָרוֹת בְּהָרוֹת לְבָנוֹת

And if a man or a woman have in the skin of their flesh *bright spots*, even *white bright spots*,

[39] וְרָאָה הַכֹּהֵן וְהָיָה בְּעוֹר בְּשָׂרָם בְּהָרוֹת לְבָנוֹת בְּהָרוֹת לְבָנוֹת בְּהָרוֹת טָהוֹר הוּא

Then the priest shall look, and, behold, if the *bright spots* in the skin of their flesh be of a *dull white*, it is a *letter*, it hath broken out in the skin : he is clean.

[40] וְאִישׁ כִּי יִמְרַט רֹאשׁוֹ קָרַח הוּא טָהוֹר הוּא

And if a man's *hair* be fallen off his head, he is *bald*, yet he is clean.

[41] ואם מפאת פניו ימרט ראשו גבן הוא טהור הוא

And if his *hair* be fallen off from the front part of his head, he is *forehead-bald*, yet he is clean.

[42] וכי יהיה בקרחת או בגבחת נגע לבן אדמדם צרעת פרחת הוא בקרחתו או בגבחתו

But if there be in the *bald head*, or the *bald forehead*, a *reddish-white plague*, it is *leprosy* breaking out in his *bald head*, or in his *bald forehead*.

[43] וראהו אתו הפהו והיה שאת הנגע לבנה אדמדמת בקרחתו או בגבחתו כמראה צרעת עור

בשר

Then the priest shall look on him, and behold, if the *rising of the plague* be *reddish-white* in his *bald head*, or in his *bald forehead*, as the appearance of *leprosy* in the skin of the flesh,

[44] איש צרוע הוא טמא הוא טמא יטמאנו הפהו בראשו נגעו

He is a *leprous man*, he is unclean ; the priest shall surely declare him unclean : his *plague* is in his head.

[45] והצרוע אשר בו הנגע בידיו יהיו פרמיו וראשו יהיה פרוע ועל שפם יעטה וטמא טמא יקרא

[פרמיו for פרמי].

And the *leper* in whom the *plague* is, his clothes shall be rent, and the *hair* of his head shall go loose, and he shall cover his upper lip, and shall cry : 'Unclean, unclean'.

[46] כל ימי אשר הנגע בו יטמא טמא הוא בודד ישב מחוץ למחנה מושבו

All the days wherein the *plague* is in him he shall be unclean ; he is unclean ; he shall dwell alone ; without the camp shall his dwelling be.

[47] והבגד כי יהיה בו נגע צרעת בבגד צמר או בבגד פשתים

And when the *plague of leprosy* is in a garment, whether it be a woollen garment or a linen garment,

[48] או בשתי או בערב לפשתים ולצמר או בעור או בכל מלאכת עור

Or in the warp, or in the woof, whether they be of linen, or of wool, or in a skin, or in any thing made of skin,

[49] והיה הנגע ירקרק או אדמדם בבגד או בעור או בשתי או בערב או בכל כלי עור נגע

צרעת הוא והראה את הפהו

If the *plague* be *greenish* or *reddish* in the garment, or in the skin, or in the warp or in the woof, or in any thing of skin, it is the *plague of leprosy*, and shall be shown unto the priest.

[50] וַיִּרְאֵה הַכֹּהֵן אֶת-הַנִּגַּע וְהִסְגִּיר אֶת-הַנִּגַּע שִׁבְעַת יָמִים

And the priest shall look upon the *plague*, and shut up that which hath the *plague* seven days.

[51] וַיִּרְאֵה אֶת-הַנִּגַּע בַּיּוֹם הַשְּׁבִיעִי כִּי פָשָׂה הַנִּגַּע בַּבְּגָד אוֹ בַשֹּׂמֶי אוֹ בַעֲרֹב אוֹ בְּעוֹר לְכֹל אֲשֶׁר יַעֲשֶׂה הָעוֹר לְמַלְאָכָה צָרַעַת מִמֵּאֶרֶת הַנִּגַּע טָמֵא הוּא

And he shall look on the *plague* on the seventh day ; if the *plague be spread* in the garment, or in the warp, or in the woof, or in the skin, whatever service skin is used for, the *plague is a malignant leprosy* : it is unclean.

[52] וְשָׂרַף אֶת-הַבְּגָד אוֹ אֶת-הַשֹּׂמֶי אוֹ אֶת-הָעֲרֹב בַּצֶּמֶר אוֹ בַפִּשְׁתִּים אוֹ אֶת-כָּל-כְּלֵי הָעוֹר אֲשֶׁר יִהְיֶה בּוֹ הַנִּגַּע כִּי צָרַעַת מִמֵּאֶרֶת הוּא בְּאֵשׁ תִּשְׂרָף

And he shall burn the garment, or the warp, or the woof, whether it be of wool or of linen, or any thing of skin, wherein the plague is, for it is a *malignant leprosy* : it shall be burned in the fire.

[53] וְאִם יִרְאֵה הַכֹּהֵן וְהָיָה לֹא פָשָׂה הַנִּגַּע בַּבְּגָד אוֹ בַשֹּׂמֶי אוֹ בַעֲרֹב אוֹ בְּכָל כְּלֵי עוֹר

And if the priest shall look, and, behold, the *plague be not spread* in the garment, or in the warp, or in the woof, or in any thing of skin,

[54] וְנִצְוָה הַכֹּהֵן וּכְבָסוּ אֶת אֲשֶׁר בּוֹ הַנִּגַּע וְהִסְגִּירוּ שִׁבְעַת יָמִים שְׁנִית

Then the priest shall command that they wash the thing wherein the *plague is*, and he shall shut it up seven days more.

[55] וַיִּרְאֵה הַכֹּהֵן אַחֲרֵי הַכְּבֹס אֶת-הַנִּגַּע וְהָיָה לֹא הִפָּךְ הַנִּגַּע אֶת-עֵינָיו וְהָנִיעַ לֹא פָשָׂה טָמֵא הוּא בְּאֵשׁ תִּשְׂרָפֵנוּ פְּחָתָהּ הוּא בְּקִרְחָתָהּ אוֹ בְּגִבְחָתָהּ

And the priest shall look, after that the *plague is washed*, and, behold, if the *plague have not changed its colour*, and the *plague be not spread*, it is unclean ; thou shalt burn it in the fire ; it is a *fret*, whether the *bareness be within or without*.

[56] וְאִם יִרְאֵה הַכֹּהֵן וְהָיָה כְּהָיָה הַנִּגַּע אַחֲרֵי הַכְּבֹס אִתּוֹ וְקָרַב אִתּוֹ מִן-הַבְּגָד אוֹ מִן-הָעוֹר אוֹ מִן-הַשֹּׂמֶי אוֹ מִן-הָעֲרֹב

And if the priest look, and, behold, the *plague be dim* after the washing thereof, then he shall rend it out of the garment, or out of the skin, or out of the warp, or out of the woof.

[57] וְאִם תִּרְאֵה עוֹד בַּבְּגָד אוֹ בַשֹּׂמֶי אוֹ בַעֲרֹב אוֹ בְּכָל כְּלֵי עוֹר פִּרְחָתָהּ הוּא בְּאֵשׁ תִּשְׂרָפֵנוּ אֶת אֲשֶׁר בּוֹ הַנִּגַּע

And if it appear still in the garment, or in the warp, or in the woof, or in any thing of skin, it is breaking out, thou shalt burn that wherein the *plague is with fire*.

[58] וְהִבְגֵד אוֹ הַשְּׂתִי אוֹ הָעָרֵב אוֹ כָל־כְּלֵי הָעוֹר אֲשֶׁר תִּכְבֵּס וְכַר מֵהֶם הִנֵּנֶנּוּ וְכִבֵּס שֵׁנִית וְטָהַר
 And the garment, or the warp, or the woof, or whatsoever thing of skin it be, which thou shalt wash, if the *plague* be departed from them, then it shall be washed the second time, and shall be clean.

[59] וְזֹאת תוֹרַת נֹגַע צָרְעַת בְּגֵד הַצֹּמֵר אוֹ הַפְּשָׁטִים אוֹ הַשְּׂתִי אוֹ הָעָרֵב אוֹ כָל־כְּלֵי עוֹר לְטָהָרוֹ
 אוֹ לְטַמְאוֹ

This is the law of the *plague of leprosy* in a garment of wool or linen, or in the warp, or in the woof, or in any thing of skin, to declare it clean, or to declare it unclean.

Leviticus 14, 1-57 :

[1] וַיְדַבֵּר ה' אֶל־מֹשֶׁה לֵאמֹר

And the Eternal spoke unto Moses saying :

[2] וְזֹאת תִּהְיֶה תוֹרַת הַמְּצַרֵּעַ בְּיוֹם טְהֻרָתוֹ וְהוּבֵא אֶל־הַכֹּהֵן

This shall be the law of the *leper* in the day of his cleansing : he shall be brought unto the priest.

[3] וַיֵּצֵא הַכֹּהֵן אֶל־מַחוּץ לַמַּחֲנֶה וַרְאָה הַכֹּהֵן וְהָיָה נִרְפָּא נֹגַע הַצָּרְעַת מִן־הַצֹּרֵעַ

And the priest shall go forth out of the camp ; and the priest shall look, and, behold, if the *plague of leprosy* be healed in the *leper*,

[4] וַיִּצְוֶה הַכֹּהֵן וְלָקַח לַמְּטַהֵר שְׁמֵי צִפְרִים חַיִּים טְהוֹרוֹת וְעֵץ אֲרֵז וְשְׁנֵי תוֹלְעֹת וְאוֹב

Then shall the priest command to take for him that is to be cleansed two living clean birds, and cedar-wood, and scarlet, and hyssop.

[5] וַיִּצְוֶה הַכֹּהֵן וְשַׁחַט אֶת־הַצִּפּוֹר הָאֶחָת אֶל־כְּלֵי חָרָשׁ עַל־מַיִם חַיִּים

And the priest shall command to kill one of the birds in an earthen vessel over running water.

[6] וְאֶת־הַצִּפּוֹר הַחַיָּה יָקַח אִתָּהּ וְאֶת־עֵץ הָאֲרֵז וְאֶת־שְׁנֵי הַתּוֹלְעֹת וְאֶת־הָאוֹב וְטָבַל אוֹתָם וְאֶת־הַצִּפּוֹר הַחַיָּה בְּדָם הַצִּפּוֹר הַשָּׁחֻטָּה עַל הַמַּיִם הַחַיִּים

As for the living bird, he shall take it, and the cedar-wood, and the scarlet, and the hyssop, and shall dip them and the living bird in the blood of the bird that was killed over the running water.

[7] וְהִזְנוּהוּ עַל הַמְּטַהֵר מִן־הַצָּרְעַת שֶׁבַע פְּעָמִים וְטָהָרוֹ וְשָׁלַח אֶת־הַצִּפּוֹר הַחַיָּה עַל פְּנֵי הַשָּׂדֶה

And he shall sprinkle upon him that is to be cleansed from the *leprosy* seven times, and shall declare him clean, and shall let go the living bird into the open field.

[8] וְכִבֵּס הַמַּשְׁהָר אֶת־בְּגָדָיו וְגִלַּח אֶת־כָּל־שְׂעָרוֹ וְרָחַץ בַּמַּיִם וְטָהַר וְאַחַר יָבֹוא אֶל־הַמַּחֲנֶה וְיֵשֵׁב מִחוּץ לְאֹהֶלוֹ שִׁבְעַת יָמִים

And he that is to be cleansed shall wash his garments, and shave off all his hair, and bathe himself in water, and he shall be clean ; and after that he may come into the camp, but shall dwell outside his tent seven days.

[9] וְהָיָה בַיּוֹם הַשְּׁבִיעִי יִגְלַח אֶת־כָּל־שְׂעָרוֹ אֶת־רֹאשׁוֹ וְאֶת־זְקָנוֹ וְאֶת־גִּבְתוֹ וְאֶת־כָּל־שְׂעָרוֹ יִגְלַח וְכִבֵּס אֶת־בְּגָדָיו וְרָחַץ אֶת־בְּשָׂרוֹ בַּמַּיִם וְטָהַר

And it shall be on the seventh day, that he shall shave all his hair off his head and his beard and his eyebrows, even all his hair he shall shave off ; and he shall wash his garments, and he shall bathe his flesh in water, and he shall be clean.

[10] וּבַיּוֹם הַשְּׁמִינִי יִקַּח שְׁנֵי כִבְשִׁים תְּמִימִים וְכִבְשָׂה אַחַת בֵּת שְׁנֹתָהּ תְּמִימָה וְשִׁלְשָׁה עֶשְׂרִינָיִם סֹלֶת מִנְהָה בְּלוּלָה בַשֶּׁמֶן וְלֹג אֶחָד שֶׁמֶן

And on the eighth day he shall take two he-lambs without blemish, and one ewe-lamb of the first year without blemish, and three tenth parts of an ephah of fine flour for a meal-offering, mingled with oil, and one log of oil.

[11] וְהַעֲמִיד הַכֹּהֵן הַמַּשְׁהָר אֶת הָאִישׁ הַמַּשְׁהָר וְאֹתָם לִפְנֵי ה' פְּתַח אֹהֶל מוֹעֵד

And the priest that cleanseth him shall set the man that is to be cleansed, and those things, before the Eternal, at the door of the tent of meeting.

[12] וְלָקַח הַכֹּהֵן אֶת־הַכִּבְשֵׁ הָאֶחָד וְהִקְרִיב אֹתוֹ לְאַשֶׁם וְאֶת־לֹג הַשֶּׁמֶן וְהִנִּיף אֹתָם תְּנוּפָה לִפְנֵי ה'

And the priest shall take one of the he-lambs, and offer him for a guilt-offering, and the log of oil, and wave them for a wave-offering before the Eternal.

[13] וְשָׁחַט אֶת־הַכִּבְשֵׁ בַּמָּקוֹם אֲשֶׁר יִשְׁחַט אֶת־הַחֲטָאת וְאֶת־הָעֹלָה בַּמָּקוֹם הַקָּדֹשׁ כִּי כַחֲטָאת הָאַשֶׁם הוּא לִכְהֵן קֹדֶשׁ קֳדָשִׁים הוּא

And he shall kill the he-lamb in the place where they kill the sin-offering and the burnt-offering, in the place of the sanctuary ; for as the sin-offering is the priest's, so is the guilt-offering ; it is most holy.

[14] וְלָקַח הַכֹּהֵן מִדָּמֵם הָאַשֶׁם וְנָתַן הַכֹּהֵן עַל הַתְּנוּף אֵין הַמַּשְׁהָר הַיְמָנִית וְעַל בִּהֵן יָדוֹ הַיְמָנִית וְעַל בִּהֵן רַגְלוֹ הַיְמָנִית

And the priest shall take of the blood of the guilt-offering, and the priest shall put it upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot.

וְלָקַח הַכֹּהֵן מִלֵּג הַשֶּׁמֶן וְרָצַק עַל כַּף הַכֹּהֵן הַשְּׂמָאלִית^[15]

And the priest shall take of the log of oil, and pour it into the palm of his own left hand.

וְנָטַבַּל הַכֹּהֵן אֶת־אֶצְבָּעוֹ הַיְמָנִית מִן־הַשֶּׁמֶן אֲשֶׁר עַל כַּפוֹ הַשְּׂמָאלִית וְהָיָה מִן־הַשֶּׁמֶן בְּאֶצְבָּעוֹ שֶׁבַע פְּעָמִים לִפְנֵי ה'

And the priest shall dip his right finger in the oil that is in his left hand, and shall sprinkle of the oil with his finger seven times before the Eternal.

וְיָמִיתֵר הַשֶּׁמֶן אֲשֶׁר עַל כַּפוֹ יָמֵן הַכֹּהֵן עַל הָעוֹד אֲזַן הַמִּטְהָר הַיְמָנִית וְעַל בִּהֶן יְדוֹ הַיְמָנִית וְעַל בִּהֶן רִגְלוֹ הַיְמָנִית עַל דָּם הָאֵשֶׁם

And the rest of the oil that is in his hand shall the priest put upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the blood of the guilt-offering.

וְהִנְחִיֵּר בְּשֶׁמֶן אֲשֶׁר עַל כַּף הַכֹּהֵן יָמֵן עַל רֹאשׁ הַמִּטְהָר וְכִפֹּר עָלָיו הַכֹּהֵן לִפְנֵי ה'

And the rest of the oil that is in the priest's hand he shall put upon the head of him that is to be cleansed ; and the priest shall make atonement for him before the Eternal.

וְעִשָּׂה הַכֹּהֵן אֶת־הַחֲטָאת וְכִפֹּר עַל הַמִּטְהָר מִטְּמֵאתוֹ וְאַחַר יִשְׁחַט אֶת־הָעֶלָה^[19]

And the priest shall offer the sin-offering, and make atonement for him that is to be cleansed because of his uncleanness, and afterward, he shall kill the burnt-offering.

וְהָעֶלָה הַכֹּהֵן אֶת־הָעֶלָה וְאֶת־הַמִּנְחָה הַמִּזְבֵּחַה וְכִפֹּר עָלָיו הַכֹּהֵן וְנָטַר

And the priest shall offer the burnt-offering and the meal-offering upon the altar ; and the priest shall make atonement for him, and he shall be clean.

וְאִם דָּל הוּא וְאִין יְדוֹ מַשְׁנֵת וְלָקַח כֶּבֶשׂ אֶחָד אֲשֶׁם לְתוֹפֵסָה לְכַפֹּר עָלָיו וְעֶשְׂרוֹן סִלַּת אֶחָד בְּלוּל בְּשֶׁמֶי לְמִנְחָה וְלֵג שֶׁמֶן

And if he be poor, and his means suffice not, then he shall take one he-lamb for a guilt-offering to be waved, to make atonement for him, and one tenth part of an ephah of fine flour mingled with oil for a meal-offering, and a log of oil ;

וְשְׁתֵּי תְרִים אוֹ שְׁנֵי בְּנֵי יוֹנָה אֲשֶׁר תִּשְׂיֵג יְדוֹ וְהָיָה אֶחָד חֲטָאת וְהָאֶחָד עֹלָה^[22]

And two turtle-doves, or two young pigeons, such as his means suffice for ; and the one shall be a sin-offering, and the other a burnt-offering.

[23] וַהֲבִיֵּא אֹתָם בַּיּוֹם הַשְּׁמִינִי לְטַהַרְתּוֹ אֶל-הַזֶּהֶן אֶל-פֶּתַח אֹהֶל מוֹעֵד לִפְנֵי ה'

And on the eighth day he shall bring them for his cleansing unto the priest, unto the door of the tent of meeting, before the Eternal.

[24] וְלָקַח הַזֶּהֶן אֶת-כֶּבֶשׂ הָאֵשָׁם וְאֶת-לֶג הַשֶּׁמֶן וְהֵנִיף אֹתָם הַזֶּהֶן תְּנוּפָה לִפְנֵי ה'

And the priest shall take the lamb of the guilt-offering, and the log of oil, and the priest shall wave them for a wave-offering before the Eternal.

[25] וְשָׁחַט אֶת-כֶּבֶשׂ הָאֵשָׁם וְלָקַח הַזֶּהֶן מִדַּם הָאֵשָׁם וָנָתַן עַל תְּנוּפָה אֹזֶן הַמִּשְׁתַּהֵר הַיְמָנִית וְעַל בִּתְּוֹן הַיְמָנִית וְעַל בִּתְּוֹן רֵגְלוֹ הַיְמָנִית

And he shall kill the lamb of the guilt-offering, and the priest shall take of the blood of the guilt-offering, and put it upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot.

[26] וּמִן הַשֶּׁמֶן יִצַק הַזֶּהֶן עַל בֶּף הַזֶּהֶן הַשְּׂמָאלִית

[יִצַק for יִצַק *]

And the priest shall pour of the oil into the palm of his own left hand.

[27] וְהֵנִיף הַזֶּהֶן בְּאֶצְבְּעוֹ הַיְמָנִית מִן-הַשֶּׁמֶן אֲשֶׁר עַל בְּפוֹ הַשְּׂמָאלִית שֶׁבַע פְּעָמִים לִפְנֵי ה'

And the priest shall sprinkle with his right finger some of the oil that is in his left hand seven times before the Eternal.

[28] וָנָתַן הַזֶּהֶן מִן-הַשֶּׁמֶן אֲשֶׁר עַל בְּפוֹ עַל תְּנוּפָה אֹזֶן הַמִּשְׁתַּהֵר הַיְמָנִית וְעַל בִּתְּוֹן יָדוֹ הַיְמָנִית וְעַל בִּתְּוֹן רֵגְלוֹ הַיְמָנִית עַל מְקוֹם דָּם הָאֵשָׁם

And the priest shall put of the oil that is in his hand upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the place of the blood of the guilt-offering.

[29] וְהַנּוֹתֵר מִן-הַשֶּׁמֶן אֲשֶׁר עַל בֶּף הַזֶּהֶן יָתַן עַל רֹאשׁ הַמִּשְׁתַּהֵר לְכַפֵּר עָלָיו לִפְנֵי ה'

And the rest of the oil that is in the priest's hand he shall put upon the head of him that is to be cleansed, to make atonement for him before the Eternal.

[30] וְעָשָׂה אֶת-הָאֶחָד מִן-הַתְּרִים אוֹ מִן-בְּנֵי הַיּוֹנָה מֵאֲשֶׁר תִּשְׂיג יָדוֹ

And he shall offer one of the turtle-doves, or of the young pigeons, such as his means suffice for ;

[31] אֶת אֲשֶׁר תִּשְׂיג יָדוֹ אֶת-הָאֶחָד חֲסֵאת וְאֶת הָאֶחָד עֲלָה עַל הַמִּנְחָה וְכַפֵּר הַזֶּהֶן עַל הַמִּשְׁתַּהֵר לִפְנֵי ה'

Even such as his means suffice for, the one for a sin-offering, and the other for a burnt-offering, with the meal-offering ; and the priest shall make atonement for him that is to be cleansed before the Eternal.

[32] זאת תורת אשר בו נגע צרעת אשר לא תשיג ידו בטהרתו

This is the law of him in whom is the *plague of leprosy*, whose means suffice not for that which pertaineth to his cleansing.

[33] וידבר ה' אל-משה ואל-אהרן לאמר

And the Eternal spoke unto Moses and unto Aaron, saying :

[34] כי תבאו אל-ארץ כנען אשר אני נתן לכם לאחזה ונתתי נגע צרעת בבית ארץ אחוזתכם

When ye are come into the land of Canaan, which I give to you for a possession, and I put the *plague of leprosy* in a house of the land of your possession,

[35] וּבֹא אֲשֶׁר לוֹ הַבַּיִת וְהֵגִיד לַפֶּהֱן לֵאמֹר כִּנְנַע נִרְאָה לִי בַּבַּיִת

Then he that owneth the house shall come and tell the priest, saying, There seemeth to me to be as it were a *plague* in the house.

[36] וּצְוָה הַפֶּהֱן וּפָנָה אֶת-הַבַּיִת בְּטָרֵם יבֹא הַפֶּהֱן לִרְאוֹת אֶת-הַנֶּנְעֵה וְלֹא יִטְמָא כָּל-אֲשֶׁר בַּבַּיִת
וְאַחֵר כֵּן יבֹא הַפֶּהֱן לִרְאוֹת אֶת-הַבַּיִת

And the priest shall command that they empty the house, before the priest go in to see the *plague*, that all that is in the house be not made unclean ; and afterward the priest shall go in to see the house.

[37] וּנְרָאָה אֶת-הַנֶּנְעֵה וְהָנָה הַנֶּנְעֵה בְּקִירוֹת הַבַּיִת שְׁקֻצְרוֹת יִרְקַקְתָּ אוֹ אֲדָמָדִמָּת וּמִרְאֵיהֶן שָׁפֵל מִן-הַקִּיר

And he shall look on the *plague*, and, behold, if the *plague* be in the walls of the house with hollow streaks, greenish or reddish, and the appearance thereof be lower than the wall,

[38] וּנְצָא הַפֶּהֱן מִן-הַבַּיִת אֶל-פֶּתַח הַבַּיִת וְהִסְגִּיר אֶת-הַבַּיִת שִׁבְעַת יָמִים

Then the priest shall go out of the house to the door of the house, and shut up the house seven days.

[39] וּלְשֵׁב הַפֶּהֱן בַּיּוֹם הַשְּׁבִיעִי וּנְרָאָה וְהָנָה פִּשָּׁה הַנֶּנְעֵה בְּקִירַת הַבַּיִת

And the priest shall come again the seventh day, and shall look, and, behold, if the *plague be spread* in the walls of the house,

[40] וּצְוָה הַפֶּהֱן וְחָלְצוּ אֶת-הָאֲבָנִים אֲשֶׁר בָּהֶן הַנֶּנְעֵה וְהִשְׁלִיכוּ אֹתָהֶן אֶל-מְחוּץ לְעִיר אֶל-מְקוֹם טָמֵא

Then the priest shall command that they take out the stones in which the *plague* is, and cast them without the city into an unclean place.

[41] וְאֵת־הַבַּיִת יִקְצַע מִבַּיִת סָבִיב וְשָׂפוּ אֶת־הָעֶפֶר אֲשֶׁר הִקְצוּ אֶל־מַחוּץ לְעִיר אֶל־מְקוֹם טָמֵא

And he shall cause the house to be scraped within round about, and they shall pour out the mortar that they scrape off without the city into an unclean place.

[42] וְלָקְחוּ אֲבָנִים אֲחֵרוֹת וְהִבְיָאוּ אֶל־מַחַח הָאֲבָנִים וְעֶפֶר אַחֵר יִקַּח וְטָח אֶת־הַבַּיִת

And they shall take other stones, and put them in the place of those stones ; and he shall take other mortar, and shall plaster the house.

[43] וְיָאֵם לְשׁוֹב הַנֶּגַע וַיִּפְרַח בַּבַּיִת אַחֵר חִלְץ אֶת־הָאֲבָנִים וְאֲחֵרֵי הַקְּצוֹת אֶת־הַבַּיִת וְאֲחֵרֵי הַטּוֹחַ

And if the *plague* come again, and break out in the house, after that the stones have been taken out, and after the house hath been scraped, and after it is plastered,

[44] וְבָא הַכֹּהֵן וְרָאָה וְהִנֵּה פִּשְׁתָּה נִגְעָה בַּבַּיִת צָרְעַת מִמְאֵרֶת הוּא בַּבַּיִת טָמֵא הוּא

Then the priest shall come in and look, and, behold, if the *plague* be spread in the house, it is a *malignant leprosy* in the house : it is unclean.

[45] וַיִּנְתֵן אֶת־הַבַּיִת אֶת־אֲבָנָיו וְאֶת־עֲצָיו וְאֵת כָּל־עֶפֶר הַבַּיִת וְהוֹצִיא אֶל־מַחוּץ לְעִיר אֶל־מְקוֹם טָמֵא

And he shall break down the house, the stones thereof, and the timber thereof, and all the mortar of the house, and he shall carry them forth out of the city into an unclean place.

[46] וְהָבֵא אֶל־הַבַּיִת כָּל־יְמֵי הַסִּגְרָה אֹתוֹ יִטְמָא עַד הָעֶרֶב

Moreover he that goeth into the house all the while that it is shut up shall be unclean until the even.

[47] וְהִשְׁכַּב בַּבַּיִת יִכְבֹּס אֶת־בְּגָדָיו וְהֵאֵכַל בַּבַּיִת יִכְבֹּס אֶת־בְּגָדָיו

And he that lieth in the house shall wash his garments ; and he that eateth in the house shall wash his garments.

[48] וְיָאֵם בֹּא יְבֵא הַכֹּהֵן וְרָאָה וְהִנֵּה לֹא פִּשְׁתָּה נִגְעָה בַּבַּיִת אַחֲרֵי הַטּוֹחַ אֶת־הַבַּיִת וְטַהַר הַכֹּהֵן

אֶת־הַבַּיִת כִּי נִרְפָּא הַנֶּגַע

And if the priest shall come in, and look, and, behold, the *plague* hath not spread in the house, after the house was plastered, then the priest shall declare the house clean, because the *plague* is healed.

[49] וְלָקַח לְחַשְׂא אֶת־הַבַּיִת שְׁתֵּי צִפְרִיִּים וְעֵץ אֶרְזוֹ וְשְׁנֵי תוֹלְעֵת וְאַזְבִּי

And he shall take to cleanse the house two birds, and cedar-wood, and scarlet, and hyssop.

[50] וְשָׁחַט אֶת־הַצִּפֹּר הָאֶחָת אֶל־כְּלֵי חָרָשׁ עַל מַיִם חַיִּים

And he shall kill one of the birds in an earthen vessel over running water.

[51] וְלָקַח אֶת־עֵץ הָאֶרְזוֹ וְאֶת־הָאִזְבִּי וְאֶת שְׁנֵי הַתּוֹלְעֵת וְאֶת הַצִּפֹּר הַחַיָּה וְטָבַל אֹתָם בְּדַם הַצִּפֹּר

הַשְּׁחוּטָה וּבַמַּיִם הַחַיִּים וְהִזָּה אֶל־הַבַּיִת שֶׁבַע פְּעָמִים

And he shall take the cedar-wood, and the hyssop, and the scarlet, and the living bird, and dip them in the blood of the slain bird, and in the running water, and sprinkle the house seven times.

[52] וְחַשְׂא אֶת־הַבַּיִת בְּדַם הַצִּפֹּר וּבַמַּיִם חַיִּים וּבַצִּפֹּר הַחַיָּה וּבַעֵץ הָאֶרְזוֹ וּבְאִזְבִּי וּבְשְׁנֵי הַתּוֹלְעֵת

And he shall cleanse the house with the blood of the bird, and with the running water, and with the living bird, and with the cedar-wood, and with the hyssop, and with the scarlet.

[53] וְשָׁלַח אֶת־הַצִּפֹּר הַחַיָּה אֶל־מַחוּץ לְעִיר אֶל־פְּנֵי הַשָּׂדֶה וְכִפֹּר עַל הַבַּיִת וְטָהַר

But he shall let go the living bird out of the city into the open field ; so shall he make atonement for the house ; and it shall be clean.

[54] זֹאת הַתּוֹרָה לְכָל נֹעַ הַצָּרְעַת וְלַנֶּחֱק

This is the law for all manner of *plague of leprosy*, and for a *scall*,

[55] וְלַצָּרְעַת הַבְּגָד וְלַבַּיִת

And for the *leprosy* of a garment, and for a house,

[56] *וְלַשָּׂאָה וְלַסַּפְחַת וְלַבְּהָרַח

[.וְלַשָּׂאָה* for וְלַשָּׂאָה*]

And for a *rising*, and for a *scab*, and for a *bright spot*,

[57] לְהוֹרֹת בְּיוֹם הַטָּמֵא וּבְיוֹם הַטָּהוֹר זֹאת תּוֹרַת הַצָּרְעַת

To teach when it is unclean, and when it is clean ; this is the law of *leprosy*.



מִסְכֵּת

נִגְעִים

TRACTATE

NEGAIM

CHAPTER 1

פֶּרֶק א

Mishnah 1

מִשְׁנָה א

The colours¹ of leprosy-signs [that appear in the bare—non-hair-covered—skin] are *two* [שָׁאֵת and בְּהֶרֶת], which are, in fact, *four*² [colours]: the *bright (white) spot*, intensely white like snow, [and] the second [shade] to it is [as white] as the lime [used for the walls] of the Sanctuary; and the *swelling*, [that is as white] as the skin in an egg, [and] the second [shade] of it is [as white] as white wool, according to the view of R. Meir;³ but the Sages⁴ say, The *swelling* is [as white] as white wool, [and] the second [shade] of it is [as white] as the skin in an egg.

יִמְרָאוֹת נִגְעִים שְׁנַיִם שֶׁהֵן אַרְבָּעָה, בְּהֶרֶת עֲזָה כְּשֵׁלֶג, שְׁנֵיהֶן לָהּ כְּסִיד הַהֵיכָל; וְהַשָּׂאֵת כְּקָרוֹם בִּיצָה, שְׁנֵיהֶן לָהּ כְּצֶמֶר לָבָן, דְּבָרֵי רַבִּי מֵאִיר; וְיוֹחֲכָמִים אוֹמְרִים, הַשָּׂאֵת כְּצֶמֶר לָבָן, שְׁנֵיהֶן לָהּ כְּקָרוֹם בִּיצָה.

1 The **leprosy signs** in human beings are: (i) נִגְעֵי עוֹר בָּשָׂר, * *leprosy spots in the skin of the flesh* (Leviticus 13, 2-17; (ii) שְׂחִיחַ, * *an inflamed sore, an ulcer*, resulting from a blow, particularly a *boil, a botch* (Leviticus 13, 8-23; in II Kings 20, 7, Isaiah 38, 21, a *carbuncle* in the skin; probably *elephantiasis*, the most dreaded kind of leprosy, is referred to in Job 2, 7)†; (iii) מַכְוָה, * *a brand or burn or inflamed part* in the skin (Leviticus 13, 24-28); (iv) נִתְקַח, *mange, scurf, bald spot, scall* in hairy spot, a *scorbutic person* (Leviticus 13, 29-39); (v) קִרְחַת, § *baldness of the crown towards the back of the head* (Leviticus 13, 40-44; compare קִרְחָה, Leviticus 21, 5, Isaiah 3, 24); (vi) קִרְחַת, § *baldness of the crown towards the forehead and temples*; (vii) גִּבְחָת, § *baldness of the crown towards the forehead and temples*; (viii) גִּבְחָת, § *baldness of the crown towards the forehead and temples*; (ix) גִּבְחָת, § *baldness of the crown towards the forehead and temples*. † 2 **Colours**. The recognised colours of

leprosy in human beings are (in descending order of brightness): (i) לָבָן, *white*, comprising (a) עֲוֵה כְּשֵׁלֶג, *intense snow-white*, the shade of בְּהֶרֶת, *bright white spot*, on the skin (*Leviticus 13, 2, 28*), eventually one of the signs of leprosy; (b) כְּצֹמֶר לָבָן, *wool-white* (literally *like white wool*), the shade of שָׂאֵת, *rising, swelling, sore, pimple or boil*, in the skin (*Leviticus 13, 2, 3*); (c) כְּסִיד הַהֵיכָל, *white like the lime of [the walls of] the Sanctuary*; compare מְדוֹת 34; (d) בְּקָרוֹם בֵּיצָה, *white like the [inside] skin of an egg*; (ii) לָבָן אֲדָמָדִים, *reddish-white* (literally *white-reddish*); *Leviticus 13, 19, 42*; שְׂבוּעוֹת 6a; this shade—also termed פְּתוּיָה, *dappled, variegated*—may be a combination of red with any of the four shades of white in (a), (b), (c) and (d), thus giving eight different shades. † 3 This opinion is rejected. 4 Their ruling is accepted. *If they are full of pus they are termed מוֹרְדִין, *healing resistant* [literally *rebellious*] and do not come under the term נִגְעִים; if after healing leprosy symptoms show up in the healed membrane, these come within the category of נֶבֶע. †The term צָרְעָה also means *leprosy*; see INTRODUCTION. §These are common natural occurrences and in themselves are clean; it is only when a reddish-white spot (לָבָן אֲדָמָדִים) appears on the bald (hairless) patch that the person becomes unclean. † Note 1: בְּהֶק, בְּהֶק, *white scurf, white tetter, a whitish pale skin eruption* (*Leviticus 13, 39*). Note 2: סַפְחָח, *scab, scurf, sore, rising on the skin* (*Leviticus 13, 2*; שְׂבוּעוֹת 6b; יְבֻמוֹת 47b, 109b); this term coming between בְּהֶרֶת and שָׂאֵת is used by the Sages as a connective to form the inference of שָׁמֵן אֲרַבְעָה in the Mishnah for secondary shades; compare 72.

Mishnah 2

The [reddish] variegation¹ in the snow-like white [leprosy] is like red wine mingled with snow² [before the latter is melted, to be declared unclean]; the [reddish] variegation of the lime-like white [leprosy to be declared unclean must look] like blood mixed with milk.^{3*} This is the view of R. Ishmael. R. Akiba⁴ says, In both cases reddish [shade] is like wine mixed with water⁵, except that the snow-like white [shade] is intensely bright, and the lime-like white [shade] is duller than that.⁶

משנה ב
הפתוה שבשלג כיון המזוג בשלג;
הפתוה שבפסיד, כדם המזוג בקהל ב.
דברי רבי ישמעאל. רבי עקיבא
אומר, אדמדמים שבוה ושבוה כיון
המזוג במים, אלא של שלג עזה,
ושל סיד דיהה ממנה.

1 See the preceding Mishnah, Note 2. 2 One part of wine to two parts of snow. 3* Two parts of milk to one part of blood. 4 His view is accepted. 5 One part of wine to two parts of water. 6 הַיְמָנָה or הַיְמָנָה in some texts. Some render this phrase and the red [within the lime-white leprosy] is fainter than the latter. *See ADDENDA at the end of this Tractate.

Mishnah 3

משנה ג

[Any of] these *four*¹ shades may be included together² [to make up the size of a bean] whether to *declare clean*³ [a leprosy symptom], or to *certify it as leprosy*,⁴ or to cause [the suspected leper] to be *shut up*.⁵ To shut up—[the plague-spot] remains unchanged by the end of the first week;⁶ to *declare clean*—[the plague-spot] remains unaltered by the end of the second week;⁷ to *certify it as leprosy*—[the plague-spot] has developed an open wound⁸ or white hair,⁹ whether at the beginning, [or] by the end of the first week, [or] by the end of the second week, [or even if] after it had been declared clean; to *certify it as leprosy*—[a plague-spot] that has developed an extension¹⁰ at the end of the first week, [or] by the end of the second week, [or even if] after it had been pronounced clean;¹¹ to *certify it as leprosy*—if the whole [skin] turned white after [the leprosy symptom] had been declared clean¹² [and the sufferer had been released from

quarantine]; to *declare clean*—if the whole [skin] turned white after [the plague symptom] had been certified as leprosy, or after it had been shut up.¹³ These are the colours of leprosy symptoms whereon depend all [the determinations regarding] leprosy symptoms.

יִאֲרַבְעָה מֵרֵאֵוֹת הָאֵלוּ מִצְטָרְפִין
זֶה עִם זֶה לְפִטּוֹר יוֹלֵה־חֲלִיט
יוֹלֵה־סְגִיר. לְהַסְגִיר אֶת־הָעוֹמֵד
בְּסוֹף שְׁבוּעַת רֵאשׁוֹן; לְפִטּוֹר אֶת־
הָעוֹמֵד בְּסוֹף שְׁבוּעַת שְׁנִי, לְהַחֲלִיט
אֶת־שְׁנוּלֵד לוֹ מִחֲיָה, אוֹ שִׁעָר
לְבָן, בַּתְּחִלָּה, בְּסוֹף שְׁבוּעַת רֵאשׁוֹן,
בְּסוֹף שְׁבוּעַת שְׁנִי, לְאַחַר הַפִּטּוֹר;
לְהַחֲלִיט אֶת־שְׁנוּלֵד לוֹ פִּשְׁיוֹן,
בְּסוֹף שְׁבוּעַת רֵאשׁוֹן, בְּסוֹף שְׁבוּעַת
שְׁנִי, לְאַחַר הַפִּטּוֹר; לְהַחֲלִיט
אֶת־הַהוֹפֵךְ בְּלוֹ לְבָן מִתּוֹךְ
הַפִּטּוֹר; לְפִטּוֹר אֶת־הַהוֹפֵךְ
כּוֹלוֹ לְבָן מִתּוֹךְ הַחֲלִיט, אוֹ מִתּוֹךְ
יִהְיֶה־סְגִיר. אֵלוּ מֵרֵאֵוֹת נִגְעִים שְׁפָל
נִגְעִים תְּלוּיִם בְּהֵן.

1 מֵאַרְבָּעָה in some editions. 2 See 4⁵, 6¹. 3 פִּטּוֹר, *acquit, exempt, discharge, declare free*. 4 Or to *declare the sufferer a leper*. 5 In quarantine or isolation, pending further examination by the priest. See *Leviticus 13*, 4. 6 When the priest finds the נֶגַע as large as a bean and of the colour of any of those mentioned in *Mishnah 1*, the suspect is isolated for seven days, and if there is no change in size nor shade he is kept in isolation for another seven days for further observation. 7 The נֶגַע is still no larger nor of a different shade, the sufferer is released and pronounced clean. 8 מִחֲיָה, *light cicatrisation. open sore, quick flesh—Leviticus 13*, 10, 24. At the first

inspection the spot was snow-white and of a bean's extent with an open sore in it, and this is declared unclean; if there was no open sore, but black hair was there which turned white before the sufferer was put into quarantine, he is declared unclean; if at the outset there was neither an open sore nor white hair, the sufferer was isolated and at the end of seven days he is declared unclean if an open sore or white hair developed, but if there was no change thus far he was still kept in isolation for seven days more, and declared clean if there was no further change for the worse, otherwise he was pronounced unclean. 9 Or שְׂעָר. 10 Or פְּסִיחַ. Or spreading. Compare *Leviticus 13, 7*. 11 If one had a bright white spot (בְּהֵרֵת) of a bean's size, but without an open sore or white hair, he was isolated for seven days; if it spread, he was declared unclean, otherwise he was again isolated for seven days; if it then spread, he was declared unclean, otherwise he was released and declared clean; if the trouble recurred within the next few days with an extension, he was pronounced unclean. 12 i.e., if after the declaration of cleanness and release the trouble spread over the whole skin, he is certified a leper. 13 If after being declared unclean, or after being pronounced fit for isolation but before being declared unclean, the trouble invaded the whole skin, he is declared clean.

Mishnah 4

(R. Chanina the Prefect¹ of the Priests says, The colours of leprosy symptoms are sixteen).² R. Dosa ben Harkinas says, The colours of leprosy symptoms are thirty-six.³ Akabia ben Mahalalel says, Seventy-two⁴ [is the number]. R. Chanina the Prefect of the Priests says, Leprosy symptoms may not be inspected for the first time [on the day] after the Sabbath, for the [complete seven-day] week of quarantine will fall on the Sabbath; neither [may the inspection be made] on the second day [after the Sabbath], for the end of the second week [of quarantine] will fall on the Sabbath;⁵ nor [are leprosy symptoms inspected] in houses on the third day of the week, since [the end of] the third week will fall on the Sabbath.⁶ R. Akiba⁷ says, Inspec-

משנה ד

רבי חנינא סגן הכהנים אומר, מראות נגעים ששה עשר. רבי דוסא בן הרקינס אומר, מראות נגעים שלשים וששה. עקביא בן מהללאל אומר, שבעים ושנים. רבי חנינא סגן הכהנים אומר, אין רואים את הנגעים בתחלה לאחר השבת, ששבוע שלו חל להיות בשבת; ולא בשני, ששבוע שני שלו חל להיות בשבת; ולא בשלישי לבתים, ששבוע שלישי שלו חל להיות בשבת. רבי עקיבא אומר, לעולם רואים חל

tion may be made at all times, [and if the time to inspect at the end of the seven days] fall on the Sabbath, it is postponed till after the Sabbath. And the matter⁸ may bear [under certain circumstances] with leniency,⁹ and [in other circumstances] with stringency.¹⁰

לְהִיזוֹת בְּתוֹךְ הַשַּׁבָּת, מֵעֲבִירִין
לְאַחַר הַשַּׁבָּת. וְיִשׁ בְּדַבָּר לְהַקֵּל
וּלְהַחְמִיר.¹⁰

1 Compare אבות 32, יומא 39. Some consider this part in parentheses redundant. 2 Thus: the 4 first (see *Mishnah* 1); שֵׁאת is combined with the 3 others, making 7; egg-white and lime-white are reckoned as 1, making 8; each of these 8 with blood makes 8 more, in all now 16. 3 Thus: 4 first (see *Mishnah* 1); 4 mingled with red; 8 with שֵׁחִין and מִכְהָה; 8 with נִתְקִים; 8 with קִרְחַת and גִּבְחַת; and 2 with the plague-spot in houses and 2 with garments, a total of 36. 4 36 at the outset when first inspected, and these same 36 after the first isolation or after the second isolation, total 72. 5 In case he has to be isolated a second time, the first period will end on Sunday, and as this day also counts towards the second week, the second week will end on the Sabbath (based on *Leviticus* 13, 5). No decisions are made on the Sabbath. 6 If the inspection is made on Tuesday, the week of quarantine will end on Monday; this Monday (if there is to be a second week of quarantine) is reckoned as the commencement of the second week which will therefore end on Sunday; and if there is to be a third week of quarantine, this Sunday is reckoned as the start and thus the third week finishes on the Sabbath. 7 His view is rejected. 8 Or וְיִשׁ בְּדַבָּר. 9 See the next *Mishnah*. Compare מוֹעֵד קָטָן 15. 10 See 16.

Mishnah 5

מִשְׁנֵה הַ

Under¹ what circumstances [does the question of inspection on the Sabbath] bear with leniency? If² [on the Sabbath] there were white hair³ [in the leprosy symptom],⁴ and [the following day] the white hair had disappeared;⁵ [or if the hair on the Sabbath] were white and it turned black [the following day]; [if on the Sabbath] one [hair] were white and the other black, and both became black [the next day]; [or if on the Sabbath the hairs were] long, and they became short⁶ [the next day], [or if on the Sabbath] one

יִבְיָצֵד לְהַקֵּיל? הֲיָה בּוֹ שֵׁעָר
לְבָן, וְהִלֵּךְ לוֹ שֵׁעָר לְבָן; הֲיָה
לְבָנוֹת וְהִשְׁחִירוּ; אֶחַת לְבָנָה אֶחַת
שְׁחוּרָה, וְהִשְׁחִירוּ שְׁתֵּיהֶם; אַרְוֹכוֹת
וְהִקְצִירוּ; אֶחַת אַרְוֹכָה וְאֶחַת
קְצָרָה, וְהִקְצִירוּ שְׁתֵּיהֶן; נִסְמָךְ
הַשְּׁחִין לְשְׁתֵּיהֶן אוֹ לְאֶחַת מֵהֶן;
הַקִּיף הַשְּׁחִין לְשְׁתֵּיהֶן, אוֹ לְאֶחַת
יֵמֵהן; אוֹ סָלְקָן, הַשְּׁחִין וּמִחִינַת

[hair] were long and the other short, and both were short [the following day]; [or if on the Sabbath there were no שִׁחִין, *inflamed sore*, but there were two white hairs in the בִּהְרָת, *bright white spot*, but the succeeding day there appeared] the *inflamed sore* adjoining both of them or one of them; [or as in the foregoing case] an *inflamed sore* surrounded the two of them or one of them;⁷ [or as in the preceding case] they were parted⁸ by the *inflamed sore* or the *raw flesh* of the *inflamed sore*,⁹ or by an *inflamed part*,¹⁰ or the *raw flesh* of the *inflamed part*, or by a *tetter*;¹¹ [or if on the Sabbath there were] *raw flesh*,¹² and the *raw flesh* had disappeared [the following day], [or the *raw flesh*] was four-sided but became round or long [the next day], [or the *raw flesh*] was enclosed [by the *bright white spot*] but had developed at the side [the following day], [or the *raw flesh*] was confined to one spot and had dispersed [by the next day], [or if] an *inflamed sore* had formed¹³ in the *raw flesh*¹⁴ [the next day], [or if the following day the *raw flesh*] had been enclosed or divided or decreased by an *inflamed sore* or the *raw flesh* of the *inflamed sore*, or by an *inflammation* or the *raw flesh* of the *inflammation*, or by a *tetter*; [or if on the Sabbath] there were a *spreading* therein, and [the following day] the *spreading* had gone, or the symptom¹⁵ had vanished or had diminished [to such a degree] that both it and the other [namely, the *spreading*, together] were less than a bean's size,¹⁶ [or if] the symptom and the *spreading* were separated by an *inflamed sore* or the *raw flesh* of the *inflamed sore*, or by an *inflammation* or the *raw flesh* of the *inflammation*, or by a *tetter*—these are the cases [where the rule concerning inspection] bears with leniency.

הַשְּׁחִין, וְיִהְיֶה מְכֹה וּמְחִיט מְכֹה
 וְיִהְיֶה בֹהַם; הֵיטָה בּוֹ מְחִיטָה
 וְהִלְכָה לָהּ הַמְּחִיטָה, הֵיטָה מְרֹבְעַת
 וְנִעְשִׂית עֲגוּלָה אוֹ אֲרוּכָה, מְבוֹצֵרֶת
 וְנִעְשִׂית מִן־הַצֵּד, מְכוּוֹסֶת וְנִתְפָּזֶרֶת,
 יוֹבָא הַשְּׁחִין וְנִכְנַס¹⁴ בְּתוֹכָהּ,
 הַקִּיפָה הִלְקָה אוֹ מִעֲטָה, הַשְּׁחִין
 אוֹ מְחִיט הַשְּׁחִין, וְהַמְּכֹה וּמְחִיט
 הַמְּכֹה, וְהַבֹּהֶק; הֵיטָה בּוֹ פְּשִׁיּוֹן,
 וְהִלְךְ לוֹ פְּשִׁיּוֹן, אוֹ שֶׁהִלְכָה לָהּ
 יִהְיֶה אֹם, אוֹ שֶׁנִּתְמַעֲטָה וְאִין בְּוָהּ
 וּבְוָהּ יִכְנָרִיס, הַשְּׁחִין וּמְחִיט הַשְּׁחִין,
 וְהַמְּכֹה וּמְחִיט הַמְּכֹה וְהַבֹּהֶק
 חוֹלְקִין בֵּין הָאֹם לַפְּשִׁיּוֹן, הָרִי
 אֵלָיו לְהַקְלִי.

1 See the foregoing *Mishnah*. 2 Leprosy is established by (מִוְחִלָּט): (1) שֵׁעַר לְבָן, *white hair* (at least two hairs) in (a) נִגַע בְּעוֹר בָּשָׂר, *a plague spot in the skin of the flesh*, (b) שִׁחִין, *ulcer, inflamed sore*, (c) מְכֹה, *brand, burn, burnt spot on the skin, inflammation*; (2) שֵׁעַר זָהָב, *golden hair* (at least two hairs) in נִתְקַן, *mange, scurf, scall, bald spot*;

(3) פִּשְׁיֹן or פִּסְיֹן, *spreading*, in (a) נָנַע בְּעוֹר בֶּשֶׂר* (b) שְׁחִין*, (c) מְכוּה*, (d) קַרְחַת, *baldness from crown to rear*, (e) גִּבְחַת, *baldness from forehead and temples to crown*, (f) נָתַק; (4) מַחֲיָה, *open wound, open sore, raw flesh*, in (a) קַרְחַת, (b) גִּבְחַת. 3 Or שָׁעַר. 4 But the day being Sabbath, there was no inspection (inspection would have entailed certification of leprosy). 5 The subject becomes clean. This is a case of leniency. The explanations in **Note 4** and in this **Note** apply equally to all the following cases. 6 *i.e.*, too short to be cut off with scissors. Compare גִּדָּה 6¹². 7 *Leviticus 13, 18*. See 87, 9^{1,2}. 8 חֲלִיקָן [Kal] or חֲלִיָּה [Piel]. 9 *Leviticus 13, 10, 14, 24*. 10 Such as caused by scalding, burning. 11 *Leviticus 13, 39*. 12 מְכוּה in the גִּמְרָא. 13 Literally *came*. 14 Literally *therein, in it*. 15 אֹם, *the starting point of leprosy*. Compare טְהוּרוֹת 98. 16 Compare 61; פְּלִים 17¹². The kind of bean that is split and pounded.* For meanings see (1) above.

Mishnah 6

משנה ו

Under what circumstances [does the question of inspection on the Sabbath] bear with stringency²¹ If there were no white hair² therein [on the Sabbath], but white hair had been formed therein the next day; [or if on the Sabbath] they were black, but they had become white [the next day], or if one were white and the other black, but both had turned white [the next day]; [or if on the Sabbath] they were short, but had become long [the following day], or one was short and the other was long but [the following day] both had become long; [or if on the Sabbath] an *inflamed sore* adjoined both of them or one of them, or if the *inflamed sore* enclosed them both or one of them; [or if on the Sabbath] they were separated³ by an *inflamed sore* or by the *raw flesh* of an *inflamed sore*, or by an *inflammation*, or the *raw flesh* of an *inflammation*, or by a *tetter*, but they had gone [the following day]; [or if on the Sabbath] there were no *raw flesh* therein, but

כיצד ילחמיר? לא היה בו שער לכן ונולד לו שער לבן; היו שחורות והלבנו, אחת שחורה ואחת לבנה, והלבנו שתיהן; קצרות והאריכו, אחת קצרה ואחת ארוכה והאריכו שתיהן; נסמך השחין לשתיהן, או לאחת מהן, הקיף השחין את שתיהן או את אחת מהן; או חלקו השחין ומחית השחין והמכוה ומחית המכוה והבונה, והלכו להם; לא היתה בו מחיה, ונולדה לו מחיה; היתה עגולה או ארוכה, ונעשית מרובצת; מן הצד ונעשה מבוצרת, מפוזרת ונתכנסה; ובא השחין ונכנס בתוכה, והקיפה

raw flesh had formed there [the following day]; [or if on the Sabbath] it were round or long but became four-sided [the succeeding day]; [or if on the Sabbath the *raw flesh*] were at the side, but it had been* enclosed [the next day], or if it were dispersed but had come together [the next day]; [or if on the Sabbath] an *inflamed sore* developed and entered therein, or⁴ if an *inflamed sore* or the *raw flesh* of an *inflamed sore*, or an *inflammation* or the *raw flesh* of an *inflammation*, or a *tetter*

surrounded or separated⁵ or lessened it [to a bean's size], but they had disappeared⁶ [the next day]; [or if on the Sabbath] there were no spreading therein, but a spreading had developed therein [the following day]; [or if on the Sabbath] an *inflamed sore* or the *raw flesh* of the *inflamed sore*, or an *inflammation* or the *raw flesh* of the *inflammation*, or a *tetter* separated the symptom from the *spreading*, but they had disappeared [the following day]—these are the cases [where the rule concerning inspection] bears with stringency.⁷

חֲלָקָה אוּ מַעֲטָה, הַשְּׁחִין אוּ מַחֲיֵת הַשְּׁחִין, וְהַמְכֹּה וְהַמְחֵית הַמְכֹּה וְהַבְּהֵק וְהַלְכוּ לָהֶן; לֹא הָיָה בּוֹ פִשְׁיוֹן וְנִגְלַד בּוֹ פִשְׁיוֹן; הַשְּׁחִין וּמַחֲיֵת הַשְּׁחִין וְהַמְכֹּה וְהַמְחֵית הַמְכֹּה וְהַבְּהֵק, חוֹלְקִין בֵּין הָאוּם לַפִּשְׁיוֹן, וְהַלְכוּ לָהֶן, הָרִי אֵלּוֹ לְהַחְמִיר.

1 See 14. 2 Or שָׁעַר. 3 חֲלָקוֹ [Kal] or חֲלָקוֹ [piel]. חֲלָקוֹ [Kal] or חֲלָקוֹ [Piel] in the גְּמָרָא. 4 To preserve the order of the Hebrew text this might be rendered in the *passive* thus: *if it were surrounded or separated or lessened by an inflamed sore, or by an inflammation or the raw flesh of an inflammation, or by a tetter.* 5 חֲלָקָה [Kal] or חֲלָקָה [Piel]. 6 From the שָׁאֵת or the בְּהֵרָת. 7 *sc.*, the נִגַּע is not examined on the Sabbath but on the Sunday, and is declared unclean. *נִעְשִׂיתָ in the Wilna edition.

CHAPTER 2

פָּרֶק ב

Mishnah 1

מִשְׁנָה א

An intensely *bright* [white] *spot* appears dull [white] in a white man,¹ and the dull [white spot appears] bright [white] on a Cushite.² R. Ishmael says, O Children of Israel—may I offer myself in expiation for them!—behold they are like box-wood, neither black nor white, but

בְּהֵרַת עֲזָה נִרְאִיתָ בְּגִרְמוֹנֵי כְּהֵה, וְהַכְּהֵה בְּכוֹשֵׁי עֲזָה. רַבִּי יִשְׁמַעְיָאֵל אוֹמֵר, בְּנֵי יִשְׂרָאֵל אֲנִי כַפָּרְתִּין, הָרִי הֵן כְּאֲשַׁכְּרוּעַ לֹא שְׁחוּרִים וְלֹא לְבָנִים, אֲלֵא בִּינוֹנִים. רַבִּי עֲקִיבָא

of an intermediate [shade]. R. Akiba says, Artists³ have pigments⁴ wherewith they paint figures in black, [and] in white, and in the intermediate [shade].⁵ A colour⁶ of an intermediate [shade] should be brought and be put around the [leprosy symptom], and it will then appear like [that of one with skin of] the intermediate⁷ [shade]. R. Judah says, The rules regarding the colours of leprosy symptoms should be considered leniently and⁸ not with stringency, [thus] a white man should be judged with leniency by [the standard type of colour of] his own skin,⁹ and a Cushite should be judged leniently by [the standard type of the colour of] the intermediate [shade]; but the Sages say, Both* should be judged by [the standard type of the colour of] the intermediate [shade].

אומר, יש לציירים סממנין, שהן צרין צורות שחורות לבנות ובינונית. מביא סם בינוני ומקיפו מבחוץ, ותראה כבינוני. רבי יהודה אומר, מראות נגעים להקל אבל לא להחמיר, יראה הגרמני בבשרו להקל, והכושני להקל; ותחמם אומרים, זה ינוה כבינוני.
*Or וזה.

1 גרמני, גרמני, Germanus, Teuton, Caucasian, white man, a native of Germania. 2 כושני, Cushite, Ethiopian, negro, abnormally dark-complexioned. See ברכות 58b; סופה 36; בבורות 76. 3 Or the definite form לציירים. 4 צייר (צייר), artist, designer, painter, sculptor. Or יש לציירים. 5 סממן, סמן, colour, dye, tint, paint, pigment, stain, in general artist's material. 6 ובינונית (in the singular) as given in the text does not seem satisfactory not being uniform in agreement with the plural forms שחורות and לבנות; the plural pointing לבינוניות is used by some. 7 Literally orpiment, paint, drug, medicine, poison. 8 R. Ishmael and R. Akiba agree that the symptoms are the same irrespective of the colour of the skin. 9 Literally but. 10 Literally flesh. § ובינונית in some texts is the correct form.

Mishnah 2

משנה ב

Leprosy symptoms may not be inspected [early] in the morning,¹ or in the evening,² or within the house, or on a cloudy day, for [under such conditions] the dull [white] would appear intense [white like snow]; [and no inspection may be made] at midday,³ because [then] the intense [snow-whiteness] would look like

אין רואין הנגעים בשחרית, ובין הערבבים, ולא בחוף הבית ולא ביום המעונן לפי שהכהה נראית עזה; ולא בצהררים לפי שעזה נראית כהה. אימתי רואין?

dull [white]. When should they be inspected? At the third, at the fourth, (or) at the fifth, (or) at the seventh,⁴ (or) at the eighth, or at the ninth [hour of the day]; this is the view of R. Meir;⁵ R. Judah⁶ says, At the fourth, at the fifth, at the

בְּשֶׁלֶשׁ בְּעֶרְבֵעַ וּבְחֻמֵּשׁ וּבְשֶׁבַע
וּבְשִׁמּוֹנָה וּבַתְּשַׁע; דְּבַרֵּי רַבִּי
מֵאִיר; רַבִּי יְהוּדָה אֹמֵר,
בְּאַרְבַּע בְּחֻמֵּשׁ וּבַתְּשַׁע
eighth, or at the ninth [hour of

- 1 The *definite* form in agreement with the *definite* form הַעֲרָבִים is preferable to the *indefinite* form בְּשִׁתְּרִית favoured by some. 2 Or at sunset, at sundown, in the dusk. 3 Or the *indefinite* form בְּצִהְרִים (but see **Note 1** above). 4 ובִּשְׁשׁ, and at the sixth, in the זְמַרָא. 5 His opinion is rejected. 6 His ruling is accepted.

Mishnah 3

מִשְׁנָה ג

A priest¹ blind in one eye or whose sight is dim may not inspect (the) leprosy symptoms, as it is said,² as far as appeareth to the priest.³ Windows⁴ in a dark house⁵ may not be opened up to inspect its leprosy symptoms.

כִּהֵן הַסּוּמָה בְּאַחַת מֵעֵינָיו אוֹ
שְׂכָהָ מֵאוֹר עֵינָיו לֹא יִרְאֶה אֶת־
הַנִּגְעִים, שֶׁנֶּאֱמַר, לְכֹל מִרְאֵה עֵינָיו
הַכֹּהֵן. בֵּית הָאֶפֶל אֵין פּוֹתְחִין בּוֹ
יִתְלוֹנוֹת לְרֹאוֹת אֶת־נִגְעָיו.

- 1 Literally a priest who is blind in one of his eyes or the light of his eyes is faint. See הַיָּהוּה 11, 2a. 2 See *Leviticus 13, 12*. 3 Or literally, as given in some renderings, as far as appeareth in the eyes of the priest. 4 Or תְּלוֹנוֹת. 5 בֵּית הָאֶפֶל, a dark house [because it is windowless]. Some vocalise בֵּית הָאֶפֶל, literally a house that is dark [אֶפֶל = adjective], בֵּית הָאֶפֶל, the house of darkness [בֵּית = construct, הָאֶפֶל = noun].

Mishnah 4

מִשְׁנָה ד

What is the procedure of the inspection of a leprosy symptom? A man¹ is inspected² [standing with his feet apart] as if he were hoeing, or³ [with his hands held on high] like one harvesting olives; a woman⁴ [to be inspected stands with her feet parted] as if working dough,⁵ or⁶ [with the breast held up] as if suckling her child, or [with arm uplifted] as if

בִּיצֵד רְאִיית הַנֶּנֶע? יְהֵאִישׁ יִנְרְאֶה
כְּעוֹדֵר וּכְמוֹסֵק זֵיתִים; הָאִשָּׁה
כְּעוֹרְכַת וּכְמִנְיָקָה אֶת־בְּנָה,
כְּאוֹרְגַת בְּעוֹמְדִין לְשָׁחִי לְיָד
הַיְמָנִית. רַבִּי יְהוּדָה אֹמֵר, אַף
כְּטוּוֹה בְּפִשְׁתָּן לְשִׁמְאֵלִית. כְּשֵׁם

weaving [at an upright loom, when the leprosy symptom is] within the armpit of the right arm.⁷ R. שְׁהוּא נִרְאָה לְנַעֲוֵי כֵּן הוּא נִרְאָה¹¹ לְתַגְלִחָתוֹ.¹⁰

Judah says, [She also raises her left arm] as if spinning flax [when the leprosy symptom is] in the left⁸ [armpit]. Just as the inspection of⁹ leprosy symptoms in a male extends only to what is [decently] visible, so the cutting off of his hair¹⁰ extends only to what is [decently] visible.¹¹

1 Literally *the man*. 2 If the inspection is to be on the inside of the legs. 3 If the inspection is to be on the inside of (*i.e.*, under) the arms. 4 Literally *the woman*. 5 *sc.*, rolling, kneading or shaping. If the inspection is to be between (*viz.*, on the inside of) the legs. 6 If the inspection is to be made below the breast. 7 Literally *hand*. 8 If the priest does not see any sign of leprosy in these places—and he must not inspect the ‘private’ or ‘secret’ parts—the subject is declared clean. 9 In some editions, כָּשֶׁם שְׁהוּא נִרְאָה instead of כָּשֶׁם שֶׁנִּרְאָה. 10 Or לְתַגְלִחָתוֹ. 11 *viz.*, not to ‘secret’ or ‘private’ parts.

Mishnah 5

מִשְׁנָה ה

A priest¹ may inspect all (the) leprosy symptoms save his own leprosy symptoms.² R. Meir³ says, [He may] not [examine] even the leprosy symptoms of his near of kin. A man⁴ may disannul all (the) vows save his own. R. Judah says, Not even his wife’s vows* [formed] between (herself and) others.⁵ A man may examine all (the) *firstlings*⁶ except his own *firstlings*.

כָּל-הַנִּנְעִים יֶאֱדָם רוֹאֶה חוּץ
 יִמְנַעֵי עֲצָמוֹ. רַבִּי יִמְאִיר אוֹמֵר,
 אִף לֹא נִנְעֵי קְרוֹבָיו. כָּל-הַנְּדָרִים
 יֶאֱדָם מִתִּיר חוּץ מִנְּדָרֵי עֲצָמוֹ.
 רַבִּי יְהוּדָה אוֹמֵר, אִף לֹא נְדָרֵי
 אִשְׁתּוֹ שְׁבִינָה לְבֵין יֹאחֲרִים.
 כָּל-הַבְּכוֹרוֹת אֶדָם רוֹאֶה, חוּץ
 מִבְּכוֹרוֹת עֲצָמוֹ.

1 Literally *A man*. 2 Which must be examined by another priest. 3 His view is rejected. 4 *sc.*, one authorised (*i.e.*, qualified) to do so. Compare 91 נְדָרִים. The following three cases are quoted as illustrations but have no bearing on the preceding rule. 5 But he with two others may so disannul. (He himself may annul any vow that his wife made against him). 6 A *firstling* that has a permanent blemish may be used as food. See 61 בְּכוֹרוֹת. *See ADDENDA at the end of this *Tractate*.

CHAPTER 3

פָּרָק ג

Mishnah 1

מִשְׁנָה א

All [even children] can contract uncleanness§ from leprosy symptoms save gentiles and the 'resident proselyte'.¹ All are qualified to inspect (the) leprosy symptoms,² but [the pronouncement of] (the) *uncleanness* or (the) *cleanness* must be made by a priest.³ [If the priest be an ignorant man, and knows not how to decide, he is accompanied by one—even a non-priest—who is a scholar and expert and who] says [to him], 'Say "Unclean!"', and he shall say, "Unclean!"; [or he says to him], 'Say "Clean!"', and he shall say, "Clean!" Two leprosy symptoms may not be inspected at the same time whether in one man* or whether in two men*; but [first only] one [leprosy symptom] is inspected, and [the man] is put in quarantine, or certified unclean,⁴ or declared clean and released, and [the inspecting priest] then turns [to the inspection of] the second [leprosy symptom; but if the second leprosy symptom developed *after* the subject was isolated, or certified unclean] he can not be placed in quarantine when he is [already] in quarantine,⁵ or be certified unclean when he is [already] certified unclean, or be put in quarantine if certified unclean, or be certified unclean if he be in quarantine;⁶ but† [if the second symptom] formed in the beginning [before quarantine for the first symptom, and the second symptom also necessitated quarantine, he is placed in quarantine for two successive periods; or when he was in quarantine for one symptom it was found] by the end of the week [that he needed a second week's quarantine, and then a second symptom developed which also required a week's quarantine], he is placed in quarantine [for seven days because of the first symptom], and he is placed in quarantine [for

הכל מיטמאין בנגעים חוץ מן-
 עובדי כוכבים ויגד תושב. הכל
 כשרים לראות את-הנגעים אלא
 ששהטמאה וטהרה בידי כהן.
 אומרים לו, אמור טמא, והוא
 אומר טמא, אמור טהור, והוא
 אומר טהור. אין רואים שני נגעים
 כאחד, בין באיש אחד ובין בשני
 אנשים; אלא רואה את-האחד
 ומסגירו, ומחליטו, ופוטרו, וחוזר
 לשני; אין מסגירין את-המוסגר,
 ולא מחליטין את-המוחלט, אין
 מסגירין את-המוחלט ולא
 מחליטין את-המוסגר; ואבל
 בתחלה בסוף שבוע, המסגר
 מסגר, והמחליט מחליט, מסגר
 ופותר, מחליט ופותר.

another spell of seven days for the second symptom], or [if both symptoms were to be certified unclean, but the second symptom developed before the first symptom was certified unclean] the first symptom is certified unclean and the other symptom is [also] certified unclean, [or if the first symptom required quarantine, and the other symptom was to be pronounced clean] he is put in quarantine [because of the first symptom] and the second symptom is declared clean, [or if the first symptom were to be certified unclean, and the other symptom was to be declared clean, the first symptom] is certified unclean, and [the other symptom] is declared clean.

1 *viz.*, an alien who desires to acquire limited citizenship in Palestine must undertake to observe the seven basic laws of humanity, the **seven Noahchide laws**: (i) *the renunciation of idolatry*, (ii) *abstention from blasphemy*, (iii) *not to murder*, (iv) *not to steal*, (v) *not to commit adultery (incest)*, (vi) *not to eat flesh cut from a living animal* (some put this *not to eat flesh with the blood*), (vii) *to submit to the jurisdiction of the Jewish courts* (some put this *to establish courts of justice*). See **בָּבֵא מִצִּיּוֹן** 56; **גִּיטִין** 57b; **סְנֵה־רִין** 96b. The full, true Jewish proselyte is termed **גֵּר צְדִיק**. 2 Even by an untutored priest, or by a non-priest who is a scholar. 3 Literally *is in the hands of a priest*. 4 Or *is a certified leper*. 5 **מוֹסְגֵר**, a suspected leper under observation in quarantine. **מוֹחֲלֵט**, a certified leper. 6 In this last case, if the first symptom disappeared (healed up) the second symptom if still there must be examined. *This applies equally to females. †Or *All are susceptible to uncleanness*. †See ADDENDA at the end of this Tractate.

Mishnah 2

מִשְׁנֵה ב

If a leprosy symptom appear¹ in a bridegroom,² he is allowed [respit from inspection] during the seven days of the marriage festivity [whether it appears] on him, or in his house, or in his garment; and likewise, also [the ruling applies if a leprosy symptom appear in a man] during a Festival, he is given [respit from inspection] all the days of the Festival.³

חֲתָן יִשְׁנָאָה בּוֹ נֹגַע, נוֹתֵינ׃
לוֹ שְׁבֻעַת יְמֵי הַמִּשְׁתָּה לוֹ וּלְבֵיתוֹ
וְלְכִסּוֹתוֹ; וְכֵן בְּרִגְל׃ נוֹתֵינ׃ לוֹ
כָּל־יְמֹת׃ הַהֲרִגְל׃

1 Literally *appeared* [*viz.*, in the *past tense*]. **שְׁנָאָה**, *Niphal past tense*; or **שְׁנָאָה**, *Niphal participle*. 2 On the day of the wedding or during the first week of the wedding. 3 Compare **מוֹעֵד קָטָן** 15.

Mishnah 3

The skin of the flesh [wherein there appears any of the *four shades of white*] may be declared unclean within two weeks¹ and by [these] three tokens² [if any developed during this period]: by *white hair*,³ or by *raw flesh*,⁴ or by a *spreading*. By *white hair* or by *raw flesh*—in the beginning [at the first inspection], or by the end of the first week, or by the end of the second week, [or even] after the declaration of cleanness. Or by *spreading*—by the end of the first week, or by the end of the second week, [or even] after the declaration of cleanness. And it may be declared unclean within two weeks⁵ [means a spell of] thirteen days.⁶

מִשְׁנָה ג
 עור הַבָּשָׂר מֵיִטְמֵא בְּשֵׁנֵי שְׁבוּעוֹת,
 וּבְשִׁלְשָׁה: סִימָנִין, בְּשַׁעֲרֵר לָבָן
 וּבְמַחֲיָה וּבְפִשְׁיוֹן. בְּשַׁעֲרֵר לָבָן
 וּבְמַחֲיָה, בַּתְּחִלָּה וּבְסוֹף שָׁבוּעַ
 רִאשׁוֹן וּבְסוֹף שָׁבוּעַ שֵׁנִי לְאַחַר
 הַפְּטוּר. וּבְפִשְׁיוֹן, בְּסוֹף שָׁבוּעַ
 רִאשׁוֹן וּבְסוֹף שָׁבוּעַ שֵׁנִי לְאַחַר
 הַפְּטוּר. וּמֵיִטְמֵא בְּשֵׁנֵי שְׁבוּעוֹת
 שְׁהֵן: שְׁלֹשָׁה עָשָׂר יוֹם.

1 The suspect is first quarantined for one week, and if there is no change for the better he is left in quarantine for a second week. 2 Or סִימָנִין. 3 Or בְּשַׁעֲרֵר. See 12,3,5. 4 וּבְמַחֲיָה in some editions. 5 i.e., referring to the phrase at the beginning of this Mishnah. 6 The seventh day of the first week is also reckoned as the first day of the second week.

Mishnah 4

An *inflamed sore*¹ or an *inflamed part*¹ may be declared unclean within one week and by [these] two tokens:² by *white hair*³ or by a *spreading*. By *white hair*—[if there were any] in the beginning [the subject is pronounced unclean by the inspecting priest], or by the end of the week [after quarantine, he becomes unclean], [or even] after the declaration of cleanness [does he become unclean]. Or by *spreading*—by the end of the week [of quarantine], [or even] after the declaration of cleanness [he becomes unclean]. And it may be declared unclean within one week⁴ [means a spell of] seven days.

מִשְׁנָה ד
 יִהְיֶה חַיִּין יוֹמֵמָכָה מֵיִטְמֵאִין בְּשָׁבוּעַ
 אֶחָד בְּשֵׁנֵי סִימָנִין, בְּשַׁעֲרֵר לָבָן
 וּבְפִשְׁיוֹן. בְּשַׁעֲרֵר לָבָן בַּתְּחִלָּה
 בְּסוֹף שָׁבוּעַ, לְאַחַר הַפְּטוּר.
 וּבְפִשְׁיוֹן בְּסוֹף שָׁבוּעַ, לְאַחַר
 הַפְּטוּר. וּמֵיִטְמֵאִין בְּשָׁבוּעַ אֶחָד
 שְׁהוּא שְׁבַעַה יָמִים.

1 See 1¹, Note 1. If after a week's isolation no white hair or spreading appears, the subject is declared clean. 2 Or סִמְנִין. 3 Or בְּשָׁעַר. 4 With reference to the phrase at the beginning of this *Mishnah*.

Mishnah 5

*Scalls*¹ may be declared unclean within two weeks and by [these] two tokens:² by golden thin hair³ and by spreading. By golden thin hair—in the beginning [when the subject is brought before the inspecting priest], [or] by the end of the first week [of quarantine], [or] by the end of the second week [of quarantine], [or even] after the pronouncement of cleanness. And by a spreading—by the end of the first week [of quarantine], or by the end of the second week [of quarantine], [or even] after the pronouncement of cleanness. And they may be declared unclean within two weeks⁴ [means a spell of] thirteen days.⁵

1 Literally *The scalls*. See 1¹, 10¹⁻¹⁰. In the head or beard. The suspect is isolated for seven days, and if no improvement has taken place he is kept in isolation for another week. 2 Or סִמְנִין. 3 Or בְּשָׁעַר. 4 *i.e.* referring to the statement at the head of this *Mishnah*. 5 The seventh day of the first week is also reckoned as the first day of the second week.

Mishnah 6

The baldness of the crown to the back of the head¹ and the baldness of the crown of the head towards the forehead and temples¹ may be declared unclean within two weeks and by [these] two tokens:² by raw flesh or by a spreading. By raw flesh—in the beginning [when first brought before the inspecting priest], [or] by the end of the first week [of quarantine],

מִשְׁנֵה הַ
 הַנִּתְקַן מִיִּטְמְאִין בְּשֵׁנֵי שְׁבוּעוֹת,
 בְּשֵׁנֵי סִמְנִין בְּשָׁעַר צָהוּב דִּק
 וּבִפְשִׁיּוֹן. בְּשָׁעַר צָהוּב דִּק,
 בְּתַחֲלָה בְּסוֹף שְׁבוּעַ רֵאשׁוֹן בְּסוֹף
 שְׁבוּעַ שְׁנִי לְאַחַר הַפְּטוּר. וּבִפְשִׁיּוֹן,
 בְּסוֹף שְׁבוּעַ רֵאשׁוֹן בְּסוֹף שְׁבוּעַ שְׁנִי
 לְאַחַר הַפְּטוּר. וּמִיִּטְמְאִין בְּשֵׁנֵי
 שְׁבוּעוֹת שֶׁהֵן שְׁלֹשָׁה עָשָׂר יוֹם.

מִשְׁנֵה ו
 הַקֶּרֶת, וְהַנִּבְחַת, מִיִּטְמְאוֹת
 בְּשֵׁנֵי שְׁבוּעוֹת, וּבְשֵׁנֵי סִמְנִין,
 בְּמַחֲיָה וּבִפְשִׁיּוֹן. בְּמַחֲיָה בְּתַחֲלָה
 בְּסוֹף שְׁבוּעַ רֵאשׁוֹן בְּסוֹף שְׁבוּעַ
 שְׁנִי לְאַחַר הַפְּטוּר. וּבִפְשִׁיּוֹן בְּסוֹף
 שְׁבוּעַ רֵאשׁוֹן בְּסוֹף שְׁבוּעַ שְׁנִי לְאַחַר

[or] by the end of the second week [of quarantine], [or even] after the pronouncement of cleanness. Or by a spreading—by the end of the first week [of quarantine], [or] by the end of the second week [of quarantine], [or even] after the pronouncement of cleanness. And they may be declared unclean within two weeks³ [means a spell of] thirteen days.⁴

1 See 11, Note 1; 15, Note 2. 2 Or סְמִינִין. 3 i.e., referring to the initial statement above. 4 The first day of the second week is the same as the seventh day of the first week.

Mishnah 7

Garments¹ may be declared unclean within two weeks [of being shut away], and by three tokens:² by a greenish colour or by a reddish colour, or by a spreading. By a greenish colour or by a reddish colour—in the beginning [when first inspected by the priest], or by the end of the first week [of being shut away, if there have been no improvement], or by the end of the second week [of being shut away, and if they be declared unclean, they must be burned], [or even] after the pronouncement of cleanness [they are burned if they develop the leprous colours]. Or by a spreading³—by the end of the first week [of being shut away], [or] by the end of the second week [of being shut away], [or even] after the pronouncement of cleanness. And they* may be declared unclean within two weeks⁴—this [means a spell of] thirteen days.⁵ *Viz., הַבְּגָדִים.

1 Shut away = quarantined, isolated. See Leviticus 13, 47 et seq.; 111-12. These are subject to leprosy symptoms: (1) white woollen garments, their warp and woof; (2) white linen garments, their warp and woof. The minimum size of a leprosy spot must be that of a bean (בְּרִיס). The symptomatic colours must be of the deepest green and the deepest red. 2 Or סְמִינִין. 3 If the leprosy spot spread before a garment was shut away, the garment remains clean. 4 This statement is at the head of this Mishnah. 5 The seventh day of the first week is also the first day of the second week.

Mishnah 8

Houses *may be declared unclean¹ within three weeks,² and by [these] three tokens:³ *by a greenish colour or by a reddish colour, or by a spreading. By a greenish colour or by a reddish colour*—in the beginning [of the shutting up⁴ after the priest's inspection], [or] by the end of the first week [of being shut up], [or] by the end of the second week [of being shut up], [or] by the end of the third week [of being shut up], [or even if] after they had been declared clean. Or *by spreading*—by the end of the first week [of being shut up], [or] by the end of the second week [of being shut up], [or] by the end of the third week [of being shut up], [or even] after they had been declared clean. And *they*§ *may be declared unclean within three weeks*⁵—this [means but] nineteen days.⁶

No leprosy symptoms [are shut up] for less⁷ than one week nor for more than three weeks.⁸ *Literally (the *definite* form) *The houses*. §*Viz.*, referring to *the houses*.

1 See 12¹⁻¹⁷, 13¹⁷⁻. A house becomes unclean if the leprosy spots are: (a) of the deepest green or deepest red, (b) deep in the stones, (c) of the space of two beans (בְּרִיטִין), (d) in the inner side of the house wall, (e) in a house not less than four cubits square [see Volume I, Page 18f.], belonging to a Jew, and in Palestine.
2 A house suspected of a leprosy spot is shut up for one week, and if no improvement is observed, it is shut up for a second week, and if no change for the better is seen, it is shut up for a third week. 3 Or בְּמִיטְמָאִין. 4 Shut up = quarantine, isolate.
5 *viz.*, the phrase at the beginning of this *Mishnah*. 6 Because the seventh day of the first week is reckoned as the first day of the second week, and the last day of the second week (which is thus actually the thirteenth day from the commencement) is likewise reckoned as the beginning of the third week. 7 Popular pronunciation פָּחוֹת. 8 Compare עֲרֻכִין 21.

מִשְׁנֵה ח
הַבָּתִּים *¹ מִיטְמָאִין
שְׁבוּעוֹת. וּבְשִׁלְשָׁה²
בִּירְקָק וּבְאֲדָמָדָם וּבְפִשְׁיוֹן.
בִּירְקָק וּבְאֲדָמָדָם³ בְּתַחֲלָה
בְּסוּף שָׁבוּעַ רִאשׁוֹן בְּסוּף שָׁבוּעַ שְ�נִי
בְּסוּף שָׁבוּעַ שְׁלִישִׁי לְאַחַר הַפְּטוֹר.
וּבְפִשְׁיוֹן בְּסוּף שָׁבוּעַ רִאשׁוֹן בְּסוּף
שָׁבוּעַ שְ�נִי בְּסוּף שָׁבוּעַ שְׁלִישִׁי לְאַחַר
הַפְּטוֹר. וּמִיטְמָאִין⁴ בְּשִׁלְשָׁה
שְׁבוּעוֹת. שֶׁהֵן⁵ תְּשֻׁעָה עֶשֶׂר יוֹם.
אֵין בְּנוֹעִים פְּחוֹת מִשָּׁבוּעַ אֶחָד,
וְלֹא יוֹתֵר עַל⁶ שְׁלֹשָׁה שְׁבוּעוֹת.

CHAPTER 4

פרק ד

Mishnah 1

משנה א

There are¹ [conditions regarding uncleanness] in [the] *white hair*² that do not exist in [the] *spreading*, and there are [conditions regarding uncleanness] in [the] *spreading* which do not exist in [the] *white hair*. Thus, *white hair* [that had already formed] in the beginning [when presented to the inspecting priest straightway] certifies uncleanness,³ and it certifies uncleanness irrespective of the grade of whiteness,⁴ and it is never a token⁵ of *cleanness*.⁶ There are⁷ [conditions of *uncleanness*] in [the] *spreading* [that do not exist in the *white hair*], thus, the *spreading* renders unclean however small is its increase, and it renders unclean in all other leprosy symptoms [even if it be] outside the leprosy symptom itself, which is not so in the case of *white hair*.⁸

יש בשער לבן מה שאין בפשיון,
 ויש בפשיון מה שאין בשער לבן.
 ששער לבן מטמא בתחלה, ומטמא
 בכל מראה לובן, ואין בו סימן
 טהרה. יש בפשיון שהפשיון
 מטמא בכל שהוא, ומטמא בכל
 הנגעים, חוץ לנגע, מה שאין כן
 בשער לבן.

1 Or יש בשער. 2 Or בשער. 3 If a leprosy symptom had already spread when being examined it does not certify uncleanness, but the suspect is isolated for seven days, and if it spread he is declared unclean. 4 מראה לובן, the white colour [of leprosy], literally an appearance of white. 5 Or סימן. 6 But if the leprosy symptom spreads all over the body, the subject becomes clean. Or טהרה. 7 Or בפשיון יש. 8 White hair in the leprosy spot certifies uncleanness, but not if outside the spot.

Mishnah 2

משנה ב

There are¹ [conditions with regard to uncleanness] in *raw flesh* that do not exist in [the] *spreading*, and there are² [conditions with regard to uncleanness] in [the] *spreading* which do not exist in the *raw flesh*. Thus, *raw flesh* [which had already formed] in the beginning [when presented to the inspecting priest forthwith] renders unclean,³ and it renders unclean regardless of its

יש במחיה מה שאין בפשיון, ויש
 בפשיון מה שאין במחיה. שהמחיה
 מטמא בתחלה ומטמא בכל
 מראה, ואין בה סימן טהרה. יש
 בפשיון, שהפשיון מטמא בכל
 שהוא, ומטמא בכל הנגעים, חוץ
 לנגע, מה שאין כן במחיה.

colour, and it is never a token⁴ of *cleanness*.⁵ There are⁶ [conditions of uncleanness] in [the] *spreading* [that do not exist in the *raw flesh*], thus, the *spreading* renders unclean however little it increases,⁷ and it renders unclean in all other leprosy symptoms [even if it be] outside the leprosy symptom itself, which is not so in the case of [the] *raw flesh*.

1 Or יֵשׁ-בְּמַחִיָּה. 2 וְיֵשׁ-בְּפִשְׁיֹן. 3 But if a leprosy symptom became larger by inspection, the suspect is not declared unclean but is isolated for seven days and is then pronounced unclean if there is spreading. 4 Or סָמֵן. 5 Or טְהוּרָה. * 6 Or יֵשׁ-בְּפִשְׁיֹן. 7 But *raw flesh* establishes uncleanness if it be the size of a bean (גֵּרִיס). *See ADDENDA at the end of this *Tractate*.

Mishnah 3

משנה ג

There are¹ [conditions regarding uncleanness] in the *white hair*² which do not exist in [the] *raw flesh*, and there are³ [conditions of uncleanness] in [the] *raw flesh* that do not exist in [the] *white hair*. Thus, *white hair* renders unclean in an *inflamed sore* or *inflamed part*, whether [the two *white hairs*] are together [in one spot] or separated [at opposite sides], or within the leprosy spot or in a projecting part at the edge.⁴ There are⁵ [conditions of uncleanness] in *raw flesh*, thus, the *raw flesh* renders unclean in *baldness*⁶ of the *crown to the back of the head* or in *baldness*⁶ from the *crown to the forehead and temples*, whether the *raw flesh* was formed before or after [the complaint], and it hinders [the reversion to *cleanness* of] one who has turned white all over⁷ [but not over the place of the *raw flesh*], and it renders unclean irrespective of any colour, which is not so in the case of [the] *white hair*.

יֵשׁ בְּשֹׁעַר לָבָן מֵה־שְּׂאִין בְּמַחִיָּה,
וְיֵשׁ בְּמַחִיָּה מֵה־שְּׂאִין בְּשֹׁעַר לָבָן.
שֹׁעַר לָבָן מִטְּמֵא בִשְׁחִין וּבִמְכוּה,
בְּמִכּוֹס וּבְמִפּוֹר, בְּמִבוּצָר וְשֵׁלֵא
בְּמִבוּצָר. יֵשׁ בְּמַחִיָּה, שֶׁהַמַּחִיָּה
מִטְּמֵאָה בְּקִרְחַת וּבִגְבֻחַת, הַפּוּכָה
וְשֵׁלֵא הַפּוּכָה, וּמֵעַכְבַּת אֶת־
הַהוֹפֵךְ כּוֹלּוֹ לָבָן, וּמִטְּמֵאָה בְּכֹל
מְרָאֶה, מֵה־שְּׂאִין כֵּן בְּשֹׁעַר לָבָן.

1 Or יֵשׁ-בְּשֹׁעַר. 2 Or בְּשֹׁעַר. 3 Or יֵשׁ-בְּמַחִיָּה. 4 Or בְּמִבוּצָר וְשֵׁלֵא בְּמִבוּצָר, literally or surrounded or not surrounded. But *raw flesh* in one spot inside a שְׁחִין or מְכוּה does not certify uncleanness. 5 Or יֵשׁ-בְּמַחִיָּה. 6 See 1¹. 7 *Leviticus 13*, 13 et seq. But the patient still remains unclean if the *raw flesh* still remains. If there is no *raw flesh* and the white shade has spread all over the body (even though white hair is there) he becomes clean.

Mishnah 4

If two hairs [in a leprosy symptom] be black at their root and white at their tip, [the suspect] is clean; if their root be white and their tip black, he is unclean. How much [of the hair must show] whiteness as a symptom of leprosy? R. Meir¹ says, Aught whatsoever. R. Simon² says, Enough to be [grasped between the jaws of, and be] cut off by, a pair of scissors. If [a *white hair*] were single below [at the root], but split above [at the tip], so that it looked like two [hairs], he is clean. If there be a *bright white spot* [of a bean's space], and therein are [two] *white hairs*³ and [also some] *black hairs*⁴, he is unclean, [since] there is no need for scruple lest the space [taken up by the roots] of the *black hair* decreases the [minimum qualifying bean's] space of the *bright spot* for [it is so small that] it is of no account.

1 His view is accepted regarding the extent of the whiteness. 2 His opinion is accepted regarding the length of the white hairs. 3 Or *שֵׁצֶר*. Literally *hair* [viz., in the *singular*]. 4 In some editions, *או שֵׁצֶר שְׁחֹר*, or [some] *black hairs*.

Mishnah 5

If from a *white bright spot* the space of a bean there protrude a thread-like [white] strip, and it is¹ two hairs in breadth, it is effective as a link to the *bright white spot* and *white hair*² or a *spreading*³ [in the strip], but [it does [not [link up]* with *raw flesh* [in the strip]. If there be two *bright white spots*, and a thread-like [white] strip extends from one to the other⁴, it connects them as one if it be¹ two hairs in width, otherwise⁵ it does not include them together.⁶

משנה ד

שתי שערות עקרן משחיר וראשן מלבין טהור; עקרן מלבין וראשן משחיר, טמא. כמה יהא בלבנונית? רבי מאיר אומר, כל שהוא. רבי שמעון אומר, כדי לקרוץ בזוג. היתה אחת מלמטה, ונחלקה למעלה, והיא נראית כשתיים, טהור. בהרת ובו שֵׁצֶר לבן, ושֵׁצֶר שחור, טמא, אין חוששין שֵׁמא מיצט מקום שֵׁצֶר שחור את הבהרת, מפני שאין בו ממש.

משנה ה

בהרת כגריס, וחוט יוצא ממנה, אם יש בו רוחב שתי שערות וזקקה לשֵׁצֶר לבן ולפסיון, אבל לא למחיה. שתי בהרות, וחוט יוצא ימוז לזו, אם יש בו רוחב שתי שערות מצרפן, ואם לאו אין מצרפן.

1 Or יִשְׁבוּ. 2 Or לְשֵׁעַר. 3 After seven or fourteen days' isolation a spreading certifies uncleanness. If the strip is less than two hairs in width, he is clean. 4 Or לִזוֹ (see Volume II, Page 12). 5 viz., if the streak is less than two hairs in breadth. Popular pronunciation לֵא. 6 i.e., each *bright white spot* is considered on its own merits, thus, if one spread but the other did not, he is certified leprous for the one and is put in quarantine for the other.* *Link up* might perhaps here have the meaning of *connect* or *act as a connective*; therefore if each of them is not of the required size he remains clean.

Mishnah 6

If a *bright white spot* the space of a bean had within it *raw flesh* of a lentil's space,¹ and there was *white hair*² within the *raw flesh*, if the *raw flesh* vanished, [the *bright white spot*] is unclean because of the *white hair*; if the *white hair* had gone,³ he is unclean because of the *raw flesh*. R. Simon declares it clean, because the *bright white spot* did not turn it [white].⁴ If the *bright white spot* together with the *raw flesh* were of a bean's space, and there was *white hair* within the *bright white spot*, if the *raw flesh* disappeared, he is unclean because of the *white hair*; if the *white hair* vanished, it is unclean by reason of the *raw flesh*. R. Simon⁵ declares it clean since the *bright white spot* the space of a bean did not turn it [white].⁶ But [R. Simon] agrees⁷ that if the place of the *white hair* were⁸ of a bean's space he is unclean.

משנה ו

בְּהֵרֵת כְּגָרִיס וּבָהּ מַחֲיָה יִכְעַדְשָׁה, וְשֵׁעַר לָבָן בְּתוֹךְ הַמַּחֲיָה, הִהְלָכָה הַמַּחֲיָה, טְמֵאָה מִפְּנֵי שֵׁעַר לָבָן; הִלָּךְ שֵׁעַר לָבָן, טְמֵא מִפְּנֵי הַמַּחֲיָה. רַבִּי שִׁמְעוֹן מְטַהֵר, מִפְּנֵי שֶׁלֹּא יִהְפְּכוּ הַבְּהֵרֵת. בְּהֵרֵת הִיא וּמַחֲיָתָהּ כְּגָרִיס, וְשֵׁעַר לָבָן בְּתוֹךְ הַבְּהֵרֵת, הִהְלָכָה הַמַּחֲיָה טְמֵאָה מִפְּנֵי שֵׁעַר לָבָן; הִלָּךְ שֵׁעַר לָבָן טְמֵא מִפְּנֵי הַמַּחֲיָה. רַבִּי שִׁמְעוֹן מְטַהֵר, מִפְּנֵי שֶׁלֹּא יִהְפְּכוּ בְּהֵרֵת כְּגָרִיס. וּמוֹדָה שָׂאם יֵשׁ בְּמָקוֹם שֵׁעַר לָבָן כְּגָרִיס שֶׁהוּא טְמֵא.

1 sc., the bean's space equals nine times a lentil's space. 2 Or וְשֵׁעַר. 3 viz., they fell out or turned black. 4 i.e., the hair did not turn white while in the *bright white spot*.* This opinion is not accepted. 5 His view is rejected. 6 i.e., the hair did not turn white while in the *bright white spot* that was the space of a bean. 7 With the חֲכָמִים (Sages). 8 Or בְּמָקוֹם יֵשׁ. *It was white before the בְּהֵרֵת has taken the place of the מַחֲיָה.

Mishnah 7

If within a *bright white spot* [of a bean's size, entailing seven days' isolation at the end of which] there were *raw flesh* and *spreading*, [the subject being declared unclean], and [then] the *raw flesh* disappeared, it is unclean because of the *spreading*; if the *spreading* vanished, it is unclean by reason of the *raw flesh*, and likewise, also,¹ [the same ruling applies] if there were *white hair*² and *spreading*. If [the *white bright spot*] vanished [during the seven days' isolation], but reappeared by the end of the week, it is regarded as if it had been there the whole time;³ [but if it reappeared] after it had been declared clean, it must be inspected anew. If it were *intensely* [snow-] *white* [when isolated] but became *dull white* [by the end of the week's isolation], or *dull white* [when isolated] but became *intensely* [snow-] *white* [by the end of the week's isolation], it is regarded as though⁴ it had *been there all along*,⁵ but provided that it does not become less [white] than the *four colours*.⁵ If [the *bright white spot* of a bean's size] contracted [by the end of seven days' isolation], and then spread [to a bean's size], or if it spread [by the end of seven days' isolation], and then contracted [to a bean's size], R. Akiba declares it unclean, but the Sages declare it clean.⁶

1 *i.e.*, if the spot developed white hair and spread at the end of seven days' quarantine; if the white hair disappeared it is unclean by reason of the spreading, and if the spreading disappeared it is unclean by reason of the white hair. 2 Or *בשער*. 3* The subject is put in quarantine for another seven days only. 4 *כמו* in some editions. 5 See 5¹. 6 If this is so by the end of the second week's isolation, but if at the end of the first week's isolation the subject must be isolated for a second week. *It retains the same status as from the start.

משנה ז
בהרת ובה מחיה ופסיון, הלכה
המחיה טמא מפני הפסיון; הלך
הפסיון טמא מפני המחיה; וכן
בשער לכן ובפסיון. הלכה
וחזרה בסוף שבוע, הרי היא כמות
שהיתה; לאחר הפטור תראה
בתחלה היתה עזה, ונעשית כהה,
כהה ונעשית עזה, הרי היא כמות
שהיתה, ובלבד שלא תתמעט
מארבע מראות. כנסה ופשתה
פשתה וכנסה, רבי עקיבא מטמא
וחכמים מטהרין.

Mishnah 8

If a *bright white spot* the space of a bean spread [to one side] as much as half a bean [during the seven days' isolation], and from the original leprosy¹ as much as half a bean's space disappeared, R. Akiba says, It must be inspected anew [and the suspect is isolated for another seven days], but the Sages declare it clean².

1 Compare 9⁸. 2 If, at the end of the second week; but if at the end of the first week, he must be kept in isolation for a second week.

Mishnah 9

[If one had] a *bright white spot* the space of a bean, [and he was kept in seven days' isolation], and it spread [at one side] as much as half a bean and more, and there disappeared from the original leprosy as much as half a bean, R. Akiba declares him unclean¹, but the Sages² declare him clean. [If one had] a *bright white spot* of a bean's space [and he was isolated for seven days], and it spread as much as a bean and more³, and the original leprosy spot disappeared⁴, R. Akiba declares him unclean⁵, but the Sages² say it must be inspected anew⁶ [under isolation for seven days].

1 Because of the spreading (פסיין) above the size of (יעוד) a bean. 2 Their view is accepted. Because of the decrease by half a bean's space it is no longer a נגע, and now the fresh נגע is slightly more than half a bean's size. 3 It is now more than two beans in space. 4 What remained of the נגע is more than a bean's space. 5 He maintains that the original נגע had increased. 6 The first נגע having entirely disappeared there is now a new נגע.

Mishnah 10

[If one had] a *bright white spot* the space of a bean [and after isolation for two consecutive weeks he was

משנה ח

בהרת כגריס, ופשטה כחצי גריס, והלך מן-האום כחצי גריס, רבי עקיבא אומר, תראה בתחלה, ונחמם מטהרין.

משנה ט

בהרת כגריס, ופשטה כחצי גריס ועוד, והלך מן-האום כחצי גריס, רבי עקיבא ימטמא, ונחמם מטהרין. בהרת כגריס, ופשטה כגריס ועוד, והלכה לה האום, רבי עקיבא ימטמא, ונחמם אומרים, תראה בתחלה.

משנה י

בהרת כגריס ופשטה כגריס, ועלדה לפסיון מחיה, או ישער

certified clean], and then it spread as much as a bean [and he again became unclean], and there developed, in the *spreading, raw flesh or white hair*¹ and the original leprosy spot disappeared, R. Akiba declares him unclean, but the Sages² say, It must be inspected anew. [If one had] a *bright white spot* the space of half a bean, and there is naught else therein, [and alongside] a *bright white spot* of half a bean's space developed with a single [*white*] *hair* therein, he must be put in isolation³ [for seven days]. [If one had] a *bright white spot* the space of half a bean with a single [*white*] *hair* in it, [and beside it] there formed a *bright white spot* the space of half a bean with a single *white hair* therein, he must be isolated [for seven days]. half a bean's space with two [*white*] *hairs*⁴ in it, [and alongside] there developed a *bright white spot* the space of half a bean with one [*white*] *hair*, he must be isolated [for seven days].

1 Or **שַׁעַר**. 2 Their ruling is accepted. 3 **הִסְגִּיר** [*Hiphil*], *lock up*, especially *lock up a leper* (pending observation by the priest). See 5¹; *Leviticus* 13, 4. 4 Or **שְׁעָרוֹת**.

Mishnah 11

[If one had] a *bright white spot* the space of half a bean, but there was naught therein, and [alongside] a *bright white spot* of half a bean's space formed with two [*white*] *hairs*¹ in it, he must be certified leprous, since they have said, If the *white bright spot* developed² before the *white hair*³, he is unclean, but if the *white hair*⁴ developed* before the *bright white spot*, he is clean, but if there be a doubt⁵, he is unclean; but R. Joshua⁶ objected.

לְבָנִים, וְהִלֵּךְ לָהּ הָאוֹם, רַבִּי עֲקִיבָא מְטַמֵּא, יִתְחַכְּמִים אוֹמְרִים, תִּרְאֶה בַתְּחִלָּה. בַּהֲרַת כְּחֲצֵי גְרִיס וְאֵין בָּהּ כְּלוּם, נוֹלְדָה בַּהֲרַת כְּחֲצֵי גְרִיס וּבָהּ שַׁעֲרָה אַחַת, הֲרִי זֶה לְהַסְגִּיר. בַּהֲרַת כְּחֲצֵי גְרִיס, וּבָהּ שַׁעֲרָה אַחַת, נוֹלְדָה בַּהֲרַת כְּחֲצֵי גְרִיס, וּבָהּ שַׁעֲרָה אַחַת, הֲרִי זֶה לְהַסְגִּיר. בַּהֲרַת כְּחֲצֵי גְרִיס וּבָהּ שְׁעָרוֹת, נוֹלְדָה בַּהֲרַת כְּחֲצֵי גְרִיס וּבָהּ שַׁעֲרָה אַחַת, הֲרִי זֶה לְהַסְגִּיר.

[If one had] a *bright white spot* of half a bean with one [*white*] *hair*, he must be isolated [for seven days].

מִשְׁנֵה יֵא

בַּהֲרַת כְּחֲצֵי גְרִיס וְאֵין בָּהּ כְּלוּם, נוֹלְדָה בַּהֲרַת כְּחֲצֵי גְרִיס וּבָהּ שְׁתֵּי שַׁעֲרוֹת, הֲרִי זֶה לְהַחֲלִיט, מִפְּנֵי שֶׁאָמְרוּ, אִם בַּהֲרַת קִדְמָה לְשַׁעַר לְבָנִים, טַמֵּא, וְאִם שַׁעַר לְבָנִים קִדְמָה לְבַהֲרַת, טַהוֹר, וְאִם סִפְּקָה, טַמֵּא; וְרַבִּי יְהוֹשֻׁעַ קִיָּהָה.

1 Or שְׁעָרוֹת. 2 קִדְמָה [Kal]; or perhaps קִדְמָה [Piel] in keeping with the Piel קִדְמִים further on. קִדְמִים, קִדְמִים, literally precede, get the start of. 3 Or לְשַׁעֵר. 4 Or שְׁעָר. 5 Popular pronunciation סִפֵּק. 6 His view is rejected. He made a vain attempt to obtain a ruling with some Sages that where there was a doubt the subject should be declared clean. See 5¹. קִיָּה [Piel], declare unsolvable, pronounce doubtful [the same as בְּיָהָה]. *קִדְמִים in the Wilna edition.

CHAPTER 5

פֶּרֶק ה'

Mishnah 1

מִשְׁנָה א

Any [condition of] doubt¹ [regarding] leprosy symptoms is [considered] clean, except in this case² and one other. And which is that [‘one other’]? If one had a *bright white spot* the space of a bean, and he was isolated³ [for seven days], and by the end of [the] week it was [as large] as a *sela*⁴, [and] there is a doubt whether it is the same⁵ [that had spread] [or] there is a doubt [whether the first had disappeared and] another has come in its place, he is [none the less] unclean [on account of the doubt that it had increased].

כָּל־סִפֵּק בְּנֵעִים טָהוֹר, חוּץ מִזֶּה, וְעוֹד אֶחָד. וְאַיִזָּה? זֶה מִי שֶׁהִתְחַלָּה בּוֹ בַּהֲרַת כְּנָרִים, וְהִסְגִּירָהּ, בְּסוּף שְׁבוּעַ וְהָרִי הִיא כְּסֵלַע, סִפֵּק שֶׁהִיא (הִיא) סִפֵּק שֶׁאַחֲרַת בָּאָה תַּחְתֶּיהָ טָמֵא.

1 Popular pronunciation סִפֵּק. 2 Compare 4¹¹. 3 Literally and [the priest] locked it up [viz., the בְּהֵרַח]. See 4¹⁰. 4 See Volume I, Page 18f. 5 הִיא is given in the גְּמָרָא.

Mishnah 2

מִשְׁנָה ב

If one had been certified leprous¹ because of *white hair*² [in a *bright white spot*], [and the] *white hair* disappeared and [other] *white hair* appeared—and similarly, also, with *raw flesh* [that formed in the *bright white spot*] or with a *spreading* [of the *bright white spot*—whether the certification because of the white hair took place] in the beginning [of the

יִהְיֶה לִטּוֹ בְּשַׁעֵר לְבָן, הֲלֵךְ שַׁעֵר לְבָן, וְחֹזֵר שַׁעֵר לְבָן, וְכֵן בְּמַחְתָּהּ, וּבְפִשְׁיוֹן, בְּתַחֲלָה בְּסוּף שְׁבוּעַ רִאשׁוֹן בְּסוּף שְׁבוּעַ שְׁנִי לְאַחַר הַפְּטוֹר, הָרִי הִיא כְּמוֹ שֶׁהִתְחַלָּה הִחְלִיטוּ בְּמַחְתָּהּ, וְהִלְכָה הַמַּחְתָּהּ

inspection] or by the end of the first week [of quarantine] or by the end of the [consecutive] second week [of quarantine], or after the declaration of cleanness³ it remains [in the same status of *uncleanness* in those circumstances enumerated] as it was before. If one had been certified leprous by reason of *raw flesh*, and the *raw flesh* vanished and [other] *raw flesh* appeared—and likewise, too, if *white hair* [appeared], or there was a *spreading*—[whether this occurred on inspection] at the beginning or by the end of the first week [of quarantine] or by the end of the [consecutive] second week [of quarantine] or after the pronouncement of *cleanness*, it remains [in the same status of *uncleanness*] as it was at first. If one had been certified leprous by reason of a *spreading*, and the *spreading* went away and [another] *spreading* appeared—and so, also, with *white hair* [which appeared]—by the end of the first week [of quarantine] or by the end of the [consecutive] second week [of quarantine] or after the declaration of cleanness⁴, it retains [the status of *uncleanness*] as before.

וְחֻזְרָה הַמַּחֲיָה, וְכֵן בְּשֹׁעַר לֶבֶן, וּבְפִשְׁיוֹן, בְּתַחֲלָה בְּסוּף שָׁבוּעַ רִאשׁוֹן בְּסוּף שָׁבוּעַ שְׁנִי לְאַחַר הַפְּטוֹר, הֲרִי הִיא כְּמוֹ שֶׁהִיְתָה. הַחֲלִיטוֹ בְּפִשְׁיוֹן, הֶלֶךְ הַפִּשְׁיוֹן וְחֻזְרָה הַפִּשְׁיוֹן, וְכֵן בְּשֹׁעַר לֶבֶן, בְּסוּף שָׁבוּעַ רִאשׁוֹן, בְּסוּף שָׁבוּעַ שְׁנִי, לְאַחַר יְהַפְּטוֹר, הֲרִי הִיא כְּמוֹת שֶׁהִיְתָה.

1 Literally *If [the priest] certified him a leper.* 2 Or בְּשֹׁעַר. 3 And then if the trouble recurred—development of white hair, pronouncement of uncleanness, disappearance of white hair, declaration of cleanness, reappearance of white hair (or raw flesh or spreading). 4 The trouble recurred then—the spreading returned, disappeared and came back again, or white hair appeared.

Mishnah 3

*Residual hair*¹ is declared unclean by Akabia² ben Mahalalel, but the Sages³ declare it clean. What is this⁴ *residual hair*? If one had a *bright white spot* with *white hair* therein, [and] the *bright white spot* went away and left⁵ [the] *white hair*⁶ in its place, and it afterward came back, Akabia² ben Mahalalel declares [him] unclean, but the Sages³ declare

מְשֻׁנָּה 1
שֹׁעַר פְּקוּדָה, יַעֲקֹבִיא בֶן מְהֻלָּל לְאֵל מְטָמָא, יוֹחֲכָמִים מְטַהְרִין. אֵיזָה יְהִיא שֹׁעַר פְּקוּדָה? מִי שֶׁהִיְתָה בוֹ בְּהֶרֶת וּבָה שֹׁעַר לֶבֶן, הֶלְכָה הַבְּהֶרֶת וְהִצִּיחָה לְשֹׁעַר לֶבֶן בְּמִקְוָמוֹ וְחֻזְרָה, יַעֲקֹבִיא בֶן

[him] clean. R. Akiba said, 'I agree with this [ruling] that he is clean, [but] what is *residual hair* [that is unclean]? If one had a *bright white spot* of a bean's space with two [white] hairs⁷ in it, and half a bean's space thereof⁸ disappeared, but left⁹ [the] *white hair* in the place of the *bright white spot* and afterward returned [such is the *residual hair* that is deemed unclean]'. [The Sages] said to him, 'Just as the view of R. Akabia was rejected¹⁰, even so is thy opinion not entertained¹¹.

מִהֶלְלָאֵל מִטְמֵא, וְנִחְכְּמִים
 מִטְהַרְיָן. אָמַר רַבִּי עֲקִיבָא, מוֹדָה
 אֲנִי בְּזֶה שֶׁהוּא טָהוֹר, אֵיזָה הוּא
 שְׂעָר פְּקוּדָה? מִי שֶׁהֵיטָה בּוֹ בְּהֵרַת
 כְּגָרִיס, וּבָה שְׁתֵּי יִשְׁעָרוֹת, וְהֵלֵךְ
 הֵימָנָה כַּחֲצֵי גָרִיס, וְהֵנִיחוּ לְשְׂעָר
 לָבֵן בְּמָקוֹם הַבְּהֵרַת וְחֹרֶר. אָמְרוּ
 לוֹ, כָּשֶׁם יִשְׁבְּטֻלוּ אֶת־דְּבָרֵי
 עֲקִיבָא, אַף דְּבָרֶיךָ יֵאֵינָן מְקוּיָמִין.

1 Or שְׂעָר. 2 His view is rejected. Compare עֲדוּיֹת 5⁶. 3 Their opinion is accepted. 4 This should be הוּא and not הֵיא as שְׂעָר is masculine (compare the correct form הוּא further on). 5 Or וְהֵנִיחָה. 6 Or לְשְׂעָר. 7 Or שְׂעָרוֹת.* 8 Or הֵימָנָה. 9 Or וְהֵנִיחוּ. 10 Literally *annulled, made void*. 11 Literally *not established* (as valid). *See GENERAL INTRODUCTION, Note 5.

Mishnah 4

Any [condition of] doubt¹ [with regard to] leprosy symptoms in the beginning is deemed clean before it had been declared unclean² [by the inspecting priest]; if it had entered the bounds of *uncleanness* [and uncertainty arose as to whether it was unclean or not], its [condition of] doubt is considered unclean. Thus, if two men³ came before [the inspecting] priest, [one with] a *bright white spot* of a bean's space and the other [with one] the space of a *sela*⁴, [and they were not declared unclean but were isolated for seven days], and at the end [of the week] that of each one was of a *sela*'s space but it is not known in which one of

מִשְׁנֵה ד
 כָּל־סִפֵּק נֹגְעִים בְּחֻלְהָ טָהוֹר,
 עַד שֶׁלֹּא נֹזַק לְטוֹמְאָה; מִשְׁנֹזַק
 לְטוֹמְאָה, סִפְקוֹ טָמֵא. כִּי־צַד שְׁנַיִם
 שָׁבְאוּ אֶצֶל כֹּהֵן בְּזֶה בְּהֵרַת כְּגָרִיס,
 וּבְזֶה יְכַסְּלֵעַ, בְּסוֹף שָׁבוּעַ בְּזֶה
 כְּסָלֵעַ וּבְזֶה כְּסָלֵעַ, וְאֵינוּ יוֹדֵעַ
 בְּאֵיזָה מֵהֶן פָּשָׂה, בֵּין בְּאִישׁ אֶחָד,
 בֵּין בְּשְׁנַיִם אָנָשִׁים, טָהוֹר. רַבִּי
 עֲקִיבָא אוֹמֵר, בְּאִישׁ אֶחָד טָמֵא,
 וּבְשְׁנַיִם אָנָשִׁים טָהוֹר.

them [the *bright white spot*] had spread—[and it is immaterial] whether [this befell] one man [who had two *bright white spots*] or two men [with one *bright white spot* each]—they are clean.⁵ R. Akiba⁶ says, In the case of one man [with the two symptoms] he is unclean, but in the case of two men [each with the symptom, each symptom] is clean.⁵

1 See נזיר 94. Popular pronunciation סִפְקָא. 2 Literally it had acquired affinity with uncleanness. 3 Or . . . בִּיצֵד? שְׁנַיִם, How so? If two men . . . 4 See Volume I, Page 18f. 5 Literally he is clean [viz., in the singular]. 6 His view is rejected.

Mishnah 5

מִשְׁנָה ה

'If it had entered the bounds¹ of *uncleanness* [and uncertainty arose as to whether it was unclean or not], its [condition of] doubt is considered unclean.' Thus, if two men² came before [the inspecting] priest, one with a *bright white spot* the space of a bean and the other [with one] of a *sela's*³ space, [and both were kept in isolation for seven days], and at the end of [the] week each [*bright white spot*] was a *sela's* space and more, both are unclean; [and] even if [both] reverted to a *sela's* space, they are both unclean— [they can only become clean] if both return to the space of a bean. This is what they meant by 'if it had entered the bounds of *uncleanness* [and uncertainty arose as to whether it was unclean or not], its [condition of] doubt is considered unclean.'

מִשְׁנֵזֶקֶק לְטוּמְאָה סִפְקוֹ טָמֵא.
 בִּיצֵד שְׁנַיִם שָׁבְאוּ אֶצֶל כְּהֵן, בָּזָה
 בְּהֵרֵת כְּגָרִיס, וּבָזָה כְּכֶסֶלַע, בְּסוֹף
 שָׁבוּעַ בָּזָה כְּכֶסֶלַע וְעוֹד, וּבָזָה כְּכֶסֶלַע
 וְעוֹד, שְׁגִיחָן טָמֵאִין; אַף עַל פִּי
 שְׁחִזְרוּ לְהִיּוֹת כְּכֶסֶלַע וְכִסְלַע שְׁגִיחָן
 טָמֵאִין עַד שִׁיחֲזְרוּ לְהִיּוֹת כְּגָרִיס.
 זֶה הוּא שְׁאֲמָרוּ, מִשְׁנֵזֶקֶק לְטוּמְאָה
 סִפְקוֹ טָמֵא

1 viz., the statement in the preceding *Mishnah*. 2 Or . . . בִּיצֵד? שְׁנַיִם, What does this mean? If two men . . . 3 See Volume I, Page 18f.

CHAPTER 6

פֶּרֶק ו

Mishnah 1

מִשְׁנָה א

The size of¹ a *bright white spot* [to qualify for uncleanness must be at least to enclose] a square [of side

יגופה של בְּהֵרֵת, כְּגָרִיס הַקֶּלֶקֶל
 מְרֻבָּע, מְקוֹם הַגָּרִיס הַתָּשַׁע

as long] as a Cilician bean.² [The area of] the space³ occupied by a bean is equal to that of nine lentils,⁴ and the space [covered] by a lentil equals that of four hairs⁵ [growing elsewhere than on any part of the head]; thus [the area of the square equals that occupied by] thirty-six hairs.

1 גֵּוֹךְ, *integral (essential, fundamental) part*. 2 See 15. 3 Literally *place*. 4 Compare 17⁸. 5 Or שְׂעָרוֹת. The hair on the head grows too close together for the small number to cover the minimum requisite area. See GENERAL INTRODUCTION, Note 5.

Mishnah 2

מִשְׁנָה ב

If a *bright white spot* the size of a bean had in it *raw flesh* of a lentil's space, [and] the *bright white spot* became larger [by spreading], it is unclean¹, if it grew smaller, it is clean²; if the *raw flesh* became larger [by spreading], it is unclean³, if it grew smaller, it is clean.

1 Because of the פְּסִיּוֹן, *spreading*. 2 Since it is less than a bean's space. 3 The גְּמָרָא has טְהוּרָה, *it is clean*.

Mishnah 3

מִשְׁנָה ג

If a *bright white spot* of a bean's space had in it *raw flesh* less than a lentil's size, and the *bright white spot* became larger [by spreading], it is unclean, if it grew smaller, it is clean; if the *raw flesh* became larger [by spreading], it is unclean, [and] if it became smaller, R. Meir¹ declares it unclean, but the Sages² declare it clean, for the leprosy symptom can not spread within itself.

1 He considers that the בִּהְרֵת spread into the מְחִיָּה, but his opinion is rejected. 2 Their ruling is accepted.

Mishnah 4

If a *bright white spot* larger than a bean's space had in it *raw flesh* larger than a lentil in size, and they became larger¹ [in area] or grew smaller, they are unclean provided that they do not become smaller than the prescribed measure.²

1 *viz.*, בַּפְּשִׁי'ן, by spreading. 2 *sc.*, a bean's size for a bright white spot, a lentil's size for raw flesh. Perhaps the definite form מִכְשֵׁעוֹר.

Mishnah 5

If a *bright white spot* of a bean's space were surrounded by *raw flesh* of a lentil's space, and outside the *raw flesh* was [another] *bright white spot*, [the subject] must be isolated [for seven days] because of the inner one and is certified leprous by reason of the outer one. R. Jose¹ said, The *raw flesh* is not a token of *uncleanness* for the outer one, since the [inner] *bright white spot* is enclosed by it. [If the *raw flesh*] decreased or [altogether] disappeared, Rabban Gamaliel says, [If the *raw flesh*] decreased or disappeared from the inner side² it is a token of spreading of the inner [*bright white spot* over it], and the outer [*bright white spot*] is clean*; but if [the *raw flesh*] diminished or vanished from the outer side,³ the outer *bright white spot* is clean, and [the subject] must be isolated [for seven days] by reason of the inner one. R. Akiba⁴ says, In either case it is clean.

1 His view is rejected. 2 *i.e.*, the inner bright white spot spread over the raw flesh. 3 *i.e.*, by the spreading of the outer bright white spot. 4 His ruling is accepted. *§See ADDENDA at the end of this *Tractate*.

מִשְׁנָה ד'

בְּהֵרֵת יְתֵרָה מִכְּגֵרִיס, וְכֵה מִחֵהּ
יְתֵרָה מִכְּעֲדָשָׁה, יִרְבוּ אוֹ שְׁנֵת־מֵעֶטּוֹ,
טְמֵאִין, וּבִלְבָד שְׁלֵא יִתְמַעֲטוּ
מִכְשֵׁעוֹר.

מִשְׁנָה ה'

בְּהֵרֵת כְּגֵרִיס, וּמִחֵהּ כְּעֲדָשָׁה
מִקְפָּתָהּ, וְחוּץ לְמִחֵהּ בְּהֵרֵת,
הַפְּגִימִית לְהַסְגִיר, וְהַחִיצוֹנָה
לְהַחֲלִיט. אָמַר רַבִּי יוֹסֵי, אֵין
הַמִּחֵה סִימָן טוֹמְאָה לְחִיצוֹנָה,
שֶׁהַבְּהֵרֵת לְתוֹכָהּ נִתְמַעֲסָה וְהִלְכָה
לָהּ, רַבֵּן גַּמְלִיאֵל אוֹמֵר, אִם
מִבְּפָנִים הִיא כָּלָה, סִימָן פְּשִׁי'ן
לְפְגִימִית, וְהַחִיצוֹנָה טְהוֹרָה; וְאִם
מִבְּחוּץ הַחִיצוֹנָה טְהוֹרָה וְהַפְּגִימִית
לְהַסְגִיר. רַבִּי יַעֲקֹב אוֹמֵר, בֵּין
כֶּף וּבֵין כֶּף, טְהוֹרָה.

Mishnah 6

R. Simon¹ said, This² is the ruling³: if⁴ [the *raw flesh*] were exactly the same in size as a lentil placed [against it for measurement], [and] it exceeded a lentil's space, the excess is a sign of the *spreading* of the inner* [bright white spot, which is unclean], and the outer⁵ one is [also] unclean.⁵ If [between the inner and outer bright white spots] there were a white letter⁶ less⁷ than a lentil's space, it is a sign of *spreading* of the inner [bright white spot]⁸ and does not betoken a *spreading* of the outer one.⁹

מִשְׁנָה ו
אָמַר רַבִּי יִשְׁמָעוֹן, אֵימָתִי בְּזֶמֶן שְׁהִיא כְּעֵדֶשָׁה מוּבָאָת; הִיתָה יִתְרָה מִכְּעֵדֶשָׁה, הַמּוֹתֵר סִימָן פְּשִׁיּוֹן לְפָנִימִית, וְהַחִיצוֹנָה סְמָאָה. הָיָה בּוֹ כְּהֵק פְּחוּת מִכְּעֵדֶשָׁה, סִימָן פְּשִׁיּוֹן לְפָנִימִית, וְאִין סִימָן פְּשִׁיּוֹן לְחִיצוֹנָה.

1 His view is not accepted. 2 Or . . . אֵימָתִי? בְּזֶמֶן, *When is this the case? If . . .* 3 Referring to R. Akiba's opinion in the preceding *Mishnah*. 4 בְּזֶמֶן, literally *when*. Or the definite form בְּזֶמֶן. 5 But if the outer bright white spot spread over the raw flesh to more than a lentil's space this spot becomes unclean and the inner one must be isolated for seven days. 6 See 11. 7 Popular pronunciation פְּחוּת. 8 Which is unclean. 9 Which remains clean. *†See ADDENDA, Page 397.

Mishnah 7

There are twenty-four tips of organs in the human body¹ that may not be declared unclean because of *raw flesh*.² [These are] the tips of the fingers and of the toes, and the tips of the ears,³ and the tip of the nose, and the tip of the male copulatory organ, and the nipples of the breasts⁴ in a woman. R. Judah⁵ says, The [nipples of the breasts] of a man are also [included in the list]. R. Eliezer⁶ says, Also (the) warts and (the) attached shreds⁷ [of flesh] may not be declared unclean by reason of *raw flesh*.

מִשְׁנָה ז
עֶשְׂרִים וָאַרְבָּעָה וְאַרְבָּעָה אֵיבָרִין יְבָאָדָם, שְׂאִינָן מִיִּטְמְאִין מִשּׁוּם מַחְיָה. רִאשֵׁי אֲצְבָעוֹת יָדִים וְרַגְלִים, וְרִאשֵׁי אָזְנוֹת, וְרִאשֵׁי הַחוֹטֶם, וְרִאשֵׁי הַנְּוִיָה, וְרִאשֵׁי הַחֲדָדִים שְׁבָאָשָׁה. רַבִּי יְהוּדָה אוֹמֵר, אַף שֶׁל אִישׁ. רַבִּי אֱלִיעֶזֶר אוֹמֵר, אַף הַיִּבְלוֹת וְהַדְּלוּלִין אִין מִיִּטְמְאִין מִשּׁוּם מַחְיָה.

1 Literally *in the man*. Or בְּאָדָם, *in man*. 2 Which is not visible usually in one glance because of the convexity of the surface of the tips of the members. 3 Both

ears are considered one in the list. 4 *The two breasts are deemed as one in the list. Thus: fingers (including thumbs) and toes = 20, ears = 1, nose = 1, membrum virile = 1, nipples = 1, total 24. 5 His view is not accepted. 6 His opinion is rejected. 7 Or wen, torn strip, wart with thick neck. *Perhaps the indefinite שְׁבִיאָשָׁה.

Mishnah 8

These places¹ in the human body² may not be declared unclean because of a *bright white spot*: inside the eye, inside the ear, inside the nose, inside the mouth, [inside] the folds³, and inside the folds in the neck, under the breast⁴ and under the armpit, [upon] the sole of the foot, and on the nail, [on] the head and [under] the beard, the *inflamed sore*, and the *inflamed part*, and the healing resistant *blister*⁵—these may not be pronounced unclean as leprosy symptoms, nor may they be included together with other leprosy symptoms⁶, nor can a leprosy symptom spread into them⁷, nor may they be declared unclean by reason of *raw flesh*, nor [if they are unaffected] do they hinder [cleanness] in one that has turned [leprous] white everywhere else.⁸ If a bald spot formed on the head or in the beard, or if the *inflamed sore*, [or] the *inflamed part*, or the *blister* developed a *scar*,⁹ they are unclean because of leprosy symptoms, but they may not be included together with [other] leprosy symptoms,⁶ nor can a leprosy symptom spread into them,⁷ nor may they be declared unclean by reason of *raw flesh*, but they do hinder [cleanness] in one that has turned [leprous] white everywhere else. The head and the beard, before they have

משנה ח

אלו ימקומות בְּאָדָם שְׂאִינָן מיטמאים בְּבִהְרֵת, תוֹךְ הָעֵינַן, תוֹךְ הָאָזְנוֹן, תוֹךְ הַחֹטֵם, תוֹךְ הַפֶּה, הַקִּמְטִין, וְהַקִּמְטִין שְׁבִצָנוֹאֵר, תַּחַת הַדָּד, וּבֵית הַשְּׁחִי, כַּף הַרְגֵל וְהַצְפוּרָן, הָרֹאשׁ, וְהַזְקָן, הַשְּׁחִין, וְהַמְכָה, וְהַקְדַּח הַמְוֹרְדִין, אֵינָן מיטמאין בְּנוֹעִים וְאֵין מְצַטְרְפִים בְּנוֹעִים, וְאֵין הַנֶּנֶע פּוֹשָׁה י' לְתוֹכָן, וְאֵין מיטמאין מְשׁוּם מַחֲהָ, וְאֵין מְעַכְבֵּן אֶת-הַהוֹפֵךְ כָּלוּ לְבָן. חֹזֵר הָרֹאשׁ וְהַזְקָן, וְנִקְרַחוּ הַשְּׁחִין הַמְכָה וְתַקְדַּח וְנִעְשׂוּ יְצָרְבֵת, הָרִי אֵלוּ מיטמאין בְּנוֹעִים וְאֵינָן מְצַטְרְפִים בְּנוֹעִים, וְאֵין הַנֶּנֶע פּוֹשָׁה י' לְתוֹכָן, וְאֵינָן מיטמאין מְשׁוּם מַחֲהָ, אֲבָל מְעַכְבֵּן אֶת-הַהוֹפֵךְ כָּלוּ לְבָן. הָרֹאשׁ וְהַזְקָן עַד שֶׁלֹּא הָעֵלוּ שְׁעָר,¹⁰ וְהַדְּלוּלִין שְׁבִרֹאשׁ וְשְׁבִזְקָן נִידוּנִים כְּעוֹר הַבָּשָׂר.¹¹

grown hair,¹⁰ and attached shreds¹¹ on the head or in the beard are deemed like *the skin of the flesh*.¹²

1 Because they are not included in the definition בְּעוֹר בְּשָׂרוֹ, *in the skin of his flesh* (Leviticus 13, 2). 2 Literally *in the man*. Or בְּאָדָם, *in man*. 3 Or *creases, wrinkles*. 4 Or *nipple, teat*. 5 Or *inflammation*. Compare 8⁵. 6 *viz.*, to make up a bean's size to declare unclean. 7 *sc.*, it does not become unclean by spreading into them. 8 See Leviticus 13, 13 et seq. 9 See Leviticus 13, 23. 10 Or שֵׁצֵר. 11 Compare the preceding Mishnah. 12 See Leviticus 13, 3.

CHAPTER 7

פֶּרֶק ז

Mishnah 1

מִלְשֵׁנָה א

These bright white spots are clean: those that were on one before the Giving of the Law [even though they continued afterward], those that were on a gentile when he became a proselyte [and they persisted afterward], [those that were] on a child when it was born, or [those which were] under a fold and showed up later¹. [If they were] on the head or in the beard, in an *inflamed sore* or in an *inflamed part* or in a healing resistant *blister*,² and then the head or the beard became bald, and the *inflamed sore* or the *inflamed part* or the *blister* [healed up and] developed a *scar*, they are clean. [If they were on] the head or [in] the beard before they grew hair³ [they were unclean], and then they grew hair [rendering them clean], and then became bald [again], [or if]⁴ the *inflamed sore* or the *inflamed part* or the *blister* had not developed a *scar* and [later] formed a *scar* and were completely healed⁵, R. Eliezer⁶ ben Jacob declares them unclean, for both in the beginning⁷ and in the end they were unclean, but the Sages⁸ declare them clean.

אלו בקרות טהורות, שהיו בו קודם למתן תורה, בעובד כוכבים ונתגייר, בקטן ונולד, בקמט ונגלה. בראש ובזקן, בשחין ובמכה ונקרה ובמורדין, תור הראש והזקן ונקרחו, השחין והמכה והנקרה ונעשו צרבת, טהורים. הראש והזקן עד שלא העלו שער, העלו שער ונקרחו, השחין והמכה והנקרה עד שלא נעשו צרבת, נעשו צרבת ויהיו רבי אליעזר בן יעקב מטמא, שתחלתן וסופן טמא, והחמים מטהרים.

1 Compare 6⁸, *viz.*, they were exposed (*sc.*, no longer in secret or private parts). 2 *המורדין* in some texts. Or *an inflammation that will not heal up*. See 6⁸, 8⁵. 3 Or

שָׁעִר. 4 *i.e.*, one had a leprosy sign (but there was no שָׁחִין or מְכוּה or קָרַח) which became unclean; it then became clean if a שָׁחִין or מְכוּה or קָרַח developed, and afterwards these healed (וַחֲיִי) and became thoroughly well. 5 Some render וַחֲיִי and they again became raw flesh. 6 His view is rejected. 7 Literally their beginning. 8 Their opinion is accepted.

Mishnah 2

[If there were *bright white spots* yet clean and] their colour changed¹, whether in such wise to effect leniency or in such manner to effect stringency, thus—effecting leniency —[if the colour of the leprosy symptom] had been [white] as snow² and became *white as the lime* [used for the walls within] the Sanctuary, or as *white wool*, or [white] as the [inside] skin of an egg, [or] it became [as the second shade] of a *scab* [developed from] a rising³, or [as the second shade] of a *scab* after being *intense white*. [And] thus—effecting stringency—[if the colour of the leprosy symptom] had been [white] as [the inside] skin of an egg, and it became [white] as white wool or as [white] as the lime [used for the inside walls] of the Sanctuary or [as white] as snow; R. Eliezer ben Azariah

declares it clean. R. Elazar Chisma says, [If the colour changed so as] to effect leniency, [the leprosy symptom] is clean, but if to effect stringency, it must be inspected anew. R. Akiba⁴ says, Whether [the change effects] leniency or stringency, it must be inspected afresh.

1 See the foregoing *Mishnah*. 2 See 1¹. 3 See 1¹. 4 His view is accepted.

Mishnah 3

If a *bright white spot* [that is unclean] have naught¹ in it, [whether] in the beginning [on inspection, when the

מִשְׁנָה ב

יִשְׁתַּנוּ מֵרְאִיָּהוּ בֵּין לְהִקָּל, בֵּין לְהִתְמַיר, בִּיצַד לְהִקָּל, הִיָּתָה כְּשֶׁלֶג וְנַעֲשָׂה כְּסִיד הַהֵיכָל, כְּצֶמֶר לָבֵן, וְכִקְרוּם בִּיצָה, נַעֲשִׂית מִסְפַּחַת שְׂאֵת, אוּ מִסְפַּחַת עֵזָה. בִּיצַד לְהִתְמַיר, הִיָּתָה כְּקְרוּם בִּיצָה וְנַעֲשָׂה כְּצֶמֶר לָבֵן, כְּסִיד הַהֵיכָל וְכֶשֶׁלֶג; רַבִּי אֱלִיעֶזֶר בֶּן עֲזַרְיָה מְטַהֵר. רַבִּי אֶלְעָזָר חִסְמָא אוֹמֵר, לְהִקָּל טָהוֹר, וְלִהְתְּמַיר תִּרְאָה בַתְּחִלָּה. רַבִּי עֲקִיבָא אוֹמֵר, בֵּין לְהִקָּל בֵּין לְהִתְמַיר, תִּרְאָה בַתְּחִלָּה.

מִשְׁנָה ג

בְּהִרְתָּ וְאִין בָּהּ יְכֻלּוּם, בַּתְּחִלָּה, בְּסוּף שְׁבוּעַת רֵאשׁוֹן, יִסְגִּיר; בְּסוּף

subject was then isolated for seven days], [or] by the end of the first week [of isolation], he must be isolated [again for seven days]; if by the end of the second week [of isolation] or after the declaration of cleanness [naught else appear], he is certified [absolutely] clean. [When the inspecting priest] was about to put him in isolation [after the first inspection, or again at the end of seven days' isolation], or [was on the point of pronouncing him clean, there developed tokens² of *uncleanness*, he must certify it as leprous. If a *bright white spot* had in it symptoms² of *uncleanness*, [the inspecting priest] must certify it as leprous; if he were about to certify it as leprous, and the signs of *uncleanness* vanished, whether in the beginning [on inspection], or by the end of the first week [of isolation], he must isolate him [for seven days]; [but if the symptoms] disappeared by the end of the second week [of isolation] or after the certification of cleanness,³ he declares him clean.

1 Neither raw flesh nor white hair. 2 Raw flesh or white hair. Or סִמְנֵי. 3 *viz.*, after the declaration of cleanness there appeared signs of uncleanness which vanished before they were declared unclean, then the bright white spot must be certified clean.

Mishnah 4

If one pluck out the tokens¹ of *uncleanness*, or burn away the *raw flesh*, he transgresses a *negative command*.² And what is the ruling regarding [his] *cleanness*?³ [If he pluck out the tokens before he comes to the [inspecting] priest, he is clean; but if after he have been certified leprous, he is [still] unclean. R. Akiba said, 'I asked Rabban Gamaliel and R. Joshua⁴ when they were going to Gadwad,⁵ "[If one do so] when he is in isolation, what

שבוע שני לאחר הפטור יפטור. עודהו מסגירו, ופוטרו, ונולדו לו סימני טומאה יחליט. בהרת ובה סימני טומאה, יחליט; עודהו מחליטו והלכו להן סימני טומאה, בתחלה, בסוף שבוע ראשון יסגיר; בסוף שבוע שני לאחר הפטור יפטור.

משנה ד
התולש סימני טומאה, והכונה את המחה, עובר בלא תעשה. וקטורה? עד שלא בא אצל הכהן טהור, לאחר החלטו טמא. אמר רבי עקיבא, שאלתי את רבן גמליאל ואמר רבי יהושע הולכין לגדוד, בתוך הסגרו מה הוא? אמרו לי, לא שמענו, אבל שמענו

would be the ruling?" They said to me, "We have not heard [the ruling regarding such a case], but we have heard [that if he do thus] before he comes to the [inspecting] priest, he is clean, but if after he had been certified leprosy, he is [still] unclean". I began to bring to them proofs [that] it is all the same whether he stands before the priest or whether he is in isolation, he is clean unless the [inspecting] priest certifies him unclean. From what time [after plucking out the *white hair*, having already been pronounced unclean] does he become clean [again]? R. Eliezer¹ says, After another leprosy symptom has developed in him and he has become clean [again] therefrom; but the Sages² say, Only after it has spread³ all over him, or until the *bright white spot* has diminished to less than a bean's size.

1 Or **ספני**. e.g., white hair in the skin, golden hair in a scall. 2 See *Deuteronomy* 24, 8. 3 Or **ולטתרה**. 4 Compare **כריתות** 37. 5 Perhaps **גדד**, *Gedud*. Compare **עזרין** 9^a, 32ab. 6 His view is rejected. 7 Their ruling is accepted. 8 Compare 8^{a, 12}.

Mishnah 5

If one had a *bright white spot*, and it was cut off, he becomes clean; but if he cut it away intentionally, R. Eliezer¹ says, If another leprosy symptom developed in him [and it healed up], then he becomes clean² therefrom [and also from the first symptom]; but the Sages³ say, Only after it has spread over the whole of his body [does he become clean]. If it were at the tip of the prepuce⁴, he is circumcised.⁵

1 His opinion is rejected. 2* **ויטהר** [*Kal*], or **ויטהר** [*Niphal*]. 3 Their view is accepted. 4 Or *foreskin*. 5 Even if it entails the cutting off of the spot with the skin. The law of circumcision supersedes the prohibition (compare 7^a) against the removal of tokens of uncleanness. Compare **גזרים** 311. *See the preceding *Mishnah*.

עד שלא בא אצל הכהן, טהור, לאחר החלטו, טמא. התקלתי מביא להם ראיות אחד עומד בפני הכהן, ואחד בתוך הסגירו, טהור, עד שיטמאנו הכהן. מאימתי היא טהרתו? רבי יאליעזר אומר, לכשיולד לו נגע אחר ויטהר ממנו; ויחכמים אומרים, עד שתפרח בכולו, או עד שתתמעט בהרתו מכגריס.

משנה ה

מי שהיתה בו בהרת ונקצצה טהורה; קצצה מתכוין, רבי יאליעזר אומר, לכשיולד לו נגע אחר ויטהר ממנו; ויחכמים אומרים, עד שתפרח בכולו. היתה בראש הערלה ימול.

CHAPTER 8

פרק ח

Mishnah 1

משנה א

[If one had a leprosy symptom that was certified] unclean, [or he was isolated by reason of it], and it spread¹ [covering all his skin], he becomes clean; [but if the leprosy symptom] receded [or healed even] from [only] the tips of [his] members,² he becomes unclean until the *bright white spot* decreases to less than a bean's size. [If a leprosy symptom certified] clean [spread all over his skin], he becomes unclean; [and if it] receded [or healed] from the tips of [his] members, he remains unclean until his *bright white spot* [diminishes] to the size it was before.

יִתְפַּוֶּרֶת מִן־הַטְּמֵא טָהוֹר; קָזְרוּ
בוֹ רֵאשִׁי אֲבָרִים טָמֵא, עַד
שֶׁתִּתְמַעַט בְּהֶרְתּוֹ מִכְּנִרְיֵס. מִן־
הַטְּהוֹר טָמֵא; קָזְרוּ בוֹ רֵאשִׁי
אֲבָרִים טָמֵא, עַד שֶׁתִּתְחַזֵּר בְּהֶרְתּוֹ
לְכַמוֹת שְׁהֵיְתָהּ.

1 See *Leviticus* 13, 12 et seq. 2 See *Leviticus* 13, 14.

Mishnah 2

משנה ב

[If one had] a *bright white spot* the space of a bean, wherein was *raw flesh* of a lentil's space, and it spread all over his skin, and afterwards¹ the *raw flesh* vanished,² or if the *raw flesh* [first] vanished, and [then the *bright white spot*] spread over his whole skin, he is clean. If *raw flesh* then formed, he is unclean. If *white hair*³ developed, R. Joshua declares [him] unclean, but the Sages⁴ declare [him] clean.

בְּהֶרְתּוֹ כְּנִרְיֵס, וּבָהּ מִחְיָה כְּעֵדֶשָׁה,
פָּרְחָה בְּכוֹלוֹ וְאַחַר כֵּן הִלָּכָה
לָהּ הַמִּחְיָה, אוֹ שֶׁהִלָּכָה לָהּ
הַמִּחְיָה, וְאַחַר כֵּן פָּרְחָה בְּכוֹלוֹ,
טָהוֹר. נוֹלְדָה לוֹ מִחְיָה טָמֵא.
נוֹלַד לוֹ שֵׁעָר לְבָן, רַבִּי יְהוֹשֻׁעַ
מְטַמֵּא, וְחֻכְמִים מְטַהְרִין.

1 Before inspection by the priest. 2 Because of the overspreading נָצַע. 3 O שֵׁעָר. 4 Their ruling is accepted.

Mishnah 3

משנה ג

[If one had] a *bright white spot* [of a bean's size], wherein was *white hair*,¹ and it spread over all his

בְּהֶרְתּוֹ וּבָהּ שֵׁעָר לְבָן פָּרְחָה
בְּכוֹלוֹ, אַף עַל פִּי שֶׁשֵׁעָר לְבָן

[skin], even if the *white hair* [remained] in its place, he² is clean. [If one had] a *bright white spot* with a spreading³ therein, and it spread all over his [skin], he is clean⁴. But in all these cases⁵, if it receded from [but] the tips of the members, they are unclean. If [the *bright white spot*] spread over part of his [skin]⁶, he is unclean, [but] if it spread over all his [skin], he is clean.

1 Or שָׁעָר. 2 Literally *it is clean* (feminine in agreement with בְּהֵרֵת; but compare טָהוֹר at Note 4). 3 Or פְּשִׁיזָּן. 4 Even according to R. Judah. 5 In this and the preceding *Mishnahs*. 6 Whether at the end of the first week of isolation or at the end of the second week of isolation.

Mishnah 4

In every case where the spreading [of the leprosy symptom] to the tips of the members has rendered clean one who was unclean, if [the spreading] recede [leaving the tips of the members healed], they become unclean [again]. In every case where the receding [of the leprosy symptom] from the tips of the members has rendered unclean¹ one that was clean, if [the tips of the members] become covered [again], he becomes clean, and if they become uncovered [afresh], he becomes unclean [anew], [and so on if the process be repeated] even a hundred times.²

1 טִימְאוֹ in some editions. 2 *i.e.*, any number of times, uncovering rendering unclean, covering rendering clean.

Mishnah 5

Any part [of the skin] that can become unclean¹ because of the leprosy symptom of a *bright white spot* can prevent [the efficacy of] the spreading [of the leprosy over all the

skin to render him clean²; any part that can not become unclean by reason of the leprosy symptom of a *bright white spot* does not impair [the efficacy of] the *spreading* [of the leprosy over the whole skin to render him clean]. Thus, if [the *bright white spot*] spread over all his skin, excepting the head or beard, [or] an *inflamed sore* [or] an *inflamed part* or a *blister*³ that refused to heal up,⁴ and the head or the beard [then] became bald, [or] the *inflamed sore* or the *inflamed part* or the *blister* [did heal and] developed a *scar*, they are declared clean. [But] if [the leprosy symptom] spread over the whole skin, save the space of half a lentil near the head or the beard [where there was *raw flesh*], [or close to] an *inflamed sore* or an *inflamed part* or a *blister*, [and] the head or the beard became bald, [or] the *inflamed sore* or the *inflamed part* or the *blister* [healed] forming a *scar*, even though the place [of the half lentil's space] of the *raw flesh* became⁵ a *bright white spot*, he is unclean; [if the *bright white spot*] spread over his whole [skin]⁶, [then he becomes clean].

מֵעַכְבֵּב אֶת־הַפְּרִיָּחָה כִּי־צַד פְּרָחָה
בְּכוּלוֹ אֲבָל לֹא בְּרֹאשׁ וּבִזְקָן וּבְשָׁחִין
בְּמַכְהֵה וּבְקַדַּח הַמּוֹרְדִין, חֹזֵר
הָרֹאשׁ וְהַזְקָן וְנִקְרָחוּ, הַשָּׁחִין
וְהַמַּכְהֵה וְהַקַּדַּח וְנִעְשׂוּ צָרְבַת,
טְהוּרִים פְּרָחָה בְּכוּלוֹ אֲבָל לֹא
בְּכַחֲצֵי עֲדָשָׁה הַסְּמוּךְ לְרֹאשׁ
וּלְזָקָן, לְשָׁחִין וּלְמַכְהֵה וּלְקַדַּח, חֹזֵר
הָרֹאשׁ וְהַזְקָן וְנִקְרָחוּ, הַשָּׁחִין
וְהַמַּכְהֵה וְהַקַּדַּח וְנִעְשׂוּ צָרְבַת, אִף
עַל פִּי שֶׁנִּעְשְׂתָה מְקוֹם הַמַּחְיָה,
בְּהֵרַת, טָמֵא; עַד שֶׁתִּפְרַח בְּכוּלוֹ.

1 Thus the parts specified in 6^a are excluded. 2 Even if the smallest part remained not overspread. 3 Compare 6^a, 7¹. Or *inflammation*. 4 These three last mentioned. 5 *שֶׁנִּעְשְׂתָה* [Niph'al past]; or *שֶׁנִּעְשְׂתָה* [Niph'al participle]. 6 Over the ראש, זקן, שחין, מכה, קדח.

Mishnah 6

[If one had] two *bright white spots*, one [having been certified] unclean and the other [having been certified] clean,¹ and [the leprosy] spread² from the one to the other,³ and then overspread his whole skin, he becomes clean. [If one had a *bright white spot* of half a bean's size] on

משנה ו

שתי בהרות אחת טמאה ואחת טהורה, פרחת מזה לזה, ואחר כך פרחת בכולו, טהור. בשפתו העליונה, בשפתו התחתונה, בשתי אצבעותיו, בשני ריסי עיניו, אף

the upper lip and one [that size] on the lower lip, [or one the size of half a bean on each of] his two fingers⁴ [or] his two eyelids,⁵ even though they may cleave together to look like one [spot of a bean's size], he is clean [none the less]. If [a *bright white spot*] overspread one's whole skin but not a *white tetter*,⁶ he is unclean. If [after being pronounced clean because the leprosy completely covered him] it receded⁷ from the tips of the members, and a kind of *white tetter* [formed there], he is clean. If it receded from the tips of the members less⁸ than a lentil's space, R. Meir pronounces him unclean; but the Sages say, A *white tetter* less⁸ than a lentil's size is a sign⁹ of *uncleanness* in the beginning,¹⁰ but it is not a sign of *uncleanness* in the end.¹¹

על פי שמדובקים זה לזה, והם
נראים כאחד, טהור. פרח
בכולו אבל לא בכמה, טמא.
יחזרו בו ראשי אברים כמין בהק
טהור. חזרו בו ראשי אברים
בפחות מפעדשה, רבי מאיר
טמא; וחכמים אומרים, בונה
פחות מפעדשה, סימן טומאה
יבתחלה ואין סימן טומאה
יבסוף.

1 Which had not changed by the end of the second week's quarantine. 2 פרח
in some editions. 3 Or מוז ליו (see Volume II, Page 12). 4 On one hand. 5 On
the upper and lower eyelids of one eye. 6 Or *white scarf*. See 11,5. 7 Healed
just there. 8 Popular pronunciation תפחות, בפחות. 9 Or סימן. 10 If the leprosy
overspread the whole skin save the white tetter. 11 If the leprosy spread over the
whole body he is clean; but if less than a lentil's size that was a white tetter healed
up, he is still clean.

Mishnah 7

If one came [to the inspecting priest in the beginning] all over white, he is isolated [for seven days]; if [two] *white hairs*¹ developed,* he is certified leprosy; then, if both hairs or one of them turned black, [or] if both of them or one of them became short,² [or] if an *inflamed sore*³ developed* by both of them or by one of them, [or] if the *inflamed sore* enclosed both of them or one of

משנה ז
הבא כולו לבן יסגיר; נולד לו
ישער לבן יחליט; השחירו שתייהם
או אחת מהן, יהקצירו שתייהן או
אחת מהן, ינסמן השחין לשתייהן
או לאחת מהן, הקיף השחין את-
שתייהן או את אחת מהן, או חלקו
השחין ומחית השחין, המכה

them, or if an *inflamed sore*³ or the *raw flesh* of an *inflamed sore* separated [the two hairs, or if the hairs were sundered by] an *inflamed spot*⁴ or by the *raw flesh* of an *inflamed spot* or by a *white letter*,⁵ [and if after these tokens of *cleanness* had formed and rendered him clean] there developed *raw flesh* or [other] *white hair*, he is unclean; if no *raw flesh* nor *white hair* developed, he is clean. But in all these cases, if [the disease] receded from the tips of the members, he is⁶ as before. [If the tips of the members healed up, and the leprosy symptom again] spread over part thereof, he is unclean; [and if afterward the leprosy symptom] spread⁷ [again from the part] over all [the tips of the members], he is clean.

וּמְחִיַּת הַמְכוּהָ וְהַבֹּהֶק, נוֹלַד לוֹ מַחֲיָה, אוֹ שֶׁעָר לָבָן, טָמֵא; לֹא נוֹלַד לוֹ לֹא מַחֲיָה, וְלֹא שֶׁעָר לָבָן טָהוֹר. וְכִלְזָן שִׁחְזָרוּ בָהֶן רֵאשֵׁי אֲבָרִים הִרִי אֵלָיו כְּמוֹת שֶׁהָיוּ פָּרְחָה בְּמִקְצָתוֹ טָמֵא; פָּרְחָה בְּכוּלוֹ, הִרִי הוּא טָהוֹר.

1 Or שֶׁעָר. Literally *white hair* [viz., in the singular]. 2 Compare 15. 3 Literally the *inflamed sore*. 4 Literally the *inflamed spot*. 5 Literally *and the white letter*. 6 Literally *these are* [viz., in the plural]. If one turned white all over and presented himself to the examining priest in the beginning, whether he was liable to be isolated or be declared leprous or be pronounced clean, and the tips of the members healed up, then he is clean; thus, if he was white all over at the outset, and he was isolated for two weeks, then not having developed signs of uncleanness he was declared clean, and if the tips of his members were healed, he is still clean, but if he was certified leprous by reason of white hair which then became black and now the tips of the members healed up, he is still clean; and if by the end of the first week or by the end of the second week of isolation the tips of the members healed up, he is clean. [The Rambam does not agree with this interpretation of the *Mishnah*]. 7 Some render this [if the leprosy symptom broke out afresh and] spread over all his body, he is clean. *Literally נִבְטְמָה [Niphal past], were adjoined, i.e., formed alongside; or נִבְטְמָה [Niphal participle].

Mishnah 8

[If the leprosy symptom] spread over all [the tips of] his [members]¹ at once, after he had been pronounced clean², he is unclean³; but if after he had been declared unclean, he is clean.⁴ One who is

מְשֻׁנָּה ח
אִם יִבְכֹּלוּ פְּרָחָה כְּאַחַת מִתּוֹךְ הַשְּׁהָרָה טָמֵא; וּמִתּוֹךְ הַטּוֹמְאָה טָהוֹר. הַטָּהוֹר מִתּוֹךְ הַסִּגְר פְּטוֹר מִן־הַפְּרִיעָה, וּמִן־הַפְּרִמָּה, וּמִן־

declared clean after isolation is exempt from [the laws of] letting the hair grow neglected⁸ and rending of garments,⁵ and from cutting off the hair⁶ and from the bird offerings⁷;

הַתְּגַלְחָת, וּמִן הַצִּפּוּרִים; מִתּוֹךְ
הַחֲלָט חַיִּיב בְּכוּלָן; זֶה הָיָה
מִטְמְאִים בְּבִיאָה.

after the certification of leprosy he is liable to all of these; and both these cases⁸ [namely, the one isolated and the other certified leprous] communicate uncleanness [to everything] by entering [a dwelling].⁹

1 Some render this *over all his body, or all over his skin.* 2 Or הַטְּהָרָה. 3 *viz.*, he was white all over and the priest declared him clean; and then the tips became healed up, and he was still clean; afterwards the tips were covered with the disease all together, and he became unclean. 4 If he had been certified unclean, or was in isolation, the disease receded from the tips of the members, and then the disease overspread them again at once, he is clean. 5 Some render it *loosening the hair.* See *Leviticus* 13, 45; מְגֵלָה 17, 8b. When isolated. 6 Or הַתְּגַלְחָת. When declared clean. 7 See *Leviticus* 14, 4. 8 Or זֶה הָיָה. 9 See 13¹¹.

Mishnah 9

מְשֻׁנָּה ט

If one come [before the inspecting priest] white all over [with bright white spot], and upon him was raw flesh of a lentil's space, and [the raw flesh] overspread all his skin, and then it receded from the tips of [his] members, R. Ishmael says, [It is as if there had been] a recession from the tips of the members when there had been a large bright white spot [over the whole body].¹ R. Eliczer ben Azariah says, [It is as if there had been] a recession from the tips of the members when there had been a small bright white spot [on a part of the body].²

הָבָא כּוֹלּוֹ לָבָן, וְבוֹ מַחֲזֶה כַעֲדָשָׁה,
פָּרְחָה בְּכוּלּוֹ וְאַחַר כִּפְּךְ חֲזָרוּ בוֹ
רְאֵשֵׁי אַבְרִים, רַבִּי יִשְׁמַעְאֵל
אוֹמֵר, כִּחְזִירַת רְאֵשֵׁי אַבְרִים
יִבְבְּהֶרֶת גְּדוֹלָה. רַבִּי אֱלִיעֶזֶר בֶּן
עֲזַרְיָה אוֹמֵר, כִּחְזִירַת רְאֵשֵׁי אַבְרִים
יִבְבְּהֶרֶת קְטָנָה.²

1 *i.e.*, it is just as though when he came to be inspected he had a בְּהֶרֶת covering the whole body save the tips of the members, and he had to be isolated for seven days; even so in this case, he must be isolated for seven days. 2 *i.e.*, it is just as though when he came for inspection he had a small בְּהֶרֶת with raw flesh in it, and the בְּהֶרֶת spread all over the skin; then the בְּהֶרֶת receded from the tips of the members, and he is unclean; even so in this case, he must be declared unclean.

Mishnah 10

Sometimes one may show¹ his leprosy symptom to the [inspecting] priest to his advantage,² and sometimes one may show³ [it] to his disadvantage.⁴ Thus, if one were certified [a leper, by reason of *white hair* in *raw flesh* or in a *spreading*], and [the] signs⁵ of [the] *uncleanness* disappeared, and before he could manage to show to the priest [that the signs had gone, the leprosy recurred and] spread all over him, he is clean; but if⁶ he had already shown [the disappearance] to the priest, he would have been pronounced unclean.⁷ If one had a *bright white spot* wherein naught else [developed], and before he managed to show it to the priest [who would have isolated him] it spread all over him, he is unclean⁸; but if he had already shown [it] to the priest, he would have been declared clean.⁹

1 Or *יִשְׁמְרָאָה*. 2 Literally *and he benefited*. 3 Or *יִשְׁמְרָאָה*. 4 Literally *and lose*. 5 The white hair or raw flesh. Or *סִמְנֵי*. 6 Or *שְׂאִילוֹ*. 7 *viz.*, if the priest had seen that the signs had vanished he would have declared him *clean*, then if the leprosy overspread him completely he would have pronounced him *unclean*, according to the rule that if the leprosy after the declaration of cleanness spread over the whole skin he is unclean; but not having shown the priest the disappearance of the signs he remains unclean as before, and therefore if the leprosy now covers the whole body he becomes clean. Compare 8ⁱ. 8 And he is kept in isolation for eight days. 9 According to the law, if the leprosy spread all over him during the seven days' isolation he is clean; but if before presenting himself to the priest the leprosy spread all over him, it is as if he had at first had no *בִּהְרֵת* but from the beginning it had already spread all over him and he must then be isolated for seven days.

CHAPTER 9

פָּרֻק ט

Mishnah 1

מִשְׁנָה א

An¹ *inflamed sore* and an² *inflamed part* can be declared unclean within one³ week [of isolation], [and] by [either

יִשׁ מִרְאָה נִנְעוּ לַכֹּהֵן יְנֻשְׁכָּר, וְיִישׁ מִרְאָה יִזְמַפְסִיד. כִּי צָד מִי שֶׁהָיָה מִיּוֹחֵלֵט וְהִלְכוּ לָהֶן סִמְנֵי טוֹמְאָה, לֹא הִסְפִּיק לְהִרְאוֹת לַכֹּהֵן עַד שֶׁפָּרְחָה בְּכוּלוֹ טָהוֹר; שְׂאִילוֹ הִרְאָה לַכֹּהֵן הָיָה יְטָמֵא. בִּהְרֵת וְאֵין בָּהּ כָּלוּם לֹא הִסְפִּיק לְהִרְאוֹתָהּ לַכֹּהֵן עַד שֶׁפָּרְחָה בְּכוּלוֹ יְטָמֵא; שְׂאִילוֹ הִרְאָה לַכֹּהֵן הָיָה יְטָהוֹר.

הַשְּׁחִין וְהַמְּכוּה מִיְטָמֵאִין בְּשָׁבוּעַ אֶחָד, בְּשֵׁנֵי סִמְנֵין בְּשַׁעַר לִבָּן.

of] two signs,⁴ [namely] by *white hair*⁵ or by the *spreading* [of the *bright white spot*, and he is certified leprous]. What is an¹ *inflamed sore*? If one were injured by wood or by a stone⁶ or by peat⁷ [made of olive peels] or by [the *naturally hot*] water of Tiberias⁸—any injury [namely, *scald*] not caused by⁹ fire is an *inflamed sore*. What¹⁰ is an *inflamed spot*? If one were burnt¹¹ by a [injury] resulting from fire is¹³ an

וּבְפִשְׁיוֹן. אֵיזוֹ הוּא הַשְּׁחִין? לָקָה
בְּעֵץ אוֹ בְּאֶבֶן אוֹ בְּגִפְתַּת אוֹ בְּמִי
יִטְבְּרָא, כָּל־שְׂאִינוֹ מִחַמַּת הָאֵשׁ
זֶה הוּא שְׁחִין. יֵאָדָּו הֲיֵא מְכוּהַ?
יֵינְכוּהַ יֵיבְנַחֲלַת אוֹ בְּרִמְזֵן, כָּל־
שְׂהוּא מִחַמַּת הָאֵשׁ יֵיזוֹ הֲיֵא מְכוּהַ.
glowing coal or by embers¹²—any
inflamed part.

1 Literally the *inflamed sore*. 2 Literally the *inflamed part*. 3 אָחָה (*feminine*, but not grammatically correct) in some editions. 4 Or בְּמִנְיֵן. 5 Or בְּשִׁעָר. 6 e.g., he was struck and injured by a piece of wood or stone. 7 Which develops its own heat by chemical action and can produce a bad scald. Compare שִׁבַּת 41, 47b. 8 Or טְבַרְיָה. Or *Tubariya*, a city on the west shore of the *Sea of Chinneroth* or the *Sea of Galilee* or *Lake Tiberias*. It was famed for its natural hot baths. R. Judah Hanasi completed here the compilation of the *Mishnah*. 9 Or מִחַמַּת. 10 Or אֵיזוֹ (see Volume II, Page 12). 11 נִכְוָה [*Niphal past*]; or נִכְוָה [*Niphal participle*]. 12 Or *hot ashes*. 13 Literally *this is*. Or יֵי (compare **Note 10**).

Mishnah 2

מִלְשׁוֹה ב

An* *inflamed sore* and an *inflamed part* may not be included together [to make up a bean's space for] declaring uncleanness]; and a *spreading* from one to the other¹, or [a *spreading* from them] to the skin of the flesh², or a *spreading* from the skin of the flesh to them³ [does not constitute uncleanness]. If they produce pus⁴, they are clean; if they form a scale [as thick] as garlic peel, this⁵ is the *scar of the inflamed sore* spoken of in the *Law*⁶. If [after healing] they again develop *raw flesh*,§ even though there is a *scar*⁷ in the place thereof, they are considered as the *skin of the flesh*⁸.

הַשְּׁחִין וְהַמְכוּהַ, אֵין מְצַטְרְפִים זֶה
עִם זֶה; וְאֵין פּוֹשִׁין מִזֶּה יְלִזָּה,
וְאֵין פּוֹשִׁין לְעוֹר הַבָּשָׂר וְלֹא עוֹר
הַבָּשָׂר פּוֹשֵׂה לְתוֹכָן. הֵיוּ יְמוֹרְדִין
טְהוֹרִין; עָשׂוּ קְרוֹם כְּקַלִּיפַת
הַשּׁוֹם, יֵזוֹ הֲיֵא צְרָבַת הַשְּׁחִין הָאָמּוֹר
בְּתוֹרָה. שְׁחִין וְחִיו, אָף עַל פִּי
שְׂמִקּוֹמָן צְלָקַת, גְּדוֹנִין כְּעוֹר
הַבָּשָׂר.

1 If there was on either a *bright white spot* (of a bean's space) which spread by the end of a week's isolation onto the other. 2 If the *bright white spot* (of a bean's space) by the end of a week's isolation had spread from either to the healthy skin. 3 If the *bright white spot* (of a bean's space) had by the end of a week's isolation spread to either of them. 4 *i.e.*, they have not healed over, they fester. 5 Or ו (see Volume II, Page 12). 6 See *Leviticus* 13, 23. If a *בהרת* forms there, it is clean. 7 Or *cicatrix, rough scabby surface*. Which shows that there had been an *inflamed sore* or an *inflamed part* there. 8 See *Leviticus* 13, 3. If a *בהרת* develops there, it is unclean. *Literally *The inflamed sore and the inflamed part*. §Some render this *If they again develop raw flesh and then heal up*. §Popularly pronounced פקליפת.

Mishnah 3

They asked R. Eliezer, '[What is the case] if on the inside of one's hand there developed a *bright white spot* of a *sela's*¹ space, and the place thereof [becomes the] *scar* of [the] *inflamed sore*?² He said to them, 'He must be isolated [for seven days]'. They said to him, 'Why?³ [The palm] can not develop *white hair*⁴, nor can there be a *spreading* there⁵, and neither does *raw flesh* render it unclean'.⁶ He said to them, 'Perhaps it will become smaller and then spread again'.⁷ They said to him, ['Why should he be isolated even though contraction occurs and] its place is but of a bean's space?'⁸ He said to them, 'I have not heard [of any tradition that there is no isolation if a *scar* of a bean's space is covered by a *bright white spot* of the same space]'. R. Judah ben Bathyra said to him, '[With thy permission] I will expound it'. [R. Eliezer] said to him, 'If [thy exposition be] to confirm the opinion of the Sages, be it so.'⁹ [R. Judah] said to him, 'Perchance another *inflamed sore* may develop outside it, and spread to it.'¹⁰ [R. Eliezer] said to him, 'Thou art a great Sage since thou hast substantiated the view of the Sages'.

משנה ג

שאלו את רבי אליעזר, מי שעלתה לתוך ידו בהרת יכסלע ומקומה יצרבת שחין? אמר להם, יסגירי. אמרו לו, למה? לגדל ישער לבן אינה ראיה, ולפשיון אינה יפושה, ולמחיה אינה מטמאה. אמר להן, שמא תכנוס ותפשה. אמרו לו, והלא מקומה יכגרים? אמר להן, לא שמעתי. אמר לו רבי יהודה בן בתירא, אלמד בו. אמר לו, אם לקיים דברי חכמים הן. אמר לו, שמא יולד לו שחין אחר חוצה לו ויפשה ילדכו. אמר לו, חכם גדול אזה שקיימת דברי חכמים.

1 See Volume I, Page 18f. 2 *viz.*, there was שחין first which began to heal over with a scale as thick as garlic peel and then the בהרת developed over the entire scaly skin. 3 Or לממה, לממה. Signs of uncleanness cannot develop in this case, as is now next stated. 4 Or שעער. 5 *i.e.*, such would not be unclean. 6 Because raw flesh is not prescribed in *Leviticus* 13, 18 et seq. as a sign of uncleanness in שחין or in מכה. In some editions, מטמא. 7 *viz.*, it will contract to a bean's space by the end of seven days' isolation and be declared clean; then if it spreads to a sela's space he will be certified leprous. 8 *viz.*, if the צרבת were of a bean's space and a בהרת of a bean's space covered it, he would not be isolated for a week, all the more reason if the בהרת of a bean's space is above a צרבת of more than a bean's space, he should not be isolated.* 9 *i.e.*, 'Continue if thou wilt confirm that he must be isolated, but otherwise do not proceed, for we have learned from my teacher that he must be isolated.' 10 *sc.*, therefore he must be isolated. This is the accepted ruling. *Isolation would serve no purpose.

CHAPTER 10

פרק י

Mishnah 1

משנה א

Scalls¹ can be pronounced unclean [and are isolated] within two weeks and by two signs²: by *yellow thin hair*³ or by a *spreading*. 'By *yellow thin hair*' [is meant] diseased⁴ and short hair, [according to] the view of R. Akiba⁵; R. Jochanan ben Nuri says, Even if it be long. R. Jochanan⁶ ben Nuri said, What is meant by the expressions when people say, 'This stick⁷ is thin', 'This reed is thin'—[is the meaning] 'thin and short' or 'thin and long'?⁸ R. Akiba said to him, Before we infer⁹ from the reed let us infer from the hair,¹⁰ [thus, when people say], 'The hair¹¹ of so-and-so is thin', thin means [uncommonly] 'thin and short', and not [uncommonly] 'thin and long'.

יהנתקים מיטמאין בשני שבועות ובשני סימנים, בשער צהוב דק ובפשויון. בשער צהוב דק לקוי קצר, דברי רבי עקיבא; רבי יוחנן בן נורי אומר, אפילו ארוך. אמר רבי יוחנן בן נורי, מה תלשון אומרים, דק מקל זה דק קנה זה, דק לקוי קצר או דק לקוי ארוך? אמר לו רבי עקיבא, עד שאנו למדים מן-הקנה גלמד מן-השער, דק שערו של פלוני, דק לקוי קצר, לא דק לקוי ארוך.

1 Literally the scalls. נתק, scall, scab, scurf, scabbiness, on the head or in the beard. Compare 35. 2 Or סימנים. 3 Or בשער. 4 Or disordered, sparse, stunted, sickly; explaining *Leviticus* 13, 30. 5 His opinion is accepted. 6 His view is rejected.

7 Or *staff*. 8 *viz.*, the length or shortness is immaterial. 9 Some read this למדים as if it were the regular form (*present participle*) לומדים. 10 Or השער. 11 שערו. See GENERAL INTRODUCTION, Note 5.

Mishnah 2

*Yellow thin hair*¹ is evidence of uncleanness whether it is close together² or scattered,³ whether it is enclosed or unenclosed,⁴ whether it was turned [yellow by the *scall*] or it was [yellow before the *scall* developed]; this is the view of R. Judah.⁵ R. Simon says, It is evidence of uncleanness only if formed after [the *scall* developed]. R. Simon said, And this is a proper conclusion⁶: if *white hair*—whose effect [to cause uncleanness] other hair [black in colour] can not nullify⁷—is evidence of uncleanness only if [the leprosy spot formed] before it turned [white], does it not follow logically that *yellow thin hair*—whose effect [to cause uncleanness] other [black] hair does nullify⁸—is evidence of uncleanness only if [the leprosy spot] developed first? R. Judah says, Wherever [in the *Law*] it was needful to say, 'If [its colour] be changed after [the formation of the leprosy symptom, then only does it betoken uncleanness]', [the *Law*] has said, 'If it be changed after'; but the *scall*, whereof [Scripture] says⁹, and there be in it no yellow hair, is evidence of uncleanness whether [the hair] turned [yellow before the *scall* appeared] or whether it turned [yellow after the appearance of the *scall*].

1 Or שער. 2 *viz.*, two hairs in one spot. 3 *viz.*, one hair at one edge of the leprosy spot and another at the opposite edge. 4 *viz.*, inside the scall or at the side of it. 5 His opinion is accepted. 6 Or this is a logical deduction (or inference). 7 Literally does not rescue from its hand. 8 Two black hairs nullify the yellow hairs in a scall on the head or in the beard. *Leviticus* 13, 31, 37. 9 The text in *Leviticus* 13, 32 is ולא היה בו שער צהוב.

משנה ב

ישער צהוב דק מטמא מכוונס ומפוזר, מבוצר ושלא מבוצר, הפוף ושלא הפוף; דברי רבי יהודה. רבי שמעון אומר, אינו מטמא אלא הפוף. אמר רבי שמעון, ודין הוא, מה אם שער לבן שאין שער אחר מצייל מידו, אינו מטמא אלא הפוף, שער צהוב דק ששער אחר מצייל מידו, אינו דין שלא יטמא אלא הפוף? רבי יהודה אומר, כל מקום שצריך לומר הפוף, אמר הפוף; אכל הנתק שצמר בו, לא היה בו שער צהוב, מטמא הפוף, ושלא הפוף.

Mishnah 3

[If no less than two black hairs] grow up [in a *scall*], they nullify¹ [the effect of] yellow hair² or [of] a *spreading* [to cause uncleanness], whether they are close together or scattered,¹ whether they are enclosed or unenclosed.¹ And any remaining³ [black hairs, not less than two] nullify [the effect of] yellow hair⁴ or [of] *spreading* [to cause uncleanness], whether they are close together or scattered, whether they are enclosed, but they do not nullify if they are at the side⁵ [of the *scall*] unless they are distant from [the hair] standing [around the *scall*] by a space [wherein] two hairs⁶ [can grow]. [If of two hairs] one were yellow [before the *scall* formed] and the other black, or one were yellow [before the *scall* formed] and the other white, they do not nullify.

- 1 Compare these terms with the corresponding ones in the preceding *Mishnah*.
 2 Or **הַשָּׁעַר**. 3 Left in a bald spot of a bean's space—also termed a *scall*—when the hair on the head or in the beard had fallen out or had been plucked out. 4 Or **שָׁעַר**. 5 *sc.*, unenclosed. 6 Or **שְׁעָרוֹת**.

Mishnah 4

If yellow hair¹ were there before² the *scall*, it is clean. R. Judah declares it unclean.³ R. Eliezer ben Jacob says, It is neither a symptom of uncleanness nor does it nullify [the effectiveness to cause uncleanness]. R. Simon says, Aught in a *scall* which is not a symptom* of uncleanness is a symptom of cleanness⁴ in the *scall*.

- 1*Or **שָׁעַר**. 2 **שָׁקֵדָם** [*Kal*] or **שָׁקֵדָם** [*Piel*]. Literally *anticipated, forestalled, preceded*.
 3 Compare 10². His view is accepted. 4*Or **טְהוּרָה**. *See GENERAL INTRODUCTION, Note 5. *Or **סִמָּן**.

מִשְׁנָה ג

הַצּוּמָחַ, יִמְצִיל מִיַּד הַשָּׁעַר צָהוּב וּמִיַּד הַפְּשִׁיּוֹן, מְכוּנָס, וּמִפְתּוֹר, מְבוּצָר, וְשָׁלֵא יִמְבוּצָר. יִתְמַשּׁוּאָר, מְצִיל מִיַּד שָׁעַר צָהוּב וּמִיַּד הַפְּשִׁיּוֹן מְכוּנָס וּמִפְתּוֹר וּמְבוּצָר, וְאִינוֹ מְצִיל מִן-הַצַּד עַד שִׁיהֵא רְחוּק מִן-הַקָּמָה מְקוֹם שְׂתִי שְׁעָרוֹת. אַחַת צָהוּבָה וְאַחַת שְׁחוּרָה, אַחַת צָהוּבָה וְאַחַת לְבָנָה, אֵינָן מְצִילוֹת.

מִשְׁנָה ד

יִשָּׁעַר צָהוּב שָׁקֵדָם אֶת-הַנֶּתֶק טְהוּר. רַבִּי יְהוּדָה יִמְטַמֵּא. רַבִּי אֱלִיעֶזֶר בֶּן יַעֲקֹב אוֹמֵר, לֹא מְטַמֵּא וְלֹא מְצִיל. רַבִּי שְׁמַעוֹן אוֹמֵר, כָּל-שְׂאִינוֹ סִמָּן טוֹמְאָה בְּנֶתֶק, הָרִי הוּא סִמָּן יִטְהַר בְּנֶתֶק.

Mishnah 5

משנה ה

How is one with a *scall* shaven?¹ They shave² [the space] outside it but leave [an annular area] two hairs³ next to it so that it will be evident if it spread. If [the inspecting priest] certified him leprous by reason of *yellow hair*,⁴ and the *yellow hair*⁵ disappeared, and [other] *yellow hair* developed—and likewise, also, [if other *yellow hair* did not reappear, but] there was a *spreading*—whether [he was declared unclean by reason of *yellow hair*] in the beginning, [or] by the end of the first week [of isolation], [or] by the end of the second week [of isolation], [or even] after⁶ he was declared clean,⁷ he remains [unclean] as he was before. [If the priest] certified him leprous because of a *spreading*, and the *spreading* disappeared and (the *spreading*) reappeared—and similarly, too, [if the *spreading* did not reappear, but] *yellow hair* [developed]—whether [he had been declared unclean because of *spreading*] by the end of the first week [of isolation], [or] by the end of the second week⁸ [of isolation], [or] after [he had been] declared clean, he remains [unclean] as at first.⁹

כיצד מגלחין את הנתק? מגלחין חוצה לו, ומניח שתי שערות סמוך לו, כדי שיהא ניכר אם פשה החליטו בשער צהוב הלה שער צהוב ותור שער צהוב, וכן בפשיון, בתחלה, בסוף שבוע ראשון, בסוף שבוע שני, לאחר הפטור, הרי הוא כמות שהיה החליטו בפשיון, הלה הפשיון ותור הפשיון, וכן בשער צהוב, בסוף שבוע ראשון, בסוף שבוע שני לאחר הפטור, הרי הוא כמות שהיה.

1 Literally *How do they shave the scall?* See *Leviticus* 13, 33. **2** Literally *He shaves . . . but leaves*. Or *ימניח*. **3** Or *שערות*. **4** Or *בשער*. **5** Or *שער*. **6** If by the end of the second week no yellow hair appeared and the scall had not spread he is pronounced clean. **7** *viz.*, *yellow hair* developed, and he was declared unclean; then the *yellow hair* disappeared again, and other *yellow hair* reappeared once more or the *scall* spread. **8** Whether he was declared unclean by reason of *spreading* (*פשיון*), or he was declared clean because no *yellow hair* developed and no *spreading* occurred. **9** After being declared clean the *scall spread*, and he was declared unclean; then the *spreading* disappeared and again returned, or after its disappearance *yellow hair* developed.

Mishnah 6

משנה ו

If there be two *scalls* side by side [each of a bean's space], and a row¹ of [black] hair² separates them, if

שני נתקים זה בצד זה, ולשטה של שער מפסקת ביניהם, ניפרץ

[the hair disappeared] forming a breach³ in one place, he is unclean,⁴ [but] if in two places, he is clean.⁵ How large should the breach be [if the hair disappeared from two places]? A space of two hairs.⁶ [If the hair disappeared leaving] a breach³ in one place, even as large as a bean's space, it is unclean.⁷

מִמְקוֹם אֶחָד יִטְמָא, מִשְׁנֵי מְקוֹמוֹת
 יִטְהוֹר. כִּמְהָ תְּהֵא הַפְּרָצָה?
 מִקוֹם שְׁתֵּי שְׁעֵרוֹת. וְנִפְרָץ מִמְקוֹם
 אֶחָד כְּגָרִיס יִטְמָא.

1 Or *line*. 2 Or שֵׁעַר. 3 Or *gap*. נִפְרָץ [Niphal past], or נִפְרָץ [Niphal participle].
 4 There was a spreading [שִׁטְיָן] of the scall. 5 See Leviticus 13, 31. The two scalls are as one because the נִטֵּעַ encloses the black hairs that are left, and the remaining hair is now evidence of cleanness. 6 The scall thus being round it with the black hair inside it, it is clean. Or שְׁעֵרוֹת. See GENERAL INTRODUCTION, Note 5. 7 For the black hairs are not close together.

Mishnah 7

If there be two scalls one inside the other [each of a square of a bean's width], and a row* of [black] hair* separates them, if [the hair disappeared] making a breach* in one place, he is unclean,¹ [but] if in two places, he is clean.² How large should the breach* be [if the hair disappeared from two places]? A space of two hairs*.³ [If the hair disappeared leaving] in one place a breach of the space of a bean, it is clean.⁴

מִשְׁנָה ז'
 שְׁנֵי נִתְקִים זֶה לְפָנָיִם מְזוּה, וְשֵׁעַר
 שֶׁל שְׁעָר מִפְּסָקַת בֵּינֵיהֶם, וְנִפְרָץ
 מִמְקוֹם אֶחָד, יִטְמָא, מִשְׁנֵי מְקוֹמוֹת,
 יִטְהוֹר. כִּמְהָ תְּהֵא הַפְּרָצָה?
 מִקוֹם שְׁתֵּי שְׁעֵרוֹת. וְנִפְרָץ מִמְקוֹם
 אֶחָד כְּגָרִיס, יִטְהוֹר.

1 Because of the inner scall, where the black hair is at its side and not within it (but the outer scall is therefore clean). 2 Because the two scalls have joined up and are as one, and the hair is now inside. 3 The black hair being inside the scall, which is thus clean. 4 It is unclean if the gap is less than a bean's space. *Compare the corresponding terms in the preceding Mishnah.

Mishnah 8

If one had a scall with yellow hair¹ in it, he is unclean; if black hair formed therein, he becomes clean;

מִשְׁנָה ח'
 מִי שֶׁתָּהָה בּו נִתְקָה, וְבוּ יִשְׁעָר צָהוּב,
 יִטְמָא; וְנִלְד לּוּ שְׁעָר שְׁחוֹר יִטְהוֹר;

even if the black hair [then] disappeared, [though the *yellow hair* yet remained] he is still clean.² R. Simon* ben Judah says in the name of R. Simon, A *scall* having once † been declared clean³ never again becomes unclean. R. Simon says, *Yellow hair* once having been pronounced³ clean can never again be declared unclean.

אך על פי שהלך לו שער שחור
טְהוֹר־ רַבִּי שְׁמֵעוֹן בֶּן יְהוּדָה
אוֹמֵר מִשּׁוּם רַבִּי שְׁמֵעוֹן, כָּל־נֹחֵק
שְׁטֵהר שְׁעָה אַחַת, אֵין לוֹ טוּמְאָה
לְעוֹלָם. רַבִּי שְׁמֵעוֹן אוֹמֵר, כָּל־
שְׁעַר צָהוּב שְׁטֵהר שְׁעָה אַחַת אֵין
לוֹ טוּמְאָה לְעוֹלָם.

1 Or שְׁעָר. 2 If † he became unclean, not because of *yellow hair*, but by reason of the *spreading* of the *scall*, and now *black hair* grew, he is clean, and then the *black hair* vanished, he again becomes unclean by reason of the *spreading*. If he became unclean through the *spreading*, and clean because it contracted, he again becomes unclean if it spreads anew. 3 שְׁטֵהר [*Kal past*]; compare מְקַוְאוֹת 22. *† See ADDENDA at the end of this *Tractate*. † Literally *one hour*.

Mishnah 9

If one had a *scall* of a bean's space¹, and it spread over his whole head² [or beard], he is clean. The head and the beard can not prevent one another³ [from being declared clean], according to the view of R. Judah; R. Simon says, They do hinder one another⁴. R. Simon said, This follows logically: if the skin of the face and the skin of the body—which have⁵ the hair⁶ [of the head and beard] to form a division between them—hinder each other,⁷ must we not conclude that the head and the beard—that have naught to separate them—should hinder one another?⁸ [A *scall* in] the head and [a *scall* in] the beard can not be included together [though they are next to each other, to make up the bean's space], nor can [a *scall*] spread from one to the other.⁹ What is [meant by] 'beard'? From the [upper] joint¹⁰ of the jawbone [at the ears] to the thyroid cartilage.¹¹

מִשְׁנָה ט

מִי שְׁהָיָה בוֹ נֹחֵק יַבְגְּרִים וְנִיתַק
יְכַל־רֵאשׁוֹ טְהוֹר־ הָרֵאשׁ וְהַזְקָן
אֵין מְעַכְבִּין יָזָה אֶת־זֶה, דְּבָרֵי רַבִּי
יְהוּדָה; רַבִּי שְׁמֵעוֹן אוֹמֵר, מְעַכְבִּין
יָזָה אֶת־זֶה. אָמַר רַבִּי שְׁמֵעוֹן, וְדִין
הוּא, מָה אִם עוֹר הַפָּנִים וְעוֹר
הַבָּשָׂר שְׁשִׁישׁ דְּבָר אַחַר מִפְסִיק
בֵּינֵיהֶם, מְעַכְבִּין יָזָה אֶת־זֶה, הָרֵאשׁ
וְהַזְקָן, שְׂאֵין דְּבָר אַחַר מִפְסִיק
בֵּינֵיהֶם אֵינוֹ דִּין שִׁיעֲכְבוּ יָזָה אֶת־
זֶה? הָרֵאשׁ וְהַזְקָן אֵין מְצַטְרָפִין זֶה
עִם זֶה וְאֵין פּוֹשִׁין מִזֶּה לָזֶה. אֵיזָה
הוּא זְקָן? מִן־הַפֶּרֶק שֶׁל לַחֵי עַד
פִּיקָה שֶׁל גְּרִנְרֵת.

1 Even if he had been certified unclean because of *yellow hair* or local *spreading*.
 2 Some render this *and his whole head became bald*.* וַיִּתֵּקַן, *Niphal past*. 3 *i.e.*, the *scall* is deemed clean if it overspreads either completely. 4 *i.e.*, the *scall* must overspread both entirely to become clean. 5 Or שִׁיש־דָּבָר. 6 Literally דָּבָר אַחֵר, *something else*. 7 Although the head and beard do not become unclean because of a *bright white spot*, if a *bright white spot* overspread the whole body but not the face, or the whole face but not the whole body, he is unclean. 8 If the *scall* overspread the head only, or the beard only, he should be declared unclean. 9 If a *scall* of a bean's space on the head near the beard had spread (by the end of seven days' isolation or two weeks' isolation or after he had been declared clean) to the beard, or vice versa (*i.e.*, from beard to head), he remains clean. 10 Or פִּקָּה. 11 Compare חוּלְתָן 10⁴, 134b. Literally *the protruding ball of the trachea* [or *windpipe*]. *See ADDENDA at the end of this *Tractate*.

Mishnah 10

מִשְׁנֵה י

*Baldness of the crown to the back of the head, and baldness of the crown and forehead and temples*¹ may be declared unclean within two weeks [of isolation] by two signs²: by *raw flesh* and by *spreading*. What³ is [meant by] *baldness*?⁴ If one consumed *neshem*⁵, or smeared himself with *neshem*, or suffered a wound where hair⁶ can no longer grow. What³ is [meant] by *baldness of the crown to the back of the head*? [The absence of hair] from the crown sloping to the rear as far as the protruding cartilage⁷ of the neck. What is [meant by] *baldness of the crown and forehead and temples*? [The absence of hair] from the crown sloping forward over against the hair above [the face or forehead and temples]. (The) *baldness of the crown to the back of the head* and (the) *baldness of the crown and forehead and temples* cannot be combined together⁸ [for a lentil's space to declare unclean], nor can they spread one into the other.⁹ R. Judah¹⁰ says, If there be¹¹ hair between them, they can not be com-

הַקֶּרַחַת וְהַגְּבַחַת מִטְּמְאוֹת בְּשִׁתִּי
 שְׁבוּעוֹת בְּשִׁתִּי סִימָנִים בְּמַחְזֵה
 וּבְפִשְׁיוֹן. אֵיזוֹ הִיא קֶרַחַת?
 אֲכַל נִשְׁם סָךְ נִשְׁם, מִכֹּה שְׂאִינָה
 רְאוּיָה לְגַדֵּל שְׂעָר. אֵיזוֹ הִיא
 קֶרַחַת? מִן־הַקֶּדְקֵד הַשׁוֹפֵעַ
 לְאַחֲרָיו, עַד פִּיקָּה שֶׁל צְנָאֵר.
 אֵיזוֹ הִיא גְּבַחַת? מִן־הַקֶּדְקֵד
 הַשׁוֹפֵעַ לְפָנָיו, עַד כְּנֹגֵד שְׂעָר
 מִלְמַעְלָן. הַקֶּרַחַת וְהַגְּבַחַת אֵינָן
 מִצְטָרְפוֹת זֶוּ עִם זֶוּ, וְאֵינָן פּוֹשׁוֹת
 מִזֶּוּ לְזֶוּ. רַבִּי יְהוּדָה אוֹמֵר, אִם
 יִישׁ שְׂעָר בֵּינֵיהֶן אֵינָן מִצְטָרְפוֹת,
 וְאִם לֹא הָרִי אֵלָיו מִצְטָרְפוֹת.

bined together [to make up a bean's space to pronounce unclean], but if there be no¹³ [hair], they can be combined together.

1 See *Leviticus* 13, 40f.; 1¹. 2 Or טְּמֵימִים. 3 Or אֵיזוֹ (see Volume II, Page 12). 4 Literally *baldness of the crown to the back of the head*. This question here may be taken to refer to both קְרַחַת and גִּבְחַת. 5 A kind of drug, or ointment, that produces permanent depilation. 6 Or שְׂעָר * 7 Or פְּקָה. 8 Or זוֹ עִם זֶה. 9 Or לָזוֹ מִזֶּה. such spreading is not counted for declaring unclean. 10 His view is rejected. 11 Or יֶשֶׁתְּ-שְׂעָר. 12 Popular pronunciation לָאוֹ. *See GENERAL INTRODUCTION, Note 5.

CHAPTER 11

פֶּרֶק י"א

Mishnah 1

מִשְׁנָה א

All garments¹ [of wool or linen] are *susceptible to uncleanness* from leprosy symptoms, save those of gentiles.² If one buy garments from (the) gentiles³ [any old leprosy symptoms in them] must be inspected [also, as though they had developed] just then. The skins⁴ of [creatures that live in the sea] are *insusceptible to uncleanness* from leprosy symptoms, but if one joined to them⁵ aught which grows on the earth, even a thread or (even) a cord—[any] thing that can contract *uncleanness*—it becomes *susceptible to uncleanness*.

כָּל-הַבְּגָדִים מִיִּטְמָאִין בְּנוֹעִים, חוּץ מִשָּׁל עֹבְדֵי גִּלּוּלִים. הַלּוֹקֵחַ בְּגָדִים מִן-הָעֹבְדֵי גִּלּוּלִים יִרְאוּ בַתְּחִלָּה. יוֹעֲזֹרוֹת הַיָּם אֵינָן מִיִּטְמָאִין בְּנוֹעִים, חֵבֶר יִלְהֶם מִן-הַגִּדֵל בְּאַרְצָךְ, אֲפִילוֹ חוֹט אֲפִילוֹ מִשִּׁיחָה, דְּבָר שֶׁהוּא מְקַבֵּל טוּמְאָה טָמֵא.

1 See *Leviticus* 13, 47. Compare 37. 2 Compare 31. וְנִזְכָּרִים in some editions. 3 In some editions הַגֵּזְרִים. 4 Or hides. 5 Compare פְּלִיִּם 17¹³. By at least two stitches.

Mishnah 2

מִשְׁנָה ב

If¹ camel's hair and sheep's wool have been hatchelled² together, [and a garment is made from the woven mixture], and the greater part is (of the) camel's [hair], it is³ *insusceptible to uncleanness* from leprosy

יִצְמָר גְּמָלִים וְצֶמֶר רְחֵלִים שֶׁשְּׂרָפָן זֶה בְּזֶה, אִם רֹב מִן-הַגְּמָלִים אֵינָן מִיִּטְמָאִים בְּנוֹעִים; אִם רֹב מִן-הַרְחֵלִים, מִיִּטְמָאִים בְּנוֹעִים;

symptoms; if the greater part is (of the) sheep's [wool,] it is³ susceptible to uncleanness; if they are of equal parts, they are susceptible to uncleanness from leprosy symptoms. And likewise, also, [the ruling applies] if⁴ flax and hemp are hatchelled together.

מִחֲצָה לְמִחֲצָה מִיִּטְמָאִין בְּנֻגְעִים.
וְכֵן יִהְיֶה שְׂטָרְפָן זֶה
בְּזֶה.

1 Literally (in the plural) *If camels' hair and ewes' wool.* 2 Or *hackled.* 3 Literally *they are* [viz., in the plural]. 4 Literally *if the flax and the hemp.* If the flax is more, it is susceptible to uncleanness; if the flax is less, it is insusceptible to uncleanness; if they are equal, it is susceptible to uncleanness. Compare 91. *Hemp*, a tall annual Asiatic herb (*Cannabis sativa*, family *Cannabinaceæ*), of the nettle species with small green leaves, cultivated for its tough fibrous bark used for cordage, coarse cloth, etc.; also the fibrous rind prepared for spinning; it yields, too, the narcotic and intoxicant drugs or opiates **bhang** (*bang*) and **hashish** (*hasheesh*).

Mishnah 3

Dyed¹ skins² and garments are *insusceptible to uncleanness* from leprosy symptoms. Houses³, whether coloured or not coloured, are *susceptible to uncleanness* from leprosy symptoms, [according to] the view of R. Meir. R. Judah⁴ says, (The) hides are like houses [in this respect]. R. Simon⁵ says, [Garments]* naturally coloured are *susceptible to uncleanness*, but if artificially⁶ coloured they are *insusceptible to uncleanness*.

מִשְׁנֵה ג
הָעוֹרוֹת וְהַבְּגָדִים יֵהָצְבוּעִים, אֵין
מִיִּטְמָאִין בְּנֻגְעִים. הַבָּתִּים בֵּין
צְבוּעִים בֵּין שְׂאִיִן צְבוּעִים,
מִיִּטְמָאִין בְּנֻגְעִים, דְּכָרִי רַבִּי מֵאִיר.
רַבִּי יְהוּדָה אוֹמֵר, הָעוֹרוֹת כְּבָתִּים.
רַבִּי שִׁמְעוֹן אוֹמֵר, *הָצְבוּעִים בְּיַדִּי
שְׂמִים מִיִּטְמָאִין *וּבְיַדִּי אֲדָם אֵינִן
מִיִּטְמָאִין.

1 Or *coloured.* 2 Or *hides.* Literally *the skins and the garments.* This statement applies also to natural colours. But the ruling is that both naturally and artificially coloured materials are unsusceptible to uncleanness. 3 See *Leviticus 14, 34.* Literally *The houses.* 4 His opinion is rejected. 5 See *Note 2* above. 6 Literally *by the hands of man.* *Perhaps better [*Materials*] . . .

Mishnah 4

If in a garment its warp¹ were coloured* and its weft² white, or if its weft were coloured* and its

מִשְׁנֵה ד
בְּגָד יִשְׁטְתּוּ *צְבוּעַ וְעָרְבוּ לָבָן,
עָרְבוּ *צְבוּעַ וְיִשְׁטְתּוּ לָבָן, הַכֹּל

warp³ white, the ruling depends on which colour shows up more.⁴ Garments are susceptible to uncleanness if [coloured*] intensely green or intensely red.⁵ If [the leprosy symptom of a bean's space] were green, and [the material having been isolated for seven days] the§ red spread out [next to] the green, or [if] it were green and [the colour] spread out [next to] the red, it is susceptible to uncleanness. If [by the end of seven days' isolation the colour] had changed and spread,⁶ or had changed but did not spread,⁷ it is deemed as if no change had occurred. R. Judah⁸ says, [It is accounted a new leprosy sign because of the change] and must be inspected afresh.

הולך אחר הנראה. הנגדים מיטמאין בירקרק שבירוקים ונבאדמדם שבאדומים. הנה ירקרק ופשה אדמדם, אדמדם ופשה ירקרק, טמא. נשתנה ופשה, נשתנה וילא פשה, כאילו לא נשתנה. רבי יהודה אומר, יראה בתחלה.

1 Or ששתיו. 2 Or woof. 3 Or ושתיו. 4 Literally all follows after the evident. If the colour is more apparent, the garment is susceptible to uncleanness from a leprosy sign. 5 Or שבאדומים. 6 e.g., the leprosy spot (of a bean's space) was green, and by the end of seven days' isolation had become wholly red and of a sela's space [see Volume I, Page 18f.]: it must be burned. 7 e.g., the leprosy spot (of a bean's space) was green, and by the end of a week's isolation was unchanged in area but had turned completely red: it must be isolated for another seven days. 8 His view is rejected. *Or dyed. §Some render this if it were green and the colour spread to the red, or if it were red and the colour spread to the green; others give it if it were red and the green spread to it, or if it were green and the red spread to it.

Mishnah 5

If [the leprosy symptom] stood [unchanged] during the first [seven days of isolation], it must be washed and isolated [for a second week]; if it stood [unchanged] by [the end of] the second week, it must be burned¹; if spread by the end of the first week or by the end of the second week², it must be burned¹. If [the suspicious spot] became fainter³ in the beginning [when the

משנה ה
העומד בראשון יכבס ויטגיר; העומד בשני ישרף; הפושה בקזה ובזה ישרף. ההכה בתחלה, רבי ישמעאל אומר, יכבס ויטגיר; נחכמים אומרים, אינו זקוק לו. ההכה בראשון יכבס ויטגיר; ההכה בשני קורעו ושוּרף מה-

priest examined it and before isolation was begun], R. Ishmael⁴ says, It must be washed and isolated [for seven days]; but the Sages⁵ say, It does not need this [treatment, but is deemed clean]. If [the deep colour] grew fainter during the first [week's isolation], it must be washed and isolated [for seven days more]; if it grew fainter by [the end of] the second [week of isolation], [that affected part] must be torn out and [only] the [part] torn out is burned, and [the rent] needs a patch. R. Nehemiah⁶ says, [The tear] does not require a patch.

שָׁקַרְע וְצָרִיף מְטָלִית. רַבִּי יְנָחֲמִיָּה
אֹמֵר, אֵינוֹ צָרִיף מְטָלִית.

1 יִשְׂרָף [Niph'al]; or יִשְׂרָף [Kal], let him burn [it] up, uniform with the non-passive forms יִכְבֵּס [Piel], let him wash [it], יִסְגֵּר [Hiph'il], and let him isolate [it]. 2 Literally during this and during that. 3 *The intense red or intense green became lighter at once. 4 His view is rejected. 5 Their ruling is accepted. 6 His opinion is not accepted. *הִכְהֶה [Hiph'al]; some vocalise it הִכְהָה [Hiph'il].

Mishnah 6

מִשְׁנָה ו

If a leprosy symptom reappeared [elsewhere, but not on any part of the patch] in the garment¹, the patch is safe [but all the rest of the garment is burned]; if [the leprosy symptom] returned to the patch², the [entire] garment is burned.³ If one used⁴ [some material from a garment that had been isolated] to patch a clean [garment], and the leprosy symptom returned in the [first] garment, the patch must be burned.⁵ If [the leprosy symptom] reappeared in the patch, the first garment must be burned,⁶ and the patch serves the second garment while the [leprosy] symptoms [are under inspection].⁷

חֹזֵר גֵּנֵעַ יִלְבָּגַד מִצִּיל אֶת־
הַמְטָלִית; חֹזֵר לַמְטָלִית שׁוֹרֵף
אֶת־הַבְּגָד. הַטּוֹלָה מִן־הַמּוֹסָפָה
בְּטָהוֹר, חֹזֵר גֵּנֵעַ לַבְּגָד שׁוֹרֵף אֶת־
הַמְטָלִית. חֹזֵר לַמְטָלִית, הַבְּגָד
הָרֵאשׁוֹן יִשְׂרָף, וְהַמְטָלִית תִּשְׁמַשׁ
אֶת־הַבְּגָד הַשֵּׁנִי בְּסִימְנֵיהָ.

1 Or the indefinite form לְבָגָד, in a garment. 2 Or the indefinite form לַמְטָלִית, to a patch. 3 If the patch is (at least) three fingerbreadths square [see Volume I, Page 18f.] it is isolated for a week; if at the end of this spell the spot has not changed in colour and area, it is again isolated for seven days, and if again no change took place it is burned; if it grew larger by the end of the first week, it is also burned; if the patch is less than three fingerbreadths square, it is clean. 4 And after the affected part had been torn out (and burned). 5 Some render this as if

the text was תָּוֹר הַנֶּנֶע לְבָגָד מִצִּיל אֶת-הַמְטָלִית, if the leprosy symptom came back to the garment [it must be burned] and the patch is free [since it is attached to a clean garment].
6 See **Note 1** in the preceding *Mishnah*. **7** The (second) garment with the patch is isolated for seven days, and the rules in 11⁵ apply to it. Compare 13⁵. Or בְּסַמִּינִים.

Mishnah 7

מִשְׁנָה ז

If a summer garment¹ have² coloured and white checks, [a leprosy symptom] may spread from one [white check] to another³, [even though separated by coloured checks, and it is unclean]. They asked R. Eliezer, And what [is the ruling] if [the white colour] were on one check only?⁴ He replied to them, 'I have not heard [from my teachers why it needs isolation, though I have heard from them that it requires isolation]'. R. Judah ben Bathyra made reply to him, 'I will [with your permission] expound it'. [R. Eliezer] said to him, 'If it be to corroborate the opinion⁵ of the Sages, so be it'. [R. Judah] said to him, 'Perhaps it will stay [unaltered] therein for two weeks, and what stays [unaltered] in garments for two weeks becomes unclean.'⁶ [R.

יְקִיטָא יֵשִׁישׁ בָּהּ פְּסָפְסִין צְבוּעִים וְלִבְנִים פּוֹשִׁין יִמְזָה לְזָהָה שְׂאֵלוֹ אֶת-רַבִּי אֱלִיעֶזֶר, וְנִתְרִי הוּא פְּסָפְסִי יִיחִידִי? אָמַר לָהֶן. לֹא שְׁמַעְתִּי. אָמַר לוֹ רַבִּי יְהוּדָה בֶּן בְּתִירָה, אֲלֹמֵד בּוֹ. אָמַר לוֹ, אִם לְקִיִּים דְּבָרֵי חֻקִּים, הֵן. אָמַר לוֹ, שְׂמָא יַעֲמוּד בּוֹ שְׁנֵי שָׁבוּעוֹת, וְהָעוֹמֵד בְּבָגְדִים שְׁנֵי שָׁבוּעוֹת טָמֵא. אָמַר לוֹ, חֻקִּים גְּדוּל אַתָּה שְׂקִימָת דְּבָרֵי חֻקִּים. הַפְּשִׁיחַ הַסְּמוּךְ כָּל-שָׁהוּא, הִרְחוֹק כְּגָרִיס; וְהַחֹזֵר כְּגָרִיס.

Eliezer] said to him, 'Thou art a great Sage in that thou hast corroborated the opinion of the Sages'. The spreading, however small, adjoining [the starting point of a leprous system is unclean], [but] if it be distant, [it is unclean if not less than] the space of a bean; and if it return,⁷ [it is unclean only if not less than] the space of a bean.

1 Or קִיטָא. Or patchwork sheet, patchwork curtain, patchwork rug. 2 Or שֵׁשׁ-בָּהּ. 3 The combined areas of the white strips are included together to determine whether the colour has spread or become lighter. 4 i.e., 'Seeing that the rest of the garment is coloured, must it be isolated or not, since spreading on to the coloured part does not make for uncleanness?' 5 sc., not to withhold the ruling that there must be isolation. 6 See *Leviticus* 13, 55. 7 e.g., after the colour had become

faint by the end of two weeks' isolation, and the affected part had been torn out and burned.

Mishnah 8

The warp¹ and weft² are *susceptible to uncleanness* [from leprosy symptoms] immediately [they have been woven]. R. Judah says, The warp [becomes *susceptible to uncleanness*] after it has been boiled,³ and the weft straightway, and skeins⁴ of flax when they have been bleached white. How much must there be in a clew⁵ to be able to become unclean⁶ from leprosy symptoms? Enough to weave from it [a piece] three [*fingerbreadths*]⁷ square, warp and weft, even if it be all warp, even if it be all weft. If [the clew] were of broken threads, it is *unsusceptible to uncleanness* from leprosy symptoms. R. Judah⁸ says, Even if only one thread [in the clew] were broken, and it was knotted together, it is *unsusceptible to uncleanness* [from leprosy symptoms].

מִשְׁנֵה ה
הַשְּׁתִי¹ וְהָעֶרֶב מִיִּטְמָאִין בְּנוֹעִים
מִדְּ. רַבִּי יְהוּדָה אוֹמֵר, הַשְּׁתִי
מִשִּׁישְׁלָק, וְהָעֶרֶב מִדְּ, וְהָאוֹנִין
שֶׁל פֶּשֶׁתָן מִשִּׁית־לְבָנוּ. כַּמָּה יֵהָא
בְּפִקְעַת וְתֵהָא⁶ מִיִּטְמָאָה בְּנוֹעִים ?
כִּדִּי לְאֶרוּג מִמֶּנָּה שְׁלֹשׁ עַל יִשְׁלֹשׁ
שְׁתֵי וְעֶרֶב, אֶפִּילוּ כוּלָּה שְׁתֵי אֶפִּילוּ
כוּלָּה עֶרֶב. הֵיתָה פְּסִיקוֹת אֵינָה
מִיִּטְמָאָה בְּנוֹעִים. רַבִּי יְהוּדָה
אוֹמֵר, אֶפִּילוּ פְּסִיקָה אַחַת וְקִשְׂרָה,
אֵינָה מִיִּטְמָאָה.

1 Or הַשְּׁתִי. 2 Or woof. 3 Variant reading מִשִּׁישְׁלָה, when it is removed from the water. 4 אוֹנִין, bundles of wet flax (so that the phrase שֶׁל פֶּשֶׁתָן seems redundant). Compare שֶׁבֶת 16. 5 Or coil (of thread, rope, etc.). 6 מִטְמָאָה in some editions. 7 See Volume I, Page 18f. 8 His view is rejected.

Mishnah 9

If [the thread] were wound* from one clew on to another, [or] from one shuttle containing the spool on to another one, [or] from the upper beam¹ [of a loom] to the lower beam²—and likewise, also, the two sides of a shirt [if not sewn together]—[and] a leprosy symptom [in each case respectively] showed up³ in one

מִשְׁנֵה ט
הַמַּעֲלָה מִן־הַפִּקְעַת לְחֻבְרָתָהּ,
מִן־הַסְּלִיל לְחֻבְרוֹ, מִן־יְהֻכּוּבֵד
הַעֲלִיּוֹנָה לְכּוּבֵד הַתַּחְתּוֹנָה, וְכֵן
שְׁנֵי דְפֵי חֲלוּק יִשְׁרָאָה נָנַע בְּאֶחָד
מֵהֶן, הָרִי הַשְּׁנַי טְהוּר. בְּנוֹפֵשׁ

(of them), the other remains clean. If [the leprosy symptom appeared] in the loose woof⁴ or in the standing warp,⁵ these are straightway susceptible to uncleanness from leprosy symptoms. R. Simon⁶ says, [Only] if the warp⁷ were closely arranged is it susceptible to uncleanness.

הַמְסַכֵּת יִבְשְׁתִּי הַעֹמֵד, הֲרִי אֵלָיו
מִיִּטְמָאִין בְּנוֹעִים מִיָּד. רַבִּי שְׁמַעוֹן
אוֹמֵר, הַשְּׂתִי אִם הָיָה רְצוּף מִיִּטְמָא.

- 1 The upper roller or beam from which the warp hangs. Compare 211 בָּלִים.
2 The lower beam of a loom on the roller of which the web is wound as it advances.
3 שְׁנָרְאָה [Niphal past]; or שְׁנָרְאָה [Niphal participle]. 4 i.e., the threads not yet pulled up tight to the web. Literally *the soul of the web on the loom*. 5 viz., the warp threads waiting for the weft threads. 6 His view is rejected. 7 Or הַשְּׂתִי.
*Idiomatic use of the Hiphil הֵעִילָה, remove, transfer.

Mishnah 10

If [a leprosy symptom] appeared¹ in the standing warp² [which will not be further woven], the web is clean; if it appeared¹ in the web,³ the standing warp [remaining after cutting off the web] is clean. If it appeared¹ in a sheet,⁴ the fringes must be burned [together with the sheet], [but] if it appeared⁴ in the fringes the sheet is clean. A shirt whereon a leprosy symptom appeared¹ exempts⁵ [from burning] its borders⁶ even if they are of purple [wool].⁷

מִשְׁנָה י'
יִנְרָאָה בְּשְׂתִי הַעֹמֵד הָאֲרִיג טְהוֹר;
יִנְרָאָה בְּאֲרִיג הַשְּׂתִי הַעֹמֵד טְהוֹר.
יִנְרָאָה בְּסָדִין שׁוֹרֵף אֶת־הַנִּימִין,
יִנְרָאָה בְּנִימִין הַסָּדִין טְהוֹר. הָלֹק
שְׁנָרְאָה בּוֹ נֹעַ מְצִיל אֶת־
הָאוֹמְרִיּוֹת שְׁבוּ, אִפִּילוֹ הֵן יֵאָרְגְּמָן.

- 1 נִרְאָה [Niphal past]; or נִרְאָה [Niphal participle]. 2 Or בְּשְׂתִי. 3 Or הַשְּׂתִי.
4 Usually of fine linen. 5 Literally *saves, rescues*. 6 Or *hems, fringes*. 7 i.e., although it is dyed material.

Mishnah 11

Whatever is susceptible to corpse-uncleanness,¹ although it is unsusceptible to treading-contact-uncleanness,² can become unclean by reason of leprosy symptoms, like the sail³ of a ship, a curtain, [the woollen] band of a hair-

מִשְׁנָה י"א
כָּל־הַרְאֵוִי לִיִּטְמָא טְמֵא מֵת, אֶף
עַל פִּי שְׂאִינוֹ רְאוִי לִיִּטְמָא מִדָּרָס
מִיִּטְמָא בְּנוֹעִים, כְּגוֹן קַלְעֵ שֶׁל
סָפִינָה, וְוִילוֹן, יִשְׁבִּיס שֶׁל סְבָכָה.

net,⁴ and wrappers of scrolls, and a [net-work] girdle,⁵ and straps of a shoe or sandal that are⁶ as wide as a bean, [all] these are *susceptive to uncleanness*⁷ from leprosy symptoms. A coarse woollen blanket⁸ wherein a leprosy symptom appeared,⁹ R. Eliezer¹⁰ ben Jacob says, [It is clean] unless it appears in the woven material and the soft hackled wool.¹¹ A leather water bottle¹² or a leather bag,¹³ in whatever condition it is [becomes unclean] if it show [any leprosy symptom]; and if [a leprosy symptom were observed inside, and by the end of seven days' isolation] it spreads to the outer side, or [so, too] if it spread from the outer side to the inside, [it is unclean].

ומטפחות של ספרים, ונגלגלון, ורצועות מנעל וסנדל שיש בהן רוחב כגרם, הרי אלו מיטמאין בנגעים. שגוס שגראה בו נגע, רבי אליעזר בן יעקב אומר, עד שגראה באריג ויבמוכין. והתקמת ותורמל נראין כדרךך; ופושא מתוכו לאחוריו, ומאחוריו לתוכו.

1 In the case of material made of wool, flax or hide, three *fingerbreadths* square (see Volume I, Page 18f.). לטמא, לטמא, abbreviated usual forms of the *Hithpael* להתטמא. 2 In the case of material, three *handbreadths* square. Compare בלים 272. 3 קלע, Biblical Hebrew; or קלע, Aramaic or Chaldaic. 4 שביס של סבכה, a woollen (or metal) band for fastening a hair-net. In some editions, ושביס. 5 Or bandage, wrap, wrapper. 6 Or שיש בהן. 7 מיטמאין in some editions טמא למת = טמא למת, one rendered unclean by a corpse. 8 סגוס, סגוס, generally a mattress for sleeping on. 9 שגראה [Niph'al past]; or שגראה [Niph'al participle]. 10 His ruling is accepted. 11 מוך, soft texture, soft hatchelled wool (rag, lint, material), flock. 12 Made by drawing off the skin of a goat without opening up the belly, and the ends where the legs and tail were are sewn up and pitched to render them watertight. Literally the leather water bottle. 13 A kind of shepherd's wallet. In these the leprosy spots in the creases cannot be seen, but they appear when the creases are stretched out.

Mishnah 12

If a garment [with a leprosy symptom] that had been isolated¹ [for seven days] were confused with others [that were clean], they are all deemed clean. If [a garment with a leprosy symptom were isolated for seven days and] it was cut up into shreds², it becomes clean, and it is permitted to use it. But if [the garment] that had been

משנה יב
בגד יהמוסגר שנתערב באחרים, כולן טהורים. קצצו ועשאו מוכין טהור, ומותר בהניתו. ותמוחלט שנתערב באחרים כולם טמאין; קצצו ועשאו מוכין טמא ואסור בהניתו.

certified leprous were confused with others [that were clean], all of them become unclean; if it were cut up and made into shreds, it remains unclean and no use may be made of it [but it must be burned].

1 And it was dyed or coloured so that the affected part was unrecognisable. 2 Each not less than three *fingerbreadths* square (see Volume I, Page 12f.) but not completely severed from each other. מוֹךְ, see the preceding *Mishnah*.

CHAPTER 12

פֶּרֶק יב

Mishnah I

מִשְׁנָה א

All houses¹ are *susceptible to uncleanness* from leprosy symptoms save those of gentiles.² Houses bought from gentiles³ must be inspected at the outset [for leprosy symptoms]. A round house [without corners] or a triangular house,⁴ or a house⁵ built on a ship, or [a cabin built] alongside a mast of a ship,⁶ or [a house built] on four beams [that project above ground from a wall], are *insusceptible to uncleanness* from leprosy signs.⁷ But if [the house] were quadrilateral,⁸ even if [it stood above the ground] on four pillars,⁹ it is *susceptible to uncleanness*.

כָּל־הַבָּתִּים מִיִּשְׁמָאִים בְּנֻעִים חוּץ
מִשָּׁל עֹבְדֵי גִלּוּלִים. הַלּוֹקֵחַ
בָּתִּים מִן־הָעֹבְדֵי גִלּוּלִים, יֵרָאוּ
בַתְּחִלָּה. בֵּית עָגוּל, בֵּית טְרִיגוֹן,
בֵּית הַפָּנוּי בַּסְּפִינָה אוֹ בְּאַסְקִרְיָא,
עַל אַרְבַּע קוֹרוֹת, אֵינוֹ מִיִּשְׁמָא
בְּנֻעִים. וְאִם הָיָה מְרוּבָּע אֶפִּילוֹ
עַל אַרְבַּעַּה עַמּוּדִים מִיִּשְׁמָא.

1 Compare 3⁸. But the ruling refers only to houses in the Land of Israel. 2 In some texts, עֹבְדֵי גִלּוּלִים [viz., in the *singular*]. נֹכְרִים instead of עֹבְדֵי גִלּוּלִים in some editions. 3 In some editions הַנֹּכְרִים instead of הָעֹבְדֵי גִלּוּלִים. 4 *i.e.*, with three corners. Compare נֵיר 8b; פָּבֵא בְּתָרֵא 164b. This ruling also applies to a house with two or five corners. 5 Or *cabin, hut*. 6 Some render this [a house built] on a raft. In some texts, בְּאַכְסִינְדְרִיָּא, on an Alexandrian merchantman, by a tall mast. 7 Because they are not directly in contact with the earth. Based on the phrase בְּבֵית אֶרֶץ אֲחֻזַּתְכֶם, in a house of the land of your possession, in *Leviticus 14, 34*. According to a *Midrash* the Amorites hid their valuables in the walls of their houses before the conquest of Canaan by Joshua; and God smote such walls with leprosy signs so that the Israelites would examine and pull down the infected parts, and thus discover the concealed objects. 8 And thus had four corners. 9 The four pillars count as four corners and they also form a *connective* with the ground. This applies also to the structure made by a platform (like a roof) laid on the top of four pillars, open all round (*i.e.*, with no walls).

Mishnah 2

If a house have one of its sides overlaid with marble, [or one side was] a rock [which had always been there before], [or] one was of bricks, or one was of earth, it is *unsusceptible to uncleanness* [from leprosy symptoms].¹ If a house have not in it either stones or wood or earth² [in one of its walls], and a leprosy symptom appeared therein, and afterwards stones and wood and earth were built³ into it, it remains clean. And likewise, also, a piece of material⁴ which had not been woven to three [fingerbreadths]⁵ square showed up in it a leprosy symptom and afterwards there was woven on to it [a piece] three [fingerbreadths] square, it remains clean. A house is *unsusceptible to uncleanness* from leprosy symptoms unless there be in it [together] stones and wood and earth [in each of the walls].

1 Literally *it is clean*. 2 *viz.*, any one or two or all three. See *Leviticus 14, 45*.
3 Literally *הביא*, *one brought*. In some editions the plural form *הביאו*, *they brought*.
4 Literally *garment*. 5 See Volume I, Page 18f.

משנה ב

בית שאחד מצדדיו מחופה בשיש, אחד בסלע ואחד בלבנים ואחד בפפר טהור. בית שלא היו בו אבנים ועצים ועפר, ונראה בו נגע, ואחר כף הביא בו אבנים ועצים ועפר טהור. וכן יבנה שלא ארג בו שלש על שלש, ונראה בו נגע ואחר כף ארג בו שלש על שלש טהור. אין הבית מיטמא בנגעים עד שיהא בו אבנים ועצים ועפר.

Mishnah 3

And¹ how many stones must there be therein? R. Ishmael² says, Four [one in each wall]. R. Akiba³ says, Eight [two in each wall]. R. Ishmael⁴ used to say, [the leprosy symptom will not convey uncleanness] unless it appears of the space of two beans on two stones or on one stone.⁵ R. Akiba says, [The leprosy symptom will communicate uncleanness] if it appear of the space of two beans on two stones, but not on one stone.⁶ R. Elazar⁷

משנה ג

זכמה אבנים יהו יבו? רבי ישמעאל אומר, ארבע. רבי עקיבא אומר, שמונה, שהיה רבי ישמעאל אומר, עד שיראה כשני גריסין, על שתי אבנים, או על אבן אחת. רבי עקיבא אומר, עד שיראה כשני גריסין, על שתי אבנים, לא על יאבן אחת. רבי

ben R.⁸ Simon says, [The leprosy symptom will impart uncleanness] if it appear of the space of two beans upon two stones in two walls⁹ at a corner, and its length must be equal to that of two beans and its width like to that of a bean.

אֶלְעֹזֹר בְּרַבִּי שִׁמְעוֹן אָמַר, עַד שִׁירְאָה כְּשֵׁנֵי גְרִיסִין, עַל שְׁתֵּי אֲבָנִים, בְּשֵׁנֵי יְכַתְלִים בְּזוּיֹת, אֲרָכּוֹ כְּשֵׁנֵי גְרִיסִין, וְרָחְבוֹ כְּגֵרִיסִים.

1 See the preceding *Mishnah*. 2 His opinion is rejected. 3 His ruling is accepted. 4 This view is rejected. 5 And thus it is sufficient if there are four stones, one to each wall. 6 And so there must be two stones in each of four walls. 7 This view is not accepted. 8 Or בְּרַבִּי, בְּרַבִּי; see אֲהָלוֹת 35, Note 7. 9 Or כּוֹתְלִים, כּוֹתְלִים.

Mishnah 4

מִשְׁנָה ד

[How much] wood [must there be in it]?¹ As much as is required to set under an arch² [to maintain its shape]. R. Judah says, Enough to make a stop³ at the back of a lintel.⁴ [How much] earth [must there be therein]?¹ As much as is needed [to fill up the space] between one row of stones and another [when they are piled up]⁵. The walls of a stable⁶ or walls [forming outside] partitions⁷ are *insusceptible to uncleanness* from leprosy symptoms. [Dwellings in] Jerusalem and outside the

יַעֲצִים? כְּדֵי לִיָּתֵן תַּחַת יְהִשְׁקוֹף. רַבִּי יְהוּדָה אָמַר, כְּדֵי לַעֲשׂוֹת יִסְגְּדֵל לְאַחֲרֵי יְהִשְׁקוֹף. יַעֲפֹר? כְּדֵי לִיָּתֵן בֵּין פְּצִים יִלְחַבְרוּ. קִירוֹת יְהָאָבוֹס, וְקִירוֹת יְהַמְחִיצָה, אֵינָן מִיִּטְמְאִין בְּנוֹגְעִים. יְרוּשָׁלַיִם וְיַחוּצָה לְאֶרֶץ, אֵינָן מִיִּטְמְאִין בְּנוֹגְעִים.

Land [of Israel]⁸ are *insusceptible to uncleanness from leprosy symptoms*.

1 See *Mishnah* 12 of this Chapter. 2 Literally *the arch* [*viz.*, the definite form]. Or *lintel*, *cross-piece*, *gateway with posts*. 3 Literally *sandal*. To prevent the top of the door hitting the lintel. 4 Literally *the lintel* [*viz.*, the definite form]. 5 פֶּצַח, board; the plural form פְּצִים is also used in the singular sense; it is especially the term for a board nailed to a wall to form a jamb or doorpost. Compare שֶׁבֶת 77. Some render פְּצִים here *one board*. 6 Or *stall*, *manger*. 7 As of gardens, such as mark off a piece of private ground, etc. Literally *the partition* [*viz.*, in the singular]. 8 Neither Jerusalem nor foreign lands were included for division among the Tribes for a possession according to *Leviticus* 14, 34.

Mishnah 5

What is the manner of the inspection of a house? *Then¹ he, that owneth the house shall come and tell the priest, saying, There seemeth to me to be as it were a plague in the house.* Even if [the houseowner] be a learned Sage, and knows that it is an undoubted leprosy symptom, he may not decide and say, 'A leprosy symptom has been seen by me in my house',² but let him say, *There seemeth to me to be as it were a plague in the house.* And³ the priest shall command that they empty the house,⁴ (before⁵ the priest go in to see the plague, that all that is in the house be not made unclean; and afterward the priest shall go in to see the house): and even bundles of wood, and even bundles of reeds,⁶ [must be removed] according to the view of R. Judah⁷; R. Simon says, Is the clearing [of the house] such important an affair!⁸ R. Meir said, And what [sort of things] of his can become unclean? If thou wouldst say his articles of wood or his garments or his metal objects, they can be immersed [in the ritual bath] and they become clean. For what does the Law have consideration? For his earthenware utensils,⁹ and [even] for his flask¹⁰ and for his pitcher.¹¹ If the Law be so considerate for a man's property of small worth, how much more so¹² for his property that he values most! [And] if so much [consideration] for his property, how much more so for the life of his sons and daughters! [And] if so much [consideration] for what appertains to a wicked man, how much more so for what belongs to the righteous man!¹³

משנה ה

כיצד ראית הבית? יובא אשר לו הבית והגיד לכהן לאמר, כנגע נראה לי בבית. אפילו תלמיד חכם ויודע שהוא נגע ודאי, לא יגזור לאמר, נגע נראה לי בבית, אלא כנגע נראה לי בבית. ויצוה הכהן ופנו את הבית (בטרם יבא הכהן לראות את הנגע ולא יטמא כל אשר בבית, ואחר כן יבא הכהן לראות את הבית); ואפילו חבילי עצים, ואפילו חבילי קנים, דברי רבי יהודה; רבי שמעון אומר, עסק הוא לפני. אומר רבי מאיר, וכי מה מטמא לו? אם תאמר כלי עציו ובגדיו ומתכותיו מטבילין והן טהורים. על מה חסה התורה? על כלי חרסו, ועל יפכו, ועל טפיו. אם כן חסה התורה, על ממונו הבזוי,¹² קל וחומר על ממונו החביב! אם כן על ממונו, קל וחומר על נפש בניו ובנותיו! אם כן על של רשע, קל וחומר על של צדיק!

1 See *Leviticus* 14, 35. 2 Literally *in the house*. Such a wording is a definite decision and it must be avoided. 3 See *Leviticus* 14, 36. 4 In some editions אֶת־ is omitted. 5 Some consider this part in parentheses redundant here for quotation. 6 Though these are unsusceptible to uncleanness. 7 His opinion is rejected. 8 The reference is to *Leviticus* 14, 36. i.e., it is an unnecessary task to remove aught that is insusceptible to uncleanness, and the *Law* does not demand such duties.* Some render this with the pointing לְפָנָיו [Kal passive participle]: *Is this a task for one who has naught to do?* 9 Ritual immersion will not cleanse them; they must be broken. Or כְּלֵי חָרָסוֹ, his earthenware utensil [viz., in the singular]. 10 Or *cruse*. 11 Or *ewer, flagon; a vessel with a narrow neck; an oil vessel*. Some render it here a *stove* or an *oven* used for cooking and baking. Compare כְּלִים 23, 32. 12 קַל וְהָמַר, an inference from minor to major. 13 All these remarks are of a homiletic or Midrashic nature. Compare סוּטָה 81; סְנֵהֲדָרִין 24, 104^a. *See ADDENDA at the end of this *Tractate*.

Mishnah 6

[The priest] must not go¹ into his [own] house and send [someone else] to close up [the plague-infected house], and he must not stand within the house² wherein the leprosy symptom is to close it up, but he stands at the doorway of the house wherein is the leprosy symptom and shuts [it] up, as it is said, then³ the priest shall go out of the house to the door of the house, and shut up the house seven days. And he shall come at the end of the week and inspect it, and if have spread, then⁴ the priest shall command that they take out the stones⁵ in which the plague is, and cast them into an unclean place without the city, [and as it is said] and⁶ they shall take other stones, and put in the place of those stones; and he shall take other mortar, and shall plaster the house. And he may not take stones from one side and bring [them] to⁷ the other side, or earth from one side and bring [it] to⁷ the other side, or lime* from any place.

משנה ו

יֵאָמְרוּ הוֹלֵךְ לְתוֹךְ בֵּיתוֹ וּמְסַגֵּר, וְלֹא עוֹמֵד וּבְתוֹךְ הַבַּיִת שֶׁהִנָּע בְּתוֹכוֹ וּמְסַגֵּר, אֲלֵא עוֹמֵד עַל פֶּתַח הַבַּיִת שֶׁהִנָּע בְּתוֹכוֹ וּמְסַגֵּר, שְׂנֵאֲמַר, וְהִצִּיא הַכֹּהֵן מִן־הַבַּיִת אֶל־פֶּתַח הַבַּיִת, וְהִסְגִּיר אֶת־הַבַּיִת שֶׁבַעַת יָמִים. וּבֵא בְּסוּף הַשָּׂבִיעַ, וְרָאָה אִם פָּשָׁה, יוֹצֵה הַכֹּהֵן וְחִלְצוּ אֶת־הָאֲבָנִים אֲשֶׁר בָּהֶן הִנָּע וְהִשְׁלִיכוּ אֹתָהֶן אֶל־מַחוּץ לְעִיר, אֶל־מְקוֹם טָמֵא, וְלָקְחוּ אֲבָנִים אַחֲרוֹת, וְהִבְיִאוּ אֶל־פֶּתַח הָאֲבָנִים; וְעָפָר אַחַר יָקַח וְטָח אֶת־הַבַּיִת. אֵינוֹ נוֹטֵל אֲבָנִים מִצַּד זֶה, וּמִבְּיַא לְצַד זֶה, וְלֹא

He may not bring⁷ one [large stone] instead of two [smaller ones], or two [smaller ones] in place of one [large stone], but he must bring two stones in place of two [of the same size], [or two large stones] in place of three [smaller ones], [or two large stones] in place of four [small ones]. From this⁸ [verse] they have said, Woe to the wicked, woe to his neighbour!⁹—both of them must remove [the stones], both of them must scrape [the walls], [and] both must bring the [new] stones;¹⁰ but he alone [whose house was infected] brings the earth, as it is said, and he shall take other mortar and plaster the house: his fellow does not engage with him in the plastering.

עֶפֶר מִצֵּד זֶה, וְיִמְבִּיא לְצֵד זֶה, וְלֹא יִסִּיד מִכָּל מְקוֹם. אֵינּוּ יִמְבִּיא לֹא אַחַת תַּחַת שְׁתֵּימִים, וְלֹא שְׁתֵּימִים תַּחַת אַחַת, אֲלֵא מְבִיא שְׁתֵּימִים תַּחַת שְׁתֵּימִים, תַּחַת שְׁלֹשׁ, תַּחַת אַרְבַּע. מִכָּאֵן אָמְרוּ, אוֹי לְרָשָׁע אוֹי יִלְשָׁכְנוּ! שְׂגִיהֵן חוֹלְצִין, שְׂגִיהֵן קוֹצְעִין, שְׂגִיהֵן מְבִיאִין אֶת-הָאֲבָנִים; אֲבָל הוּא לְבִדּוֹ מְבִיא אֶת-הָעֶפֶר, שְׂנֵאֲמַר, וְעֶפֶר אַחֵר יִקַּח וְטַח אֶת-הַבַּיִת אֵין חִבְרוֹ מִטְּפֵל עִמּוֹ בְּטִיחָה.

1 The גִּמְרָא has אֵינּוּ עוֹמֵד בְּתוֹךְ, [The priest] must not stand within, instead of אֵינּוּ הוֹלֵךְ בְּתוֹךְ. 2 וְלֹא בְּתוֹךְ הַבַּיִת, and not within the house, in some editions instead of וְלֹא עוֹמֵד בְּתוֹךְ הַבַּיִת. 3 See Leviticus 14, 38. 4 See Leviticus 14, 40. 5 אֶת- is omitted in some editions. 6 See Leviticus 14, 42. 7 i.e., to be used for. 8 Traditional pronunciation מִכָּאֵן. The verbs וְהִלְצוּ, וְהִשְׁלִיכוּ, וְהִקְחוּ, וְהִבְיִאוּ being in the plural the implication is that both the occupants of the infected house and the neighbouring houses share in the demolition and re-erection; whereas the singular verbs יִקַּח, וְטַח, יִמְבִּיא, וְיִמְבִּיא imply that the former only carry out these activities. 9 The unfortunate man brings misfortune to his neighbour. 10 They may share the expenses to have any or all of these operations done by someone else. *Lime is not considered as earth. § בְּתוֹךְ in the Wilna edition.

Mishnah 7

[The priest] came at the end of the [second] week [of isolation]¹ and inspected [it], [and] if [the leprosy symptom] returned, And² he shall break down the house, the stones of it, and the timber thereof, and all the mortar of the house, and he shall carry them forth out of the city into an unclean place.

מִשְׁנָה ז.

בָּא בְּסוֹף יְשׁוּבֵעַ וְרָאָה, אִם חוֹר, וְנִמְצָא אֶת-הַבַּיִת אֶת-אֲבָנָיו, וְאֶת-עֲצָיו, וְאֶת כָּל-עֶפֶר הַבַּיִת, וְהוֹצִיא אֶל-מְחוּץ לְעִיר אֶל-מְקוֹם טָמֵא. הַפְּסִיזִין הַסְּמוּךְ כָּל-שֵׁהוּא, וְהִתְרַחוּק

A *spreading* however small close up against [the first leprosy symptom is unclean], and if it be distant, [it is unclean when it is not less] than a bean's space. And [the leprosy symptom] that returns in houses [is unclean only when it is at least] the space of two beans.³

1 After the plastering the house is shut up for another seven days. 2 See *Leviticus* 14, 45. 3 Referring to the area of the plague spot and not to the distance.

CHAPTER 13

פֶּרֶק יג

Mishnah 1

מִשְׁנָה א

Ten [rulings apply in the case of] houses [wherein a leprosy symptom arises].¹ If [by the end of] the first [week, the leprosy symptom] became faint,² or if it vanished,² he scrapes it [where the symptom had been] and it is then clean. If it became faint³ or it disappeared³ [by the end of] the second [week], he scrapes it [and it is then clean], and he must bring [the pair of] birds⁴ [as offering]. If it spread [by the end of] the first [week], he must remove [the stone(s)] and scrape [the wall, replace the stone(s)] and plaster it up, and it is shut up for [another] week;⁵ if it returned, [the house] must be demolished, if it did not return, he must bring [as offering the pair of] birds.⁶ If it stood [unaltered in area] during the first [week] and spread by [the end of] the second [week], he must take out [the stone(s)] and scrape [the wall, replace with other stone(s)] and plaster over, and he shuts it up for another [week];⁷ if it then returned, [the house must be demolished, if it

עָשְׂרָה בָּתִּים יְהִי. הִקְהָה בְּרֵאשׁוֹן, וְהִהוּלֵף לוֹ, קוֹלְפוֹ וְהוּא טְהוֹר. הִקְהָה בְּשֵׁנִי וְהִהוּלֵף לוֹ, קוֹלְפוֹ וְהוּא טְעוֹן יִצְפְּרִים. הַפּוֹשָׁה בְּרֵאשׁוֹן חוֹלֵץ וְקוֹצֵה וְטַח וְנוֹתֵן לוֹ יָשׁוּבַע; חֹזֵר יִנְתֵּן, לֹא חֹזֵר טְעוֹן יִצְפְּרִים. עָמַד בְּרֵאשׁוֹן וּפְשָׁה בְּשֵׁנִי, חוֹלֵץ וְקוֹצֵה וְטַח וְנוֹתֵן לוֹ יָשׁוּבַע; חֹזֵר יִנְתֵּן, לֹא חֹזֵר טְעוֹן יִצְפְּרִים. עָמַד בְּזֶה וּבָזֶה, חוֹלֵץ וְקוֹצֵה וְטַח וְנוֹתֵן לוֹ יָשׁוּבַע; חֹזֵר יִנְתֵּן, לֹא חֹזֵר טְעוֹן יִצְפְּרִים. אִם עַד שְׁלֹא טְהָרוּ בַצְּפָרִים נִרְאָה בּוֹ נֶנַע, הָרִי יִזָּה יִנְתֵּן, וְאִם מִשְׁטְהָרוּ בַצְּפָרִים נִרְאָה בּוֹ נֶנַע, יִרְאָה בְּחִתְקָה.

did not return, he must bring [the

offering of two] birds.⁸ If [its extent] stayed unchanged during both weeks, he must remove [the stone(s)] and scrape the walls, and [other stone(s) are put in] and he must plaster over it, and he shuts it up for [another] week;⁹ if it then returned, the house must be demolished, if it did not return, he must bring [the *offering* of two] birds.¹⁰ If the leprosy symptom showed up therein before he had made it clean through the [*offering* of the pair of] birds, then the house¹¹ must be pulled down, but if the leprosy sign appeared therein after the cleansing through [the *offering* of the two] birds, it must be inspected [as a new leprosy symptom] as at the beginning [and the house must be closed up].

1 Literally *they are ten* [kinds of] houses. 2 **The first two cases.* 3 **Cases three and four.* 4 See *Leviticus 14, 49.* 5 *Fifth case.* 6 *Sixth case.* 7 *Seventh case.* 8 *Eighth case.* 9 *Ninth case.* 10 *Tenth case.* 11 Literally *this*, וְהָ. *הִקְהָה [Hophal]; or הִקְהָה [Hiphil].

Mishnah 2

[If there be a leprosy symptom on] a stone¹ that is in a corner [forming part of a neighbour's house], when² he must remove it he removes it wholly; but when he must demolish, he demolishes only his own and may leave³ the [adjoining] one belonging to his fellow. Thus we find⁴ that greater stringency applies to removal than to demolition. R. Eliezer says, If a [twin-] house⁵ were built with [the] cross-beam and king-beam⁶ [common to both, or the common wall was made of big stones and small ones in alternate courses], and [the leprosy sign] appeared on the

מִשְׁנֵה ב
 יֶהָאָבֵן שְׁבוּיִת, בְּזִמְן שֶׁהוּא חוֹלֵץ,
 חוֹלֵץ אֶת-כּוֹלוֹ; וּבְזִמְן שֶׁהוּא
 נוֹתֵץ, נוֹתֵץ אֶת-שְׁלוֹ, וּמְנִיחַ אֶת-
 שֶׁל חֲבֵרוֹ. וְנִמְצָא חוֹמֵר בְּחִלְיָצָה
 מִבְּנוֹתֶיהָ. רַבִּי אֱלִיעֶזֶר אוֹמֵר,
 בֵּית הַבְּנוּי רֵאשׁ וּפְתִיחַ, נִרְאָה
 בְּרֵאשׁ, נוֹטֵל אֶת-כּוֹלוֹ, נִרְאָה
 בְּפְתִיחַ נוֹטֵל אֶת-שְׁלוֹ, וּמְנִיחַ
 שֶׁל חֲבֵרוֹ.

cross-beam⁷ [or on a big stone], he must remove it wholly,⁸ [but] if it appeared on the king-beam [or on a small stone], he removes only the part on his side,⁹ and may leave the part on his fellow's side.

1 Literally *the stone.* 2 Or the definite form בְּזִמְן. 3 Or וּמְנִיחַ. 4 נִמְצָא [Kal future], *we shall find*; or [Niphil participle], *it is found.* 5 Like two adjoining houses or rooms. 6 Or *main beam, principal beam.* 7 In the בְּרֵאשִׁית, וּמְרָא. 8 Though it is joint property. The big stone extends into his fellow's house. 9 Literally *what is his, what belongs to him.* The small stone behind his stone [viz., on his side] belongs to his neighbour and may remain.

Mishnah 3

If a leprosy symptom appeared¹ in a house that had an upper room² above it, [he pulls the house down, but] must leave the roof beams for the upper room [which must be held up by supports]; if it appeared³ in the upper room, [it must be demolished, but] the beams must be left for the house [below]. If there were no upper room above the house,⁴ its stones and its timber and its earth must be demolished with it; but one may save the [roof] tiles⁵ and the lattices of the windows.⁶ R. Judah says, The [wooden] frame built on top [of the wall to support the ends of the beams] must be pulled down⁷ with it. Its stones and its wood and its earth communicate uncleanness if they be of an olive's bulk;^{*} R. Eliezer⁹ Chisma says, [They convey *uncleanness*] however small their bulk may be.⁹

מִשְׁנָה ג
בֵּית יִשְׁרָאֵל בּו נָגַע, הָיְתָה יְעֻלָּה
עַל גַּבְיָו נוֹתֵן אֶת-הַקּוֹרוֹת לְעֻלָּה ;
יִנְרָאָה בְּעֻלָּה נוֹתֵן אֶת-הַקּוֹרוֹת
לְבֵיתוֹ. לֹא הָיְתָה עֻלָּה יְעֻלָּה עַל גַּבְיָו
אֲבָנָיו וְעֻצָּיו וְעִפְרוֹ נִתְּצִין עִמּוֹ ;
וּמִצִּיל עַל הַמְּלֻבְּנִים, וְעַל שְׂרִינֵי
יְהַחְלֹנוֹת. רַבִּי יְהוּדָה אוֹמֵר,
מִלְּבַן הַבַּנּוּי עַל גַּבְיָו, יִנְיַתֵּן עִמּוֹ.
אֲבָנָיו וְעֻצָּיו וְעִפְרוֹ מִטְּמֵאִין
בְּכֹזֵית ; רַבִּי אֱלִיעֶזֶר חֲסִמָּא
אוֹמֵר, בְּבִמָּה שֶׁהֵן.

1 שְׁרָאָה [Niph'al past]; or שְׁרָאָה [Niph'al participle]. 2 Or upper storey. 3 Compare Note 1. 4 Literally above it. 5 Or frames; or posts or boards fixed outside windows (but not cemented) as ornaments or as protection for children against falling out. 6 Or הַחֲלוּטוֹת. 7 Or נִתְּצִין. 8 His opinion is rejected. 9 Or בְּמָה-שֶׁהֵן. *צָרַעַת is likened to a dead body; see Numbers, 12, 12 (בְּמָת).

Mishnah 4

A house that is closed up [by reason of a leprosy symptom] communicates uncleanness from the inner side [by contact],¹ and one which has been certified unclean [conveys uncleanness by contact] both from its inside and from its outside. Both these² alike impart *uncleanness* on entering.³

מִשְׁנָה ד
בֵּית הַמוּסָנֵר מִטְּמֵא יִמְתּוּכוֹ,
וְהַמוּחֲלָט מִתּוֹכוֹ וּמֵאַחֲרָיו. וְזֶה
זֶה מִטְּמֵאִין בְּבִיָּאָה.

1 If one puts his hand inside and touches the wall. 2 Some prefer the pointing זֶה זֶה. Literally This [i.e., the former] and that [i.e., the latter]. 3 Even if there is no contact by the hand. See Leviticus 14, 46. Compare Mishnah 9 of this Chapter.

Mishnah 5

משנה ה

[If one used stones of the second week from a house] that had been shut up [by reason of a leprosy symptom]¹ to build into [a house] that was clean, and the leprosy symptom returned to the [affected] house, he must pull out the stones [which he had used for the clean

הבונה מן-המוסגר בטְהוֹר, חוֹר
עַע לְבֵית חוֹלֵץ אֶת-הָאֲבָנִים. חוֹר
עַל הָאֲבָנִים, הַבֵּית הָרֵאשׁוֹן יִתָּץ,
וְהָאֲבָנִים יִשְׁמְשׁוּ אֶת-הַבֵּית הַשֵּׁנִי
בְּסִימָנָיו.

house and they become unclean]. [If the leprosy symptom] came upon the stones [built into the clean house], the first [affected house] must be demolished, and the [built in] stones [remain] and serve the second house while the signs [of leprosy are under inspection].²

1 Compare 11⁶. After the affected stones and earth had been removed and replaced and plastered. The stones then removed for use elsewhere were apparently free from plague signs. 2 It is dealt with like any house in which a leprosy symptom first appears. Or בְּסִמָּנָיו.

Mishnah 6

משנה ו

If a house overshadowed [another] house infected with leprosy¹—and likewise, also, in the case of a tree² which overshadowed a house afflicted with leprosy—and one entered* the outer [unaffected] one [or came under the tree], he remains clean, [according to] the view of R. Eliezer ben Azariah. R. Elazar³ said, If one stone from a leprosy infected house⁴ brought [into another] renders [all therein] unclean, [then all the more so] must not [the leprosy infected house*] itself communicate uncleanness because it is inside [the other house]⁵ * Perhaps room.

בֵּית שֶׁהוּא מִיִּסְדָּךְ עַל גִּבֵּי בֵּית
יְהַמְנוּגָע, וְכֵן אֵילָן שֶׁהוּא מִיִּסְדָּךְ
עַל גִּבֵּי בֵּית הַמְנוּגָע, יִהְיֶה כְּנֶס לְחִיצוֹן
טְהוֹר, דְּבַר רַבִּי אֱלִיעֶזֶר בֶּן
עֲזַרְיָה. אָמַר רַבִּי יְאֵלְעָזָר, מִה
אִם אֶבֶן אַחַת יִמְנֹנוּ מִטְּמֵא בְּבִיאָהּ,
הוּא עֲצָמוּ לֹא יִטְמֵא בְּבִיאָהּ?

1 e.g., a room within a room, the inner one being affected with leprosy. 2 Or אֵילָן. 3 His view is accepted. 4 Literally from it. 5 The following rendering favoured by some does not seem clear: *Seeing that one stone can convey uncleanness on entrance, should not the house itself render unclean?* *הִנְכָּנס [Niph'al participle]; or הִנְכָּנס [Niph'al past]. Perhaps inside [another house or room]?

Mishnah 7

משנה ז

If one unclean¹ [from leprosy] stand under a tree,² and one that is clean is passing by [beneath the tree], he becomes unclean; if the one that is clean stand underneath the tree, and he that is unclean pass by [below it], [the former] remains clean, but if he [that is unclean] stand still,³ [then the other] becomes unclean. And similarly, too, in the case of a stone⁴ afflicted with leprosy, [if one that is clean stand beneath a tree under which a passer-by carries through the stone, the former] remains clean, but if [the carrier] set it down⁵ [under the tree], the other⁶ becomes unclean.

הַטָּמֵא עוֹמֵד תַּחַת הָאֵילָן וְהַטְּהוֹר עוֹבֵר, טָמֵא; הַטְּהוֹר עוֹמֵד תַּחַת הָאֵילָן וְהַטָּמֵא עוֹבֵר, טְהוֹר, אִם עָמַד טָמֵא. וְכֵן בְּאֶבֶן הַמְּנוּגָצֶת, טְהוֹר, וְאִם הַנִּיחָהּ, הָרִי יוֹה טָמֵא.

1 Literally [in the definite form] *If the one unclean*. 2 Literally [in the definite form] *the tree*. Or הָאֵילָן. 3 *i.e.*, he stops there under the tree. 4 Or the definite form בְּאֶבֶן. 5 Or הַנִּיחָהּ. 6 Literally *this one*. The ruling applies if he did not put it down but just stood there.

Mishnah 8

משנה ח

If one that was clean put his head and the greater part of his body into a house that was unclean [from leprosy], he becomes unclean;¹ and if one that was unclean [from leprosy] put his head and the greater part of his body inside a house which was clean, he renders it unclean.² If one brought [a piece of] a cloak,³ three [fingerbreadths]⁴ square, that was clean into a house that was unclean [from leprosy], it becomes unclean; and if one brought [such] that was unclean [from leprosy], even an olive's bulk thereof, into a house that was clean, it renders it unclean.⁵

טְהוֹר שֶׁהֵכִינס רֹאשׁוֹ וְרֹבּוֹ לְבַיִת טָמֵא, יִטְמָא; וְטָמֵא שֶׁהֵכִינס רֹאשׁוֹ וְרֹבּוֹ לְבַיִת טְהוֹר, יִטְמָא. וְטָמֵא שֶׁהֵכִינס מִמְּנָה שְׁלֹשׁ עַל שְׁלֹשׁ לְבַיִת טָמֵא, יִטְמָא; וְטָמֵא שֶׁהֵכִינס מִמְּנָה אֶפֶילוֹ כִּנְיֹת לְבַיִת טְהוֹר, יִטְמָא.

1 Literally *he became unclean* [viz., in the past tense]. 2 Literally *he has rendered it unclean* [viz., in the past tense]. 3 טְלִיִת, cover, sheet, cloak, mantle. 4 See Volume I, Page 18f. 5 Literally *it rendered it unclean* [viz., in the past tense].

Mishnah 9

If one entered a house infected with leprosy, with¹ his garments upon his shoulders and his sandals and his rings in his hands, both he and they become unclean straightway; but if he were clothed in his garments, and with his sandals on his feet and his rings on his hands,² he becomes unclean forthwith, but they stay clean, unless he stays there as long as is needed to eat a piece of bread,³ [that is a piece of] wheaten bread and not [a piece of] barley bread,⁴ [and] while reclining⁵ and eating relish.⁶

מִשְׁנָה ט
 מִי שֶׁכָּבַס לְבֵית הַמְּנוּנָע, יוֹכְלֵיו עַל
 כְּתִיפָיו, וְסַנְדְּלָיו וְטַבְּעוֹתָיו בְּיָדָיו,
 הוּא וְהֵן טְמֵאִין מִיָּד; הִזָּה לְבוּשׁ
 בְּכֵלָיו, וְסַנְדְּלָיו בְּרַגְלָיו, וְטַבְּעוֹתָיו
 בְּיָדָיו, הוּא טְמֵא מִיָּד, וְהֵן טְהוֹרִין.
 עַד שִׁישְׁהָא כְּדִי אֲכִילַת פָּרֶס, פֶּת
 חֲטִין וְלֹא יִפֶּת שְׁעוּרִים, מִיִּסַּב
 וְאוֹכְלֵן בְּלַפְתָּן.

[the quantity named] with [some]

1 Literally *and his garments*. 2 *sc.*, on his fingers. 3 פָּרֶס, literally *half, part*; especially *a certain quantity equal to half a loaf for an Erub* (see עֲרוּבֵין, INTRODUCTION), equal to the bulk of four eggs according to Rashi, or three eggs according to Maimonides. See the next *Mishnah*; עֲרוּבֵין 8²; בְּרִיחוֹת 3³. 4 Wheaten bread can be eaten more quickly than barley bread. 5 In that position one does not eat much. 6 Or *condiment*. An appetiser promotes quick consumption.

Mishnah 10

If one were standing inside [a leprosy infected house], and stretched his hand¹ outside with² his rings on his fingers,³ and he stayed thus as long as is required for the eating of a piece of bread,⁴ [the rings] become unclean. If one were standing outside [a leprosy infected house], and stretched his hand¹ inside with his rings on his fingers,³ R. Judah⁵ declares [the rings] unclean⁶ immediately; but the Sages⁷ say, [They become unclean] only if he stay thus time enough to eat a piece of bread.⁴ [The Sages] said to R.

מִשְׁנָה י'
 הִזָּה עוֹמֵד בְּפָנִים, וּפָשַׁט יָדוֹ לַחוּץ,
 וְטַבְּעוֹתָיו בְּיָדָיו, אִם שָׁהָא כְּדִי
 אֲכִילַת פָּרֶס, טְמֵאוֹת. הִזָּה עוֹמֵד
 בַּחוּץ וּפָשַׁט יָדוֹ לְפָנִים, וְטַבְּעוֹתָיו
 בְּיָדָיו, רַבִּי יְהוּדָה מְטַמֵּא מִיָּד;
 וְנוֹחֲמִים אוֹמְרִים, עַד שִׁישְׁהָא כְּדִי
 אֲכִילַת פָּרֶס. אָמְרוּ לְרַבִּי
 יְהוּדָה, מָה אִם בְּזֶמַן שְׂכָל גּוֹפוֹ
 טְמֵא, לֹא טְמֵא אֶת-מַה-שֶּׁעָלָיו

Judah, [Seeing that] when⁸ one's whole body is unclean he does not render unclean what is upon him until he stays *as long as is needed for eating a piece of bread,⁴ does it not follow that, when⁸ only part of his body⁹ is unclean, he does not¹⁰ render unclean what is on him till he will stay time enough to eat a piece of bread!⁴ *שִׁישָׁהּ in some texts.

1 In some editions, יָדָיו, his hands [viz., in the plural]. 2 Literally and his rings. 3 Literally on (or in) his hands; or [in the singular] in (or on) his hand (in agreement with יָדוֹ). 4 Compare the preceding Mishnah. 5 His view is rejected. 6 The renderings declares him unclean by some and declares him and the rings unclean by others do not seem to agree with the following statement of the Sages. 7 Their opinion is accepted. 8 Or the definite form בְּזֶמַן. 9 Because ראשו ורובו (see 13⁸) are outside. 10 לא in the זמרה.

Mishnah 11

If a leper enter a house [that is clean], all the utensils that are there¹ become unclean, even up to the rafters.² R. Simon³ says, [Only] to a height of four cubits⁴ [do the] utensils become unclean straightway. R. Judah says, [The utensils become unclean forthwith only if the leper entered without permission, and] stayed long enough to kindle a light.⁵

משנה יא
מצורע שנכנס לבית כל הכלים
שיש שם וטמאין, אפילו עד
יהקורות. רבי שמעון אומר, עד
ארבע אמות, כלים מיד טמאין.
רבי יהודה אומר, אם שעה כדרי
יהדלקת הנר.

1 Or שיש-שם. The זמרה has ששם instead of שיש שם. 2 Or beams, joists, of the roof. 3 His view is rejected. 4 See זרעים, Page 18f. 5 Or light a candle (or lamp).

Mishnah 12

If [a leper] enter a synagogue, they make for him a partition ten hand-breadths¹ high by four cubits in width. He must enter [the] first and come out [the] last.² Any [vessel with a] closely fitting lid* [whose interior]

משנה יב
נכנס לבית הכנסת עושים לו
מחיצה גבוהה עשרה טפחים, על
רוחב ארבע אמות. נכנס ראשון
יוצא אחרון. כל-המציל צמיד

affords protection [against *unclean-ness*] in the *shelter* [wherein lies] a corpse;³ similarly such with a closely fitting lid affords protection [against uncleanness] in a leprosy affected house;⁴ and whatever when covered gives protection [against uncleanness] in a *shelter* where a corpse lies,⁵ likewise such when covered⁶ gives protection [against uncleanness] in a leprosy infected house; this is the view of R. Meir. R. Jose⁷ says, Any [vessel with a] closely fitting lid [whose interior] gives protection [against uncleanness] in the *shelter* [wherein lies] a corpse, also such

פְּתִיל בְּאֵהָל הַמֵּת, מִצִּיל צְמִיד
פְּתִיל בְּבֵית הַמְּנוּנָע; וְכֹל הַמִּצִּיל
מְכוּסָה בְּאֵהָל הַמֵּת, מִצִּיל מְכוּסָה
בְּבֵית הַמְּנוּנָע; דְּבָרֵי רַבִּי מֵאִיר.
רַבִּי יְיוֹסִי אוֹמֵר, כָּל הַמִּצִּיל צְמִיד
פְּתִיל בְּאֵהָל הַמֵּת, מִצִּיל מְכוּסָה
בְּבֵית הַמְּנוּנָע; כָּל הַמִּצִּיל
מְכוּסָה בְּאֵהָל הַמֵּת, אֲפִילוֹ מְנוּלָה
בְּבֵית הַמְּנוּנָע, טָהוֹר.

if only covered affords protection [against uncleanness] in a leprosy affected house; [but] whatsoever when covered affords protection [against uncleanness] in a *shelter* wherein a corpse lies, such even when uncovered⁸ in a leprosy afflicted house remains clean.

1 See Volume I, Page 18f. 2 If he is the first to come in and the last to leave he will not render anyone unclean. 3 Compare פְּלִים 10f. 4 Literally* [indefinite form] in a house that is affected by leprosy; or [the definite form] in the leprosy infected house. Or הַמְּנוּנָע. 5 See אֵהָלוֹת 56. 6 Or מְכוּסָה. 7 His opinion is accepted. 8 Or מְנוּלָה. *Or a tight lid. *As בְּבֵית here is in the indefinite form the definite *Pual* adjectival participle הַמְּנוּנָע [הַמְּנוּנָע] is equivalent to the relative phrase אֲשֶׁר מְנוּנָע.

CHAPTER 14

פֶּרֶק י"ד

Mishnah 1

מִשְׁנָה א

How¹ did [the priest] cleanse the leper? He brought a new, flat, broad bowl and put therein a *quarter-log*² of running water;³ and he brought two free birds.⁴ [The priest] slaughtered one of them over the earthenware vessel with the running water, and dug [a hole] and buried it in [the leper's] presence. [The priest then] took cedar wood⁵ and hyssop⁵ and scarlet wool⁶ and

יְבִיצָד מְטַהְרִין אֶת-הַמְּצוֹרֵעַ?
הֲיָה מְבִיא פִּיילִי שֶׁל חֶרֶשׁ חֲדָשָׁה,
וְנוֹתֵן לְחֹכָה יְרֻבִיעִית מִיָּם חַיִּים;
וּמְבִיא שְׁתֵּי יִצְפָּרִים דְּרוֹרִי. שָׁחַט
אֶת-אַחַת מֵהֶן עַל כְּלֵי חֶרֶשׁ, וְעַל
מִיָּם חַיִּים, חֶפֶר וְקוֹבְרָה בְּפָנָיו.
נָטַל עֵץ אֶרְזוֹ וְאַזּוּב וְשֵׁנֵי תוֹלְעֹת,

tied them together with the ends of the strip [of wool];⁷ and he brought near to them the tips of the wings⁸ and the tip of the tail of the other [live bird]; [and] he dipped [all these in the blood of the slaughtered bird and the water in the bowl] and sprinkled seven times on the back of the leper's hand, and some say⁹ on his forehead also. And in this wise used they to sprinkle¹⁰ on the

וְכָרְכַן בְּשִׁירֵי הַלְּשׁוֹן; וְהִקְיָף
 לָהֶם רֵאשֵׁי אַנְפִּים, וְרֵאשׁ הַזָּנָב שֶׁל
 שְׁנֵיהֶם; טָבַל וְהֵזָה שְׁבַע פְּעָמִים
 לְאַחַר יָדוֹ שֶׁל מְצוֹרֵעַ, וַיִּשׂ אֹמְרִים
 עַל מִצְחוֹ. וְכֵן הִיָּה מְזָה עַל
 הַשְּׂקוֹף שֶׁבְּבַיִת מִבְּחוּץ.

lintel of a [leprosy afflicted] house from outside.

1 See *Leviticus* 14, 2 et seq. 2 See Volume I, Page 18f. 3 Literally *living water*, i.e., from a perpetual spring. 4 Literally *birds of freedom*, such as live indiscriminately indoors and outside. 5 See SUPPLEMENT, FLORA. 6 See *Leviticus* 14, 4, *שְׂנֵי תוֹלַעַת שָׁנִי* worm-crimson, which is the same as *תוֹלַעַת שָׁנִי*, worm of crimson, in *Exodus* 25, 4, and either phrase means *purple- (crimson-, vermilion-, scarlet-) dyed (yarn)*. *תוֹלַעַת*, *f.*, insect, maggot, worm, injurious to plants; the term is used for *crimson-dyed material*. *תוֹלַעַת*, *m.*, is a kindred word [see *Exodus* 16, 20], the *coccus worm* or *coccus insect* (order *Hemiptera*), especially the *coccus ilicis* used in dyeing; it also has the meaning *vermilion-dyed stuff*. Both words are derivatives of the *obsolete verb יָלַע* [perhaps akin to *לָקַץ*], *lick up, swallow, and roll, wriggle* (like a worm), or of the possibly *obsolete verb לָוַל* [perhaps akin to *לָוַן*], *turn, wind*. Some derive these forms from the *Piel תָּלַעַת*, *dye crimson*, or *Pual תִּלְוַעַת*, *be dyed crimson (obsolete Kal תָּלַעַת)*. 7 Literally *לְשׁוֹן*, *tongue*, so called because of its resemblance to a tongue when combed out. 8 *אַנְפִּים*, *plural absolute*; or *אַנְפִּים* and *אַנְפִּים*, *dual plural*. 9 This ruling is rejected. Or *וַיִּשׂ אֹמְרִים*. 10 Literally *he used to sprinkle* (or *toss*) [*viz.*; in the *singular*].

Mishnah 2

[The priest then] came to set free the living bird, [and] he did not turn his face toward the sea or toward the City [of Jerusalem] or toward the wilderness,¹ as it is said,² *but he shall let go the living bird out of the city into the open field*;³ he then came to cut off the leper's hair, [and] passed [the] razor over his whole body.⁴ (And) he* washed his

מִשְׁנֵה ב

בָּא לוֹ לְשַׁלְּחַה אֶת-הַצִּפּוֹר הַחַיָּה,
 אִינוֹ הוֹפֵךְ פָּנָיו לֹא לַיָּם וְלֹא לָעִיר
 וְלֹא לְמִדְבָּר, שֶׁנֶּאֱמַר, וְשַׁלַּח אֶת-
 הַצִּפּוֹר הַחַיָּה אֶל-מְחוּץ לָעִיר
 אֶל-פְּנֵי הַשָּׂדֶה; בָּא לוֹ לְגַלְּחַה
 אֶת-הַמְצוֹרֵעַ, הַעֲבִיר תַּעַר עַל

garments and immersed himself [in the ritual bath]. [He* was now] clean in that he did not render unclean [aught] by entering [a house or by lying or sitting upon anything], but [none the less] he rendered unclean like an [unclean] reptile⁵; he could enter the wall [of the city];[§] he was banned⁶ from his house⁷ for seven days,⁸ and he was prohibited from marital intercourse.

כָּל־בְּשָׂרוֹ. *וְכַבֵּס בְּגָדָיו וְטָבַל. טְהוֹר מִלְטָמָא בְּבִיאָהּ, וְהָרִי הוּא מְטָמָא *כְּשֶׂרֶץ; וְנִכְנָס לַפְּנִים מִן־הַחֹמָה; *מְנוּדָה מִבֵּיתוֹ *שֶׁבַעַת יָמִים, וְאָסוּר בְּתַשְׁמִישׁ הַמִּטָּה.

1 If he lived there or happened to be there just then. Or the *indefinite* forms לְעִיר toward a city, לְמִדְבָּר toward a wilderness. 2 See *Leviticus* 14, 53. 3 Hence he must stand looking towards the field and not the city. 4 Excluding the secret or private parts (see 2⁴). 5 Or *creeping thing*, that conveys uncleanness by contact. See *Leviticus* 11, 29, 30, 31; שֶׁבִית 14¹. 6 Literally *banished, excommunicated*. 7 Or from his wife. Compare 1¹. 8 See *Leviticus* 14, 8; compare בָּלִיִּם 1¹. *viz., who had been the leper. §See ADDENDA at the end of this *Tractate*.

Mishnah 3

משנה ג

On the seventh day he shaves off [his hair] a second time¹ like the first shaving; he washed his garments and immersed himself [in the ritual bath]; he was clean, and [no longer] rendered unclean like an [unclean] reptile² but was as *one that immersed himself the self-same day*³; he may [now] eat of [second] *tithe*; after he had awaited sundown he* could eat of *priest's-due*; when he had brought his *atonement offering* he* could eat of *hallowed things*.⁴ Thus we find three stages in the purification(s)⁵ in the case of a leper,⁶ and likewise, also there are three stages in the purification(s) regarding a woman after childbirth.⁷

בַּיּוֹם הַשְּׁבִיעִי מְגַלַּח מְגַלַּח שְׁנִיָּה כַּתְּגִלַּחַת הָרִאשׁוֹנָה; כַּבֵּס בְּגָדָיו וְטָבַל; טְהוֹר מִלְטָמָא *כְּשֶׂרֶץ. וְהָרִי הוּא *טָבוּל יוֹם; אוֹכֵל בְּמַעֲשֵׂר; הָעֶרִיב שִׁמְשׁוֹ *אוֹכֵל בְּתְרוּמָה; הַבִּיא כִּפְּרָתוֹ *אוֹכֵל בְּקֹדְשִׁים. גִּמְצָאוֹ שֶׁלֶשׁ טְהָרוֹת *בְּמִצְוֹרֵעַ, וְשֶׁלֶשׁ טְהָרוֹת בְּיֹלְדָתָהּ.

1 Or תְּגַלַּחַת. Literally *a second shearing (shaving, haircutting)*. 2 Compare the preceding *Mishnah*. But he still renders unclean הָרִימָה (see APPENDIX, Note 1). 3 One who has had the ritual bath but must await sunset to be perfectly clean. See *Leviticus* 22, 7; טָבוּל יוֹם, INTRODUCTION and 1¹. 4 Or בְּקֹדְשִׁים. 5 Or

טְהִירוֹת § 6 viz., (1) regarding entering his house or having marital connexion (see the foregoing *Mishnah*), (2) with regard to eating *second tithe* and *priest's-due*, *due*, and (3) with reference to the eating of *hallowed things*. 7 See *Leviticus* 12, 1 et seq. (1) She may have marital connexion after seven days from the birth of a male child, or after fourteen days from the birth of a female child; she may eat of *priest's-due* after ritual immersion and awaiting sunset, after forty days for a male birth or eighty days for a female birth; and (3) she may eat of *hallowed things* after she has brought the prescribed offerings. *If he is a priest. §See GENERAL INTRODUCTION, Note 5.

Mishnah 4

משנה ד

[There are] three who must cut off¹ their hair, and their cutting-off² is a religious act:³ the nazirite,⁴ and the leper,⁵ and the Levite⁶; and in all these cases,* if they cut [it] off but not with a razor, or left two hairs§ [uncut], [it is as if] they have done naught.

שְׁלֹשָׁה יִמְלִיחִין, וְיִתְּלַחֲתֵן מִצְוָה, יְהוֹזִיר, וְהַמְצוֹרֵעַ, וְהַלְוִיִּים; וְכִכְּלֵן שֶׁנִּלְחָחוּ שְׁלֹא בְתַעַר אוֹ שֶׁשִׁירָו שְׁתֵּי שְׁעָרוֹת, לֹא עָשׂוּ כָּלוּם.

1 Perhaps better *shave off*. 2 Or וְיִתְּלַחֲתֵן. 3 מִצְוָה, *command, ordinance*; especially religious *duty, ordained rite, meritorious act, prescribed ritual*. 4 See *Numbers* 6, 18. 5 See *Leviticus* 14, 8. 6 Literally *and the Levites* [viz., in the plural]. See *Numbers* 8, 7 (this did not apply to the Levites after the invasion of Canaan). *§See ADDENDA at the end of this *Tractate*.

Mishnah 5

משנה ה

The ordinance concerning the two birds [was as follows]: they were to be alike in appearance, and in height,¹ and in value, and to have been purchased together;² nevertheless, if they be not alike, they are valid; if one were bought one day and the other on the next day, they are valid. [If the priest] slaughtered one (of them), and it was found³ that it had not been a free [bird],⁴ a substitute⁵ must be bought [to make the pair] with the

שְׁתֵּי צִפְרִיִּים מִצּוֹתָן שֶׁיְהוּ שׁוֹת בְּמֵרָאָה, וּבְקוֹמָה, וּבְדָמִים, וּלְקִיחָתָן כְּאַחַד, אִף עַל פִּי שְׂאִינָם שׁוֹת כְּשָׁרוֹת; לְקַח אֶתֵּת הַיּוֹם וְאֶתֵּת לְמָחָר, כְּשָׁרוֹת. שְׁחַט אֶתֵּת מֵהֵן וְנִמְצָא שְׁלֹא יְדָרוּר, יִקַּח זֶוג לְשֵׁנִיָּה, הָרֵאשׁוֹנָה מוֹתֵרֵת בְּאִכְלָהּ. שְׁחַטָּה וְנִמְצָאת יִטְרָפָה

second,⁶ and the first [that had been slaughtered] is permitted to be eaten. If he slaughtered one, and it was found ritually unfit to be eaten,⁷ he buys another [to make up the pair], and the first is permitted to be used.* If the blood had been spilt⁸ [before sprinkling], the one that was to be set free is left to die. If the one that was to be set free died [after the other was slaughtered, and before the sprinkling], the blood must be poured away.⁹

יָקַח זֶגֶג לְשֵׁנִיהָ, הָרֵאשׁוֹנָה מִתְּחִלָּה
 בְּהִנָּאָה, יִשְׁפֹּךְ הַדָּם תָּמוּחַ
 הַמְשַׁתְּלַחַת, מִתָּה הַמְשַׁתְּלַחַת,
 יִשְׁפֹּךְ הַדָּם.

1 Or *stature*. 2 *i.e.*, at the same time. Compare יִמָּא 61. 3 וְנִמְצָא, *impersonal masculine Niphal participle*, because it cannot qualify the antecedent *feminine אחת* (compare the *feminine form* וְנִמְצָאָה further on which does qualify the *pronominal feminine suffix* ה־ in שְׁחָטָהּ. 4 See Mishnah 1 of this Chapter. 5 Literally *one of a pair*. 6 And either of these may be slaughtered. 7 See APPENDIX, Note 15. 8 Or *poured away*. נִשְׁפָּךְ [Niphal past]; or נִשְׁפָּךְ [Niphal participle], *the blood having been spilt* (or *poured away*). 9 יִשְׁפֹּךְ [Niphal future]; or יִשְׁפֹּךְ, [Kal future] *let one pour away* (or *spill*). **viz.*, for any other purpose except for eating.

Mishnah 6

מִשְׁנֵה ו

[This is] the ordinance regarding the cedar wood: its length should be one cubit,¹ and its thickness like a fourth of [the thickness of] the leg of a bed, one [leg split] into two and these two [split] into four. [This is] the ordinance with regard to the hyssop: it should not be Greek hyssop, or Kochalith² hyssop, or Roman hyssop, or wild hyssop or any [kind of] hyssop which has³ a qualified name.⁴

מִצּוֹת עֵץ אֲרָז אָרְזוֹ אָרְזוֹ יֵאָמֶה, וְעָבִיו
 כְּרִבְעַ עֲרֵעַ הַמֶּטֶה, אֶחָד לְשָׁנִים
 וְשָׁנִים לְאַרְבָּעָה. מִצּוֹת אֲזוּב, לֹא
 אֲזוּב יָוֵן לֹא אֲזוּב, כּוֹחַלִי לֹא אֲזוּב
 רוֹמִי לֹא אֲזוּב מִדְּבָרִית, וְלֹא כָל-
 אֲזוּב יִשְׁשׁ לוֹ שֵׁם לוּוִי.

1 See Volume I, Page 18f. 2 A species of hyssop named after the district כּוֹחַלִית conquered by John Hyrcan; some render it *hyssop of the (black) colour of stibium*. 3 Or יִשְׁשׁ לוֹ. 4 Or . . . which is qualified by an epithet (or distinguishing term); *viz.*, it must be *common ordinary hyssop*. Compare סִנְפֵּה 13a; 69 נְדָרִים; 62b חוֹלִין; 117 פָּרִי.

Mishnah 7

On the eighth day¹ [the leper] brought three beasts: a *sin-offering*, and a *guilt-offering*, and a *burnt-offering*. And a poor man brought² a bird for a *sin-offering* and a bird for a *burnt-offering* [and a beast for a *guilt-offering*].

מִשְׁנֵה ז
בַּיּוֹם הַשְּׁמִינִי הָיָה מְבִיא שְׁלֹשׁ
בְּהֵמוֹת, חַטָּאת, וְאִשָּׁם, וְעוֹלָה.
וְהַדֵּל הָיָה מְבִיא חַטָּאת הָעוֹף
וְעוֹלַת הָעוֹף.

1 See *Leviticus* 14, 10. *The eighth day*: the day following the shaving. If there was delay and the shaving was done on the eighth day, the offerings were brought on the ninth day. 2 See *Leviticus* 14, 21.

Mishnah 8

[The leper] came to the *guilt-offering*, [raised it] and laid his two hands upon it, and it was slaughtered. And two priests received its blood, one in a vessel¹ and the other in his hand;² he that received it in the vessel³ came and tossed it against the wall of the *Altar*; and he that received it in [his] hand went up to the leper. And the leper had immersed himself in the *Chamber of the Lepers*,⁴ and he came and stood at the *Nicanor Gate*.⁵ R. Judah says, He did not require [this] ritual immersion.⁶

מִשְׁנֵה ח
בָּא לוֹ אֵצֶל הָאִשָּׁם, וְסִמַּךְ שְׁתֵּי יָדָיו
עָלָיו וְשַׁחֲטוּ. וְקָבְלוּ שְׁנֵי כֹהֲנִים
אֶת־דָּמוֹ, אֶחָד בְּכֵלִי, וְאֶחָד בְּיָד;
זֶה שֶׁקָּבַל בְּכֵלִי, בָּא וְזָרְקוּ עַל
קִיר מִזְבֵּחַ; וְזֶה שֶׁקָּבַל בְּיָד, בָּא
לוֹ אֵצֶל הַמְצוֹרֵעַ. וְהַמְצוֹרֵעַ טָבַל
בְּלִשְׁכַּת הַמְצוֹרְעִים, בָּא וְעָמַד
בְּשַׁעַר נִיקְנוֹר. רַבִּי יְהוֹנָדָה אוֹמֵר,
לֹא הָיָה צָרִיף טְבִילָה.

1 Or בְּכֵלִי. 2 Or the definite form בְּיָד. 3 Or בְּכֵלִי. 4 See *מדות* 25. 5 See *יבמות* 310; *שקלים* 63; *סוטה* 15; *מדות* 14, 23, 6. 6 His opinion is rejected.

Mishnah 9

[The leper] put his head inside [the *Temple Court*] and [the priest] put [the blood] on the tip¹ of his ear; [the leper then put in] his hand, and [the priest] put [the blood] on the

מִשְׁנֵה ט
הַכְּנִיס רֹאשׁוֹ וְנָתַן עַל יְתוֹנֵף אָזְנוֹ;
יָדוֹ, וְנָתַן עַל בְּהֵן יָדוֹ; רָגְלוֹ, וְנָתַן
עַל בְּהֵן רָגְלוֹ. רַבִּי יְהוֹנָדָה אוֹמֵר,

thumb of his hand]; [the leper next put in] his foot, and [the priest] put [the blood] on the big toe of his foot. R. Judah² says, He put the three of them in together. If he had no thumb on his hand, [or] a big toe on his foot, [or] a right ear, he can never have purification.³ R. Eliezer says,⁴ [The priest] applies [the blood] in their positions [where these members should have been]. applied [the blood on the ear or thumb or big toe] on the left [side], he has fulfilled his obligation.

שְׁלֹשָׁתָם הָיָה מְכַנִּים כְּאַחַד. אֵין לוֹ בְּהֵן יָד, בְּהֵן רִגְל, אֹזֶן יְמִינִת, אֵין לוֹ יְטְהֵרָה עוֹלָמִית. רַבִּי יֶאֱלִיעֶזֶר אֹמֵר, נוֹתֵן הוּא עַל מְקוֹמָן. רַבִּי יִשְׁמְעוֹן אֹמֵר, אִם נָתַן עַל שֵׁל שְׁמַאל יֵצֵא.

R. Simon⁵ says, If [the priest] thumb or big toe] on the left [side],

1 The middle part according to some. 2 His view is rejected. 3 Or טְהֵרָא.* 4 His opinion is not accepted. 5 His ruling is rejected. *See GENERAL INTRODUCTION, Note 5.

Mishnah 10

[The priest] took from the *log*¹ of oil² and poured it into the hand of his fellow [priest]; but if he poured it into his own hand, it is licit.³ He dipped [his finger] in the oil, and [standing in the Forecourt facing the Sanctuary] he tossed⁴ [it on the Forecourt floor] seven times toward the *Holy of Holies*, dipping [his finger] for each tossing.⁵ He [then] came to the leper; [in every] place where he applied the blood there he applied the oil [also], as it is said, *upon*⁶ the place of the blood of the guilt-offering; and⁷ the rest of the oil that is in the priest's hand he shall put upon the head of him that is to be cleansed, to make atonement. If he put [the oil on the leper's head], it made atonement, but if he did not put [it there], atonement was not effected, [according to] the view of R. Akiba;⁸ R. Jochanan⁹ ben Nuri says, This

מִלְשֹׁנָה י נָטַל יִמְלוֹג יִהְיֶה מִן, וַיִּצַק לְתוֹךְ כַּף שֶׁל חֲבֵרוֹ; וְאִם יִצַק לְתוֹךְ כַּף עֲצָמוֹ יֵצֵא. סָבַל וַיִּהְיֶה שֶׁבַע פְּעָמִים כְּנֹד בֵּית קֹדֶשׁ הַקֹּדֶשִׁים, עַל כָּל-יְהִיָּה טְבִילָה. בָּא לוֹ אֶצֶל הַמְצוֹרֵעַ; מְקוֹם שֶׁהוּא נוֹתֵן אֶת-הַדָּם, שָׁם הוּא נוֹתֵן אֶת-הַשֶּׁמֶן, שְׁנֹאמֵר, יַעַל-מְקוֹם דָּם הָאֵשׁ; וַיִּהְיוּ מִן-הַשֶּׁמֶן אֲשֶׁר עַל-כַּף הַכֹּהֵן יָתֵן עַל-רֹאשׁ הַמְטַהֵר לְכַפֵּר. אִם נָתַן כֹּפֵר, וְאִם לֹא נָתַן, לֹא כֹפֵר, דִּכְרִי רַבִּי יֶעֱקִיבָא; רַבִּי יִיֹחָנָן בֶּן נוּרִי אֹמֵר, יִשְׁרִי מְצוּהָ הֵן בֵּין שְׁנֵתָן בֵּין שְׁלֹא נָתַן כֹּפֵר,

is not indispensable,¹⁰ whether he put it on or did not put it on, he has made atonement, though it is accounted to him [namely, the priest] as if¹¹ he had not made atonement [in the prescribed manner]. If the *log* were lacking before [the priest] poured out, he fills it up, but if [it lacked] after he had poured it out [upon his hand], he must bring other [oil] afresh, [according to] the view of R. Akiba. R. Simon¹² says, If the *log* were lacking before [the priest] had made [the tossing],¹³ he fills it up, but [if it lacked] after he had carried out [the tossing],¹³ he must bring other [oil] anew.

וּמַעֲלִין עָלָיו כִּאִילוֹ לֹא כִפֵּר.
חֶסֶר הַלֹּג עַד שֶׁלֹּא יִצַק יִמְלֵאֲנוּ,
מִשִּׁי צַק יָבִיא אַחֵר בְּתַחֲלָה, דְּבַרֵּי
רַבִּי עֲקִיבָא; רַבִּי שְׁמַעוֹן אוֹמֵר,
חֶסֶר הַלֹּג, עַד שֶׁלֹּא יִנָּתֵן יִמְלֵאֲנוּ,
מִשְׁנַתֵּן, יָבִיא אַחֵר בְּתַחֲלָה.

1 See Volume I, Page 18f. 2 The oil and the guilt-offering were brought for preparation to the slaughtering place at the north. *Leviticus* 14, 21. 3 i.e., he has complied with the requirements of the law. 4 Or *sprinkled*. 5 Or *sprinkling*. 6 See *Leviticus* 14, 28. 7 See *Leviticus* 14, 29. 8 His opinion is accepted. 9 His view is rejected. 10 Literally *the last of the commendable rites, the residue of the commandment*. Compare מְנַחֲוֹת 98, 93b. 11 Or כִּאִילוֹ. 12 His view is not accepted. 13 The rendering favoured by some *before [the priest] had put [the oil on the members of the leper]* does not seem justified.

Mishnah 11

מִשְׁנָה י"א

If a leper, a poor man, brought his offering and [then] became rich,¹ or [when he brought it] he was rich and [then] became poor,¹ all follows according to what the *sin-offering* was; [this is] the opinion of R. Simon;² R. Judah³ says, [All must follow] according to what the *guilt-offering* was.

מְצוֹרֵעַ שֶׁהָבִיא קָרְבָּנוֹ, עֲנִי
יְהוֹעֲשִׂיר, אוֹ עָשִׂיר יְהוֹעֲנִי, הַכֹּל
הוֹלֵךְ אַחֵר חֲטָאֵת; דְּבַרֵּי רַבִּי
שְׁמַעוֹן; רַבִּי יְהוּדָה אוֹמֵר, אַחֵר
הָאֲשָׁם.

1 הַעֲשִׂיר [Hiphil], הָעֲנִי [Hiphil], compare בְּרִכּוֹת 33a; כְּתוּבוֹת 66; בְּבֵא בְהָרָא 25b; מְעִילָה 17a. 2 His view is rejected. 3 His view is accepted. See *Leviticus* 14, 19, 21. For a *sin-offering* and a *burnt-offering* the rich man brings a beast for each and the poor man brings two turtle doves or two young pigeons for each. Thus, when the rich man had offered the beast for a *sin-offering* he then became poor he must still offer a beast for his *burnt-offering*; and when the poor man had offered his birds he became rich he still offers birds for his *burnt-offering*.

Mishnah 12

משנה יב

If a poor leper brought [the] offering of a rich [leper], he has complied with the requirement of the law; but if a rich [leper] brought [the] offering of a poor [leper], he has not complied with the requirement of the law.¹ A man [even if he be rich] may bring a poor-man's offering on behalf of his son, [or] on behalf of his daughter, [or] on behalf of his bondman or his bondwoman, [if these are poor lepers], and he thus enables them to eat of the sacrifices.² R. Judah³ says, But [if he be a rich man] he must bring a rich-man's offering on behalf of his wife [a leper], and also is this so in the case of every offering she may be liable [to bring].

מצורע עני שהביא קרבן עשיר, יצא; ועשיר שהביא קרבן עני לא יצא. מביא אדם על ידי בנו, על ידי בתו, על ידי עבדו ושפחתו, קרבן עני, ומאכילן בובחים. רבי יהודה אומר, אף על ידי אשתו מביא קרבן עשיר, וכן כל-קרבן שהיא חייבת.

1 And he may not eat of the hallowed things (קדשים). 2 Compare Mishnah 3 of this Chapter. 3 His ruling is accepted. Similarly a poor man brings a poor-man's offering for his wife's liability.

Mishnah 13

משנה יג

In the case of two lepers whose offerings were confused, and the [sin-] offering of one of them was offered and the other [leper] died¹—this is what the men of Alexandria² asked R. Joshua, [and] he said to them, Let [this leper] assign in writing his property to another, and [having thus become a poor man] bring a poor-man's offering.

שני מצורעים שנותערבו קרבנותיהם קרב קרבנו של אחד מהם, ומת אחד מהם, זו ששאלו אנשי אלכסנדריא את רבי יהושע, אמר להם, יכתוב נכסיו לאחר, וביא קרבן עני.

1 Literally and one* of them died. 2 In Egypt. Or אלכסנדריא, אלכסנדריאה. 3 In some editions סליק מסכת נגעים, CONCLUSION OF TRACTATE NEGAIM. *In Deuteronomy 25, 5, the vocalisation is ומת אחד מהם.

ונשלמה מסכת נגעים

TRACTATE NEGAIM CONCLUDED

ADDENDA

[Additional **Notes** to this *Tractate* NEGAIM]

- 11, **Note 3.** The תפארת ישראל says כמראה משקה לבן כשילג, as the appearance of a liquid white as snow.
- 25, **Note ***. *i.e.*, vows which he is not entitled to annul not being בינה לבינו or עגורי ופס, *sc.*, touching sexual intercourse.
- 31, **Note †.** This may be summarised thus: . . . but at the outset, or by the end of the week he is isolated [ונסגר] for each symptom, or certified unclean [מחלקט] for each symptom, or one symptom is declared unclean [מחלקט] and the other is declared clean.
- 42, **Note 5.** The pronunciation טהרה for טהרה is almost traditional (see GENERAL INTRODUCTION, **Note 5**).
- 65, **Note ***. *viz.*, he is therefore declared unclean on count of its bright white spot [*viz.*, of the 'inner'], but not on the count of the 'outer' as it is clean.
- 65, **Note §.** R. Akiba does not consider it פשיח in either case because it is פשיח לתוכה.
- 66, **Note ***. On which count the sufferer is subject to הטבר (quarantine or isolation).
- 66, **Note §.** And if the 'outer' ברהר spread on that מותר then the sufferer would be מחלקט on that count.
- 66, **Note †.** If the 'inner' spread in that מותר the sufferer would not become מחלקט on that count.
- 103, **Note ***. His opinion is not accepted.
- 103, **Note 1.** See GENERAL INTRODUCTION, **Note 5**.
- 103, **Note 2.** The ruling above applies only if the uncleanness was due to שער צהוב, otherwise the statement in the **Note 2** applies.
- 109, **Note 2.** And his whole head became bald, then he is a קרח [Rambam]. See *Leviticus* 13, 41. It may be taken to mean that it was stricken with נתק.
- 125, **Note 8.** That is to say the Law is concerned to save the man's property from becoming ruined through uncleanness.
- 142, **Note ***. The question is not Jerusalem.
- 144, **Note ***. Or כולן. Literally and all of them who cut off.
- 144, **Note §.** Or שערות. See GENERAL INTRODUCTION, **Note 5**.

THE HISTORY OF THE
CITY OF BOSTON

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מִסְכֵּת

פָּרָה

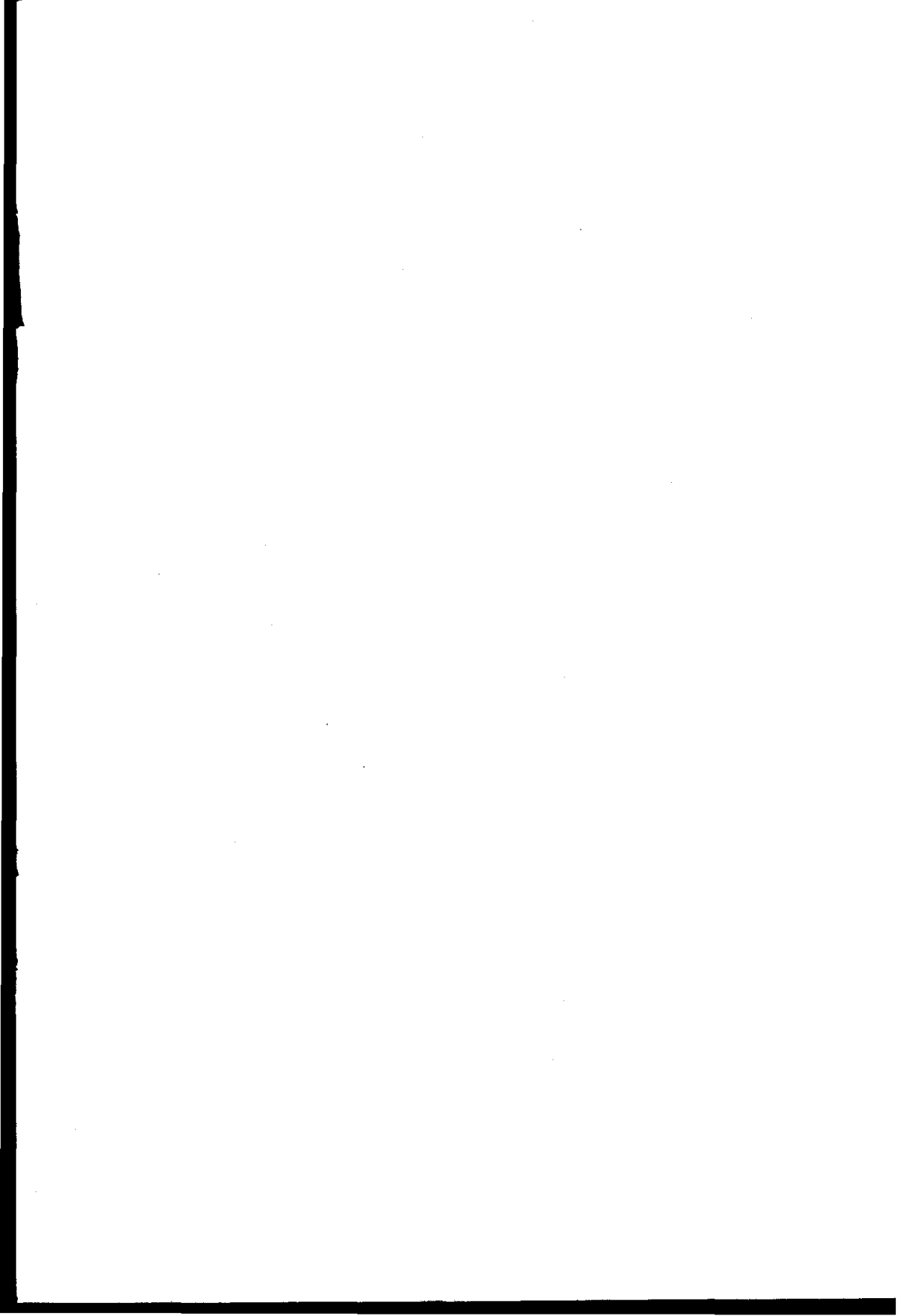
TRACTATE
PARAH

[BEING THE FOURTH TRACTATE OF THE SIXTH ORDER TAHAROTH]

TEXT - INTRODUCTION - TRANSLATION - NOTES

By

PHILIP BLACKMAN, F.C.S.



INTRODUCTION

פָּרָה, **Parah**, is the fourth *Tractate* or *Treatise* (מִסְכָּת) of the sixth *Order Tahoroth* (סֵדֶר טְהוֹרוֹת) of the *Mishnah* (מִשְׁנָה).

פָּרָה, **cow, heifer**, is the *feminine* form of the *substantive* פָּר, פָּרָה, *bullock, ox, bull* (which according to some is a *derivative* of the *verb* פָּרָה, *increase, grow, be fruitful*, and according to others from the *verb* פָּוַר, *break in pieces*, or the *obsolete verb* פָּוַר, *dig, excavate*, or most likely from the *verb* (obsolete) פָּרַר, *bore, pierce, run swiftly*).

This *Tractate* (without זִמְרָא) is presented in the *Babylonian Talmud* (תַּלְמוּד בְּבִלְי) but is absent in the *Jerusalem* (or *Palestinian*) *Talmud* (תַּלְמוּד יְרוּשָׁלַיִם).

The *Tractate* is based on *Numbers 19*, 1-22. It contains a detailed description of the various regulations regarding the purity of the *water* treated with the *ashes* of the **burnt red-heifer** for sprinkling and its various effects, the attendant strict ceremonies of the **burning of the red-heifer**, the preparation of the *ashes*, the fetching of the *water* and its mingling (see also the GENERAL INTRODUCTION).

The titles of the twelve Chapters are:

CHAPTER 1	רַבֵּי אֱלִיעֶזֶר	פָּרָק א
CHAPTER 2	רַבֵּי אֱלִיעֶזֶר	פָּרָק ב
CHAPTER 3	שְׁבַעַת יָמִים	פָּרָק ג
CHAPTER 4	פֶּרֶת חֲטָאת	פָּרָק ד
CHAPTER 5	הַמְבִיא	פָּרָק ה
CHAPTER 6	הַמְקַדֵּשׁ	פָּרָק ו
CHAPTER 7	חֲמִשָּׁה	פָּרָק ז
CHAPTER 8	שָׁנִים	פָּרָק ח
CHAPTER 9	צְלוּחִית	פָּרָק ט
CHAPTER 10	כָּל-הָרֹאֵי	פָּרָק י
CHAPTER 11	צְלוּחִית שְׁהֵיחָה	פָּרָק יא
CHAPTER 12	הָאוּזָב	פָּרָק יב

Briefly, the main subjects dealt with in the twelve Chapters are:

1. Age of the *red-heifer*; ages of other valid animal offerings. 2. The *red-heifer* with young; whence bought; presence of non-red hair. 3. The manner of slaughtering. 4. Valid and invalid slaughtering; the burning. 5. Vessels for the water; mingling the ashes. 6. Mingling the ashes and water; the source of the water. 7. Drawing and carrying the water; mingling with the ashes. 8. Cleanness of those dealing with the water, and with the ashes; the sources of the water. 9. Defilement of the water; transport of the *sin-offering* and the ashes. 10. Conditions of *uncleanness* in connection with the *sin-offering* water and the ashes. 11. Chapter 10 continued; the use of the hyssop. 12. The use of the hyssop; the sprinkling; *uncleanness connectives*.

Red heifer. It had to be free from blemish and had not been broken to the yoke. It was slain, then burned ceremonially, *cedar-wood*, *hyssop* and *scarlet* being cast upon the pyre; the ashes were dissolved in fresh water (*water of purification*) and sprinkled on those who had become contaminated by contact with a corpse. The prepared *ashes-water* had the quality of purifying the unclean and yet defiled those who handled it (a somewhat comparable, similar result attached to the *scape-goat* on the Day of Atonement). This ordinance has passed human comprehension and is the most mysterious rite in Scripture—none of the many attempts to explain it is convincingly satisfactory. See Chapter 3, *Mishnah* 5, regarding the number of **red heifers** that had been prepared during the periods of the Tabernacle and Temple.

Numbers 19, 1–22:

[א] וַיְדַבֵּר ה' אֶל-מֹשֶׁה וְאֶל-אַהֲרֹן לֵאמֹר

And the Eternal spoke unto Moses and unto Aaron saying:

[א] זאת חֻקַּת הַתּוֹרָה אֲשֶׁר צִוָּה ה' לֵאמֹר דַּבֵּר אֶל-בְּנֵי יִשְׂרָאֵל וַיִּקְחוּ אֵלֶיךָ פָּרָה אֲדָמָה
 תְּמִימָה אֲשֶׁר אֵין בָּהּ מוּם אֲשֶׁר לֹא עָלָה עָלֶיהָ עַל
 [ו] וַיִּקְחוּ for [ו*]

This is the statute of the law which the Eternal hath commanded, saying: Speak unto the children of Israel, that they bring thee a *red heifer*, faultless, wherein is no blemish, and upon which never came yoke.

[ג] וַיִּנְתְּנֶם אַתָּה אֶל-אֱלֶעָזָר הַכֹּהֵן וְהוֹצִיא אֹתָהּ אֶל-מַחֲוֵץ לַמַּחֲנֶה וְשָׁחַם אֹתָהּ לְפָנָיו

And ye shall give her unto Eleazar the priest, and she shall be brought forth without the camp, and she shall be slain before his face.

וְלָקַח אֶלְעָזָר הַכֹּהֵן מִדָּמָהּ בְּאֶצְבָּעוֹ וְהֵזָה אֶל-זִבְחָהּ פָּנֵי אֹהֶל מוֹעֵד מִדָּמָהּ שֶׁבַע פְּעָמִים
 And Eleazar the priest shall take of her blood with his finger, and sprinkle of her blood toward the front of the tent of meeting seven times.

וְשָׂרַף אֶת-הַפָּרָה לְעֵינָיו אֶת-עֲרֵהָ וְאֶת-בְּשָׂרָהּ וְאֶת-דָּמָהּ עַל-פְּרָשָׁה יִשְׂרָף
 And the heifer shall be burned in his sight; her skin, and her flesh, and her blood, with her dung, shall be burned.

וְלָקַח הַכֹּהֵן עֵץ אֲרָז וְאוּזב וְשֵׁנִי תוֹלְעֵת וְהִשְׁלִיךְ אֶל-תּוֹךְ שְׂרִפַּת הַפָּרָה
 And the priest shall take cedar-wood, and hyssop, and scarlet, and cast it into the midst of the burning of the heifer.

וְיִכַבֵּס בְּגָדָיו הַכֹּהֵן וְרַחֵף בְּשָׂרוֹ בַּמַּיִם וְאַחֵר יָבֹא אֶל-הַמַּחֲנֶה וְטָמֵא הַכֹּהֵן עַד-הָעֶרֶב
 Then the priest shall wash his garments, and he shall bathe his flesh in water, and afterward he may come into the camp, and the priest shall be unclean until the even.

וְהַשָּׂרֵף אֹתָהּ יִכַבֵּס בְּגָדָיו בַּמַּיִם וְרַחֵץ בְּשָׂרוֹ בַּמַּיִם וְטָמֵא עַד-הָעֶרֶב
 And he that burneth her shall wash his garments in water, and shall be unclean until the even.

וְאִישׁ אִישׁ טָהוֹר אֵת אִפְרַי הַפָּרָה וְהֵיחַ מִחוּץ לַמַּחֲנֶה בְּמָקוֹם טָהוֹר וְהֵיחָה לְעֵדוּת בְּנֵי יִשְׂרָאֵל לְמִשְׁמַרְתָּ לְמִי נִדָּה חֲטָאתָ הוּא
 And a man that is clean shall gather up the ashes of the heifer, and lay them up without the camp in a clean place, and it shall be kept for the congregation of the children of Israel for a water of sprinkling; it is a purification from sin.

וְיִכַבֵּס הָאִשָּׁף אֶת-אִפְרַי הַפָּרָה אֶת-בְּגָדָיו וְטָמֵא עַד-הָעֶרֶב וְהֵיחָה לְבְנֵי יִשְׂרָאֵל וְלַזָּר הַגֵּר בְּתוֹכָם לְחֻקֵּי עוֹלָם
 And he that gathereth the ashes of the heifer shall wash his garments, and be unclean until the even; and it shall be unto the children of Israel, and unto the stranger that sojourneth among them, for a statute for ever.

וְהַזֹּחֵץ בָּמֶת לְכָל נֶפֶשׁ אָדָם וְטָמֵא שֶׁבַע יָמִים
 He that toucheth the dead, even any man's dead body, shall be unclean seven days;

וְהוּא יִתְחַטֵּא כּוּ בַיּוֹם הַשְּׁלִישִׁי וּבַיּוֹם הַשְּׁבִיעִי יִטְהַר וְאִם לֹא יִתְחַטֵּא בַיּוֹם הַשְּׁלִישִׁי וּבַיּוֹם הַשְּׁבִיעִי לֹא יִטְהַר
 The same shall purify himself therewith on the third day and on the seventh day, and he shall be clean; but if he purify not himself the third day and the seventh day, he shall not be clean.

וְהוּא יִתְחַטֵּא כּוּ בַיּוֹם הַשְּׁלִישִׁי וּבַיּוֹם הַשְּׁבִיעִי יִטְהַר וְאִם לֹא יִתְחַטֵּא בַיּוֹם הַשְּׁלִישִׁי וּבַיּוֹם הַשְּׁבִיעִי לֹא יִטְהַר
 The same shall purify himself therewith on the third day and on the seventh day, and he shall be clean; but if he purify not himself the third day and the seventh day, he shall not be clean.

[13] כָּל־הַנִּגַּע בְּמַת בְּנִפְשׁ הָאָדָם אֲשֶׁר יָמִית וְלֹא יִתְחַטֵּא אֶת־מִשְׁכַּן ה' טָמֵא וְזָכְרָתָהּ הַנִּפְשׁ הַהִוא מִיִּשְׂרָאֵל כִּי מִי נָדָה לֹא זָרַק עָלָיו טָמֵא יִהְיֶה עוֹד טָמְאָתוֹ בּוֹ

Whosoever toucheth the dead, even the body of any man that is dead, and purifieth not himself, he hath defiled the tabernacle of the Eternal, that soul shall be cut off from Israel; because *the water of sprinkling* was not dashed against him, he shall be unclean; his uncleanness is yet upon him.

[14] וְזֹאת הַתּוֹרָה אָדָם כִּי יָמִית בְּאֶהֱל כָל־הַבָּא אֶל־הָאֶהֱל וְכָל אֲשֶׁר בְּאֶהֱל יִטְמָא שִׁבְעַת יָמִים

This is the law: when a man dieth in a tent, every one that cometh into the tent, and every thing that is in the tent, shall be unclean seven days.

[15] וְכֹל כְּלִי פְתוּיָה אֲשֶׁר אֵין צָמִיד פְּתִיל עָלָיו טָמֵא הוּא

And every open vessel, which hath no covering close-bound upon it, is unclean.

[16] וְכֹל אֲשֶׁר יִנָּע עַל־פְּנֵי הַשָּׂדֶה בְּחִלְלֵל תְּרֵב אוֹ בְּמַת אוֹ בְּעַצְם אָדָם אוֹ בְּקַבְּרֵי יִטְמָא שִׁבְעַת יָמִים

And whosoever in the open field toucheth one that is slain with a sword, or one that dieth of himself, or a bone of a man, or a grave, shall be unclean seven days.

[17] וְלָקְחוּ לְטָמֵא מִעֵפֶר שָׂרִפַת הַחַטָּאת וְנָתַן עָלָיו מִיָּם חַיִּים אֶל־כָּלִי

And for the unclean they shall take of *the ashes* of the burning of the purification from sin, and running water shall be put thereto in a vessel.

[18] וְלָקַח אֹזֶב וְטָבַל בְּמַיִם אִישׁ טָהוֹר וְהִזָּה עַל־הָאֶהֱל וְעַל כָּל־הַכֵּלִים וְעַל הַנְּפֹשׁוֹת אֲשֶׁר הָיוּ שָׁם וְעַל הַנִּגַּע בְּעַצְם אוֹ בְּחִלְלֵל אוֹ בְּמַת אוֹ בְּקַבְּרֵי

And a clean person shall take hyssop, and dip it in *the water*, and sprinkle it upon the tent, and upon all the vessels, and upon the persons that were there, and upon him that touched the bone, or the slain, or the dead, or the grave.

[19] וְהִזָּה הַטָּהוֹר עַל־הַטָּמֵא בַיּוֹם הַשְּׁלִישִׁי וּבַיּוֹם הַשְּׁבִיעִי וְחִטָּאוּ בַיּוֹם הַשְּׁבִיעִי וְכִבְּסוּ בַנְּדוּי וְרָחַץ בְּמַיִם וְטָהַר בְּעֶרְבֹ

And the clean person shall sprinkle upon the unclean on the third day, and on the seventh day; and on the seventh day he shall purify him; and he shall wash his garments, and bathe himself in water, and shall be clean at even.

[20] וְאִישׁ אֲשֶׁר יִטְמָא וְלֹא יִתְחַטֵּא וְנִכְרְתָה הַנֶּפֶשׁ הַהִוא מִתּוֹךְ הַקְּהָל כִּי אֶת־מִקְדָּשׁ ה' טָמֵא
 מִי נֹדֵה לֹא זָרַק עָלָיו טָמֵא הוּא

But the man that shall be unclean, and shall not purify himself, that soul shall be cut off from the midst of the assembly, because he hath defiled the Sanctuary of the Eternal; *the water of sprinkling* hath not been dashed against him: he is unclean.

[21] וְהָיְתָה לָהֶם לְחֻקַּת עוֹלָם וּמִזֶּה מִי הַנֹּדֵה יִכְבֵּס בְּגָדָיו וְהִנִּיעַ בְּמֵי הַנֹּדֵה יִטְמָא עַד־הָעָרֶב

And it shall be a perpetual statute unto them; and he that sprinkleth *the water of sprinkling* shall wash his garments; and he that toucheth *the water of sprinkling* shall be unclean until even.

[22] וְכֹל אֲשֶׁר יַגֵּעַ בּוֹ הַטְּמֵא יִטְמָא וְהַנֹּפֵשׁ הַנוֹעֵת הַטְּמֵא עַד־הָעָרֶב

And whatsoever the unclean person toucheth shall be unclean; and the soul that toucheth him shall be unclean until even.

פרה

TRACTATE

PARAH

CHAPTER 1

פרק א

Mishnah 1

משנה א

E. Eliezer says, [The] *heifer* [whose neck is to be broken¹ means] one [not yet] a year old,² and [the red] *heifer*³ [means] one [no more than] two years old. But the Sages say, [The] *heifer* [whose neck is to be broken may be] two years old, and the [red] *heifer* [may be] three years old or four years old.⁴ R. Meir⁵ says, [The red heifer] may be* even five years old. An older red heifer [is valid], but it is not kept so long lest it develops [two] black hairs and thus becomes invalid.⁶ R. Joshua said, 'I have not heard [that a red heifer] except one in its third year [was valid].'⁷ [The Sages] said to him, 'What does the term שלשית mean?' He said to them, 'Thus I heard [it], but without clarification.'⁸ Ben Azzai said, 'I will explain [it]—if thou sayest שלשית, it means *third in count with others*, but when thou sayest שלשית, it means *three years old*.' In a similar

רבי אליעזר אומר, יעולה בבת שנתה, ויפרה בת שתיים. וחכמים אומרים, עולה בת שתיים, ופרה בת שלש, או בת ארבע. רבי מאיר אומר, אף בת חמש כפירה. הנקנה, אלא שאין ממתינין לה, שמא תשחיר שלא יתפסלי. אמר רבי יהושע, לא שמעתי אלא שלשית. אמרו לו, מה הלשון שלשית? אמר להם, כן שמעתי סתם. אמר בן עזאי, אני אפרש, אם אומר אתה שלשית, לאחרות במנין, וכשאתה אומר שלשית, בת שלש שנים. כיוצא בו אמרו כפרם רבעי. אמרו לו, מה הלשון

way they have spoken of a *four year old*⁹ vineyard. [The Sages] said to him [R. Joshua], 'What is the meaning of the term *רִבְעִי*?' [R. Joshua] said to them, 'I heard [it] thus without qualification.' Ben Azzai said, 'I will explain [it]— if thou sayest *רִבְעִי*, it means *fourth in number relative to others*, but when thou sayest *רִבְעִי*, it means *four years old*.' In like wise have they said, If one ate in a leprosy infected house, [he becomes unclean when he stayed therein as long as it takes] to eat a half-loaf¹⁰ [of bread], of which three can be made from a *kab*¹¹ [of flour]. [The Sages] said to him [R. Joshua], 'Say eighteen to the *seah*.'¹² [R. Joshua] said to them, 'I heard [it] so but without explanation.' Ben Azzai said, 'I will explain [it]— when thou sayest *three to a kab*, it means that the *priest's share of the dough*¹³ is not separated from it, but if thou sayest *eighteen to the seah*, it means that the separation of the *priest's share of the dough* has diminished [the size of the loaf].'¹⁴

רִבְעִי? אָמַר לָהֶם, כִּי שְׁמַעְתִּי סִתָּם. אָמַר בֶּן עֲזַאי, אֲנִי אֶפְרָשׁ, אִם אוֹמֵר אֶתָּה רִבְעִי, לְאַחֲרִים בְּמִנְיָן, וּכְשֶׁאֶתָּה אוֹמֵר רִבְעִי, בֶּן אַרְבַּע שָׁנִים. כִּיּוֹצֵא כּוֹ אָמְרוּ, הָאוֹכֵל בְּבֵית הַמְּנוּנָע¹⁰ פָּרֶס מִשְׁלֹשׁ לְקַב.¹¹ אָמְרוּ לוֹ, אָמֹר מִשְׁמֵנָה עֶשְׂרֵה לְסֵאָה.¹² אָמַר לָהֶם, כִּי שְׁמַעְתִּי סִתָּם. אָמַר בֶּן עֲזַאי, אֲנִי אֶפְרָשׁ, אִם אוֹמֵר אֶתָּה מִשְׁלֹשׁ לְקַב, אֵין¹³ בּוֹ חֲלָה, וּכְשֶׁאֶתָּה אוֹמֵר מִשְׁמֵנָה עֶשְׂרֵה לְסֵאָה,¹⁴ מִיַּעֲצָתוֹ חֲלָתוֹ.

1 עֲגֵלָה עֲרוּפָה, Deuteronomy 21, 1ff. 2 Or in her first year. 3 Literally cow. Red heifer, (אֲדָמָה) or פָּרָה אֲדוּמָה. 4 This ruling is accepted. 5 His view is rejected (compare the next Mishnah). 6 Literally and that it does not become invalid. תַּפְסֵל [Niphal]; the vocalisation תַּפְסֵל used by some is incorrect because the Kal verb פָּסַל is transitive (or active) always. If it suffered a blemish or bore the yoke it would also become invalid (Numbers 19, 2). 7 שְׁלִשִׁית, three years old, in its third year; שְׁלִישִׁית, third in its count with others, third in position, third in number relative to others. 8 Popular traditional pronunciation סִתָּם. סִתָּם, indefinite, undefined, unqualified, without explanation. 9 רִבְעִי, four years old, in its fourth year. See Leviticus 19, 24; מִעֲשָׂר שָׁנִי⁵¹ רִבְעִי, fourth in count in relation to others, fourth in position. 10 See גִּזְרֵי 139. 11 See Volume I, Page 18f. 1 קַב = 6 סֵאָה. 12 i.e., why use the expression 'three to a kab' and not 'eighteen to a seah'? Or the indefinite form לְסֵאָה, to a seah. 13 See Numbers 15, 18 et seq.; חֲלָה, INTRODUCTION, 14. 14 Literally has diminished it. It is obvious that the separation of the חֲלָה from a seah of flour will leave a smaller quantity of flour for each of eighteen loaves than for each of three from a whole kab. *כְּשֶׁרִיה, literally is valid.

Mishnah 2

משנה ב

R. Jose the Galilean says, *Bullocks [must be no more than] two years old, as it is said,¹ and another young bullock shalt thou take for a sin-offering.* But the Sages say, *It² may (even)³ be three years old.* R. Meir⁴ says, *Even if it⁵ be four years old or five years old, it is valid;⁵ but old ones are not brought out of reverence⁶ [towards the Temple].*

רבי יוסי הגלילי אומר, פרים בני שתים, ושנאמר, ופר שני בן-בקר תקח לחטאת. ותחכים אומרים, (אף) בני שלש. רבי מאיר אומר, אף בני ארבע ובני חמש קשרים; אלא שאין מביאים וקנים מפני הכבוד.

1 See *Numbers* 8, 8. The rendering favoured by some and a second young bullock . . . does not seem satisfactory. 2 Literally *they* [בני is in the plural]. The ruling of the Sages is accepted. 3 Some consider אף redundant. 4 His view is rejected (compare the preceding *Mishnah*). 5 Literally *they, they are*, since בני, ובני, קשרים are plural forms. 6 Or the reverence [due to the Temple], viz., using the literal definite meaning of הכבוד.

Mishnah 3

משנה ג

Lambs¹ must be [at the most] one year old, and rams [not over] two years; and all of these [years] are reckoned from [the] day [in the one year] to [the corresponding] day [of the following year]. [A beast] thirteen months old² is not valid either as a ram or as a lamb. R. Tarfon called such [a sheep of thirteen months] a *pallax*;³ Ben Azzai called it a *nukad*;⁴ R. Ishmael called it a *parachadigma*.⁵ If one offered it, he must bring for it the libations⁶ for a ram, but [all the same] it has not⁷ been effective as his [prescribed] sacrifice [either as a lamb or as a ram as the case may be]. If it were thirteen months and one day old, it is [no longer a lamb but] a ram.⁸

יכבשים בני שנה, ואלים בני שתים; וכולם מיום ליום. בן שלשה עשר חדש, אינו קשר לא לאיל ולא לקבש; רבי טרפון קורהו פלגס; בן עזאי קורהו ינוקד; רבי ישמעאל קורהו פרכדיגמא; הקריבו מביא עליו ונסכי איל ולא עלה לו מזבחו. בן שלשה עשר חדש ויום אחד, הרי זה איל.

1 כבש, *sheep* (not more than a year old). 2 בני in the גמרא. 3 פלגס [Greek παλλαξ] a youth at the age between boyhood and maturity; a sheep older than a כבש.

and younger than an אֵיל. 4 נִקְדָּה, a stamped coin; neither כֶּבֶשׂ nor אֵיל; some identify the term with נִקְדָּה, a shepherd, in II Kings 3, 4, Amos 1, 1. 5 Or פְּרָכְרִנְמָא [from the Greek παραχάραγμα], a false coin, counterfeit. 6 Or drink-offerings. 7 לֹא instead of וְלֹא in the זִמְרָא, and the rendering becomes [but all the same] it has not . . . * 8 אֵיל (see מְנַחֹת 137) is a ram from the age of its thirty-first day of the second year to the end of the second year; the corresponding female is רְחֵל; compare also ראש השנה 16a, בְּבֵא קָמָא 65b. *See ADDENDA at the end of this Tractate.

Mishnah 4

מְשֵׁנָה ד

The sin-offerings of the congregation¹ and their burnt-offerings, the sin-offering of the individual,² and the guilt-offering of a nazirite³ and the guilt-offering of a leper⁴ are valid from [the end of] the thirtieth day [of age] and onwards, and even on the thirtieth day [itself]; and if they were offered on the eighth day [after birth], they are [also] valid. Vow-offerings⁵ and freewill-offerings, the firstling⁶ and tithe [of cattle]⁷ and the Passover-offering⁸ are valid from [the end of] the eighth day [after birth] and upwards, and even on the eighth day [itself].

יְחַטָּאוֹת הַצִּבּוֹר וְעוֹלוֹתֵיהֶן, חֲטָאֹת הַיְחִיד וְאֲשֶׁם נֹזֵר, וְאֲשֶׁם מְצֹרֵעַ, כְּשֶׁרִין מִיּוֹם שְׁלֹשִׁים וְהֶלְאָה, וְאִף בְּיוֹם שְׁלֹשִׁים; וְאִם הִקְרִיבוֹם בְּיוֹם שְׁמִינִי כְּשֶׁרִים. נְדָרִים וְנִדְבוֹת, הַבְּכוֹר וְהַמְעַשֵּׂר וְהַפֶּסַח, כְּשֶׁרִים מִיּוֹם הַשְּׁמִינִי וְהֶלְאָה, וְאִף בְּיוֹם הַשְּׁמִינִי.

1 See Leviticus 4, 14. Or חֲטָאֹת. 2 A (she-) lamb or a (she-) goat. 3 See Numbers 6, 14. 4 See Leviticus 14, 12. 5 Compare נְדָרִים, INTRODUCTION, 23; קָנִים 11. 6 See Exodus 22, 30; בְּכוֹרוֹת, INTRODUCTION. 7 See Leviticus 17, 32; מְעַשֵּׂר 12, 58, 82, 103; וּבָקִים 12, 58, 82, 103; שְׁקָלִים 17, 31, 88; ראש השנה 11; חֲגִיגָה 14; נְדָרִים 24; וּבָקִים 12, 58, 82, 103; חוֹלִין 17, 102; בְּכוֹרוֹת 55, 91a; תְּמוּרָה 16, 35. 8 See פְּסָחִים, INTRODUCTION, 5ⁱ et seq.

CHAPTER 2

פֶּרֶק ב

Mishnah 1

מְשֵׁנָה א

R. Eliezer says, If the [red] heifer for the sin-offering were with young, it is valid; but the Sages declare it invalid.¹ R. Eliezer² says, It may not be purchased from gentiles;³

רַבִּי אֱלִיעֶזֶר אוֹמֵר, פֶּרֶת חֲטָאֹת הַמְעוֹבְרֹת כְּשֶׁרָה; וְחֻכְמִים וּפּוֹסְלִים. רַבִּי אֱלִיעֶזֶר אוֹמֵר,

but the Sages⁴ declare [such purchase] valid, and not only this, but all the offerings of the congregation and of the individual may come⁵ from within the Land [of Israel] or from outside⁶ the Land [of Israel], from the new produce or from the old produce, excepting the *omer*⁷ and the *two loaves*⁸ which must come both from the new produce and from within the Land [of Israel].

אֵינָהּ גִלְקַחַת מִן־יְהוֹבְדֵי גִלּוּלִים ;
 יוֹחֲכָמִים מְכַשְׂרִים, וְלֹא זֶה בְּלִבְד,
 אֶלֶּא כָּל־קֶרְבָּנוֹת הַצֶּבֶר וְהַיְחִיד,
 בָּאֵין מִהָאָרֶץ יוֹמְחוּץ לָאָרֶץ, מִן־
 הַחֹדֶשׁ וּמִן־הַשָּׁנָה, חוּץ מִן־יְהוֹבְדֵי
 וְשֵׁתֵי הַלֶּחֶם, שְׂאִיִן בָּאֵין אֶלֶּא מִן־
 הַחֹדֶשׁ וּמִן הָאָרֶץ.

1 Here the ruling in 24, עָלָה עָלֶיהָ זָכַר פְּסוּלָה, applies. 2 His view is rejected.
 3 In some texts הַיְבֻשִׁים* instead of הַיְבֻשִׁים גִּלּוּלִים. 4 Their opinion is accepted.
 5 sc., may be bought from gentiles. 6 וּמְחוּצָה in some texts. 7 See *Leviticus* 23,
 30; מְנוּחֹת 53,6, 61,6,7, 81, 94, 101^a. 8 See *Leviticus* 23, 17; מְנוּחֹת 51,3,6, 62,6,7, 81,
 102,6, 111,2,4,9. *See ADDENDA, Page 466.

Mishnah 2

מְשֻׁנָּה ב

The horns and hoofs of a [red] heifer if they are black are cut off.¹ The eye-ball² or the teeth or the tongue do not render the [red] heifer invalid [by reason of any blemish]. A very small³ [red heifer] is valid. If there were a wart⁴ on it, and it was cut off, R. Judah⁵ declares it invalid. R. Simon⁶ says, Wherever [a wart] had been removed⁷ and that place did not develop [red] hair,⁸ [the red heifer] is invalid.

פָּרָה שְׁקֵרְנֶיהָ וְטַלְפֵיהָ שְׁחֹרִים,
 יִגֹּד. גִּלְגֹּל הָעַיִן וְהַשָּׁנַיִם וְהַלָּשׁוֹן
 אֵינָם פּוֹסְלִים בְּפָרָה. וְהַנִּנְסֹת
 כְּשֶׁרָה. הֵיחָה בָּהּ יִבְלֵת וַחֲתָכָה,
 רַבִּי יְהוּדָה פּוֹסֵל. רַבִּי שִׁמְעוֹן
 אוֹמֵר, כָּל־מְקוֹם שֶׁנִּטַּל וְלֹא
 הֵעֲלָה מְקוֹמוֹ שֶׁעָר אָדוּם פְּסוּלָה.

1 Literally *let one cut [them] off*. Compare בכורות 44a. General form יגוד. Chaldaic or Aramaic form יגוד. 2 Or eye-socket. 3 Literally a dwarf; (adjective): puny, stumpy, dwarfish, stunted. Dwarfishness may be considered a blemish or defect in a human being but not in a beast. 4 Or wen. Compare 61; ערובין 101^b, 103a.
 5 His opinion is accepted. 6 His qualified view is rejected. 7 שֶׁנִּטַּל future in some texts. 8 Or שָׁעַר; see GENERAL INTRODUCTION, Note 5.

Mishnah 3

If [the red heifer at birth] had been extracted by means of the cæsarean section,¹ or if it were the harlot's hire² or the price [of a dog],³ it is invalid. R. Eliezer⁴ declares it valid, as it is said,⁵ *Thou shalt not bring the hire of a harlot or the price of a dog, into the house of the Eternal thy God*, whereas this [red heifer] was not brought⁶ into the Temple. All blemishes⁷ that invalidate animal-offerings⁸ invalidate the [red] heifer. If one had ridden on it, [or] leaned on it, [or] had hung to its tail⁹ and thus crossed a river⁹ [by its aid], [or] had hung to the reins¹⁰ over its back,¹¹ [or] had put his cloak upon it, it is invalid. But if one had tied it up with the reins,¹⁰ [or] had made shoes¹² for it that it should not slip, [or] had spread his cloak over it because of (the) flies, it is valid. This is the general principle:¹³ if aught be done for the need of [the red heifer],¹⁴ it is valid, but if for any other purpose, it becomes invalid.

1 Or *cæsarean operation*, the popular name for *hysterotomy*, the delivery of the foetus by cutting through the walls of the abdomen into the uterus (womb). יוצא דופן literally coming forth from the abdominal wall. See תמורה 51. 2 See תמורה 62, 29a. 3 Compare סוטה 26b. 4 His view is rejected. 5 Deuteronomy 23, 19. 6 הבאה in the גמרא. 7 See Numbers 19, 12. These are listed in בכורות 61-12. 8 Or the definite form במוקדשים. 9 Some render this—but unsatisfactorily—[or] had hung aught on its tail, [or] had crossed a river [by its help]. Literally הנהר, the river. 10 i.e., the leading rope. 11 Some render this [or] folded the reins on it. 12 Literally a shoe [viz., in the singular]; perhaps this is correct as one shoe might suffice. 13 Popular pronunciation הקלל. 14 Literally for its need.

Mishnah 4

If a bird alighted on it, [the red heifer] remains valid. If a male [beast] mounted it,¹ [the red heifer]

משנה ג

יוצא דופן, ואתנן ומחיר פסולה, רבי אליעזר מכשיר, שצאמר, לא תביא אתנן זונה ומחיר כלב בית ה' אלהיה, ואין זו בראה לבית. כל המומים הפוסלים במוקדשים פוסלים בפרה. רכב עליה נשען עליה נתלה בזנבה עבר בה את הנהר קיפל עליה את המוסרה נתן טליתו עליה פסולה. אכל קשרה במוסרה, עשה לה סנדל בשביל שלא תחליק, פרס טליתו עליה מפני הזנבים, קשרה זה הקלל, כל שתוא לצורך פשרה, לצורך אחר פסולה.

משנה ד

שכן עליה עוף קשרה. יעלה עליה זכר פסולה. רבי יהודה

becomes invalid. R. Judah² says, אומר, אם העלהו פסולה ואם
 If one made it mount [to copulate],³
 [the red heifer] becomes invalid, but מעצמו כשרה.
 if [the male beast did so] of itself,⁴ [the red heifer] remains valid.

1 Even if the owner did not intend their copulation. 2 His view is rejected. Compare 2¹. 3 Or the male beast did so unaided, and the owner intentionally did not prevent it. 4 Without the owner's intention.

Mishnah 5

משנה ה

If [the red heifer] had two black hairs¹ or two white ones [developed] within a single hole,² it§ is invalid. R. Judah says, Even if [they grow] from within one follicle² [it§ is invalid]. If they were from within two follicles that adjoined, it§ is invalid. R. Akiba* says, Even if there were four [hairs], even if five, but they were [widely] separated, they may be plucked out [and it§ remains valid]. R. Eliezer* says, Even though there were fifty [which were dispersed, they may be plucked out and it§ remains valid]. R. Joshua* ben Bathyra says, Even if it§ have one on its head and one in its tail, it§ is invalid. If it§ had two hairs,¹ their roots³ black but their tips red, [or] their roots³ red and their tips black, it all depends on what is more evident,⁴ [according to] the view of R. Meir; but the Sages say, [The decision] follows [the colour of] the root.⁵

היו בה שתי ישערות שחורות, או לבנות, בתוך גומא אחת, פסולה. רבי יהודה אומר, אפילו בתוך כוס אחד. היו בתוך שני כוסות, והן מוכיחות זו את-זו, פסולה. רבי יעקיבא אומר, אפילו ארבע, אפילו חמש, והן מפותרות, יתלוש. רבי אליעזר אומר, אפילו חמשים. רבי יהושע בן בתירא אומר, אפילו אחת בראשה ואחת בזנבה, פסולה. היו בה שתי ישערות, יעקרון משחיר, וראשן מאדים, יעקרון מאדים, וראשן משחיר, הכל הולך אחר יהנראה, דברי רבי מאיר; וחכמים אומרים אחר העיקר.

1 Or שערות.* 2 Or cavity, hollow. גומא and כוס have here the same meaning. 3 Literally their root, their tip [viz., in the singular]. Or יעקרון. 4 i.e., if the tips are manifestly red the red heifer is valid, if black it is invalid (see the next statement). 5 Or העקר. If the root is red and the tip black, the black is cut away and the red heifer is valid; if the root is black and the tip red, it is invalid. The ruling

of the Sages is accepted. * The accepted ruling is that stated by the **חֲנַנְיָא קָמָא** (the authority quoted at the head of the *Mishnah*). *S.i.e.*, the red heifer. *See GENERAL INTRODUCTION, Note 5.

CHAPTER 3

פֶּרֶק ג

Mishnah 1

מִשְׁנָה א

Seven days before the burning of the [red] heifer they separated the priest who was to burn the [red] heifer from his house¹ to a compartment that was at the north-eastern corner of the Temple;² and it was called the *Stone Chamber*.³ And throughout all the seven days they sprinkled him [with water mingled with the ashes] from all the *sin-offerings*⁴ that were there. R. Jose says, They used to sprinkle him only on the third and seventh [days]. R. Chanina the Prefect of the Priests⁵ says, The priest that was to burn the [red] heifer was sprinkled on each of the seven days, but [the High Priest who was set apart for the Service] on the Day of Atonement* was sprinkled on the third and seventh [days] only.

שִׁבְעַת יָמִים קֹדָם לְשַׂרִּיפַת הַפָּרָה, מִפְּרִישֵׁין כַּהֵן הַשּׁוֹרֵף אֶת-הַפָּרָה, יִמְבִּיתוּ לְלִשְׁכָּה שְׁעָל פְּנֵי הַבֵּינָה צְפוֹנָה מְזוּרְחָה; וְיָבִית אִכָּן הַיְתָה וְקָרְאָתָּ. וּמְזִין עָלָיו כָּל-שִׁבְעַת הַיָּמִים מִכָּל הַחֲטָאוֹת שֶׁהָיוּ שָׁם. רַבִּי יוֹסִי אוֹמֵר, לֹא הָיוּ מְזִין עָלָיו אֶלָּא בְּשִׁלְיֵשׁ וּבְשִׁבְעֵי בְּלִבְד. רַבִּי חֲנַנְיָא סֵגֵן הַכֹּהֲנִים אוֹמֵר, עַל הַכַּהֵן הַשּׁוֹרֵף אֶת-הַפָּרָה מְזִין כָּל-שִׁבְעַת הַיָּמִים, וְעַל שֶׁל יוֹם הַכִּיפּוּרִים לֹא הָיוּ מְזִין עָלָיו אֶלָּא בְּשִׁלְיֵשׁ וּבְשִׁבְעֵי בְּלִבְד.

1 Compare **יוֹמָא** 11. 2 **בֵּינָה**, castle, fort, residence composed of a group of buildings, and used as the equivalent of **בֵּית הַבְּחִירָה**, as in *I Chronicles 29, 1, 19, the Chosen Divine Residence*, hence the Temple. 3 So called because the utensils kept there were of stone and unsusceptible to uncleanness. 4 See *Mishnahs 5, 11* of this Chapter. *viz.*, the red heifers. 5 Or *Adjutant High Priest, Chief of the Priests*. See **אָבוֹת** 32; **יוֹמָא** 39. *Or **הַכִּפּוּרִים**.

Mishnah 2

מִשְׁנָה ב

There were courtyards in Jerusalem built over [the virgin] rock¹ and below them a hollow [was made] lest

חֲצֵרוֹת הָיוּ בִירוּשָׁלַיִם בְּנוּיוֹת עַל צְבִי וְסִלְעַ וְתַחְתֵּיהֶם חֲלוּל, מִפְּנֵי

there might be a grave in the depths; and pregnant women² were brought and bore their children there, and there they reared them. And oxen were brought, and on their backs [were laid] doors on top of which sat³ children with cups of stone⁴ in their hands. When they arrived in Siloah⁵ [the children] alighted, and filled⁶ [the cups with water], and mounted, and [again] sat on the doors.⁷ R. Jose⁸ says, [Every child] without dismounting[§] used to let down [his cup] by a cord and fill it.

קָבֵר הַתְּהוֹם; וּמְבִיאִים נָשִׁים
 עֹבְרוֹת וְיוֹלְדוֹת שָׁם וּמַגְדִּילוֹת שָׁם
 אֶת-בְּנֵיהֶן. וּמְבִיאִים שׁוֹרִים, וְעַל
 גְּבִיהֶן דְּלָתוֹת וְתַנּוּקוֹת יוֹשְׁבִין עַל
 גְּבִיהֶן, וְכוֹסוֹת שֶׁל יָאֵבֵן בְּיָדָם.
 הֵגִיעוּ לְשִׁלּוֹחַ, יָרְדוּ וּמִלְאוּם וְעָלוּ
 וַיֵּשְׁבוּ עַל יְגִבֵיהֶן. רַבִּי יוֹסִי אוֹמֵר,
 מִמְּקוֹמוֹ הָיָה מְשַׁלְּשֵׁל וּמְמַלֵּא.

1 *i.e.*, which had never been disturbed since the Creation and was therefore most unlikely to have any grave beneath it. Nevertheless further precaution was taken to make doubly sure by hollowing it out so that any chance *corpse-uncleanness* would not have any space to break upward through the rock (see אֶהְלוֹת 11). 2 Or עֹבְרוֹת. 3 The children were shielded by the doors from any *corpse-uncleanness* over which the oxen passed. Some render this *and on the backs of the oxen seats of boards on hinges were laid on which sat . . .* 4 Stone being *unsusceptible to uncleanness*. 5 Or *Siloa*,* the name of a pool near Jerusalem. Or לְשִׁילּוֹחַ. 6 Literally *and filled them*. 7 Literally *and sat upon them*. 8 His opinion is rejected. *Some render it *Siloam*. §Literally *from his place*.

Mishnah 3

When [the children] came to the Temple Mount they got down. The Temple Mount and the [Temple] Courts had a hollow space beneath them lest there might be a grave in the depths.¹ And at the entrance² of the [Temple] Court was set ready a pitcher of the [ashes of the *red heifer*] *sin-offering*.³ And they brought a male from the sheep, and tied a rope between its horns, and⁴ tied at the end [of the rope] a stick with a pine-cone [to which the ashes would cling], and threw it into the pitcher. And the male

מִשְׁנֵה ג
 בָּאוּ לְהַר הַבַּיִת וַיֵּרְדוּ. הַר הַבַּיִת
 וְהָעֲזָרוֹת תַּחְתֵּיהֶם חָלוּל מִפְּנֵי
 קָבֵר יִתְהַהוֹם. וּבִכְפֹתַח הָעֲזָרָה הָיָה
 מְתוּקֵן קָלָל שֶׁל חֲטָאֵת. וּמְבִיאִים
 זָכָר שֶׁל רְחִלִים, וְקוֹשְׁרִים חֲבָל
 בֵּין קַרְנָיו, וְקוֹשְׁרִים מִמֶּלֶךְ וּמִסְבָּב
 בְּרֵאשׁוֹ שֶׁל חֲבָל, וְזוֹרְקוֹ לְתוֹךְ
 הַקָּלָל. וּמֵכָּה אֶת-הַזָּכָר וְנִרְתַּע
 לְאַחֲרָיו, וְנוֹטֵל וּמְקַדֵּשׁ כְּדִי

[sheep] was struck so that it started backwards⁵ [thus causing the ashes to be jerked on to the doors], and [a child] took [some of the ashes] and strewed⁶ sufficient to be visible on the water. R. Jose⁷ says, Give the heretics no occasion to argue in favour of their heresy,⁸ but [actually the procedure was that] he [namely, the child] took [from the ashes of the pitcher] and prepared⁶ [the water with them].

שִׁירָאָה עַל פְּנֵי הַמַּיִם. רַבִּי יוֹסִי
אוֹמֵר, אֵל תִּתְּנוּ מָקוֹם לְצִדוּקִים
לְרִדּוֹת, אֲלָא הוּא נוֹטֵל וּמְקַדְּשׁ.

1 Compare the preceding *Mishnah*. See אֶהְלוֹת 11. 2 Between the חֵיל (*Rampart*) and the עֲזָרַת הַנָּשִׁים (*Women's Court*). See מִדּוֹת 23; Plan of the Temple (APPENDIX, Note 20). 3 It was a special vessel in which were kept the ashes of all the red heifers from the time of Moses onwards. Some render this *the vessel containing the ashes for lustration*. 4 Some render this *and tied a stick with the other end of the rope wound about it*. 5 In this way the ashes were not handled and did not contract uncleanness. 6 Literally *sanctified, hallowed*. 7 His ruling is accepted. 8 Literally *do not give the Sadducees occasion to rebel* against such excessively scrupulous precautions. According to some authorities this procedure was used by the Babylonian exiles on their return to Palestine to purify themselves from *corpse-uncleanness* by using the ashes that had been preserved in a secret hiding place.

Mishnah 4

מִשְׁנֵה ד

It was prohibited to prepare¹ [another red heifer for] a *sin-offering* by virtue of [the purifications made for a first red heifer for] a *sin-offering*, or [to make use of another] child by virtue of [the purifications made for] his fellow.² And the children [also] needed to be sprinkled, [according to] the view of R. Jose;³ R. Akiba⁴ says, They did not have to be sprinkled.

וְלֹא הָיוּ עוֹשִׂין לֹא חֲטָאת עַל גְּבִי
חֲטָאת וְלֹא תִינוּק עַל גְּבִי חֲבֵרוֹ.
וְצָרִיכִין הָיוּ הַתְּנוּקוֹת לְהִזּוֹת,
דְּבָרֵי רַבִּי יוֹסִי הַגְּלִילִי; רַבִּי
עֲקִיבָא אוֹמֵר, לֹא הָיוּ צָרִיכִין
לְהִזּוֹת.

1 Literally *they used not to make*. If a red heifer died or was invalidated, all the necessary preparations must be made anew for another red heifer. 2 Or *תינוק*. Thus, A and B were purified, but only A expressly for the preparations of the red heifer; if A became disqualified, B cannot be used in his place until he is purified afresh for the purpose. 3 His opinion is rejected. 4 His ruling is accepted.

Mishnah 5

If they did not find [the ashes] from the seven¹ [previous *red heifers* for sprinkling], they could use them from six, [or] from five, [or] from four, [or] from three, [or] from two, or from one. And who prepared them? Moses prepared the first, and Ezra prepared the second, and five [were prepared] after² Ezra, [according to] the view of R. Meir;³ but the Sages⁴ say, Seven [were prepared] after Ezra. And who prepared them [after Ezra]? Simon the Just and Jochanan the High Priest prepared two each, and Elichonai⁵ ben Hakkof⁶ and Chana-meel⁷ the Egyptian and Ishmael ben Piabi⁸ prepared one each.

1 See *Mishnah* I of this Chapter. 2 Or *ואילך*, *lither, thither, after that*. 3 His opinion is rejected. 4 Their view is accepted. R. Meir maintained that Simon the Just prepared one which became invalid (and he had to replace it with another), and the same happened with Jochanan the High Priest, but the Sages said these were not so. 5 He was a High Priest. Or *אליעני* *Elioenai*. Compare *Ezra* 8, 4. 6 Or *הקניף*, *Hakkayaf*. 7 He was a High Priest. 8 Or *פאבי*, *Pabi*, his mother.

Mishnah 6

And they made a causeway¹ from the Temple Mount to the Mount of Olives,² arches over arches, with an arch over each substructure,³ lest there be a grave in the depths below,⁴ because by it the priest who was to burn the [*red*] *heifer*, and the [*red*] *heifer* and all her⁵ attendants went forth to the Mount of Olives.

1 Compare *שקלים* 24, *יומא* 24. 2 Literally *the Mount of Anointing*; the same as *הר היתים*; compare *ראש השנה* 24. 3 Compare *מדות* 46. 4 Compare *Mishnah* 2 of this Chapter. 5 Referring to the *red heifer*. The rendering by some *his attendants*

משנה ה

לא מצאו ימשבע עושין ממש, מחמשה, מארבע, משלש, משנים, ומאחת. ומי עשאם? הראשונה עשה משה, והשניה עשה עזרא, וחמש מעזרא ואילך. דברי רבי מאיר; יוחכמים אומרים, שבע מעזרא ואילך. ומי עשאן? שמעון הצדיק ויוחנן כהן גדול עשו שתים שתים, יאליהועיני בן הקנף וחנומאל המצרי ושמעאל בן פיאבי עשו אחת אחת.

משנה ו

וכבש היו עושים מהר הפית לתר המשחה, כפין על גבי כפין, וכיפה כנגד יהאוסם, מפני קבר התהום, שבו כהן השורף את הפרה ופרה וכל-ימסעדיה יוצאין לתר המשחה.

as if referring to the priest cannot be correct as the term is **מְסַעֲדִיהָ** [the *pronominal suffix הָ* is *feminine*] and not **מְסַעֲדִי** [*viz.*, in which *י* is *masculine*].

Mishnah 7

If the [red] heifer would not go forth, she was not to be led out with a black [heifer] so that none may say, They slaughtered a black [heifer] and not a red one, nor [may they send out with her another] red [heifer] lest they say, They slaughtered two [red heifers]. R. Jose said, It was not because of this [regarding what people might say], but because it is said,¹ and she shall be brought forth, [this implies] alone.* And the elders of Israel used to precede them on foot to the Mount of Olives. And a place of [ritual] immersion was there; and they used [first] to render unclean the priest who² was to burn³ the [red] heifer, because of the Sadducees that they might not say⁴ that it must be performed only by those who had become clean with sundown.⁵

1 See Numbers 19, 3. Scripture has **אִתָּהּ**. 2 While still a **טָבֹל יוֹם**, one that has had the ritual immersion and awaits sundown to be perfectly clean. 3 Before sunset. 4 **שְׁלֵא** in some texts. Some render this that used to say. 5 See **טָבֹל יוֹם**, INTRODUCTION, 11ff. The priest burned the red heifer after immersion (before sunset) **מְעֹרֵב שֶׁמֶשׁ**, one that has become clean with the going down of the sun (basis Leviticus 22, 7). *See ADDENDA, Page 466.

Mishnah 8

[The elders] laid their hands upon him [that was to burn the red heifer] and said to him, 'My lord [the] High Priest, immerse thyself this once.' He went down and immersed himself, and came up and dried himself. And wood was laid

משנה ז

לא היתה פרה רוצה לצאת, אין מוציאין עמה שחורה, שלא יאמרו שחורה שחטו, ולא אדומה, שלא יאמרו שתים שחטו. רבי יוסי אומר, לא משום זה, אלא משום שגאמר, והוציא אותה לבהיה. וזקני ישראל היו מקדימים ברגליהם להר המשקה. ובית טבילה היה שם; ומטמאים היו את הכהן השורף את הפרה מפני הצדוקים שלא יהיו אומרים במעורבי שמש היתה נעשית.

משנה ח

סמכו ידיהם עליו, ואומרים לו, אישי פהן גדול טבול אהת. ירד וטבל ועלה ונסתפג. ועצים היו מסודרים שם עצי ארזים וארזנים

in order there, cedar wood and pine and cypress¹ and pieces of smooth fig-wood; and they built it up like a tower, and opened holes² therein, and its uneven side was to the west.³

וּבְרוּשִׁים וְעֵצֵי תְּאֵנָה חֲלָקָה; וְעוֹשִׂין אוֹתָהּ כְּמִין מְדָל, וּפּוֹתְחִין בָּהּ חֲלֹנוֹת, וְחִזִּיתָהּ מִמְּעַרְבָּהּ.

1 Or *spruce*. 2 Literally *windows*, for draught to make the fire burn well. Or חֲלֹנוֹת*. 3 Compare תָּמִיד 24. The east side of the pile (facing towards the Temple) was set first on fire. The rough, uneven side: the thinner pointed ends of the logs left gaps and made the face uneven. *See GENERAL INTRODUCTION, Note 5.

Mishnah 9

משנה ט

They bound [the *red heifer*]¹ with a rope of reedgrass,² and they laid it on the pile with its head to the south³ and its face to the west;⁴ the priest stood at the east⁵ with his face to the west; he slaughtered with his right hand and received [the blood] with his left hand; R. Judah⁶ says, He received [the blood] in his right hand, and put it in his left hand and tossed [it] with his right hand.⁷ He dipped [his finger] and tossed [the blood] seven times towards the *Holy of Holies*,⁸ dipping [his finger anew] for each tossing; when he had finished the tossing he wiped⁹ his hand on the [*red heifer*'s body];¹⁰ he came down and kindled the fire with chips of wood.¹¹ R. Akiba¹² says, [The kindling was] with dried branches.¹³

כִּפְתוּהָ בְּחֶבֶל שֶׁל מְגַן, וּנְתַנּוּהָ עַל גְּבֵי הַמְּעַרְבָּה, רֹאשָׁהּ בְּדָרוֹם וּפְנֵיהָ לַמְּעַרְב; הִפְתָּן עוֹמֵד בְּמִזְרַח וּפְנָיו לַמְּעַרְב; שָׁחַט בְּיָמֵינוּ וְקָבַל בְּשְׂמָאלוֹ; רַבִּי יְהוּדָה אוֹמֵר, בְּיָמֵינוּ הָיָה מְקַבֵּל נוֹתֵן לְשְׂמָאלוֹ וּמִזָּה בְּיָמֵינוּ טָבַל וְהָזָה שָׁבַע פְּעָמִים כְּנֹגֵד בַּיִת אֶקְדָּשׁ הַקְּדוּשִׁים, עַל כָּל-תְּנִיחָה טְבִילָה; גָּמַר מִלְּהִזוֹת קִינַח אֶת-יָדוֹ בְּגוֹפָהּ שֶׁל פָּרָה; יָרַד וְהִצִּית אֶת-הָאֵשׁ בְּאֵלֵיתוֹת. רַבִּי עֲקִיבָא אוֹמֵר, בְּחִרְיֹת.

1 כִּפְתוּהָ [Kal]; or כִּפְתוּהָ [Piel]; literally *they bound it*. 2 Or *bast*. Which is insusceptible to uncleanness. 3 Or the *indefinite* form בְּדָרוֹם, *southward*. 4 Or the *indefinite* לַמְּעַרְב, *westward*. 5 Some vocalise it in the *indefinite* form בְּמִזְרַח. 6 His view is rejected. 7 *viz.*, with his *finger*, which he wiped on the pitcher after every tossing—but this was not the procedure. 8 See מִדּוֹת 24; Plan of the Temple, APPENDIX, Note 20. 9 Or קִנַּח. 10 בְּגוֹפָהּ, from the post-Biblical (Talmudical)

גִּיפְּהָ; or בַּיִצְפָּה, from the Biblical Hebrew גִּיפְּהָ. 11 Fig-tree wood was used for this purpose and for lighting the *Alter* fires. 12 His opinion is rejected. 13 Or *tuings* used for fuel.

Mishnah 10

מִשְׁנָה י

When [the carcass of the *red heifer*] burst open [from the fire], [the priest] stood away from the pit;¹ he took cedar wood and hyssop and scarlet wool,² [and] asked the bystanders,³ 'Is this cedar wood?' 'Is this cedar wood?' 'Is this hyssop?' 'Is this hyssop?' 'Is this scarlet wool?' 'Is this scarlet wool?'—[he asked] three⁴ times for each. And they answered him, 'Yea!' 'Yea'—thrice⁴ for each.

בְּבִקְעָה וְעָמַד חוּץ ¹מִנְתָּה; נָטַל
עֵץ אֶרְזוֹ וְאֵזוֹב ²וְשָׁנֵי תוֹלְעַת, אָמַר
³לָהֶן, עֵץ אֶרְזוֹ זֶה? עֵץ אֶרְזוֹ זֶה?
אֵזוֹב זֶה? אֵזוֹב זֶה? שְׁנֵי תוֹלְעַת
זֶה? שְׁנֵי תוֹלְעַת זֶה? יִשְׁלַשׁ פְּעָמִים
עַל כָּל-דָּבָר וְדָבָר. וְהֵם אוֹמְרִים
לוֹ, הֵן הֵינּוּ, יִשְׁלַשׁ פְּעָמִים עַל כָּל-
דָּבָר וְדָבָר.

1 Literally *from its pit*. Wherein the carcass lay. 2 See נִנְעִים 14¹. The three elements were in one bundle. 3 Literally *to them*. 4 ⁴שְׁלֹשָׁה [masculine] in some texts; פְּעָם is *common gender*. These questions were apparently rather formal, but they were necessary to make it public that the cedar wood, hyssop and scarlet wool were the correct kinds.

Mishnah 11

מִשְׁנָה יא

[The priest laid the strip of scarlet wool along the cedar wood and hyssop, and] he wrapped them together with the surplus end of the strip and cast [them] into the burning [carcass].¹ When [the carcass] was burned up they beat it with rods and sifted [the ashes] with coarse sieves.² R. Ishmael³ says, This was done with stone hammers and with sieves of stone. A black [cinder of flesh] with ashes thereon⁴ was beaten up fine, but if it had no [ashes], it was left;⁵ in either case [whether it would turn into ash or

כָּרְכַן בְּשִׁירֵי הַלְשׁוֹן וְהִשְׁלִיךְ לְחוּץ
יִשְׂרָפְתָּהּ. וְשָׂרְפָה חוֹבְטִין אוֹתָהּ
בְּמִקְלוֹת וְכוּבְרִין אוֹתָהּ ²בְּכַבְרוֹת.
רַבִּי יִשְׁמַעְאֵל אוֹמֵר, בְּמִקְבוֹת שֶׁל
אֶבֶן וּבְכַבְרוֹת שֶׁל אֶבֶן הֵימָּה
נַעֲשִׂיתָ. שְׁחוֹר יִשְׁיֵשׁ בּוֹ אֶפְרַיִם כּוֹתֵשִׁין
אוֹתוֹ, וְשֹׂאִין בּוֹ מַנְיָחִין אוֹתוֹ;
הַעֲצָם בֵּין כֶּף וּבֵין כֶּף הִיזָה נִכְתָּשׁ.
וְחוֹלְקִים אוֹתוֹ לְשִׁלְשָׁה חֻלְקִים,
אֶחָד גִּיפְּהָ יִבְחִיל, וְאֶחָד גִּיפְּהָ בְּהַר

not] a bone was beaten fine. And [the ashes] were divided into three lots: one was kept on the rampart,⁶ and one⁷ was kept on the Mount of Olives, and one⁸ was apportioned among all the Priestly Courses.⁹

1 Literally *into its burning*. 2 In contradistinction to נִפְּהָ, a fine sieve. 3 His opinion is rejected. 4 Or שֵׁשׁ-בֹּו. 5 Or מִנִּיחִין. viz., if it could not be reduced to fine powdery form it was put back to turn if possible to ashes. 6 See מְדוּת 15; Plan of the Temple, APPENDIX, Note 20. 7 For use to cleanse priests who contracted uncleanness. 8 For use for ordinary unclean individuals. 9 See תְּעֻנִית 26,7; APPENDIX, Note 17.

CHAPTER 4

פָּרָק ד

Mishnah 1

מִשְׁנָה א

If the [red] heifer for the sin-offering were slaughtered for another class of sacrifice¹—[or] if [its blood] were received or sprinkled for another purpose—or for its rightful purpose and then for another purpose, or for another purpose and then for its rightful purpose, it is invalid; R. Eliezer² declares it valid. And if it were slaughtered [by a priest] with hands and feet unwashed,³ it is invalid; R. Eliezer² declares it valid. And if it were not slaughtered by the High Priest,⁴ it is invalid; R. Judah⁵ declares it valid. [And if the priest

פָּרַת חַטָּאת, שֶׁשְּׁחָטָהּ יִשְׁלַא לְשִׁמָּה, קָבַל וְהָיָה שְׁלֵא לְשִׁמָּה, אוֹ לְשִׁמָּה וְשְׁלֵא לְשִׁמָּה, אוֹ שְׁלֵא לְשִׁמָּה וְלְשִׁמָּה, פְּסוּלָה; רַבִּי אֱלִיעֶזֶר מְכַשֵּׁר. וְשְׁלֵא רְחוּץ יָדַיִם וְרַגְלָיִם פְּסוּלָה; רַבִּי אֱלִיעֶזֶר מְכַשֵּׁר. וְשְׁלֵא בְּכֹהֵן גָּדוֹל פְּסוּלָה; רַבִּי יְהוּדָה מְכַשֵּׁר. וּמֵחוּסָר בְּגָדִים פְּסוּלָה, וּבְכֹלֵי לְבָן הָיְתָה נֶעְשִׂית.

that slaughtered were] not robed in the proper garments, it is invalid, since the rite had to be performed in white garments.⁶

1 Compare זְבָחִים 11^a, מְדוּת 2^a, שָׁם, category, class, denomination. לא לְשִׁמָּה, having in mind another purpose, as here intending to use it for a different offering. 2 This opinion is rejected. 3 שְׁלֵא רְחוּץ יָדַיִם וְרַגְלָיִם, not having washed one's hands and feet [before a ritual function]. 4 Literally a High Priest. 5 His ruling is accepted. 6 The rendering in a white garment (as if the pointing is וּבְכֹלֵי, or וּבְכֹלֵי) is incorrect.

Mishnah 2

משנה ב

If [the red heifer] were burned* outside its pit,¹ or in two pits,² or§ if two were burned [at the same time together] in one pit,³ it is invalid. If [the priest] tossed [the blood] not in the direction of the entrance [of the Sanctuary],⁴ it is invalid. If he tossed the sixth time [but pronounced it as] the seventh, [and then] tossed again for the seventh, it is invalid; [but if he tossed] the seventh time [and called it] the eighth, and he then tossed the eighth, it is valid.

שָׂרְפָה חוּץ מִגְּמָתָהּ, אוּ בְשָׂתֵי גִמּוֹת, וְאוּ שְׂשָׂרְפָה שְׁתֵּימָּיִם בְּגִמַּת אֶחָת פְּסוּלָהּ. הִנָּה וְלֹא כְּזוֹן כְּנָגֵד יִהְיֶה פְּסוּלָהּ. הִנָּה מִשְׁשִׁית שְׁבִיעִית, חֹזֵר וְהִנָּה שְׁבִיעִית פְּסוּלָהּ; מִשְׁבִּיעִית שְׁמִינִית, וְחֹזֵר וְהִנָּה שְׁמִינִית כְּשָׂרָהּ.

1 See 3¹⁰. 2 *viz.*, half in one pit and half in another pit. 3 But if one were burned first, and without removing it the other was then also burned, it is valid. 4 See Plan of the Temple, APPENDIX, Note 20. * Literally *If he burned it.* § Literally *or if he burned two.*

Mishnah 3

משנה ג

If [the priest] burned it,¹ but not with wood, or with any other wood² [not prescribed], [or] even with straw or with stubble,³ [the red heifer] is valid. If he flayed it, and cut it up, it is valid. If he slaughtered it, intending to eat of its flesh or to drink of its blood, it is valid. R. Eliezer⁴ says, No [wrongful] intention invalidates aught concerning the [red] heifer.⁵

יִשְׂרָפָה שְׂלֵא בְעֵצִים, אוּ בְכָל עֵצִים, אֲפִילוּ בְקֶשׂ אוּ בְגִבְבָהּ כְּשָׂרָהּ. הַפְּשִׁטָּה וְנִתְחָהּ, כְּשָׂרָהּ. שְׁחָטָה עַל מְנַת לְאֹכֹל מִבְּשָׂרָהּ, וְלִשְׁתּוֹת מִדָּמָהּ, כְּשָׂרָהּ. רַבִּי אֱלִיעֶזֶר אוֹמֵר, אֵין מַחְשָׁבָה פּוֹסְלָתָּ בְּפָרָהּ.

1 The vowelisation might be the absolute form שָׂרְפָה, [the] burning, in which case כְּשָׂרָהּ would refer to it. But כְּשָׂרָהּ in the next phrases clearly refers to the red heifer (and is therefore thus indicated) and not to the burning or to the procedure as a whole. 2 See 3⁸. 3 Or *rakings, etc.*, used as fuel. 4 His opinion is rejected. 5 Or the indefinite form בְּפָרָהּ, concerning a red heifer.

Mishnah 4

All occupied with [the rite of] the [red] heifer, from the outset to the last, render [their] garments unclean;¹ and they render it invalid if they perform during the whole of the proceeding(s) any [other] work. If any invalidation² befell it at its slaughtering, it does not render garments unclean. If [any invalidation] befell³ it during the tossing [of the blood], for every one that was engaged [in the rite] therewith before its invalidation it rendered [the] garments unclean, but after its invalidation it does not render [the] garments unclean. This is a case wherein both stringency and leniency apply.³ *The law of the misappropriation of holy property*⁴ applies throughout.⁵ And they may keep on adding wood [to the fire before the red heifer was incinerated]. And [all] the acts⁶ connected with it [must be performed] by day and by a priest. And [any other] work [not connected therewith] invalidates it until it becomes ashes; and [any other] work [likewise when drawing the water] renders the water invalid until the ashes are put [into it].

משנה ד

כָּל־הָעוֹסְקִין בַּפָּרָה מִתְחִלָּה וְעַד סוּף¹ מְטַמְּאִין בְּגָדִים; וּפּוֹסְלִים אוֹתָהּ בְּמִלְאָכָה. אִירַע בָּהּ פְּסוּל בְּשִׁחִטָּתָהּ, אֵינָה מְטַמְּאָה בְּגָדִים. אִירַע בָּהּ בְּהַזְוִייתָהּ, כָּל הָעוֹסֵק בָּהּ לִפְנֵי פְּסוּלָהּ מְטַמְּאָה בְּגָדִים, לְאַחַר פְּסוּלָהּ אֵינָה מְטַמְּאָה בְּגָדִים. וְנִמְצְאָה חוּמְרָה קוּלָּה. לְעוֹלָם יְמוּעֵלִין בָּהּ. וּמְרַבִּין לָהּ עֲצִים. וּמְעַשְׂיָהּ בַּיּוֹם, וּבְכֹהֵן. הַמְּלָאכָה פּוֹסְלֵת בָּהּ עַד שֶׁתֵּעָשֶׂה אֶפְרָר; וְהַמְּלָאכָה פּוֹסְלֵת בַּמַּיִם, עַד שֶׁיִּטְּלוּ אֶת־הָאֶפְרָר.

1 See Numbers 19, 7, 8, 10, 21. 2 Or blemish, invalidity, disqualification. But here the disqualifying factor is any other work, otherwise the garments would become unclean. 3 viz., outside work invalidates the heifer after which it does not render garments unclean.* Compare חֵלָה 45, סְגוּדָרִין 11². 4 Or sacrilege, the unlawful use of sacred things. Leviticus 5, 15 et seq.; מְעִילָה, INTRODUCTION. 5 Up to the completion of the burning (but not the turning into ashes). 6 Collecting the ashes, drawing the water, and mingling the ashes with the water may be performed by night. Perhaps the definite form בַּיּוֹם. *See ADDENDA at the end of this Tractate.

CHAPTER 5

פָּרַק ה

Mishnah 1

מִשְׁנָה א

He that brings the earthenware vessel [from the potter], for [the water or the ashes of the *red heifer*] *sin-offering*, must immerse himself [in the ritual bath], and lodge [for the night] by the furnace.¹ R. Judah² says, He [though he may be an *עַם הָאָרֶץ*]³ may bring it even from the house [of the potter] and it is valid, since all are deemed trustworthy⁴ in what concerns the [red heifer] *sin-offering*. And [for a utensil that is to hold] *priest's-due*⁵ one opens the furnace and takes out [any one]; R. Simon⁶ says, [It is taken only] from the second row;⁷ R. Jose⁸ says, [It is taken] from the third row.

הַמְבִיא כְּלֵי חָרָס לַחֲטָאת, טוֹבֵל וְלֹן עַל הַכֶּבֶשֶׁן. רַבִּי יְהוּדָה אוֹמֵר, אַף מִן-הַבַּיִת הוּא מְבִיא וְכֹשֶׁר, שֶׁהֵכֵל יִנְאֲמִים עַל הַחֲטָאת. וּבִתְרוּמָה פּוֹתַח אֶת-הַכֶּבֶשֶׁן וְנוֹטֵל; רַבִּי שִׁמְעוֹן אוֹמֵר, מִן-הַסֵּדֶר הַשֵּׁנִי; רַבִּי יוֹסִי אוֹמֵר, מִן-הַסֵּדֶר הַשְּׁלִישִׁי.

1 Or *kiln*. Such vessels for this purpose must be guarded against uncleanness before being fired in the furnace. 2 His ruling is accepted. 3 See APPENDIX, **Note 12**. 4 Compare *אֶהְלוֹת* 55. 5 See APPENDIX, **Note 1**; *תְּרוּמוֹת*, INTRODUCTION. 6 His view is rejected. 7 Or *הַסֵּדֶר*. 8 His opinion is not accepted.

Mishnah 2

מִשְׁנָה ב

If one dipped the vessel¹ for the [red heifer] *sin-offering* in water not fit² for mingling [with the ashes], he must wipe it dry; [but if he dipped it] in water fit for mingling, he need not wipe it dry; if [he dipped it] to collect³ therein water that had already been mingled [with ashes], then in either case he must wipe it] dry.

הַמְטְבִּיל כְּלֵי לַחֲטָאת בְּמַיִם שְׂאִינָם יְרָאוּיִם לְקֹדֶשׁ, צָרִיף לְנֹגֵב; בְּמַיִם שֶׁהֵם יְרָאוּיִם לְקֹדֶשׁ, אִינוּ צָרִיף לְנֹגֵב; אִם לְהוֹסִיף לְתוֹכוֹ מַיִם מְקוּדָשִׁין בֵּין כַּף וּבֵין כַּף צָרִיף לְנֹגֵב.

1 Or *כְּלֵי*. Literally *a vessel*. 2 It had to be running water. See *Numbers* 19, 17; 88-11. 3 *הוֹסִיף*, the *Hiphil* of *הָסַף*, and meaning *heap up, add*, is more often used as the *Hiphil* of *אָסַף* than the correct *Hiphil* *הָאָסַף*, *gather*. Some texts have the *Kal* *לְאָסוֹף*, *to collect*, which gives a more satisfactory sense.

Mishnah 3

משנה ג

If a pumpkin-shell¹ were immersed in water not fit for mingling [with the ashes], they may mingle [the ashes] therein² [and use it] so long as it does not contract uncleanness;³ if it became unclean, [and it was immersed in the ritual bath], [the ashes] may not be mingled in it. R. Joshua⁴ says, If the mingling may be performed therein in the beginning [before it became unclean, and it was immersed in unfit water, then having been cleansed] the mingling may also be performed therein at the end; but if the mingling may not be performed in it at the end [though it was cleansed after contracting uncleanness], neither [should it be used for mingling] in the beginning [if, though not unclean, it was dipped into unfit water and was wiped dry]; in either case, [whether it had at the outset been dipped into unfit water and wiped dry, or at the end when it became unclean], water mingled with the ashes may not be added⁵ therein.

יְקָרְיָהָ שֶׁהִטְבִּילָהּ בְּמֵי־שֵׁאִין
רְאוּיָן לְקַדֵּשׁ מִקְדָּשֵׁי־בֵהָ יַעֲד
שֶׁחֲטָמָא ; וְטָמְאָה אֵין מִקְדָּשֵׁי־בֵהָ
רַבִּי יְהוֹשֻׁעַ אוֹמֵר, אִם מִקְדָּשׁ הוּא
בֵּה בַתְּחִלָּה, אִף בְּסוּף יְקַדֵּשׁ בֵּה ;
אִם אֵינוּ מִקְדָּשׁ בֵּה בְּסוּף, אִף
לֹא בַתְּחִלָּה ; בֵּין כֶּף וּבֵין כֶּף
לֹא יוֹסִיף לְתוֹכָהּ מֵי־מְקוּדָּשִׁים .

1 Or *gourd shell* used for drawing water; it is also a term for a cooler. Compare *שבט* 176, 125a; *חולין* 57b; *פליים* 3⁵. 2 After it had been dried. Any water that had soaked into the shell is disregarded. 3 Literally *until it shall become unclean*. Some render it *if it had never before become unclean*. 4 R. Joshua's opinions here are not accepted. 5 *יאטוף* in some texts. Compare the preceding *Mishnah*.

Mishnah 4

משנה ד

If a [reed-] pipe¹ were cut [from the soil to hold the water for, or the ashes of, the *red heifer*] *sin-offering*, R. Eliezer² says, It must be immersed straightway [in the ritual bath]; R. Joshua³ says, [It is first] rendered unclean and [then] immersed. All are qualified to mingle the ashes [with the water] save a deaf-mute, a mentally defective person or a minor.⁴ R. Judah declares a minor qualified but invalidates a woman and an hermaphrodite.⁵

יְשׁוּפֹרְתָת שֶׁחֲתָכָהּ לְחֲטָאת, רַבִּי
אֱלִיעֶזֶר אוֹמֵר, יְטַבִּיל מִיָּד ; רַבִּי
יְהוֹשֻׁעַ אוֹמֵר, יְטָמְא וְיִטְבִּיל. הַכֹּל
כְּשֶׁרִין לְקַדֵּשׁ, חוּץ מִחֲרָשׁ שׁוֹטֵה
וּקְטָן. רַבִּי יְהוּדָה מְכַשֵּׁר יְבָקָטָן,
וְפוֹסֵל בְּאִשָּׁה וּבְאַנְדְּרוֹגִינוֹס .

1 Or *tube*. Compare כְּלִים 17¹⁷. 2 His view is rejected. 3 His opinion is accepted. See 37. 4 קָטָן, a boy under thirteen years of age. The corresponding קַטְנָה, a girl under twelve years of age. 5 A man-woman, one of double sex. See בְּפוּרִים, INTRODUCTION, 15, 41.

Mishnah 5

מִשְׁנֵה ה

[The ashes and the water] may be mingled in all [kinds of] vessels, even in vessels [made] of dung,¹ or stoneware vessels, or earthenware vessels;² and they may be mingled in a ship.³ They may not be mingled in the sides⁴ of vessels, or in the bottom⁴ of a ladle,⁵ or in the bung⁶ of a cask,⁷ or in the hollow of one's hands, because they may not draw⁸ [the water] or mingle or sprinkle the water of the [red heifer] *sin-offering* except in a [sound] vessel. Only vessels with tightly-fitting lids⁹ give protection [to the contents against uncleanness in a *shelter* wherein a corpse is lying]; only vessels¹⁰ afford protection [to the contents against uncleanness inside] earthenware vessels.

בְּכֹל הַכֵּלִים מִקְדָּשִׁים אֲפִילוּ
בְּכֹלֵי יִגְלָלִים, בְּכֹלֵי אֲבָנִים,
יִוֹבְכְלֵי אֲדָמָה; וְיִוֹבְסִינָה מִקְדָּשִׁין
בָּהּ. אֵין מִקְדָּשִׁין לֹא יִבְדְּפֹנוֹת
הַכֵּלִים, וְלֹא יִבְשׂוּלֵי יְהִמְחֵץ, וְלֹא
בְּמְגוּפַת יְהִחְבִּית, וְלֹא בְּחַפְזוֹ,
מִפְּנֵי שָׂאִין יִמְמַלְאִין, וְאֵין מִקְדָּשִׁין,
וְאֵין מִזֵּין מִי חֲטָאת אֶלָּא בְּכֹלֵי.
אֵין מְצִילִין יִבְצָמִיד פְּתִיל אֶלָּא
כֵּלִים; שָׂאִין מְצִילִים מִיַּד כְּלֵי
חֶרֶס אֶלָּא יִכְלִים.

1 יִגְלָל, dirt, dung, excrement, manure, ordure; [with the word כְּלֵי] a material used for making utensils, supposed to be baked cattle ordure. Compare שֶׁבֶת 16b; כֵּלִים 10¹; מִקְנָאוֹת 41. 2 Of unbaked clay. 3 See 96; שֶׁבֶת 92; כֵּלִים 23. 4 *i.e.*, in any concave part that had broken off. Compare כֵּלִים 41. 5 A ladle-like utensil used for filling vessels out of a well, or oil-vat or wine-pit. Compare כֵּלִים 23, 30¹; שֶׁבֶת 30a; וְהָ עֲבוּדָה וְהָ 74b; טְהוּרוֹת 107; יָדִים 12. 6 Or *plug, stopper*; which may have a large hole in it. 7 Or *wine-jar*. 8 Literally fill. 9 See *Numbers* 19, 15; כֵּלִים 10¹. 10 If a שֶׁרֶץ, *creeping thing*, is inside a vessel, even if it is suspended and does not touch anything, everything in the vessel becomes unclean; but any vessel (or vessels) lying inside but not in contact with the creeping thing does not contract uncleanness. See כֵּלִים 8³; יָדִים 12. שֶׁרֶץ, *Leviticus* 11, 29, 30; שֶׁבֶת 14¹.

Mishnah 6

The [hollowed-out] egg-shaped lump of clay¹ [used by] potters is valid [for mingling the ashes with the water]; R. Jose² declares it invalid. If a hen's egg [be used for the mingling], R. Meir and R. Judah declare it valid, but the Sages³ declare it invalid.

1 Which is shaped into a utensil. 2 His view is rejected. 3 Their ruling is accepted.

Mishnah 7

The trough¹ fashioned in a [fixed] rock may not be used for drawing [the water] therefrom, or for mingling [the ashes and water] in it, or for sprinkling therefrom; and it does not require a close-fitting lid,² and it does not render invalid the ritual bath.³ [If the trough] were a [movable] vessel⁴ [fashioned from the detached rock], [even if] it had been fixed [to the ground] with plaster,⁵ they may put [the water] therein, or mingle in it or sprinkle from it; and it needs a close-fitting cover, and it invalidates the ritual bath.⁶ If it acquired a hole⁷ at the bottom, and it was stopped up⁸ with a rag, the water therein is invalid [for mingling with the ashes] because [the water is not completely] enclosed by a vessel;⁹ [but if the hole were] in the side, and this was stopped up with a rag, the water in it is valid since it is [entirely] enclosed by a vessel.¹⁰ [If the movable trough] were fitted with a rim¹¹ of clay, and the water reached up to it, it is invalid;¹² if [the rim] were not high enough [for the vessel] to be moved with it,¹³ [the water] is valid.

משנה ו

יביצת היוצרים כשרה; רבי יוסי פוסל. ביצת הפרנגולת, רבי מאיר ורבי יהודה מכשירין, וחכמים פוסלין.

משנה ז

השוקת שבסלע, אין ממלאין בה, ואין מקדשין בה, ואין מוין ממנה; ואינה צריכה צמיד פתיל, ואינה פוסלת את-המקנה. היתה כלי וחברה בביסיד ממלאין בה, ומקדשין בה, ומוין ממנה; וצריכה צמיד פתיל, ופוסלת את-המקנה. יניקה מלמטן ופקקה בסמרטוט, המים שבתוכה פסולין, מפני שאינן עגולים כלי; מן צד ופקקה בסמרטוט המים שבתוכה כשרין, מפני שהם עגולים כלי. עשו לה יצטרף של טיט ודלכו המים לעם ופסולין; אם נהן בריא כלי שינטל עמה כליים.

1 Being immovable it is not considered a vessel. 2 If it is in a shelter where lies a corpse it affords protection against uncleanness even if the cover does not fit tightly. See אֲהֵלוֹת 56. Compare *Mishnah* 5 of this Chapter. 3 If rain water from the trough flowed or was poured into the ritual bath it does not invalidate it. See מְקוֹאוֹת, INTRODUCTION, 11^a. Traditional popular pronunciation מְקָה. 4 Or כְּלִי. 5 Or lime. 6 The *Mishnah* up to here is repeated in מְקוֹאוֹת 45. 7 נִיקְבָהּ *Niphal*; or נִיקְבָהּ [Piel], *If one holed it*. 8 וַיִּפְקְקָהּ [Kal], *literally and one stopped it up*; or וַיִּפְקְקָהּ [Piel], *and one stopped it up*. 9 A vessel with a hole in the bottom is no longer considered a vessel, hence the water in this case is not contained in a real vessel. 10 A vessel with a hole in the side is still deemed a genuine vessel. 11 Literally *crown*. 12 The addition is not considered a part of the vessel or as a vessel. 13 It is reckoned as a legitimate part of the vessel itself or as one with the vessel.

Mishnah 8

מִשְׁנֵה ה

If there were two troughs¹ [fashioned out] in one [detached] stone, [and] the ashes and the water were mingled in one of them, the water in the other is not become sanctified. If a hole² [as wide]³ as the spout of a skin water bottle passed from one to the other,⁴ or if the water flowed across [the low dividing wall] even if only a garlic peel's* depth, and the mingling was performed in one of them, the water⁵ in the other becomes sanctified.

שְׁתֵּי יִשְׁקָתוֹת שֶׁבְּאֶבֶן אַחַת קָדֵשׁ
אַחַת מֵהֶם הַמַּיִם שֶׁבְּשֵׁנִיָּה אֵינָן
מְקוֹדָשִׁין. הָיוּ יִנְקוּבוֹת יוֹ לְיוֹ
כְּשֶׁפּוֹפְרֵת הַנּוֹד, אוֹ שֶׁהָיוּ הַמַּיִם
צָפִין עַל גְּבִיָּהֶן, אֲפִילוֹ כְּקִלְיַת
הַשּׁוֹם, וְקָדֵשׁ אֶת-אַחַת מֵהֶן, הַמַּיִם
שֶׁבְּשֵׁנִיָּה מְקוֹדָשִׁין.

1 שִׁוְקָה, שִׁוְקָה, gutter, trough, a grooved stone to carry away surplus water from a sink or a well. 2 Like a tube. Literally *If they were holed*. 3 For two fingers to turn round inside. 4 Or זוֹ לְזוֹ (see Volume II, Page 12). 5 The waters are connected. *Popular pronunciation כְּקִלְיַת.

Mishnah 9

מִשְׁנֵה ט

If two stones were placed together¹ and made into a trough—and likewise, also, in the case of two kneading-troughs;² and similarly, too, if a [stone] trough³ were split [and the parts set together]—[and in all these cases the ashes were mingled

שְׁתֵּי אֲבָנִים שֶׁהִקְיִפָּן יוֹ לְיוֹ, וַעֲשֶׂעֶן
שִׁוְקָה, וְכֵן שְׁתֵּי יַעֲרִיבוֹת; וְכֵן
הַשִּׁוְקָה שֶׁנֶּחֱלָקָה, הַמַּיִם שֶׁבִּיְגִיָּהֶם
אֵינָן מְקוֹדָשִׁין; עֲשָׂאן בְּסִיד אוֹ

with the water], the water [that lies] **בְּנִפְסִים וְהָן יְכוּלוֹת לְהִנָּטֵל**
 between them does not [thereby] **כְּאַחַת הַמַּיִם שֶׁבִּיְגִיחָהֶם מִקּוֹדְשֵׁינוּ.**
 become sanctified; if they were
 joined together with plaster or with gypsum,⁴ and they could be moved as
 one, the water [lying] between them becomes sanctified.

1 Or **וּלְוֹ** (see Volume II, Page 12). 2 Set closely together to form one receptacle.
 3 Literally (in the definite form) *the [stone] trough*. 4 Or **בְּנִיפְסִים, בְּנִיפְסִים, בְּנִיפְסִים**.
 Compare **כְּלִים** 10². Calcined gypsum is *plaster of Paris*.

CHAPTER 6

פֶּרֶק ו'

Mishnah 1

מִשְׁנָה א

If one were handling the ashes¹ [of the *red heifer*], and some² fell on his hand or on the side [of the trough] and then dropped into [the water of] the trough, [the water] is invalid³ [for sprinkling]. If [the ashes] fell [of themselves] from the [reed-] pipe⁴ into [the water of] the trough, [the water] is invalid [for sprinkling]. If he took [the ashes] from the pipe and then covered up [the pipe before the mingling], or if he closed,^{5,6} the door [before the mingling], the ashes⁷ remain valid but the water becomes invalid. If he stood⁶ [the pipe after removing the ashes but before the mingling] on the ground, [the water] becomes invalid; [but if he held it upright] in his hand, the water remains valid since it is not possible⁸ [to close it with his hand].

הַמְקַדֵּשׁ וְנָפַל הַקְּדוֹשׁ עַל יָדוֹ אִו עַל הַצַּד, וְאַחַר כֵּן נָפַל עַל הַשּׁוֹקֵת פְּסוּל. מִן-הַשְּׂפּוֹפֶרֶת לְשׁוֹקֵת, פְּסוּל. נָטַל מִשְׂפּוֹפֶרֶת וְכִסָּה אִו שֶׁהִגִּיף אֶת-הַדָּלֶת הַקְּדוֹשׁ כְּשֶׁר, וְהַמַּיִם פְּסוּלִים. וְזָקָף בְּאֶרֶץ פְּסוּל; לְתוֹךְ יָדוֹ כְּשֶׁר מִפְּנֵי שֶׁאֵאָפְשֵׁר.

1 Literally *If one were sanctifying the ashes*. 2 Literally *the sanctification*. 3 Based on *Numbers 19, 17*. 4 See 5⁴. 5 Or **הִגִּיף** [from the *Kal גִּיף*]. 6 In each of these cases an intervening act of work was performed—with disqualifying consequence. See 4⁴. 7 In some texts **הַקְּדוֹשׁ**. 8 To guard the ashes if he will not protect it with his hand, because he cannot put the stopper to it until he put the ashes into the water. **פְּסוּל** refers to **אָפַר**—the **אָפַר** becomes **פְּסוּל** because it is not **לְמַשְׁמַרְתָּ**, but if he put it into his hand it is **כְּשֶׁר** because it is possible to be **לְמַשְׁמַרְתָּ**. The rendering here given conforms with the variant *negative* reading in the *גְּמָרָא*, *viz.*, **שֶׁאֵי אֵאָשֵׁר**, *because it is impossible*.

Mishnah 2

If the ashes¹ were floating on the surface of the water, R. Meir and R. Simon² say, He may take up [some, drying them if necessary] and mingle [them with other water]; but the Sages³ say, Any [ashes] that have touched the water may not be mingled [with other water]. If [all] the water had been used up for sprinkling, and ashes were found on the bottom [of the container], R. Meir and R. Simon² say, They may be dried and used for mingling [with other water]; but the Sages³ say, Any [ashes] that have been in

מִשְׁנֵה ב
הָיָה יְקָדוּשׁ צָרָה עַל פְּנֵי הַמַּיִם, רַבִּי
יְמַאִיר וְרַבִּי שְׁמַעוֹן אוֹמְרִים, נוֹטֵל
וּמְקַדְּשׁ, יִתְחַכְּמִים אוֹמְרִים, כָּל-
שֶׁנִּגַּע בַּמַּיִם אֵין מְקַדְּשִׁין בּוֹ. זֶלֶף
אֶת-הַמַּיִם, וְנִמְצָא קָדוּשׁ מִלְמַטָּן.
רַבִּי יְמַאִיר וְרַבִּי שְׁמַעוֹן אוֹמְרִים,
מִנְיַב וּמְקַדְּשׁ; יִתְחַכְּמִים אוֹמְרִים,
כָּל-שֶׁנִּגַּע בַּמַּיִם, אֵין מְקַדְּשִׁין בּוֹ.

contact with the water may not be

- 1 Literally *sanctification*; compare the preceding *Mishnah*. 2 Their view is rejected.
3 Their ruling is accepted.

Mishnah 3

If one were mingling the ashes in [the water of] a [stone] trough, and a narrow-necked pitcher was in it, even if its mouth were very narrow, the water therein has become sanctified.¹ If there were a sponge² [in the trough], that water that is in the sponge³ is invalid. What must be done? [The water in the trough] is removed⁴ [with a flask into another vessel, and is still valid] until the sponge is reached; when the sponge is reached, whatever the [quantity of] water [remaining] still floats above it, [this water] is invalid.

מִשְׁנֵה ג
הַמְקַדְּשׁ בְּשׂוֹקֵת וְהִטְפִּי בְּתוֹכָהּ,
אֵף עַל פִּי שֶׁפִּיו צָר כָּל-שֶׁהוּא,
הַמַּיִם שֶׁבְּתוֹכוֹ מְקוּדְּשִׁין. אִם הָיָה
סֻפּוֹג, הַמַּיִם יִשְׁבְּתוֹכוֹ פְּסוּלִים.
כִּיצַד יַעֲשֶׂה? זֶלֶף עַד שֶׁהוּא
מֵיַעַל לְסֻפּוֹג; וְנָגַע בְּסֻפּוֹג אֵף עַל
פִּי שֶׁהַמַּיִם צָפִין עַל גַּבּוֹ כָּל-שֶׁהֵן
פְּסוּלִין.

- 1 Even though no ash has entered the pitcher the water is valid for sprinkling.
2 Or any *spongy* or *porous absorptive material*. 3 Literally *that is in it*. A sponge or absorbent material is not deemed a vessel. 4 זֶלֶף [*Piel*]; or זֶלְף [*Kal*].
See ADDENDA at the end of this *Tractate*.

Mishnah 4

משנה ד

If one placed his hand or his foot or leaves of [edible] greens¹ to direct ['living'] water² into the cask,³ the water is invalid; but if [inedible] leaves of reeds and [inedible] leaves of nuts [were used for this purpose], [the water] is valid.⁴ This is the general principle:⁵ [if one use] aught that is susceptible to uncleanness [to direct the water], it is invalid, but [if one use] aught that is

זמן ידו או רגלו או עלי ירקות, כדרי שיעברו יהמים לקחבית פסולים; עלי קנים ועלי אגוז פשרים. זה הפלל, דבר שהוא מקבל טומאה פסול, ודבר שאינו מקבל טומאה פשר.

unsusceptible to uncleanness, it is valid.

1 Leaves (of greens and vegetables) that are eatable are susceptible to uncleanness. 2 viz., naturally flowing water (*Genesis* 1, 9, 26, 29). See the next Mishnah. 3 Or jar. 4 Being uneatable they are insusceptible to uncleanness. Or a nut tree; literally a nut. Compare עדינות 7⁴. 5 Popular pronunciation הפלל.

Mishnah 5

משנה ה

If one directed [by a channel the waters from] a spring¹ into a wine pressing vat or into cisterns,² [the water] is invalid for such as have a discharge³ or for lepers or for mingling the ['living'] water⁴ with the ashes of [the red heifer] sin-offering, for [the water] was not drawn [direct from the natural source] into a vessel.⁵

המפנה את-המעין לתוך הנת, או לתוך הנבים, פסולים לזבים ולמצורעים, ולקדש בהן מי חטאת מפני שלא נתמלאו בבקלי.

1 Literally (the definite forms) the spring, the vat for pressing wine, the cisterns. 2 גב pond, cistern, hollow for collecting water. 3 Or flow, flux, gonorrhoea (see זבים INTRODUCTION). 4 מים חיים, see the preceding Mishnah; *Leviticus* 14, 5, 15, 13; *Numbers* 19, 17. 5 Or (the definite form) בבקלי, into the vessel.

CHAPTER 7

פרק ז

Mishnah 1

משנה א

If five [men] had drawn [water into] five casks,¹ [intending] to mingle the ashes [therein] in five [separate] minglings, but they re-considered to mingle by one min-

חמשה שמלאו חמשה חביות, לקדשן חמשה קדושין, ונמלכו לקדשן קדוש אחד, או לקדשן

gling [in a single vessel], or if they intended to mingle the ashes by one mingling [in a single vessel], but they decided to mingle by five [separate] minglings [in five vessels], [in both cases] the whole [water] is valid. If one man drew [water into] five casks with the purpose of mingling the ashes [therein] by five minglings, but bethinking himself * he mingled by one mingling [using all the water in one vessel], [the water in the] last [cask only] is valid;² [if the individual drew water into five casks, and purposed to empty them into one vessel and] to mingle the ashes³ [therein] in one mingling, but he changed his mind to mingle by five [separate] minglings [in the casks], [only the water] in the first [cask] that he had sanctified is valid;⁴ [if the individual filled five casks with water in order to empty them into one cask, and mingle with the ashes in one act], [and he] said to another, 'Mingle these [five] for thyself'⁵ [but the latter mingled the ashes in the water in each cask separately], [the water in the] first [cask alone] is valid,⁴ [but if he said], 'Mingle these for me'⁶, [the water in] them all is valid.

קדוש אחד, וּנְמַלְכוּ לְקַדְּשׁוֹ חֲמֵשֶׁה קדוּשִׁין, הָרִי כָּלֵן בְּשָׂרִים. יְחִיד שְׂמָלָא חֲמֵשֶׁה חֲבִיּוֹת לְקַדְּשׁוֹ חֲמֵשֶׁה קדוּשִׁין, וּנְמַלְכוּ לְקַדְּשׁוֹ קדוּשׁ אֶחָד אֵין בְּשָׂר אֶלָּא אַחֲרוֹן; לְקַדְּשׁוֹ קדוּשׁ אֶחָד, וּנְמַלְכוּ לְקַדְּשׁוֹ חֲמֵשֶׁה קדוּשִׁין, אֵין יְכָשֵׁר אֶלָּא זֶה שֶׁקִּדְּשׁ רֵאשׁוֹן; אָמַר לְאַחַר קִדְּשׁ לֵךְ אֶת־אֵלוֹ אֵין יְכָשֵׁר אֶלָּא רֵאשׁוֹן, קִדְּשׁ לִי אֶת־אֵלוֹ הָרִי כָּלֵם בְּשָׂרִים.

1 Or jars. 2 Each act of adding the water (of the four first casks) into one cask is an intervening act of work before the addition of the ashes; but the last remains valid for the mingling if it is not poured into the already disqualified water. The same ruling applies to any number of casks. But if he did not at the outset purpose to make separate minglings he may pour together the water from any number of casks into one (and it is valid). 3 The *נְמַרָא* has *אוֹ לְקַדְּשׁוֹ* or *to mingle the ashes*, instead of *לְקַדְּשׁוֹ*, . . . and *to mingle the ashes*. 4 The act of mingling in the first cask is deemed an act of work intervenient to the second cask and so on for the others. 5 The term *לֵךְ* or *לִי* is an indication that he had made him a gift of the water, and so the water is deemed as if the second had drawn it. 6 *לִי* is an indication that the first considered himself still as owner of the water.* See ADDENDA at the end of this *Tractate*.

Mishnah 2

משנה ב

If one drew [the water] with one hand, and did an act of work with the other hand,¹ [or] if he drew [water both] for himself and for another,¹ [or] if he drew [water, none for himself, but] for two men² at the same time, [the water of] both is invalid, for the [act of] work [of drawing the water] causes

הממלא באחת ידו, ועושה מלאכה באחת ידו, הממלא לו וילאחר, או שמלא לשנים כאחד, שניהן פסולין, שהמלאכה פוסלת במלוי, בין לו בין לאחר.

invalidation, whether the drawing was for himself or for another.

1 The water is invalid. 2 The rendering *into two casks* (or *jars*) does not seem correct.

Mishnah 3

משנה ג

If one mingled the ashes [with the water] with one hand, and performed an act of work with the other hand, if [the mingling] were for himself, it is invalid, but if for another,¹ it is valid. If one mingled² the ashes [with the water both] for himself and for another, his own is invalid, but that of the other is

המקדש באחת ידו ועושה מלאכה באחת ידו, אם לו, פסול, ואם לאחר כשר. המקדש לו וילאחר, שלו פסול ושל אחר כשר. המקדש לשנים כאחד שניהן כשרין.

valid.³ If one mingle the ashes [with water] for two [others] at the same time, both are valid.

1 The other had not done an intervenient act of work. 2 At the same time. 3 Similarly if he mingled for his fellow first, his own is invalid.

Mishnah 4

משנה ד

[If one said to another, each having drawn water for himself], 'Mingle the ashes [with the water] for me, and I will mingle for thee,'¹ the first mingling [alone] is valid.² [If one said to another], 'Draw [water] for me and I will draw for thee', [only the water] last [drawn] is valid.³ [If one said to another], 'Mingle the ashes [with the water ready] for me and I will draw [the water] for thee,' both are valid.⁴

קדש לי ואקדש לך, הראשון כשר. מלא לי ואמלא לך, האחרון כשר. קדש לי ואמלא לך, שניהם כשרים. מלא לי ואקדש לך, שניהם פסולים.

[If one said to another], 'Draw [the water] for me and I will mingle the ashes [with the water already prepared] for thee,' both are invalid.⁵

1 לָךְ, *pausal* for לְךָ. 2 Since he who had mingled had performed an intervening act of work, thus disqualifying him from having his own mingling done validly. 3 Because the first water drawn was invalidated by the act of work of drawing for his fellow. 4 The mingling having first been completed, the drawing following is not an intervening act of work, *i.e.*, no act after the mingling can invalidate. 5 The second one (whose water stood ready) by drawing water for the first has thereby performed an intervening act of work invalidating the mingling for himself; and the first by mingling the ashes for the other thus performs an intervening act of work that invalidates the mingling of the water already made ready for himself.

Mishnah 5

משנה ה

If one draw [water] for himself [for ordinary use in one container] and [in another container for the mingling of the ashes of the *red heifer*] *sin-offering*,¹ he must draw for himself first and fasten the container² to the carrying-pole,³ and then draw for the [red heifer] *sin-offering*. And if he first drew for the [red heifer] *sin-offering*, and afterward drew [for] his own [needs], [the first] is invalid.⁴ He must set his own behind him and that of the [red heifer] *sin-offering* in front of him;⁵ but if he set [his own before him and] that for the [red heifer] *sin-offering* behind him, it is invalid.⁶ If both were for the [red heifer] *sin-offering*, he may set one in front of him and one behind him and they are valid because it is not possible⁷ [to carry both otherwise].

הַמְּמַלֵּא לוֹ יוֹלְחֻטָּאת, מְמַלֵּא אֶת־
שְׁלוֹ תְּחִלָּה וְקוֹשְׁרוֹ בְּאַסֵּל, וְאַחַר
כִּף מְמַלֵּא אֶת־שֵׁל חֻטָּאת. וְאִם
מְלֵא שֵׁל חֻטָּאת תְּחִלָּה, וְאַחַר כִּף
מְלֵא אֶת־שְׁלוֹ, יִפְסוּל. נוֹתֵן אֶת־
שְׁלוֹ לְאַחֲרָיו, וְאֶת שֵׁל חֻטָּאת
לְפָנָיו; וְאִם נָתַן אֶת־שֵׁל חֻטָּאת
לְאַחֲרָיו יִפְסוּל. הֵיוּ שְׁנֵיהֶן שֵׁל
חֻטָּאת, נוֹתֵן אֶחָד לְפָנָיו וְאֶחָד
לְאַחֲרָיו וְכִשֵּׁר מִפְּנֵי יִשְׂאֵי אֶפְשָׁר.

1* And both containers were to be carried away on one carrying yoke. 2 Literally and fasten it. 3 אָסֵל, pole, yoke, borne on both shoulders or more commonly across one shoulder. In the first case both containers are at the sides, in the second case one container is in front and the other behind. Compare קָלִים 17¹⁶. 4 Because the second drawing is an intervenient act of work between the first drawing and the mingling. 5 In order that it is under his observation while carrying it. 6 He may forget to

keep a watch on it. 7 Some read the *positive* שְׁאֵפְשֶׁר, it is possible, as given in the גְּמָרָא (instead of the *negative* שְׁאֵי אֵפְשֶׁר), giving it the meaning because it is possible [not to forget to watch over the rear container seeing that the mind is also intent on watching over the front one]. Compare 6¹ *Perhaps the definite form וְלִחְטָאתָ.

Mishnah 6

מִשְׁנָה ו

If one carry in his hand a rope [borrowed for drawing water, to restore it to its owner whom he met] on his way¹ [and gave it to him], [the water he had drawn] is valid; but if [he could] not [return the rope without having to leave his] path,² [the water] becomes invalid.

הַמּוֹלִיךְ אֶת-הַחֶבֶל בְּיָדוֹ לְדַרְכוֹ, כְּשֶׁר; וְשֵׁלָא לְדַרְכוֹ פְּסוּל. זֶה הַלֵּךְ לִיְבִנָּה שְׁלֵשָׁה מוֹעֲדוֹת וּבְמוֹעֵד שְׁלִישֵׁי הַכְּשִׁירוֹ לוֹ, הוֹרָאתָ שְׁעָה.

[Concerning this ruling of invalidation a certain Sage] went three times³ to [the Great Sanhedrin in] Jabneh,⁴ and on the third occasion they declared it valid but only under special difficult circumstances.⁵

1 The return of the rope is not deemed an intermediate act of work. 2 Turning off the path is considered an intermediate act of work. 3 Perhaps מוֹעֲדוֹת. Or מוֹעֲדִים. During three Festivals, as rendered by some. 4 Or Jamnia, north-west of Jerusalem, the seat of the Sanhedrin after the destruction of the Second Temple. 5 הוֹרָאתָ שְׁעָה, הוֹרֵיתָ שְׁעָה, a decision under an emergency, a special dispensation, not to be taken as a precedent, and as here, the original ruling of invalidity is not abrogated. But according to R. Jose (see the next Mishnah) this referred to another case.

Mishnah 7

מִשְׁנָה ז

If one coiled the rope about his hand¹ [while drawing the water], [the water] is valid;² but if he coiled it afterwards, [the water] is invalid.³ R. Jose said, This [case of invalidity was the ruling referred to in the preceding Mishnah] which [the Sages] declared valid in a special emergency.⁴

הַמְּכַבֵּן אֶת-הַחֶבֶל יַעַל יָד (עַל יָד) כְּשֶׁר; וְאִם כִּבְּנוּ בְּאַחֲרוֹנָה, פְּסוּל. אָמַר רַבִּי יוֹסִי, לְזֶה הַכְּשִׁירוֹ יְהוֹרָאתָ שְׁעָה.

1 To keep it off the ground. Some render עַל יָד עַל יָד little by little, gradually. Only one phrase יַעַל יָד is given in the גְּמָרָא. 2 The coiling at the same time as the drawing is not deemed an intervening act of work. 3 Here the postponed coiling up is considered an intervening act of work. 4 See the foregoing Mishnah, and ADDENDA at the end of this Tractate.

Mishnah 8

If one hid away¹ the cask² [after emptying it] lest it be broken, or he turned it down upon its mouth in order to³ dry it¹ to draw [water again] therein, [the water already drawn] is valid; [but if he did so] to carry⁴ therein the sanctified water [after mingling with the ashes], [the water] becomes invalid. If one clear out⁴ shards⁵ from the trough [before the mingling] that it might hold more water, [the water] is valid; but if [he did so] that they should not hinder him when⁶ sprinkling⁷ the water, it becomes invalid.

1 These are not considered intervenient acts of work. 2 Or *jar*. 3 Popular traditional (and also *Aramaic* or *Chaldee*) pronunciation מִנָּח. 4 Putting the already sanctified water into it and carrying it where it is needed are considered intervenient acts of work. 5 Or *potsherds*. 6 Or the *definite* form בְּשֻׁעָה. 7 Some render this *when he removes the water for sprinkling*. The removal of the sherds in this case is an intervenient act of work.

Mishnah 9

If one had his water [for mingling] on his shoulder, and [stopping] gave a decision regarding a matter of the Law, or pointed out to others the way, [or] killed a snake or a scorpion, or took food to place it in safety, [the water] becomes invalid;¹ [but if he took] the food to eat it, [the water] remains valid; if the snake or the scorpion [that he had killed] had hindered him, [the water] remains valid. R. Judah said, This is the general principle:² if any act were of the character of work, whether one

מִשְׁנָה ח

יִהְיֶה מְצֻנֵעַ אֶת־הַחֲבִית שֶׁלֹּא תִשָּׁבֵר, או שֶׁכִּפְּאָה עַל פִּיהָ, עַל יְמִנָּת יִלְגַּבָּהּ לְמִלְאוֹת בָּהּ, כָּשֶׁר; לְהוֹלִיךָ בָּהּ אֶת־הַקְּדוּשׁ, פְּסוּלִי. הַמְּפָנָה יִחְרֹסִין מִתּוֹךְ תְּשׁוּקָתָהּ, בְּשִׁבִיל שֶׁתְּחַזִּיק מִיָּם הַרְבֵּה, כָּשֶׁרִין; וְאִם בְּשִׁבִיל שֶׁלֹּא יִהְיוּ מְעַכְּבִין אוֹתוֹ בְּשֻׁעָה שֶׁהוּא יִזְלַף אֶת־הַמַּיִם פְּסוּלִי.

מִשְׁנָה ט

מִי שֶׁהָיוּ מִיָּמָיו עַל כְּתָפוֹ, וְהוֹרָה הוֹרָאָה, וְהִרָאָה לְאַחֵרִים אֶת־הַדֶּרֶךְ, הָרַג נֶחֱשׁ וְעִקְרָב, וְנָטַל אוֹכְלִים לְהַצְנִיעֵם, פְּסוּלִי; אוֹכְלִין לְאַכְלָן, כָּשֶׁר; הַנֶּחֱשׁ וְהָעִקְרָב שֶׁהָיוּ מְעַכְּבִים אוֹתוֹ, כָּשֶׁרִי. אָמַר רַבִּי יְהוּדָה, זֶה הַתְּפִלָּל, כָּל־דָּבָר שֶׁהוּא מְשׁוּם מְלֹאכָה, בֵּין עָמַד בֵּין לֹא עָמַד, פְּסוּלִי; דָּבָר

stopped [to do it or did not stop], **שְׁאִינוּ מְשוּם מְלֹאכָה, עָמַד פְּסוּל.**
 [the water becomes invalid;³ if
 the act were not of the nature of **כָּשֶׁר.**
 work, [the water] becomes invalid³ if he stayed [to perform it], but it
 remains valid if he did not stay [to perform it].

1 These constitute intermediate acts of work. 2 Popular pronunciation **הַכֵּל.**
 Because of **הִיטָח הַרְעָה**, *distracted attention*. This is the accepted ruling.

Mishnah 10

מִשְׁנָה י

If one gave his water [for mingling] ; **הַמּוֹסֵר מִיָּמֵיו לְטָמֵא, פְּסוּלִין;**
 into the charge of an unclean person, [the water] becomes invalid; and **וְלִטְהוֹר, יְכַשְׁרִין. רַבִּי אֶלְעָזָר**
 [if he gave it into the keeping of] **אֹמֵר, אִף לְטָמֵא כְּשֶׁרִין, אִם לֹא**
 one that was clean, [the water **עָשׂוּ תַבְעָעִים מְלֹאכָה.**
 remains valid.¹ R. Eliezer² says, Even [if he gave it into the keeping]
 of an unclean person, it remains valid if the owner did not perform
 any [intervenient act of] work.

1 Even if the owner now did an intervenient act of work. But the water becomes
 invalid if the keeper performs an act of work. 2 His view is rejected.

Mishnah 11

מִשְׁנָה יא

If two were drawing [the water, **שְׁנַיִם שָׁהִיו מִמְּלֵאִין לְחִטָּאת**
 each into his own vessel, for the *red heifer*] *sin-offering*, and they helped **וְהִגְבִּיהוּ זֶה עַל זֶה, וְנִטַּל זֶה לְזֶה**
 one another to raise it, or one extracted a thorn from [the flesh of] **יְקוּצוּ, בְּקִדּוּשׁ אֶחָד, כְּשֶׁר; בְּשֵׁנִי**
 the other,¹ [and the water was to be used] in one operation for mingling **יְקִדּוּשֵׁן פְּסוּל. רַבִּי יוֹסִי אֹמֵר,**
 with the ashes, it is valid; but if it **אִף בְּשֵׁנֵי קִדּוּשֵׁין כְּשֶׁר, אִם הִתְנּוּ**
 were intended for two [separate] **בֵּינֵיהֶן.**
 acts of mingling with the ashes,² **יְקִדּוּשֵׁן פְּסוּל.** R.
 Jose³ says, Even if it were for two [distinct] minglings with the ashes
 [each one performing his own], provided that they had made terms
 between them,⁴ [the water remains] valid.

1 This is necessary for the comfort and convenience of the work and is thus not counted as an intervening act of work. 2 *viz.*, each one doing his own. And any activity in between becomes an intervening act of work. 3 His view is rejected. 4 *e.g.*, if one said to the other, 'When I raise for thee mine and thine shall be in thy domain' and vice versa; or, 'Aid me in raising mine and I will do so for thee.' See ADDENDA at the end of this *Tractate*.

Mishnah 12

If one breached [someone's fence on his way to draw water] on condition¹ that he built it up again, [the water] is valid;² but if he repaired it [on his way back with the water, without any condition having been made], [the water] becomes invalid. If one [carrying the water were] to eat [of someone's figs on condition that he dried them forthwith], [the water] remains valid; but if he dried them [without any condition made by the owner], [the water] becomes invalid.³ If one were eating [figs when drawing the water], and having some left over he threw what was in his hand beneath the fig-tree or into the fruit-store that it be not wasted,⁴ [the water] becomes invalid.⁵

מְשֹׁנָה יב
הַפּוֹרֵץ עַל יְמִנָּת לַגְּדוֹר יִכָּשֶׁר ;
וְאִם גָּדַר, פְּסוּלִי. הָאוֹכֵל עַל מְנָת
לְקִצּוֹת, כָּשֶׁר ; וְאִם קָצָה, יִפְסוּלִי.
הָיָה אוֹכֵל וְהוֹתִיר, וְזָרַק מֵהָ-
שֶׁבֶדוֹ לְתַחַת הַתְּאֵנָה, אוֹ לְתוֹךְ
הַמּוֹקֵצָה, בְּשֶׁבִיל שְׂלֵא יֵאָבֵד,
יִפְסוּלִי.

1 Or מְנָת (see *Mishnah* 8 of this Chapter). 2 A fence or wall. The owner gave him permission to break through to get to the water provided he repaired the breach on his return with the water. Some render it *If he breached a fence to get to the water with the intention of repairing it on the way back, the water is valid only if he did not repair the breach.* 3 Some render this *the water remains valid if he ate the figs but did not stone them though having intended to do so.* 4 יֵאָבֵד [Kal]; or יִאָבֵד [Niphal]. 5 The act of preservation is an intermediate act of work.

CHAPTER 8

פָּרֵק ח

Mishnah 1

If two men kept watch over the [stone] trough [with water for mingling], and one of them became unclean, [the water] remains valid,¹ for it is in the keeping of the second

מְשֹׁנָה א
שְׁנַיִם שָׁהוּ שׁוֹמְרִים אֶת־הַשּׁוֹקֵת,
נִטְמָא אֶחָד מֵהֶם, יִכָּשְׂרִים, מִפְּנֵי
עֲדוֹן בְּרִשּׁוֹתוֹ שֶׁל שְׁנִי ; טַהַר וְנִטְמָא

man;² if the first man became clean, and [now] the other contracted uncleanness, [the water still] remains valid,¹ since it is in keeping with the first man; if both became unclean at the same time,³ [the water] becomes invalid.⁴ If one of them performed an act of work, [the water] remains valid¹ because it is in the keeping of the other; [if the first] ceased [from his work], and [then] the other committed an act of work, [the water continues] valid¹ since it is in the keeping of the first; if both performed an act of work at the same time, [the water] becomes invalid.⁴

1 For there is no interruption in the continuance of being in charge of one that is clean. 2 Literally *in his control*. 3 כְּאַחַד in some texts. 4 Because there is a period during which it is not in the keeping of one that is clean.

Mishnah 2

One who mingles¹ [the ashes with] the water of the [red heifer] *sin-offering* may not wear his sandals,² for if the liquid fell on a sandal it becomes unclean and renders him unclean; thus he³ may say, 'What renders thee unclean does not render me⁴ unclean, but [therewith] thou hast made me unclean!'⁵ If the liquid fell on his flesh, he remains clean, if it fell on his garment, it becomes unclean⁶ and makes him unclean; thus may he say, 'What makes thee unclean does not make me unclean, but [therewith] hast thou rendered me unclean!'

שְׁנֵי יְכָשְׁרִים, מִפְּנֵי שֶׁהָן בְּרִשְׁוֹתוֹ
 שֶׁל רֵאשׁוֹן; נִטְמְאוּ שְׁנֵיהֶן כְּאַחַת
 יְפֹסְלוּ. עָשָׂה אֶחָד מֵהֶן מְלָאכָה,
 יְכָשְׁרִין, מִפְּנֵי שֶׁהָן בְּרִשְׁוֹתוֹ שֶׁל
 שְׁנֵי; עָמַד וְעָשָׂה הַשְּׁנִי מְלָאכָה
 יְכָשְׁרִין, מִפְּנֵי שֶׁהָן בְּרִשְׁוֹתוֹ שֶׁל
 רֵאשׁוֹן; עָשׂוּ שְׁנֵיהֶן כְּאַחַד יְפֹסְלוּ.

מִשְׁנָה ב

יְהִי מְקַדֵּשׁ מִי חֲטָאת לֹא יַעֲוֹל אֶת-
 הַסַּנְדָּל, שְׂאֵם נָפְלוּ מִשְׁקִין עַל
 הַסַּנְדָּל נִטְמָא, וְנִטְמָאוּ הָרִי
 הוּא אוֹמֵר, מִטְמְאִיךָ לֹא טְמְאוּנִי,
 וְאַתָּה טְמַמְתָּנִי. נָפְלוּ מִשְׁקִין עַל
 בְּשָׂרוֹ, טָהוֹר, נָפְלוּ עַל כְּסוּתוֹ,
 נִטְמַמְתָּ וְנִטְמַמְתָּ; הָרִי זֶה אוֹמֵר,
 מִטְמְאִיךָ לֹא טְמְאוּנִי, וְאַתָּה
 טְמַמְתָּנִי.

1 The same ruling applies to the sprinkling (הִצִּיָּה). 2 Literally *the sand l.* He carries out the rite barefoot. 3 זֶה instead of הוּא in some texts. 4 Literally *did not render me* [viz., in the past tense]. 5 Compare כְּלֵאִים 84, טְהוֹרוֹת 87. 6 Some prefer the vocalisation נִטְמַמְתָּ [participle].

Mishnah 3

משנה

He that burns [the red] *heifer*¹ or [the] *bullocks*,¹ and he that leads away the *scape-goat*¹ render garments unclean; [but the red] *heifer* and [the] *bullocks* and [the] *scape-goat* do not of themselves render garments unclean. Thus a garment² [as it were] may say [to the man], 'What³ renders thee unclean does not render me unclean, but thou hast rendered [thereby] me unclean!'

השורף יפרה ויפרים, והמשלח את-השעיר, מטמא בגדים; פרה ופרים ושעיר המשתלח עצמן, אין מטמאין בגדים. הרי זה אומר, מטמאין לא טמאני, ואתה טמאתני.

1 See *Leviticus* 4, 12, 21, 26, 16, 26, 27, 28; *Numbers* 19, 7, 10, 21; *יזקא* 62,7.
2 Literally *this*. 3 Compare the preceding *Mishnah*.

Mishnah 4

משנה ד

If one ate of the carrion of a *clean*¹ bird, and it is [yet] in his gullet,² he renders garments unclean; the carrion of itself does not render garments unclean. Thus a garment³ [as it were] may say [to the man], 'What⁴ renders thee unclean does not render me unclean, but thou [thereby] hast rendered me unclean!'

האוכל מנגלת העוף יהטהור, והיא בבית הבליעה, מטמא בגדים; הנבילה עצמה, אינה מטמאה בגדים; הרי זה אומר, מטמאין לא טמאני, ואתה טמאתני.

1 *i.e.*, permitted to be eaten by Jews. See *Leviticus* 11, 13ff.; *Deuteronomy* 14, 11ff.; the traditional *clean birds* are the *hen* (*fowl*), *duck*, *goose*, *pigeon*, *turkey*. The carrion of a clean bird does not convey *contact uncleanness* to man or to garments. 2 See *זבחים* 73,5,6; *טהרות* 11,3; *זבחים* 59. An olive's bulk is sufficient to render unclean. 3 Literally *this*. 4 Compare the two foregoing *Mishnahs*.

Mishnah 5

משנה ה

Any *derived uncleanness*¹ can not communicate uncleanness to utensils but to a liquid [only]; if a liquid became unclean [from a *primary* or *secondary uncleanness*] it can convey uncleanness [to utensils]. Thus [as

כל-ולד יהטמאות אינו מטמא כלים אלא משקה; נטמא משקה, טימאן. הרי זה אומר, מטמאין לא טמאני, ואתה טמאתני.

it were] a utensil² may say [to a liquid], 'What³ makes thee unclean does not make me unclean, but thou hast made me unclean!'

1 See GENERAL INTRODUCTION. 2 Literally *this*. 3 Compare the preceding three *Mishnahs*.

Mishnah 6

משנה ו

An earthenware utensil does not communicate uncleanness to another utensil,¹ but only to a liquid; if the liquid became unclean, the other utensil can be rendered unclean.² Thus the other utensil³ may say [as it were, to the liquid], 'What⁴ makes thee unclean does not make me unclean, but thou hast made me unclean!'

אין כלי חרש מטמא יחבירו, אלא משקה; נטמא משקה, יטמאתו. הרי יזה אומר, ימטמאיד לא טמאוני, ואתה טמאתני.

1 Literally *to its fellow*. An earthen vessel cannot become a *primary* (or *original*) cause of uncleanness (see GENERAL INTRODUCTION) nor can it become unclean except from a *primary cause of uncleanness*. 2 Literally *it rendered it unclean*.^{*} 3 Literally *this*. 4 Compare the four foregoing *Mishnahs*. ^{*}See ADDENDA at the end of this *Tractate*.

Mishnah 7

משנה ז

Whatever renders *priest's-due*¹ invalid² communicates uncleanness to liquids³ so that they acquire uncleanness of the *first degree*, whereby they can render [foodstuffs] unclean at one [step of gradation] and invalidate [*priest's-due*] at a second [step of gradation]—save one that had immersed himself the self-same day [before sunset].⁴ Thus the foodstuff⁵ may say [as it were, to the liquid], 'What⁶ renders thee unclean does not make me unclean, but thou hast rendered me unclean!'

כל-יהפוסל את-התרומה, מטמא את-המשקין להיות תחלה, לטמא אחר ולפסול אחר, הוץ ימטבול יום. הרי יזה אומר, ימטמאיד לא טמאוני, ואתה טמאתני.

1 See APPENDIX, Note 1. 2 *e.g.*, unwashed hands. See טהרות 411; ונים 512. 3 See טהרות 26. 4 See טבול יום, INTRODUCTION. If before sundown he touches *priest's-due* it becomes invalid but he does not render liquid to suffer *first grade uncleanness* by contact, and even liquid of *priest's-due* is not rendered unclean but only invalid. 5 Literally *this*. חילין (common foodstuff) does not acquire *third degree uncleanness*. 6 Compare the five preceding *Mishnahs*.

Mishnah 8

All the seas are [valid] as a *ritual bath*,¹ as it is said,² and the gathering together of [מְקוֹתֵיהֶן] the waters called He seas; [this is] the view of R. Meir; R. Judah says, The Great Sea³ is [valid] as a *ritual bath*, [only] it is said [in Scripture] seas only because therein are⁴ many kinds of seas*; R. Jose⁵ says, All the seas [both great and small] cleanse by reason of being running waters, but they are invalid for such as suffer from a discharge⁶, or for lepers,⁷ or for [using their] water to mingle with the ashes of the [red heifer] sin-offering.

מְשֻׁנָּה ח
 כָּל-הַיָּמִים יִמְקָהוּ, שְׁנֹאֲמַר,
 וְלִמְקוֹת הַיָּמִים קָרָא יָמִים, דְּבָרֵי
 רַבִּי מֵאִיר; רַבִּי יְהוּדָה אוֹמֵר,
 הַיָּם הַגָּדוֹל כְּמִקְוֵה, לֹא נֹאמַר
 יָמִים אֲלָא שְׂשֵׁשׁ בּוֹ מִיָּנֵי יָמִים
 הַרְבֵּה; רַבִּי יוֹסִי אוֹמֵר, כָּל-
 הַיָּמִים מְטַהְרִין בְּזוֹחֲלֵינָן, וּפְסוּלִין
 לְזָבִים וְלִמְצוּרְעִים וְלִקְדָּשׁ מִהֵן
 מִי הַטָּאֵת.

1 Or כְּמִקְוֵה. Seas do not count as קִיּוֹם הַיָּם 'living' [running] water. See 6⁸. 2 See Genesis 1, 10. 3 i.e., the Mediterranean Sea. 4 Or שְׂשֵׁשׁ-בּוֹ. 5 His view is accepted. 6 Or flow, flux, gonorrhœa. See יָבִים INTRODUCTION. 7 See נִגְעִים, INTRODUCTION. *See ADDENDA at the end of this *Tractate*.

Mishnah 9

(The) smitten waters are not valid [for use as 'living' water]; these are smitten waters: salty [water] and warm [water].¹ Waters which fail at certain times² are invalid [for use as 'living' water]; these are waters that fail at certain times: that fail once in seven years, but those known to have failed in wars* or in years of drought are valid. R. Judah³ declares [the two last mentioned also] invalid.

מְשֻׁנָּה ט
 הַיָּמִים הַמּוֹכִימ פְּסוּלִים; אֵלוֹ הֵן
 הַמּוֹכִימ, הַמְּלוּחִימ, וְהַפּוֹשְׁרִים.
 הַיָּמִים הַמְּכַזְּבִים, פְּסוּלִין; אֵלוֹ הֵן
 הַיָּמִים הַמְּכַזְּבִים, הַמְּכַזְּבִים אֶחָד
 בְּשִׁבְעָה, הַמְּכַזְּבִים בְּפֹלֵמְסִיּוֹת,
 וּבְשָׁנֵי בְּצָרוֹן, כְּשֵׁרִים. רַבִּי יְהוּדָה
 פּוֹסֵל.

1 Also water from springs and lakes formed by a catastrophic upheaval. 2 As water from an intermittent spring. Derived from Isaiah 58, 11 (לֹא יִכָּבְדוּ מִיָּמֵינוּ) whose waters will not fail). 3 His view is rejected. *Greek πόλεμος.

Mishnah 10

The waters of [the] Kramyon¹ and the waters of the Puga² are invalid [for the mingling with the ashes of the *red heifer*] because they are marsh³ waters. The waters of the Jordan and the waters of the Yarmuth⁴ are invalid because they are 'mixed waters.'⁵ And these are accounted mixed waters: whereof one that is valid and the other that is invalid were mixed together; if both are valid and are mixed together, they remain valid. R. Judah⁶ declares [the last mentioned] invalid.

1 Or קִרְמִיּוֹן, *Keramyon*, probably a tributary of the Jordan; some identify it with the *River Amana* and others with the *River Kishon*. Compare בָּבֵא בְתָרָא 74b, סְנֵהֲדָרִין 5b. 2 פִּיגָא, פִּיגָא, פִּיגָה, a Palestinian river, identified by some with the *River Belus* (north of *Kishon*) and by others with the *River Pharpar*. Compare בָּבֵא בְתָרָא 74b, סְנֵהֲדָרִין 5b. 3 בְּצֵה, *marsh, mire, pond, swamp, bog*. Their waters are not clean. Compare סְנֵהֲדָרִין 5b. 4 Or *Hieromax*, a tributary of the Jordan south of Lake Tiberias. 5 *i.e.*, contaminated with invalid waters such as are mentioned in the preceding *Mishnah*. 6 His view is not accepted.

Mishnah 11

[The waters of] the well of Ahab¹ and of the Cavern of Pamias² are valid [for mingling with the ashes of the *red heifer*]. The water whose colour changed—but [the] change³ came of itself—is valid. [The water from] a water channel⁴ that comes from far is valid, provided that it is watched that none interrupts [its flow]. R. Judah⁵ says, [Even if none take heed for its uninterrupted flow] the presumption⁶ [is that it had not been interrupted and the water] is permitted. If clay⁷ or earth fell into

מִשְׁנֵה י'

מִי יְקָרְמִיּוֹן, וּמִי פִּיגָה, פְּסוּלִים
מִפְּנֵי שֶׁהֵם מִי בְּצֵים. מִי הִירְדָן
וּמִי יַרְמוּד, פְּסוּלִים, מִפְּנֵי שֶׁהֵם
מִי תַעְרוּבוֹת. וְאֵלוֹ הֵן מִי
תַעְרוּבוֹת, אֶחָד כָּשֶׁר וְאֶחָד פְּסוּל
שֶׁנִּתְעַרְבוּ; שְׁנֵיהֶן כָּשֶׁרִין וְנִתְעַרְבוּ
כָּשֶׁרִין. רַבִּי יְהוּדָה פּוֹסֵל.

מִשְׁנֵה יא

בְּבֵאֵר אַחָאָב, וּמַעַרְתַּת פְּמִיִּים,
כְּשֶׁרָה. הַמַּיִם שֶׁנִּשְׁתַּנּוּ וְלִשְׁנוּיֵין
מִחֲמַת עֲצָמִין, כְּשֶׁרִין. אֲמַת
הַמַּיִם הַבָּאָה מִרְחוֹק, כְּשֶׁרָה,
וּבִלְבַד שֶׁלֹּא יִפְסִיקוּנָהּ
אָדָם. רַבִּי יְהוּדָה אוֹמֵר, הֲרֵי
הִיא בְּחֻזְקַת מוֹתְרֵת. בְּבֵאֵר שֶׁנִּפְל
לְתוֹכָהּ חֲרָסִית אוֹ אֲדָמָה, יִמְתִּין

[the water in] a well⁸, one must wait until [the water] becomes clear;* [this is] the view of R. Ishmael;⁹ R. Akiba¹⁰ says, He need not wait.

לָה עַד שֶׁתִּצָּל; דְּבָרֵי רַבִּי יִשְׁמָעֵאל; רַבִּי יֵאֱקִיבָא אֹמֵר, אֵינוֹ צָרִיךְ לְהִמָּחִין.

1 Its locality is not known. 2 Or פְּנֵיאַס, *Paneas (Caesarea Philippi)*, the modern *Bianias* or *Banias*, a city in northern Palestine from a cave in which the River Jordan has its source. 3 Some vocalise it [שְׁצִיין], and their change. 4 Or canal, dyke. Compare פְּאָה 2². 5 His opinion is rejected. 6 חֻזְקָה, *legal status, presumptive continuation of a condition till proof of a change is brought*. 7 חֲרָסִית, *potter's clay, ground clay*. 8 Literally *into it*. 9 His opinion is rejected. 10 His ruling is accepted. *Some vocalise this שֶׁתִּצָּל.

CHAPTER 9

פָּרָק ט

Mishnah 1

מִשְׁנָה א

If there fell into a flask¹ any [invalid] water whatsoever, R. Eliezer² says, Let there be two sprinklings [instead of one as prescribed]; but the Sages³ declare [the water in the flask] invalid. If dew dropped into it, R. Eliezer⁴ says, Let it be set in the sun and the dew will rise up [from it]; but the Sages⁵ declare [the water in the flask] invalid. If there fell into it liquid or fruit juice, [the contents] must be poured away and [the flask] must be dried.⁶ If ink, [or] gum,⁷ or copperas,⁸ or aught that leaves a mark [fell into it], [the contents] must be poured away, but [the flask] need not be dried.^{6*}

יִצְלִיחִית שְׁנֵפֶל לְתוֹכָהּ מִיָּם כָּל־ שְׁהֵן, רַבִּי יֵאֱלִיעֶזֶר אֹמֵר, יְהֵא שְׁתֵּי הַנְּיוֹת; יוֹחֲכִמִים פּוֹסְלִין. יָרַד לְתוֹכָהּ טַל רַבִּי יֵאֱלִיעֶזֶר אֹמֵר, יִצְחָנָה בַּחֲמָה וְהִטַּל עוֹלָה; יוֹחֲכִמִים פּוֹסְלִין. נָפֵל לְתוֹכָהּ מִשְׁקִין וְיָמֵי פִירוֹת יַעֲרָה וְצָרִיף לִנְגֵב. דִּיּוֹ קוּמוֹס וְקִנְקִנְתָּאוֹם, וְכָל דְּבָר שֶׁהוּא רוֹשֵׁם יַעֲרָה, וְאֵינוֹ צָרִיף לִנְגֵב.

1 Or *flagon*, a bottle with wide belly and narrow neck. Containing the mingled *red heifer* ashes and water, ready for sprinkling.* 2 His view is rejected. 3 Their ruling is accepted. 4 His opinion is rejected. 5 Their ruling is accepted. 6 Before it is used for other *sin-offering* water.§ 7 Or *resin*, particularly *ink prepared with gum*. Or קִימוֹס. 8 Or *vitriol*, used as an ingredient in *shoe-polish* and of *ink*. *See ADDENDA, Page 467.

Mishnah 2

If forbidden creatures and reptiles¹ fell therein,² and they split apart or the colour [of the water] changed, [the water] is invalid. If a beetle³ [fell in], it in any case [whether it broke asunder or not] invalidates [the water] for it is like to a tube.⁴ R. Simon and R. Eliezer ben Jacob say,⁵ If a worm⁶ or vermin⁷ [fell in] from out of the corn, [the water] remains valid because they contain no secretion.⁸

משנה ב

נפל לתוכה ישקצים ורמשים ונתבקעו או שגשתצו מראיהם פסולין. יחפושית בין כף ובין כף פוסלת מפני שהיא כשפופרת. רבי שמעון ורבי אליעזר בן יעקב אומרים, הדידה, ותכנה שבתבואה כשרים, מפני שאין בהם לחה.

1 שִׁקִּץ, abomination, abominable thing, particularly unclean animal (see Leviticus 20, 25). Contrast שִׂרְץ, creeping thing, especially unclean reptile (see Leviticus 11, 29; שבת 14¹). Compare סנהדרין 82; גדה, 32. רמש, creeping thing; snake, worm, etc. 2 See the preceding Mishnah, Note 1. 3 Or scarabee; perhaps scorpion. 4 i.e., the water washes through it and mingles with its fluids. 5 Their view is rejected. 6 Or maggot, weevil. Literally the worm. 7 Or weevil. Literally the vermin. 8 Or moisture, fluid.

Mishnah 3

If cattle or a wild beast drank thereof,¹ it becomes invalid. All birds² render [the water] invalid,³ save the dove for it sucks up⁴ [the water]. No unclean reptiles⁵ render [the water] invalid,³ with the exception of the mole⁶ because it laps up⁷ [the water]. Rabban Gamaliel⁸ says, The snake also [invalidates the water], because it vomits.⁹ R. Eliezer¹⁰ says, The mouse also [renders the water invalid].

משנה ג

שתיחה ימהן בתמה או חיה פסולין. כל-העופות פוסלין. חוץ מן-היונה מפני שהיא מוצצת. כל-השרצים אינם פוסלים חוץ מן-החולדה מפני שהיא מלקת. רבן גמליאל אומר, אף הנחש מפני שהיא מקיאה. רבי אליעזר אומר, אף העכבר.

1 The red heifer sin-offering water. The fluids from their mouths dribble and mingle with the water. 2 Literally All the birds. עופות in some editions. 3 פוסלין in some editions (which refers to the creatures); the גמרא has פסילין (which then refers to המים, the water); in both cases evidently the meaning is the same. 4 And no fluid dribbles back into the water. 5 See the foregoing Mishnah. 6 Or stoat, ermine,

weasel. 7 And water and saliva drips from its mouth and mingles with the water. Or מִלֶּקֶת מִלֶּקֶת. 8 His view is accepted. 9 מְקַיָּא in some texts. 10 His opinion is rejected.

Mishnah 4

מִשְׁנֵה ד

If one express his intention¹ to drink of [the red heifer] *sin-offering water*,* R. Eliezer² says, It becomes invalid [even if he do not drink it]; R. Joshua³ says, Only after he inclines⁴ [the flask to drink therefrom does it become invalid]. R. Jose says, This contention [between R. Eliezer and R. Jose] applies only when the ashes are not yet mingled with the water; but after the ashes are mingled with the water R. Eliezer says [that it becomes invalid] when he inclines§ [the flask to drink therefrom], [and] R. Joshua⁵ says [that it becomes invalid only] when he drinks. But if he poured it into his throat,⁶ it remains valid.

יִהְיוּ חֹשֶׁב עַל יְמֵי חֲטָאת לְשִׁתּוֹת, רַבִּי אֱלִיעֶזֶר אוֹמֵר, פְּסוּל; רַבִּי יְהוֹשֻׁעַ אוֹמֵר, כְּשֵׁיטָה. אָמַר רַבִּי יוֹסֵי, בְּמָה דְּבָרִים אָמוּרִים, בְּמִים שְׂאִינָם מְקוּדָשִׁים; אֲבָל בְּמִים הַמְּקוּדָשִׁין, רַבִּי אֱלִיעֶזֶר אוֹמֵר, כְּשֵׁיטָה, רַבִּי יְהוֹשֻׁעַ אוֹמֵר, כְּשֵׁיטָה. וְאִם נִרְגַר, כָּשֵׁר.

1 Literally *If one think, If one intend*. 2 His view is rejected. 3 His opinion is accepted. 4 The reason his action makes it invalid in contradistinction to R. Eliezer who says that 'intention' above makes it invalid. 5 His opinion is accepted. 6 As there is no contact with the lips, no saliva will adhere to the rim to be washed into the flask. *§See ADDENDA at the end of this *Tractate*.

Mishnah 5

מִשְׁנֵה ה

If the [red heifer] *sin-offering* become invalid, it must not be kneaded¹ into clay² so that it does not become a snare to others;³ R. Judah⁴ says, [Its effectiveness to convey uncleanness] has ceased to exist. If a heifer drank of the [red heifer] *sin-offering water*, its flesh is unclean for twenty-four hours⁵ [afterwards]. R. Judah⁶ says, [Its power to render unclean] ceases to exist [forthwith] in its bowels.

מִי חֲטָאת שֶׁנִּפְסְלוּ, לֹא יִנְבְּלִם בְּטֵיט, שְׁלֵא יַעֲשֶׂם תַּקְלָה לְאַחֲרִים; רַבִּי יְהוּדָה אוֹמֵר בְּטָלוּ. פָּרָה שִׁשְׁתַּת מֵי חֲטָאת, בְּשָׂרָה טָמֵא מֵעַתְּ לַעַת. רַבִּי יְהוּדָה אוֹמֵר, בְּטָלוּ בְּמַעֲיָה.

1. Or *stamped, trodden*. יִבְלֵם [Kal], or יִבְלֵם [Piel]. 2 Or *plaster, mud*. 3 It renders unclean anyone who comes in contact with it even if unwittingly. Compare 9⁸. 4 His opinion is rejected. 5 *i.e.*, if it is slaughtered during this interval of time its flesh is unclean; but if it is slaughtered after the twenty-four hours the flesh is clean, because the water will by that time have been absorbed or got rid of. 6 His view is rejected.

Mishnah 6

Sin-offering water [mingled with the *red heifer* ashes] or the ashes of the [*red heifer*] *sin-offering* [not yet mingled with the water] may not be taken across a river in a ship,¹ nor may they be floated² across the water, nor may one stand on one bank and throw them to the other bank; but [one may carry them over] by crossing [on foot even] with the water up to his neck. He that is clean for the [*red heifer*] *sin-offering* [may cross over in any manner bearing] in his hands an empty vessel³ that is clean for the [*red heifer*] *sin-offering* water or with water that has not yet been mingled with the ashes.

מִשְׁנֵה ו
 מִי חֲטָאת וְאַפֶּר חֲטָאת, לֹא יַעֲבִירָם
 בַּנְּהַר יוֹבְסִפִּינָה, וְלֹא יִשְׂיטֵם עַל
 פְּנֵי הַמַּיִם, לֹא יַעֲמוֹד בְּצַד זֶה
 וְיִזְרְקֵם לְצַד זֶה; אֲבָל עוֹבֵר הוּא
 בַּמַּיִם עַד צְנָאוֹרוֹ. עוֹבֵר הוּא
 הַטְּהוֹר לַחֲטָאת, וּבִידּוֹ פְּלִי רִיקָם
 הַטְּהוֹר לַחֲטָאת, וּבַמַּיִם שְׂאִינָם
 מִקְוֵי שֵׁין.

¹ This rule was enjoined after an incident—an olive's bulk of a corpse was found at the bottom of a boat carrying across someone with the ashes. 2 For this is like to conveyance in a ship. 3 Or פְּלִי.

Mishnah 7

If the valid ashes [of the *red heifer*] were mingled with wood-ashes¹, their power to communicate uncleanness² depends as to which is present in greater quantity;³ but [even if the *red heifer* ashes form the greater part, the water] may not be sanctified therewith. R. Eliezer⁴ says, The whole lot [of the admixture] may be mingled [with the water, and it is valid].

מִשְׁנֵה ז
 אֶפֶר כֶּשֶׁר שֶׁנִּתְעַרַב יַבְּאֶפֶר מִקְלָה,
 הוֹלְכִין אַחַר הַרֹב יִלְיִטְמָא, וְאִין
 מִקְדָּשִׁין בּוֹ. רַבִּי יְאֵלִיעֶזֶר אוֹמֵר,
 מִקְדָּשִׁין בְּכֻלָּן.

1 מִקְלָה, a roasting place; אֶפֶר מִקְלָה, wood-ashes, vegetable ashes, in contradistinction to אֶפֶר, ashes including any crushed or crumbled matter (bone, etc.). 2 The זֶמְרָא has the Piel infinitive לְטַמֵּא, to defile, to render unclean, and is so rendered here in agreement with the subject matter.* 3 viz., if the ordinary ash is more the mixture is clean, if the other exceeds it renders unclean. 4 His view is rejected. *See ADDENDA at the end of this Tractate.

Mishnah 8

מִשְׁנֵה ח

[The] water [mingled with the ashes] of [the red heifer] sin-offering which has become invalid¹ renders unclean one that is clean for priest's-due,² [whether it came in contact] with his hands or with his body, but it does not [communicate uncleanness] to one who is clean for the [mingling or sprinkling in connection with the red heifer] sin-offering, [whether it touched] his hands or his body. [The red heifer sin-offering water] that

מִי חֲטָאת יִשְׁנַפְסְלוּ, מִטְּמֵאֵין אֶת-הַטְּהוֹר לְתַרוּמָה בְּיָדוֹ וּבְגוּפוֹ, וְאֶת-הַטְּהוֹר לְחֲטָאת לֹא בְּיָדוֹ וְלֹא בְּגוּפוֹ. נִטְמָאוּ מִטְּמֵאִים אֶת-הַטְּהוֹר לְתַרוּמָה בְּיָדוֹ וּבְגוּפוֹ; וְאֶת-הַטְּהוֹר לְחֲטָאת בְּיָדוֹ, אֲבָל לֹא בְּגוּפוֹ.

has contracted uncleanness renders unclean him that is clean for priest's-due, [whether] his hands or his body [came in contact with it]; and [it also conveys uncleanness] to one who is clean [for mingling or sprinkling in connection with the red heifer] sin-offering if [it touched] his hands,³ but not if [he touched it with] his body.*

1 See Mishnahs 1ff. of this Chapter. 2 See APPENDIX, Note 1. But it does not communicate uncleanness to one that is clean for חֵילִין (common food). 3 Or literally if [he touched it] with his hands. *See ADDENDA at the end of this Tractate.

Mishnah 9

מִשְׁנֵה ט

If valid ashes [of the red heifer] were put¹ on the water that was not fit for mingling, [the water] renders unclean one that is clean for priest's-due,² [whether he touched it] with his hands or with his body; but³ [it does not communicate uncleanness to] him that is clean for [mingling and sprinkling in connection with the red heifer] sin-offering, [whether it touched] his hands or his body.⁴

אֶפֶר כָּשֶׁר יִשְׁנַתְנוּ עַל גַּב הַמַּיִם שְׂאֵינָן רְאוּיִן לְקַדֵּשׁ, מִטְּמֵאֵין אֶת-הַטְּהוֹר לְתַרוּמָה בְּיָדוֹ וּבְגוּפוֹ; וְאֶת-הַטְּהוֹר לְחֲטָאת, יֹלֵא בְּיָדוֹ וְלֹא בְּגוּפוֹ.

1 שִׁנְתָנוּ = שִׁנְתָן אוֹתוֹ; or שִׁנְתָנוּ, which they put. 2 Compare the preceding Mishnah. 3 אֵת instead of אֶת in some editions. 4 Or [whether he touched it] with his hands or his body.

CHAPTER 10

פֶּרֶק י'

Mishnah 1

מִשְׁנָה א

If aught, whether clean or unclean, is susceptible to treading-contact-uncleanness,¹ it is considered unclean with indirect-contact-uncleanness² for those occupied with the [water of the red heifer] sin-offering³ [if they come in contact therewith]. And a similar consideration applies too in the case of a man.⁴ Aught—whether clean or unclean—susceptible to corpse-uncleanness [only], R. Eliezer⁵ says, It is not [considered to be unclean with] indirect-contact-uncleanness; R. Joshua⁶ says, It is [accounted to be unclean with] indirect-contact-uncleanness; but the Sages⁷ say, If it be unclean, it conveys indirect-contact-uncleanness,⁸ but if it be clean, it does not convey indirect-contact-uncleanness.⁹

כָּל-הֶקְרָאֵי לִיטְמָא יַמְדָּרְס מְדָף לַחֲטָאֵת. בֵּין טָמֵא בֵּין טְהוֹר. וְאָדָם כִּיּוֹצֵא בּוֹ. כָּל-הֶקְרָאֵי לִיטְמָא טָמֵא מֵת בֵּין טָמֵא בֵּין טְהוֹר, רַבִּי אֶלְעִזָּר אֹמֵר, אֵינוֹ מְדָף; רַבִּי יְהוֹשֻׁעַ אֹמֵר, מְדָף; יַחֲכָמִים אֹמְרִים, הַטָּמֵא מְדָף, וְהַטְהוֹר אֵינוֹ מְדָף.

1 לִיטְמָא in the גְּמָרָא. See GENERAL INTRODUCTION; פְּלִים 185,6,7, 195,9, 201,2,6, 228,10, 234, 241-16, 272,7-10, 285,9. 2 מְדָף (popularly misread מִדָּף), indirect contact (by breathing, shaking, etc.); טוּמְאָת מְדָף, or simply מְדָף, (1) indirect-contact-uncleanness resulting from indirect contact with an unclean person, (2) the object thus rendered unclean, (3) uncleanness of a minor degree. See Leviticus 15, 2, 5; עֲדִיּוֹת 62; טְהוֹרוֹת 82; זְבִיִּים 46. It is הַטּוּמְאָה וְלֵד הַטּוּמְאָה only able to render foods and liquids unclean. 3 Compare תְּהִיָּה. 27. If one clean for the מֵי הַטָּאֵת (the red heifer sin-offering water) came in contact in any manner with aught (whether clean or unclean) susceptible to treading-contact-uncleanness, he becomes unclean to the same degree as one clean for תְּרוּמָה (priest's-due—see APPENDIX, Note 1) would contract uncleanness from aught that had acquired treading-contact-uncleanness. 4 If A, clean for the מֵי הַטָּאֵת, came in contact in any manner with B, clean for תְּרוּמָה, B is considered unclean like a זָב (one with a discharge or flux), and B now renders A unclean in what concerns the מֵי הַטָּאֵת. 5 His view is not accepted. 6 His opinion is rejected. 7 Their ruling is accepted. 8 And renders the person unclean in what concerns the מֵי הַטָּאֵת. 9 And the person is not disqualified in what concerns the מֵי הַטָּאֵת.

Mishnah 2

If one¹ that was clean for the [red heifer] sin-offering [water] touch aught defiled with indirect-contact-uncleaness,² he becomes unclean. If a bottle³ for [the red heifer] sin-offering [water] touched aught defiled with indirect-contact-uncleaness, it becomes unclean.⁴ If one clean for [the red heifer] sin-offering [water] touched foodstuffs or liquids with his hand, he becomes unclean, but if with his foot, he remains clean. If he moved them⁵ with his hand, R. Joshua⁶ declares him unclean, but the Sages⁷ declare him clean.

מִשְׁנֵה ב
הַטְּהוֹר לְחֻטָּאת שֹׁנֵעַ בְּמִדְרָה, טִמְאָה יִלְגֵּן שֶׁל חֻטָּאת שֹׁנֵעַ בְּמִדְרָה, יִטְמָא הַטְּהוֹר לְחֻטָּאת שֹׁנֵעַ בְּאוֹכְלִים וּמִשְׁקִים, בְּיָדוֹ טִמְאָה, וּבְרִגְלוֹ טְהוֹר. הַהִסִּיטָן בְּיָדוֹ, רַבִּי יְהוֹשֻׁעַ מְטַמְּא, וְנַחֲכָמִים מְטַהְרִים.

1 This ruling also applies to any vessel (as instanced here with a לְגֵן). לחטאת [the indefinite form] is perhaps preferable. 2 e.g., the blanket covering one with a flux—even the topmost one of a number of blankets. 3 Or flask, larger than a כּוֹס (cup) and smaller than a כַּד (jar). 4 It must be cleansed in the ritual bath. 5 Or הִסִּיטָן. 6 His view is rejected. 7 Their ruling is accepted.

Mishnah 3

If [the] pitcher¹ containing the ashes of [the red heifer] sin-offering touched an unclean reptile,² it remains clean;³ if one set it⁴ on top of the unclean reptile,⁵ R. Eliezer⁶ declares it clean, but the Sages⁷ declare it unclean. If [the pitcher] touched [unclean] foodstuffs, or liquids, or the Holy Scriptures,⁸ it remains clean; if one set it⁴ on top of them, R. Jose⁹ declares it clean, but the Sages¹⁰ declare it unclean.

מִשְׁנֵה ג
יִקְלָל שֶׁל חֻטָּאת שֹׁנֵעַ בְּשִׂרְץ, טְהוֹר; יִנְתְּנוּ עַל גִּבּוֹ, רַבִּי אֱלִיעֶזֶר מְטַהֵר, וְנַחֲכָמִים מְטַמְּאִים. וּבִכְתָּבֵי הַקֹּדֶשׁ, טְהוֹר; יִנְתְּנוּ עַל גִּבּוֹתָן, רַבִּי יוֹסִי מְטַהֵר, וְנַחֲכָמִים מְטַמְּאִים.

1 קָלָל, a vessel, used especially as the term for the vessel containing the ashes for lustration. 2 שִׂרְץ, see 92. 3 An uncleanness on its outer part does not render unclean the interior of an earthenware vessel. 4 יִנְתְּנוּ = נָתַן אוֹתוֹ, referring to the קָלָל; or נָתְנוּ, if they set [it]. 5 Literally on top of it. 6 His view is rejected. 7 Their ruling (based on Numbers 19, 9) is accepted. Compare 11¹. 8 Compare בְּלִים 156; וְנִים 512; יְדִים 32, 45. 9 His view is rejected. 10 Their opinion is accepted.

Mishnah 4

מִשְׁנֵה ד

If one clean for the [red heifer] *sin-offering* [water] touched an oven with his hand, he becomes unclean, but if with his foot, he remains clean. If one were standing on top of an oven, and stretched his hand beyond the oven with the bottle¹ [of the water for the ashes] in his hand,² and likewise, also, if a carrying-pole³ were set over the oven with two pitchers⁴ hanging thereon one at each end,⁵ R. Akiba⁶ declares them clean, but the Sages⁷ declare them unclean.

הַטְּהוֹר לַחֲטָאת שֶׁנִּגְעַ בְּתַנּוּר, בְּיָדוֹ טָמֵא, וּבְרַגְלוֹ טָהוֹר. הָיָה עוֹמֵד עַל גַּב תַּנּוּר, וּפָשַׁט יָדוֹ חוּץ לַתַּנּוּר, יִתְהַלֵּין בְּתוֹכוֹ, וְכֵן יִהְיֶה אֶסֶל שֶׁהוּא גָּחוֹן עַל גַּבֵּי הַתַּנּוּר וּבוֹ שְׁנֵי קַלְלוֹת, אֶחָד מִכָּאן וְאֶחָד מִכָּאן, רַבִּי עֲקִיבָא מְטַמֵּא, וְחַכְמִים מְטַמְּאִין.

1 See *Mishnah* 2 of this Chapter. 2 Literally *in it*. 3 Compare 7⁵. 4 See the preceding *Mishnah*. 5 Popular pronunciation מִכָּאן. 6 His view is rejected. 7 Their ruling is accepted.

Mishnah 5

מִשְׁנֵה ה

If one were standing away from the oven,¹ and put out his hand to the window² and took the bottle³ [therefrom with the *red heifer sin-offering* water therein], and carried it over the oven, R. Akiba⁴ declares it unclean, but the Sages⁵ declare it clean. Nevertheless one who is clean for [the *red heifer*] *sin-offering* [water] may stand over the oven [holding] in his hand an empty vessel⁶ that is clean for [the *red heifer*] *sin-offering* [water] or [a vessel] with water not yet mingled with the ashes.

הָיָה עוֹמֵד חוּץ לַתַּנּוּר, וּפָשַׁט יָדוֹ יְלַחֲלוֹן, וְנָטַל אֶת-הַלֵּגִין, וְהֵעֲבִירוֹ עַל גַּבֵּי הַתַּנּוּר, רַבִּי עֲקִיבָא מְטַמֵּא, וְחַכְמִים מְטַהְרִין. אֲבָל עוֹמֵד הוּא הַטְּהוֹר לַחֲטָאת, עַל גַּבֵּי תַנּוּר, וּבְיָדוֹ כְּלֵי רֵיקָן הַטְּהוֹר לַחֲטָאת, וּבְיָמִים שֶׁאֵין מְקוּדְשִׁין.

1 Compare the foregoing *Mishnah*. 2 Or לַחֲלוֹן. 3 See *Mishnah* 2 of this Chapter. 4 His opinion is rejected. 5 Their view is accepted. 6 Or כְּלֵי.

1 מִשְׁנָה
 וְהָיָה כִּי יִשְׁתַּחֲוֶה אִישׁ לְאֶחָיו וְנִשְׁתַּחֲוָה
 אִישׁ לְאֶחָיו וְנִשְׁתַּחֲוָה אִישׁ לְאֶחָיו וְנִשְׁתַּחֲוָה
 אִישׁ לְאֶחָיו וְנִשְׁתַּחֲוָה אִישׁ לְאֶחָיו וְנִשְׁתַּחֲוָה
 אִישׁ לְאֶחָיו וְנִשְׁתַּחֲוָה אִישׁ לְאֶחָיו וְנִשְׁתַּחֲוָה

אִישׁ לְאֶחָיו וְנִשְׁתַּחֲוָה אִישׁ לְאֶחָיו וְנִשְׁתַּחֲוָה
 אִישׁ לְאֶחָיו וְנִשְׁתַּחֲוָה אִישׁ לְאֶחָיו וְנִשְׁתַּחֲוָה
 אִישׁ לְאֶחָיו וְנִשְׁתַּחֲוָה אִישׁ לְאֶחָיו וְנִשְׁתַּחֲוָה
 אִישׁ לְאֶחָיו וְנִשְׁתַּחֲוָה אִישׁ לְאֶחָיו וְנִשְׁתַּחֲוָה
 אִישׁ לְאֶחָיו וְנִשְׁתַּחֲוָה אִישׁ לְאֶחָיו וְנִשְׁתַּחֲוָה
 אִישׁ לְאֶחָיו וְנִשְׁתַּחֲוָה אִישׁ לְאֶחָיו וְנִשְׁתַּחֲוָה
 אִישׁ לְאֶחָיו וְנִשְׁתַּחֲוָה אִישׁ לְאֶחָיו וְנִשְׁתַּחֲוָה
 אִישׁ לְאֶחָיו וְנִשְׁתַּחֲוָה אִישׁ לְאֶחָיו וְנִשְׁתַּחֲוָה
 אִישׁ לְאֶחָיו וְנִשְׁתַּחֲוָה אִישׁ לְאֶחָיו וְנִשְׁתַּחֲוָה

If a bottle¹ with [the red heifer] sin-offering [water] touched [a vessel containing] hallowed things or priest's-due,² that [containing] the sin-offering [water] becomes unclean, but that with the hallowed things or priest's-due remains clean. If he had them one in each hand,³ both⁴ of them become unclean; if both were [wrapped] separately in paper, both remain clean;⁵ if [the bottle with the sin-offering] [water were wrapped] in paper, and [the vessel with the] priest's-due was in his [bare] hand, both become unclean;⁶ if the vessel containing the [priest's-due] were wrapped [in paper, and [the bottle with the] sin-offering] [water was] in his [bare] hand, both of them remain clean.⁷ R. Joshua⁸ says, [The bottle] containing [the red heifer] sin-offering [water] becomes unclean. [If these bottles] were set on the ground, and one touched them, that with the sin-offering [water] becomes unclean; but that with the hallowed things or the priest's-due remains clean; if someone moved them,⁹ R. Joshua¹⁰ declares them unclean, but the Sages¹¹ declare them clean.

1 See Mishnah 2 of this Chapter. 2 See APPENDIX, Note 1. 3 One containing hallowed things or priest's-due, and the other the water. 4 The sin-offering water rendered the priest's-due or hallowed things unclean, thus the hands become unclean and in consequence the whole body becomes unclean and this in turn renders the water unclean. 5 The hands did not touch the vessels. 6 Paper does not form a protective partition for the water here. 7 Here paper forms a protective partition for the water. 8 His view is rejected. 9 Or הָיוּ. 10 His opinion is not accepted. 11 Their ruling is accepted.

CHAPTER 11

פָּרַק יא

Mishnah 1

If one left¹ uncovered a flagon² [containing the *red heifer sin-offering* water], and came and found it covered, the water is invalid.³ If he left it⁴ covered, and came and found it uncovered, and a weasel⁵ could have drunk from it, or, according to the view of Rabban Gamaliel, a snake,⁶ or if dew dropped* into it during the night, [the water] is invalid. The [ashes, or the water mingled with the ashes, of the *red heifer*] *sin-offering* [if present in a shelter wherein lies a corpse] are not protected by a close fitting lid⁷ [from uncleanness]; but water which has not yet been mingled with the ashes is protected [against uncleanness] by a close-fitting cover.

1 Or *שהניחה*. 2 Or *flask*, with a narrow neck. 3 It must have been covered by some person, and it is assumed that the unknown person was unclean. 4 Or *הניחה*. 5 Literally *the weasel*. Or *mole, ermine, stoat*. 6 Compare 9³. 7 According to *Numbers* 19, 9, 15. Compare 10³. But empty vessels that are made ready for the ashes, or for the water mingled with the ashes, are protected from *corpse-uncleanness* by a tightly stopped up cover. *Perhaps *could have dropped*.

Mishnah 2

Any state of doubt¹ which is considered clean with regard to *priest's-due*² is also accounted clean³ when it arises in the case of the [*red-heifer*] *sin-offering* [water]. Any state wherein the doubt is left unsolved⁴ when concerning *priest's-due*,⁵ in like state [the ashes, or the water mingled with the ashes, of the *red heifer*] *sin-offering* must be poured away. [If such *sin-offering* water were used for sprinkling and then]

מִשְׁנָה א

יְצַלְחִית יִשְׁהַנִּיחָה מְגוּלָה, וּבָא
וּמִצָּאָהּ מְכוּסָה, פְּסוּלָהּ. יְהִינִיחָה
מְכוּסָה, וּבָא וּמִצָּאָהּ מְגוּלָה, אִם
יְכוּלָה יְהַחֲלִידָה לְשִׁתּוֹת הַיְמִנָה,
אוּ נִחַשׁ לְדַבְרֵי רַבֵּן גַּמְלִיאֵל, אוּ
אֶשְׂרָר גָּה טַל בְּלַיְלָה, פְּסוּלָהּ.
הַחֲטָאת אֵינָה נְצוּלָה בְּצָמִיד
פְּתִיל; וּמִים שֶׁאֵינָן מְקוּדְשִׁין
נְצוּלִין בְּצָמִיד פְּתִיל.

מִשְׁנָה ב

כָּל-הַטֶּפֶק טְהוֹר לְתַרוּמָה,
יְטְהוֹר לַחֲטָאת. כָּל - יְהַתְּלוּי
לְתַרוּמָה, נִשְׁפָּךְ לַחֲטָאת. אִם
עָשׂוּ עַל גִּבּוֹי טְהוֹרוֹת, יְתְלוּיוֹת.
יְהַרְפּוֹת טְהוֹרוֹת לְקֹדֶשׁ וְלַתְּרוּמָה
וְלַחֲטָאת. רַבִּי יְאֵלִיעֶזֶר אוֹמֵר,
הָרַעְדוֹת טְמֵאוֹת לַחֲטָאת.

acts which must be carried out in *cleanness* were performed,⁶ the validity [of the purifications] must remain in suspense.⁷ Wide-mesh lattice work⁸ is clean concerning *hallowed things* or *priest's-due* or the [red heifer] *sin-offering* [water]. R. Eliezer⁹ says, Loosely joined boards are unclean in what concerns the [red heifer] *sin-offering* [water].¹⁰

1 Popular pronunciation הַטְּפֵק. Or הַטְּפֵק. 2 See APPENDIX, Note 1. 3 גְּמָרָא in the וְטָהוּר. 4 Or *undecided*; literally *hanging in suspense*. 5 Compare תְּרוּמוֹת 88, טְהוּרוֹת 45. 6 Or טְהוּרוֹת. 7 Foodstuffs thus treated may neither be eaten nor burned. 8 Which cannot be deemed as a vessel, and is not susceptible to *treading-contact-uncleanness* or to *corpse-uncleanness*. Compare אֶהְלוֹת 131. 9 His view is not accepted. 10 Some render this *Conditions of Levitical uncleanness caused by indirect contact through vibration are unclean in what concerns . . . [רָצְדוֹת], quivering, shaking, trembling, quaking, vibration*. Because the boards can be used as מוֹשָׁב, *ought to sit upon*.

Mishnah 3

מִשְׁנָה ג

If a pressed fig¹ of *priest's-due*² fell into [red heifer] *sin-offering* water, and one took it out and ate it, and there was³ [at least] an egg's bulk of it, whether unclean or (whether) clean, the water becomes unclean, and he that ate of it is guilty of death.⁴ (If⁵ there were not an egg's bulk thereof, the water remains clean, nevertheless he that ate thereof is guilty of death.) R. Jose⁶ says, In the case of a clean fig the water remains clean. If one that is clean for the [red heifer] *sin-offering* [water] put his head and the greater part of his body into the [red heifer] *sin-offering* water, he becomes unclean.

יְדִבְלָה שֶׁל תְּרוּמָה שֶׁנִּפְלְגָה לְתוֹךְ מִי חֲטָאתָ, וְנִטְלָה וְאָכְלָהּ, אִם יֵשׁ בָּהּ כְּבִיצָה, בֵּין טְמֵאָה, בֵּין טְהוּרָה, הַמַּיִם טְמֵאִין, וְהָאוֹכְלָהּ חַיִּיב מִיָּתֵהּ. (אִין בָּהּ כְּבִיצָה, הַמַּיִם טְהוּרִין וְהָאוֹכְלָהּ חַיִּיב מִיָּתֵהּ). רַבִּי יוֹסֵי אוֹמֵר, בְּטְהוּרָה, הַמַּיִם טְהוּרִים. הַטָּהוֹר לְחֲטָאת שֶׁהַכִּנִּים רָאשוֹ וְרוּבוֹ לְתוֹךְ מִי חֲטָאתָ, וְטְמֵאָ.

1 Or דְּבִילָה; *fig used for pressing; the thick viscid cake or mass of pressed figs*. 2 See APPENDIX, Note 1. 3 Or יֵשׁ בָּהּ. 4 The grade of cleanness in what concerns *priest's-due* is the degree of uncleanness concerning the water of the *sin-offering*; and the penalty is for eating *priest's-due* when he was rendered unclean by the water. 5 This part in parentheses is considered redundant by some and is not given in the גְּמָרָא. 6 His opinion is rejected.

Mishnah 4

Whoever requires ritual immersion¹ as enjoined by the Law renders unclean *hallowed things*, and *priest's-due*,² and *non-holy foodstuffs* and [*second*] *tithe*, and he is prohibited entry into the Temple. After his [ritual] immersion [and before sunset] he renders unclean *hallowed things*³ and invalidates *priest's-due*,⁴ [according to] the view of R. Meir;⁵ but the Sages⁶ say, He renders invalid both *hallowed things* and *priest's-due*,⁷ but he is permitted [to use] *non-holy foodstuffs* and [*second*] *tithe*. But if he came into the Temple, whether before his [ritual] immersion, [or] whether after his [ritual] immersion [not having awaited sundown], he is culpable.⁸

מִשְׁנֵה ד
כָּל־הַטְּעוֹן יְבִיאַת מִים מִדְּבָרֵי
תוֹרָה, מִטְּמֵא אֶת־הַקֹּדֶשׁ, וְאֶת
הַתְּרוּמָה, וְאֶת הַחוּלִין, וְאֶת
הַמַּעֲשֵׂר, וְאָסוּר עַל בִּיאַת הַמִּקְדָּשׁ.
לְאַחַר בִּיאָתוֹ, מִטְּמֵא אֶת־הַקֹּדֶשׁ,
וּפּוֹסֵל אֶת־הַתְּרוּמָה, וְדְבָרֵי רַבִּי
מֵאִיר; וְנִחְכְּמִים אוֹמְרִים, פּוֹסֵל
בְּקֹדֶשׁ יוֹבְתְרוּמָה, וּמוֹתֵר בְּחוּלִין,
וּבַמַּעֲשֵׂר. וְאִם בָּא אֶל־הַמִּקְדָּשׁ,
בֵּין לִפְנֵי בִיאָתוֹ, בֵּין לְאַחַר בִּיאָתוֹ
חַיִּיב.

1 Literally *entrance of water, coming into water*. e.g., one who becomes unclean from any *הַטְּמֵאָה* אֵב (see GENERAL INTRODUCTION). 2 See APPENDIX, **Note 1**. Literally, the *definite forms, the hallowed things and the priest's-due and the non-holy foodstuffs and the [second] tithe*. 3 i.e., they become unclean and render unclean. Literally *the hallowed things [viz., the definite form]*. 4 viz., it becomes unclean but does not render unclean. Literally (the *definite form*) *the priest's-due*. 5 His view is rejected. 6 Their opinion is accepted. 7 sc., though they become unclean they do not convey uncleanness. *וּבְתְרוּמָה* is not given in the *גְּמָרָא*. Perhaps the *definite* vowellised forms *בְּקֹדֶשׁ*, *בְּחוּלִין* וּבְתְרוּמָה, וּבַמַּעֲשֵׂר, uniform with the preceding *definite* forms. 8 He brings a *sin-offering* (*קָרְבַּן חַטָּאת*) if he entered unwittingly; but he is *חַיִּיב מֵיָתֵר* if he did so knowingly.

Mishnah 5

Whosoever requires [ritual] immersion¹, according to the view* of the Scribes,² renders unclean *hallowed things*³ and invalidates *priest's-due*,³ but he is permitted [to handle and eat of] *non-holy produce* and [*second*] *tithe*,⁴ according to the

מִשְׁנֵה ה
כָּל־הַטְּעוֹן יְבִיאַת מִים מִדְּבָרֵי
סוֹפְרִים, מִטְּמֵא אֶת־הַקֹּדֶשׁ
וּפּוֹסֵל אֶת־הַתְּרוּמָה; וּמוֹתֵר
בְּחוּלִין יוֹבְמַעֲשֵׂר, וְדְבָרֵי רַבִּי

opinion of R. Meir;⁵ but the Sages⁶ forbid [him *second*] *tithe*. But after his [ritual] immersion [and even before sundown] he is permitted [to use] them all; and if he came into the Temple, whether before his [ritual] immersion or (whether) after his [ritual] immersion, he is exempt.⁷

מֵאִיר ; וְחֻקִּים אוֹמְרִים
בְּמַעֲשֵׂר לְאַחַר בִּיאָתוֹ, מוֹתֵר
בְּכֻלָּן ; וְאִם בָּא אֶל-הַמִּקְדָּשׁ בֵּין
לְפָנֵי בִיאָתוֹ, וּבֵין לְאַחַר בִּיאָתוֹ,
יִפְטוֹר.

1 Compare the preceding *Mishnah*. 2 See Volume I, GENERAL INTRODUCTION. With reference to those who eat of unclean foods or drink of unclean liquids, to utensils in contact with unclean liquids, and to the hands—all these acquire *second-degree uncleanness*; see GENERAL INTRODUCTION; 512 זְבִים. 3 Compare the foregoing *Mishnah*. Literally—the *definite* forms—the *hallowed things*, the *priest's-due*. 4 See APPENDIX, Note 1. Perhaps the *definite* vocalised forms בְּחֻלִּין, וּבְמַעֲשֵׂר, uniform with the preceding cases. 5 His view is rejected. 6 Their ruling is accepted. Perhaps for uniformity the *definite* vocalised form בְּמַעֲשֵׂר. 7 From a *sin-offering* (קִרְבַּן חַטָּאת), and is not חַיִּב מִיָּתֵהּ (deserving of death). *Perhaps better enactments, injunctions.

Mishnah 6

Whoever requires [ritual] immersion,¹ whether in accordance with the enjoinder of the Law, [or] whether according to the opinion* of the Scribes, renders unclean, by contact or carrying, the [red heifer] *sin-offering* water, and the ashes of the [red heifer] *sin-offering*, and the one that sprinkles the [red heifer] *sin-offering* [water]. [He also renders unclean] by contact or by carrying the *hyssop*² which had already been rendered *susceptible to uncleanness* [by water thereon],³ and the water which had not yet been mingled with the ashes, and an empty utensil⁴ that is clean for the [red heifer] *sin-offering* [water], according to the view of R. Meir;⁵ but the Sages⁶ say, [He renders unclean] by contact but not by carrying.

מִשְׁנֵה ו
יְכַל-הַטְּעוֹן בִּיאַת מַיִם, בֵּין מִדְּבָרֵי
תוֹרָה, בֵּין מִדְּבָרֵי סוֹפְרִים, מְטַמֵּא
אֶת-מֵי חַטָּאת, וְאֶת אֶפְרַח חַטָּאת,
וְאֶת הַמַּזְה מֵי חַטָּאת, בְּמַגֵּעַ וּבְמִשְׂא.
הָאֵזוֹב יְהוּמַכְשֵׁר וְהַמַּיִם שְׂאִינָן
מְקוּדָּשִׁים וְיֻכְּלֵי רִיקָם הַטְּהוֹר
לְחַטָּאת, בְּמַגֵּעַ וּבְמִשְׂא, דְּבָרֵי רַבִּי
מֵאִיר ; וְחֻקִּים אוֹמְרִים, בְּמַגֵּעַ
אֲבָל לֹא בְּמִשְׂא.

1 Compare the preceding *Mishnah*. 2 See *Numbers* 19, 18. 3 See *Leviticus* 11, 34, 38; מְכַשְׂרִין, INTRODUCTION. 4 Or 'כָּלִי'. 5 His opinion is rejected. 6 Their ruling is accepted. *Perhaps preferable *injunctives, enactments*.

Mishnah 7

Any kind of hyssop that has¹ a qualifying epithet² is invalid, [but] (this) 'hyssop' thus simply termed is valid; *Greek hyssop, Kochalith** *hyssop, Roman hyssop*, [and] *wild hyssop* are invalid; and [if the hyssop be of] unclean *priest's-duc*,³ it is invalid; and [even if it be of] clean [*priest's-duc*], it should not be used for sprinkling,⁴ but if one sprinkled [therewith] it is valid. They may not sprinkle with the young shoots⁵ or with bare hyssop stalks.⁶ [One sprinkled] with the young shoots [of hyssop] is not culpable for entering the Temple [because he is already clean]; R. Eliezer⁷ says, He is not [culpable if sprinkled with] the bare hyssop stalks. These are the young shoots [of hyssop]: [those whose] buds⁸ have not ripened.⁹

מִשְׁנָה ז
כָּל-אֶזוֹב יִשְׁשׁ לוֹ יֵשׁם לְוַי פָּסוּל,
אֶזוֹב זֶה כָּשֶׁר; אֶזוֹב יָנוּן, אֶזוֹב
*כּוֹחַלִית, אֶזוֹב רוֹמִי, אֶזוֹב מִדְּבָרֵי
פָּסוּל; וְשֵׁל יִתְרוּמָה טְמֵאָה פָּסוּל;
וְשֵׁל טְהוֹרָה יֵלֵא יְזֵה, וְאִם הִזְהָ,
כָּשֶׁר. אֵין מִזִּין לֵא בְיוֹנְקוֹת,
וְלֵא בְתַמְרוֹת. אֵין חֵיבִין עַל
הַיּוֹנְקוֹת, עַל בְּיַאת הַמִּקְדָּשׁ; רַבִּי
יֶאֱלִיעֶזֶר אוֹמֵר, אֵף לֵא עַל
הַתַּמְרוֹת. אֵלוֹ הֵן הַיּוֹנְקוֹת,
*וְגִבְעוּלִין שְׁלֵא גִמְלוּ.⁹

1 Or שֵׁשׁ-לוֹ. 2 *i.e.*, the term *hyssop* is prefixed by a specially distinguishing name, as immediately instanced. Compare נְדָרִים 6⁹, נְעֻצִים 14⁶. 3 See APPENDIX, Note 1. 4 Because priest's-duc should not be invalidated by uncleanness. 5 Or *sprouts, suckers*. 6 According to some *stalks that have not blossomed at all*; others render it *undeveloped capsules*; תַּמְרוֹת is the plural of תַּמְרָה, but Maimonides reads it תַּמְרוֹת (the plural of תַּמְרָה), *seed capsules*. 7 His view is rejected. 8 Or *calyxes, capsules*. Compare 12². 9 Some render this *hyssop capsules not yet developed*. *בּוֹחַלִית, a district conquered by John Hyrcan; identified by some with the Moabite town נֹפַח, *Nophah* (*Numbers* 21, 30); perhaps allied to the word בּוֹחַלִין, the gem carbuncle. See חוּלִין 62b, קְרוֹשִׁין 66a, סוּכָה 13a.

Mishnah 8

Hyssop that was used for sprinkling [the red heifer sin-offering water] is valid for cleansing (therewith) the

מִשְׁנָה ח
אֶזוֹב שֶׁהִזְהָ בוֹ כָּשֶׁר לְטַהַר בוֹ אֶת-
יְהִמְצוֹרְעוֹ. לְקַטּוֹ לְעֻצִים וְנִפְלוֹ

leper.¹ If one gathered it for fire-wood, and liquid fell thereon, he must dry it to be valid [for sprinkling the unclean]. If one gathered it for food, and water fell on it, even if he dried it, it is invalid. If one gathered it for the [red heifer] *sin-offering* [water], it is deemed as if he had gathered [it] for food, [according to] the view of R. Meir;² R. Judah and R. Jose and R. Simon say, [It is regarded] as though he had gathered [it] for firewood.³

עָלָיו מִשְׁקִין מִנֶּבֶךְ וְהוּא כָּשֶׁר. לְקַטּוֹ
לְאוֹבְלָיו, וְנִפְּלוּ עָלָיו מִשְׁקִין, אַף
עַל פִּי שֶׁנִּבְּנוּ, פָּסוּל. לְקַטּוֹ
לַחֲטָאת, כְּמִלְקַט לְאוֹבְלִים, דְּבַר־
רַבִּי יִמְאִיר; רַבִּי יְהוּדָה וְרַבִּי יוֹסִי
וְרַבִּי שִׁמְעוֹן אוֹמְרִים, כְּמִלְקַט
לְעֵצִים.

1 See *Leviticus 14, 4*. 2 His view is rejected. 3 *viz.*, it is valid after drying. This ruling is accepted.

Mishnah 9

The enjoiment¹ concerning [the bunch of] hyssop is that it must consist of three stalks having three capsules² [one on each stalk]. R. Judah³ says, Each [stalk] having three [capsules]. If [a single] hyssop have⁴ three stalks, they are torn apart and then tied up; [nevertheless] if they were severed⁵ and not tied up, or if they were tied up and not severed, or if they were neither severed nor tied up, it is valid. R. Jose⁶ says, The hyssop [bunch] must be composed of three stalks with three capsules [one on each stalk]; and the remainder thereof [if part be lost, is still valid if there be left] two [stalks] with however little of its stumps.⁷

מִשְׁנָה ט
יִמְצֹנֶת אֶזוֹב, שְׁלֹשָׁה קִלְחִים, וּבָהֶם
שְׁלֹשָׁה גִבְעוּלִין. רַבִּי יְהוּדָה
אוֹמֵר, שֶׁל שְׁלֹשָׁה שְׁלֹשָׁה אֶזוֹב
שֵׁשׁ בּוֹ שְׁלֹשָׁה קִלְחִים מִפְּסָגוֹ
וְאוֹגְדוֹ; פְּסָגוֹ וְלֹא אֹגְדוֹ, אֹגְדוֹ וְלֹא
פְּסָגוֹ, לֹא פְּסָגוֹ וְלֹא אֹגְדוֹ, כָּשֶׁר.
רַבִּי יוֹסִי אוֹמֵר, מִצְּנֹת אֶזוֹב שְׁלֹשָׁה
קִלְחִים, וּבָהֶם שְׁלֹשָׁה גִבְעוּלִים;
וְשִׁירֵיו שְׁנַיִם, וְגִרְדוּמָיו כָּל־שֶׁהוּא.

1 Literally *The prescribed rite* (or *enjoined ritual*) of hyssop. 2 Some render it *buds*. 3 His view is rejected. 4 Or שֵׁשׁ-בוֹ. 5 פְּסָגוֹ [*Piel*]; or פְּסָגוֹ [*Kal*]. 6 His opinion is accepted. 7 When the bunch is first up each stalk must be at least a *handbreadth* in length [see Volume I, Page 18f.]. גִּרְדוּמָיו, compare *Ruth 1, 1*; *Ezra 2, 66*; מִנְחוֹת 38b, 39a.

CHAPTER 12

פָּרָק יב

Mishnah 1

משנה א

The hyssop that is too short [to be dipped into the *red heifer sin-offering* water in the flask] may be furnished with thread or with a [spindle-] reed¹ [so make it serviceable], and thus it is dipped and brought up, but one must hold the hyssop [itself] when he sprinkles. R. Judah and R. Simon say,² Just as the sprinkling [must be performed] by [grasping] the hyssop [itself], so must the dipping [be done] by [holding] the hyssop [itself].

הָאָזוּב הַקָּצֵר, מְסַפְקוּ בְּחוּט
וּבְכֹשׁ, וְטוֹבֵל וּמַעֲלֶה וְאוֹחֶז בְּאָזוּב
וּמְזִיחַ. רַבִּי יְהוּדָה וְרַבִּי שְׁמַעוֹן
אוֹמְרִים, כְּשֶׁם שֶׁהֲזִיחַ בְּאָזוּב, כֵּן
טְבִילָה בְּאָזוּב.

1 The rendering *with thread and a spindle-reed* favoured by some does not seem satisfactory. The רמב"ם says that he tied the כֹּשׁ to the אָזוּב with thread. 2 Their opinion is rejected.

Mishnah 2

משנה ב

If* one sprinkled [the *red heifer sin-offering* water], [and there is] a doubt¹ [whether it was] from the thread, [or]² from the [spindle-] reed, [or]² from the buds,³ his sprinkling is invalid. If one sprinkled on two utensils, [and there is] a doubt whether he sprinkled on both of them, [or there is] a doubt whether [the water] dripped from one on to the other, the sprinkling is invalid. If an [unclean] needle were set upon an earthenware [vessel that was clean], and one sprinkled thereat, [and there is] a doubt whether he sprinkled on the needle, [or² the water] dripped§ from the earthenware on to it, his sprinkling is invalid. If the mouth of [the] flask [with the water] be narrow, he dips

*הָזָה, יִסְפַּק מִן־הַחוּט, יִסְפַּק מִן־
הַכֹּשׁ, יִסְפַּק מִן־הַגִּבְעוּל, הַזִּייתוֹ
פְּסוּלָה. הָזָה עַל שְׁנֵי כֵלִים, סִפַּק
עַל שְׁנֵיהֶם הָזָה, סִפַּק מִתְּבָרוֹ
מִיֵּצָה עָלָיו, הַזִּייתוֹ פְּסוּלָה. מִחַט
שֶׁהִיא נְתוּנָה עַל הַחֶרֶס וְהָזָה עָלֶיהָ,
סִפַּק עַל הַמַּחַט הָזָה, סִפַּק מִן־
הַחֶרֶס מִיֵּצָה עָלֶיהָ, הַזִּייתוֹ
פְּסוּלָה. צְלוּחִית שְׁפִיחָה צָר, טוֹבֵל
וּמַעֲלֶה יְכַדְרָכּוּ. רַבִּי יְהוּדָה
אוֹמֵר, הַזִּיחַ רְאוּשׁוֹנָה. מִי חֲטָאת
שֶׁחֲמַעְטוֹ טוֹבֵל אֶפֶילוֹ רֵאשִׁי

[the hyssop] and brings it up in his usual manner.⁴ R. Judah⁵ says, The first sprinkling [only is valid]. If the [red heifer] *sin-offering* water has been reduced [to a small quantity], he may dip even only the tips of the buds and sprinkle, provided that [there is still some water and] he does not wipe up⁶ [the water from the inner side of the vessel]. If one intended to sprinkle [on vessels] in front of him, but he sprinkled behind him, [or if he intended to sprinkle on those] behind him, but he sprinkled in front of him, his sprinkling is invalid. [If one intended to sprinkle] in front of him, but he sprinkled to the sides away from the front of him, his sprinkling is valid. A man may be sprinkled with his knowledge or without his knowledge [and he becomes clean]. Persons or vessels⁷ together may be sprinkled [with one sprinkling for all] even if there be a hundred of them.

גבעולין ומזה, ובלבד שלא יספג.
נתפנין להזות לפניו, והזה לאחריו,
לאחריו, והזה לפניו, הנייתו
פסולה. לפניו, והזה על הצדדין
שלפניו, הנייתו כשרה. מזין על
האדם מדעתו ושלא מדעתו. מזין
על האדם ועל הכלים ואפילו הן
מאה.

1 Popular pronunciation ספף. 2 Literally *there is a doubt*. 3 Literally *the buds*. See the preceding *Mishnah*. Compare 11⁷. 4 *viz.*, he pays no regard whether the hyssop is squeezed dry when withdrawn. 5 His view—that the water is reduced after that and that the hyssop would not bring it up—is rejected. 6 ספג [Kal]; or יספג [Piel]. 7 Literally *the man or the vessels*. Some render this *a man and vessels together*. *§See ADDENDA at the end of this *Tractate*.

Mishnah 3

If one intended to sprinkle on aught susceptible to uncleanness, but he sprinkles* on what is *insusceptible to uncleanness*, and there is¹ [still sufficient water] on the hyssop, he does not [dip] again² [but sprinkles once more]. [If one intended to sprinkle] on aught *insusceptible to uncleanness*, but he sprinkles* on what is *susceptible to uncleanness* even though [water enough] remains^{1,3} on the hyssop, he must repeat [the dipping and

משנה ג
נתפנין להזות על דבר שהוא מקביל
טומאה והזה על דבר שאינו מקביל
טומאה, אם יש באזוב ישינה.
על דבר שאינו מקביל טומאה,
והזה על דבר שמקביל טומאה,
אם יש באזוב ישינה. על האדם
והזה על הבהמה, אם יש באזוב

sprinkle again]. [If one intended to sprinkle] on a man,⁴ but he sprinkles* on a beast,⁵ and there is¹ [still enough water] in the hyssop, he does not [dip] afresh [but sprinkles once more]. [If one intended to sprinkle] on a beast,⁵ but he sprinkles* on a man,⁴ even though there is¹ [still enough water] on the hyssop, he must repeat [the dipping and sprinkle anew]. [If one dipped the hyssop into the water to sprinkle on aught that is *unsusceptive to uncleanness*], the water that drips [from the hyssop into the flask] remains valid, therefore it still has the efficacy of rendering unclean as does any [red heifer] *sin-offering* [water].

לֹא יִשְׁנֶה. עַל הַבְּהֵמָה *וְהִזָּה עַל
יְהוָה, אִם יִשׁ בְּאֵזוֹב יִשְׁנֶה.
הַמַּיִם הַמְּנֻטְפִים, כְּשֵׁרִים, לְפִיכָךְ
הֵם מְטַמְּאִין לְשֵׁם מִי חֲטָאת.

1 Or יִשׁ-בְּאֵזוֹב. 2 Literally *he does not repeat*. 3 Literally *if there be*. 4 Literally [viz., the definite form] *the man*. 5 Literally [viz., the definite form] *the beast*. *Literally [viz., in the past tense] *but he sprinkled*.

Mishnah 4

[If one stood at an open] window¹ [looking on] to a public place, [and was sprinkling with the *red heifer sin-offering* water on passers-by that were unclean], [and one so sprinkled entered the Temple, and the water was found to be invalid, he is [none-the-less] exempt [from an *offering*];² if a window belonged to a private domain, [and a passer-by that was sprinkled on therefrom] entered the Temple, and the water was found to be invalid, he [remains unclean and] is culpable.³ But if it were the High Priest [who had been thus sprinkled on while passing] a window¹ overlooking a private domain or a window¹ [facing] a public place, he is exempt, since a High Priest is not liable [to a penalty] for entering the Temple. [People] used to slip before [such] a window⁴ in a public place [by reason of the quantity of water sprinkled there], and trod [in the water], but did not refrain [from entering the

מִשְׁנֶה ד'
הַמַּוֶּה יִמְחִלוֹן שֶׁל רַבִּים וְנִכְנָס
לְמִקְדָּשׁ, וְנִמְצְאוּ הַמַּיִם פְּסוּלִים,
פְּטוֹר; יִמְחִלוֹן שֶׁל יְחִיד וְנִכְנָס
לְמִקְדָּשׁ, וְנִמְצְאוּ הַמַּיִם פְּסוּלִין
חַיִּיב. אֲבָל כִּהֵן גְּדוּל בֵּין יִמְחִלוֹן
שֶׁל יְחִיד בֵּין יִמְחִלוֹן שֶׁל רַבִּים,
פְּטוֹר, שְׂאִין כִּהֵן גְּדוּל חַיִּיב עַל
בֵּיאַת הַמִּקְדָּשׁ. מִחֲלִיקֵן הָיוּ לַפְּנֵי
יִחְלוֹן שֶׁל רַבִּים, וְדוֹרְסִין וְלֹא
נִמְנָעִין, מִפְּנֵי שְׂאֵמְרוֹ, מִי חֲטָאת
שֶׁעָשׂוּ מִצְוַתוֹ, אִין מְטַמְּאִין.

Temple], for [the School of Shammai] maintained,⁵ The [red heifer] *sin-offering* water which has fulfilled its purpose does not communicate uncleanness.

1 Or מִחֶלְקוֹ*. 2 He relied without question that everything was in order, seeing many people had been receiving the ritual treatment[§]. 3 He must bring an offering, for he should have made enquiry regarding the water as so few would pass along a private domain and he should not wittingly rely on a minority. 4 Or חֶלְקוֹ. 5 See עֲדוּיוֹת 5³. *§See ADDENDA at the end of this *Tractate*.

Mishnah 5

מִשְׁנָה ה

One who is clean may hold in the flap of his garment an unclean hatchet¹ and sprinkle upon it; even if there be² thereon enough [water] for [further] sprinkling, he remains clean.³ What quantity of water should there be to suffice for a sprinkling? Enough to dip the buds [in it] and sprinkle [if only once].⁴ R. Judah⁵ says, [The water absorbed] is regarded as if it were on a hyssop [made] of brass.⁶

אוֹחֶזוּ הוּא הַטְּהוֹרוֹ בְּקֶרְדוֹם הַטְּמֵא בְּכַנְפוֹ וּמָזָה עָלָיו; אִף עַל פִּי שֵׁשֶׁשׁ עָלָיו כְּדֵי הַזָּהָה טְהוֹרִי כַּמָּה יֵהָא בְּמִים יִהְיֶה בָּהֶם כְּדֵי הַזָּהָה? כְּדֵי שֵׁשֶׁסְבִיל רָאשֵׁי גְבֻעוּלִין יִזְהָה. רַבִּי יְהוּדָה אוֹמֵר, רוֹאִים אוֹתָם כְּאִילוֹ הֵן עַל אֹזֹב שֶׁל נְהֻשֶׁת.

1 Or *ave* (the blade broad with a sharp point at the opposite edge), *mattock*, *spade*. The גַּמְרָא has וְכִכְנוֹסוּ וְהִזָּה עָלָיו. 2 Or שֵׁשֶׁשׁ עָלָיו. 3 As the water had already fulfilled its purpose it does not convey uncleanness (see the preceding *Mishnah*. The hatchet, seeing that it required sprinkling was an אֵב הַטְּוִמְאָה (see GENERAL INTRODUCTION), and it rendered the garment unclean in the *first degree* (רָאשׁוֹן לְטוֹמְאָה), and a person does not become unclean from an uncleanness in the *first degree*. 4 The water absorbed by the hyssop is not included. 5 His view is rejected. 6 *viz.*, if there was enough for one sprinkling, he who carried the hyssop becomes unclean. *Or בְּקֶרְדוֹם.

Mishnah 6

מִשְׁנָה ו

If one sprinkle with unclean* hyssop, and there be¹ an egg's bulk thereof, the water is invalid and his sprinkling is invalid; if there be less than an egg's bulk thereof, the water

הַמָּזָה בְּאֹזֹב טְמֵא, אִם יֵשׁ בוֹ כְּבִיצָה הַמִּים פְּסוּלִים וְהַזְּתוֹ פְּסוּלָה; אִין בוֹ כְּבִיצָה הַמִּים

remains valid but the sprinkling is invalid. And [such hyssop on contact] renders another hyssop² [unclean], and this second hyssop² [similarly renders unclean] a third hyssop,² even though they be a hundred.

כְּשֵׁרִים וְהִנֵּיתוּ פְּסוּלָהּ. וּמִטְמֵא
 אֶת-יְחִבְרוֹ, וְיַחְבְּרוּ אֶת-יְחִבְרוֹ,
 אֶפִּילוּ הֵן מֵאָה.

1 Or יֶש-בוֹ. 2 Literally *his fellow*. * e.g., a garden hyssop picked for eating.

Mishnah 7

If the hands of one who was clean for the [red heifer] sin-offering [water] became unclean, his [whole] body becomes unclean, and he renders his fellow¹ unclean [by contact], and his fellow [conveys uncleanness on

מִשְׁנָה ז
 הִטְהוֹר לְחֻטְאֵת שְׁנַטְמָאוּ יָדָיו,
 נִטְמָא גּוּפוֹ, וּמִטְמֵא אֶת-יְחִבְרוֹ,
 וְיַחְבְּרוּ אֶת-יְחִבְרוֹ, אֶפִּילוּ הֵן מֵאָה.

1 Compare the preceding *Mishnah*. 2 They may not engage in any act concerned with the red heifer sin-offering water.

Mishnah 8

If the outside of a flask¹ [containing the red heifer] sin-offering [water] became unclean, its interior becomes unclean,² and [on contact] it renders unclean another flask,³ and this second flask³ [on contact renders unclean] a third flask,³ even if they be a hundred. A bell and a clapper⁴ are deemed a *connective*.⁵ [In the case of] a [reed-] spindle [used for spinning] coarse weft,⁶ one should not sprinkle on the spindle [rod] alone or on the [spindle] knob⁷ alone [for they are not considered as a *connective*], but if he did sprinkle [on only one], it is valid,⁸ [but in a spindle used for spinning] flax, [the

מִשְׁנָה ח
 יִלְגֵּין שֶׁל חֻטְאֵת שְׁנַטְמָאוּ אַחֲרָיו
 נִטְמָא תוֹכוֹ, וּמִטְמֵא אֶת-יְחִבְרוֹ,
 וְיַחְבְּרוּ אֶת-יְחִבְרוֹ, אֶפִּילוּ הֵן
 מֵאָה. הַזּוּג יִהְיֶה נֶבֶל יְחִבּוּרֵי כּוּשׁ
 שֶׁל רֹבֵן לֹא יִהְיֶה לֹא עַל הַכּוּשׁ,
 וְלֹא עַל הַפִּיקָה, וְאִם הָיָה מְוֵנָה;
 שֶׁל פְּשֶׁתֵּן חִבּוּרֵי עוֹר שֶׁל עֲרִיסָה
 שְׁהוּא מְחֻבֵּר לְפִיקָה חִבּוּרֵי
 הַמִּלְבָּן אֵינוּ חִבּוּרֵי לֹא לְטוּמְאָה
 וְלֹא לְטִהָרָה. כָּל-יָדוֹת

rod and knob count as] a *connective*. רבי יוחנן בן גורי אומר, אף החרוקות.¹⁵ The leathern sheet belonging to a cradle⁹ fastened to the [cradle's] knobs¹⁰ is a *connective*. The castors¹¹ [for the feet of a bed] are not accounted a *connective* either for contracting *uncleanness* or for being rendered clean.¹² All handles¹³ of utensils¹⁴ with holes drilled [in them for fixing to the utensils] are considered a *connective*. R. Jochanan¹⁵ ben Nuri says, [They are] also [a *connective* if they are merely] wedged [into the utensils].

1 לָגִין, see 10². 2 Compare פְּלִים 25⁹. 3 Literally (*and*) *its fellow*. Compare the preceding two *Mishnahs*. 4 Literally [*viz.*, the *definite form*] *The bell and the clapper*. Popular faulty pronunciation זוג, זוג, the *body of the bell* without the *clapper* (or *hammer, tongue, striker*). 5 If one becomes unclean or is cleansed, the other automatically becomes unclean or is cleansed as the case may be. 6 Or *woof*. In some texts אַרְבֵּן. In contradistinction to פִּשְׁתִּין, *fine flax weft* (or *woof*). 7 Or *coil*. Compare אֲהֵלוֹת 74. 8 Literally *it is sprinkled*. 9 Or *cot*. 10 Literally [*viz.*, in the *singular*] *knob*. 11 Literally *castor* [*viz.*, in the *singular*]. Some render it *The rectangular* [*shallow*] *box*. To protect the feet from rot or damage. 12 Or לְטַהֵרָה. Literally *for cleanness*. 13 Popular pronunciation דְּרוֹת which, however, is the *absolute plural* and here the *construct plural* דְּרוֹת is required. Literally *All the handles of utensils*. 14 Not only vessels but also instruments as knives, forks, etc. The handles are bored with holes to fasten them with rivets to the utensils. 15 His opinion is not accepted.

Mishnah 9

מִשְׁנֵה ט

The panniers¹ on the side of a pack-saddle, or the bed of a harrow,² or the movable support of a coffin,³ or the [drinking] horns⁴ of wayfarers, or the chain for keys, or the washers⁷ lightly stitched together materials,⁵ or material sewn together with [threads of] *forbidden junction*,⁶ [they are in their respective cases] *connective in contracting uncleanness*⁷ but are not *connective* in being rendered clean by sprinkling.⁸

יְהַפְּסִים שֶׁבְּקִנְתָּל, וְהַמָּטָה שֶׁל טַרְבֵּל, וְקֶרֶן שֶׁל פְּלִיבָה, וְקֶרֶן שֶׁל יוֹצְאֵי דְרָכִים, וְשֵׁלֶשֶׁת הַמִּפְתָּחוֹת, וְשֵׁלֶל הַכּוֹבָסִים, וְהַבְּגָד שֶׁהוּא תָפוּר בְּכִלְאִים חָבוּר לְטוֹמְאָה וְאִינוֹ חָבוּר לְהַנְיָה.

1 Or *large baskets*, for carrying fruit or manure and fastened together. 2 Or *threshing sledge*, consisting of a wooden platform [מָטָה, *bed*] studded beneath with

iron teeth or sharp flints. Compare עֲבוֹדָה יָרָה 24b, זְבָחִים 116b. 3 Or the movable corner device to keep the corpse steady; or the iron ring to prevent the corpse falling from the bier. Compare מוֹעֵד קָטָן 27a. 4 Made to fit into each other. The dual לְקַרְנִים favoured by some does not seem satisfactory here*. 5 To prevent them being confused or lost. Compare שֶׁבֶת 48b, עוֹקֵצִין 26. 6 See כְּלָאִים, INTRODUCTION. 7 If one part becomes unclean the rest is also unclean. 8 Every part must be sprinkled separately. *וְקַרְנִים in some editions.

Mishnah 10

If [the] lid be joined to a vessel for boiling water¹ by a chain, the School of Shammai say, it is a connective for contracting uncleanness but it is not a connective for sprinkling;² the School of Hillel say, If the boiler were sprinkled, the lid has also been sprinkled,³ but if the lid were sprinkled, the boiler is not sprinkled.⁴ All are eligible to sprinkle, save one of unknown sex, or one of dual sex,⁵ or a woman,⁶ or a child that is without understanding. A woman⁶ may aid any one* when he is sprinkling, [thus], she holds the water and he dips [the hyssop] and sprinkles, [but] if she held his hand, even at the moment of⁷ sprinkling, it is invalid.⁸

מְשֻׁנָּה י'
כִּסּוּי מֵיחָם שְׁהוּא מְחוּבָּר לְשִׁלְשֵׁלֶת, בֵּית שַׁמַּי אֹמְרִים, חֲבוּר לְטוּמְאָה, וְאִינוּ חֲבוּר לְהַזְיָה; בֵּית הִלֵּל אֹמְרִים, הַזְּהָה עַל הַמֵּיחָם הַזְּהָה הַכִּסּוּי, הַזְּהָה עַל הַכִּסּוּי לֹא הַזְּהָה הַמֵּיחָם. הַכֹּל כְּשָׂרִים לְהוֹזוֹת, חוּץ מְטוּמְטוּם, וְאֶנְדְּרוּגִינוֹס, וְהָאִשָּׁה, וְתִינוּק שְׂאִין בּוֹ דַּעַת. הָאִשָּׁה מְסַעֲדָתוֹ וּמְזָה, וְאוֹחֶזֶת לוֹ בְּמַיִם, וְהוּא טוֹבֵל וּמְזָה, אִם אָחֶזָה בְּיָדוֹ, אִפְּלוֹ בְּשַׁעַת הַזְּיָה, פְּסוּלִי.

1 Or boiler for making wine. Compare שֶׁבֶת 35, פְּסָחִים 713, כָּלִים 141. 2 Each requires separate sprinkling. 3 And both are clean. 4 Only the lid becomes clean. 5 See כְּפוּרִים 11, 45. 6 Literally the woman [viz., in the definite form]. 7 Or בְּשַׁעַת. 8 It is of course invalid if she held his hand while dipping. Basis Numbers 19, 18. *A child that has understanding or any man that has understanding.

Mishnah 11

If one dipped the hyssop by day and sprinkled the [same] day, it is valid. If one dipped [it] by day

מְשֻׁנָּה י"א
טָבֵל אֶת-הָאֵזוֹב בַּיּוֹם וְהִזְהָה בַּיּוֹם, כְּשֶׁר. בַּיּוֹם וְהִזְהָה בַּלַּיְלָה, בַּלַּיְלָה.

and sprinkled at the [coming] night, [or dipped it] by night and sprinkled by the [coming] day, it is invalid. But one may immerse himself in the ritual bath by night and be sprinkled on the [coming] day,¹ since they may not sprinkle before the rising² of the sun, nevertheless if they have done so at the break of dawn, it is valid.

וְהָזָה בַּיּוֹם, פְּסוּל. אֲבָל הוּא עֲצָמוֹ
טוֹבֵל בַּלַּיְלָה, וּמִזָּה יְבִיּוֹם, שְׂאִין
מִזֵּן עַד יִשְׁתַּנֵּץ הַחֶמֶה, וְכֵן שְׁעָשׂוֹ
מִשְׁעָלָה עֲמוּד הַשָּׁחַר, כָּשֶׁר.

1 If an unclean person has not been sprinkled on the seventh day, he may immerse himself in the ritual bath on the night at the end of the seventh day and be sprinkled on the eighth or ninth day. If he is sprinkled on the seventh day, he immerses himself in the ritual bath after it by daylight. 2 תַּנֵּץ, from the Hiphil תַּנֵּץ [Kal תַּנֵּץ or נִצַּץ]. שְׁתַּנֵּץ הַחֶמֶה * עַד = עַד שֶׁתַּנֵּץ הַחֶמֶה; compare בְּרִכּוֹת 12, תַּעֲבִית 39, פְּסָחִים 93b. *Verb. §Noun. 3 In some editions פָּרָה מִסְכַּת פָּרָה, CONCLUSION OF TRACTATE PARAH.

וְנִשְׁלְמָה מִסְכַּת פָּרָה³

TRACTATE PARAH CONCLUDED

ADDENDA

[Additional Notes to Tractate PARAH]

- 13, Note 7. וְלוֹ עָלָה לוֹ מִזְבְּחוֹ, may perhaps be rendered with advantage and he derived no benefit from his sacrifice, viz., it had not been counted to him to have paid his due.
- 21, Note 3. כּוּתִי, Cuthite, Samaritan, Samaritan, is often used for idolater, heathen, gentile.
- 37, Note *. Not even any other animal may be led with it.
- 44, Note 3. This is a case where both stringency and leniency apply—viz., the very stringency in connection with it brings about or results in also leniency. If it were to become נִבְלָה in the שְׁחִיטָה then the garments would become unclean, not on account of פָּרָה but on account of נִבְלָה.
- 63, Note 4. ר"ש translates יוֹלֵף (or יוֹלֵף) he may sprinkle because it is not a question of מְמַלֵּא [filling] but of מְקַדְּשׁ [sanctifying].

- 71, **Note ***. . . . but *bethinking himself* to mingle the water in one vessel, then only the water in the last vessel may be used for the purpose, *sc.*, the water in the first four vessels which he filled is disqualified.
- 77, **Note 4**. The special ruling in *Jabneh* mentioned in the preceding *Mishnah* concerned this case only and not the one mentioned there.
- 711, **Note 4**. This is one continuous action for the drawing. This is the condition in *Mishnah 4* of this Chapter, and R. Jose did not mention that he differs from the ruling stated there.
- 86, **Note 2**. The Wilna ש"ש gives טמאהר which is grammatically correct.
- 88, **Note ***. But other seas are מטהרים בזהלית and do not require מי סאה.
- 91, **Note 1***. Or he shall empty [the flask] which must be dried [if other sin-offering water is to be put into it].
- 91, **Note 6**. Because if any quantity were left in the flask, being coloured it would be discerned and would be removed.
- 91, **Note 8**. Or he shall empty the flask and dry it if and when the מי חטאת is to be put into it.
- 94, **Note ***. *i.e.*, water intended for the מי חטאת.
- 94, **Note §**. Otherwise we assume that he retracted from his original intention.
- 97, **Note 2**. ליטמא [Hithpael, for the full form ליהתטמא], would mean to become susceptible to uncleanness, and is evidently quite impossible here. But as this form is given in the *Mishnayoth* texts it is not substituted (in conformity with other cases of similar character).
- 98, **Note ***. מושקין טמאים render a man's body unclean only if he touches them with his hand but not if he touches them with his body.
- 122, **Note ***. From this *Mishnah* it appears that all three—חוט אהוב כוש—were together.
- 122, **Note §**. Merely made the water drip from one vessel on the other.
- 124, **Note 1**. See GENERAL INTRODUCTION, **Note 5**.
- 124, **Note 2**. The man is unclean now that it is known the red heifer sin-offering water was invalid, only he is not culpable since he had entered unwittingly. The case is treated as ספק טמאה ברשות הרבים which is טהור. Therefore for the purpose of culpability he is treated as such. But he remains unclean.

1. The first part of the report deals with the general situation in the country during the year 1950-1951. It is noted that the economy has shown a marked improvement over the previous year, with a steady increase in production and a corresponding rise in the standard of living.

2. The second part of the report discusses the progress made in the various sectors of the economy. It is pointed out that the agricultural sector has made significant gains, particularly in the production of grain and other foodstuffs.

3. The third part of the report deals with the industrial sector. It is noted that there has been a considerable increase in the output of heavy industry, particularly in the production of steel and machinery.

4. The fourth part of the report discusses the progress made in the services sector. It is pointed out that there has been a steady increase in the output of the services sector, particularly in the production of textiles and other consumer goods.

5. The fifth part of the report deals with the financial sector. It is noted that the government has maintained a sound financial policy, with a steady increase in the national income and a corresponding rise in the standard of living.

6. The sixth part of the report discusses the progress made in the social sector. It is pointed out that there has been a considerable increase in the provision of social services, particularly in the areas of education and health care.

7. The seventh part of the report deals with the foreign relations of the country. It is noted that the country has maintained a policy of peaceful coexistence with all nations, and has made significant gains in the area of international trade.

8. The eighth part of the report discusses the progress made in the cultural sector. It is pointed out that there has been a steady increase in the production of cultural goods, particularly in the areas of literature and art.

9. The ninth part of the report deals with the progress made in the scientific sector. It is noted that there has been a considerable increase in the output of scientific research, particularly in the areas of physics and chemistry.

10. The tenth part of the report discusses the progress made in the sports sector. It is pointed out that there has been a steady increase in the provision of sports facilities, particularly in the areas of swimming and tennis.

11. The eleventh part of the report deals with the progress made in the tourism sector. It is noted that there has been a considerable increase in the number of tourists visiting the country, particularly in the areas of sightseeing and shopping.

12. The twelfth part of the report discusses the progress made in the transport sector. It is pointed out that there has been a steady increase in the provision of transport services, particularly in the areas of air and sea travel.

13. The thirteenth part of the report deals with the progress made in the communication sector. It is noted that there has been a considerable increase in the output of communication services, particularly in the areas of telephony and telegraphy.

14. The fourteenth part of the report discusses the progress made in the energy sector. It is pointed out that there has been a steady increase in the production of energy, particularly in the areas of electricity and coal.

15. The fifteenth part of the report deals with the progress made in the housing sector. It is noted that there has been a considerable increase in the provision of housing, particularly in the areas of urban and rural areas.

מִסְכֵּת

טְהָרֹת

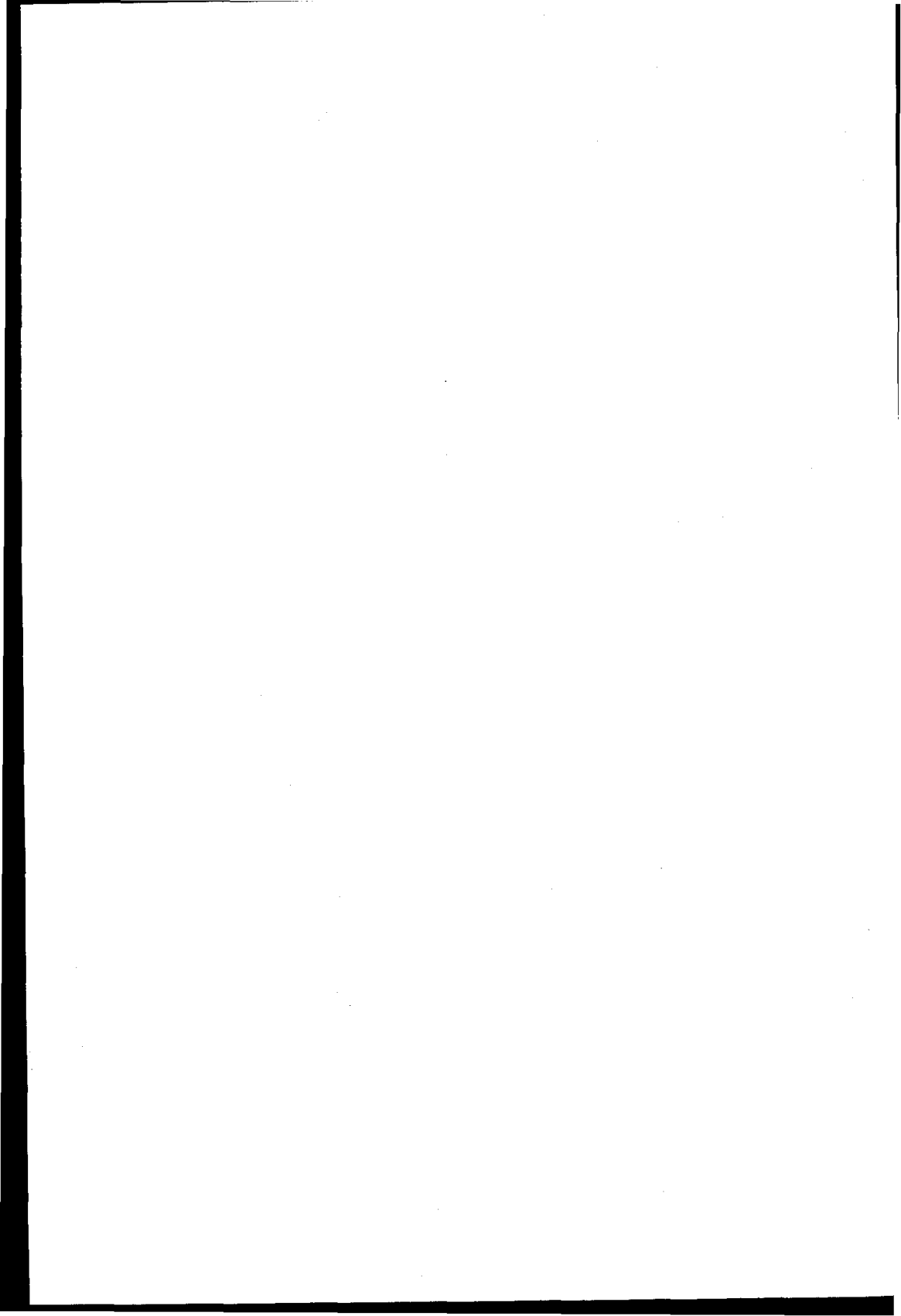
TRACTATE TAHAROTH

[BEING THE FIFTH TRACTATE OF THE SIXTH ORDER TAHAROTH]

TEXT - INTRODUCTION - TRANSLATION - NOTES

By

PHILIP BLACKMAN, F.C.S.



INTRODUCTION

טהרות, **Tohoroth**, or טהרות,* **Taharoth**, is the fifth *Tractate* or *Treatise* (מִסְבֵּקָה) of the sixth Order (סֵדֶר)—which bears the same name—of the *Mishnah* (מִשְׁנָה). The term טהרות is a euphemism for the more appropriate title טומאות, *defilements, uncleannesses, levitical uncleannesses*.

טהרות, טהרות are the respective *plural* forms of the noun טהרה or טהרה,* which in the *singular* means (1) *cleanness, brightness* (of the sky after the rainy season), (2) *pureness, purification, purity, state of levitical cleanness*, (3) טהרה, or טהרת הקדש, **observance of levitical laws enjoined for the handling of sacred foodstuffs and liquids**, and (4) particularly, both in the *singular* but more often in the *plural*, **secular foodstuffs and liquids prepared or assumed prepared for sacred purposes in accordance with the originally prescribed levitical rules**. The term טהרה or טהרה is a derivative of the [Kal] verb טהור, *be clean, be pure, be undefiled, be levitically clean, be unsusceptive to levitical uncleanness*.

The *Tractate* is given in the *Babylonian Talmud* (תלמוד בבלי) without זמרא but does not appear in the *Palestinian* (or *Jerusalem*) *Talmud* (תלמוד ירושלמי). It deals mainly with the lesser degrees of *uncleanness* that last only until sunset, and the chief matters dealt with in the ten Chapters are briefly:

1. Conditions of *uncleanness* in carrion of clean birds and of unclean birds, in cattle, in food, and in dough; minglings of *uncleanness* of different grades.
2. Touching priest's-due; eating unclean food; *susceptiveness to uncleanness* and grades of *uncleanness* of foodstuffs, and of liquids used for food, of priest's-due, and of hallowed things.
3. *Uncleanness* and *susceptiveness to uncleanness* of certain foods and liquids; *uncleanness* with reference to the deaf-mute, the imbecile and the minor.
4. Man or creatures carrying unclean things; doubtful cases of *uncleanness*.
5. Creeping things and other sources of *uncleanness* in the public domain; doubtful cases of *uncleanness*.
6. *Uncleanness* in public and private domains.
7. Classes of people, and *uncleanness*.
8. Question of time and *uncleanness*.
9. Olives and *susceptiveness to uncleanness*.
10. Workers, the olive-press, and the wine-press, and *uncleanness*.

TAHAROTH—INTRODUCTION

The titles of the ten Chapters are:

CHAPTER 1	שְׁלֵשָׁה עָשָׂר	פָּרָק א
CHAPTER 2	הָאֵשָׁה	פָּרָק ב
CHAPTER 3	הַרוֹטֵב	פָּרָק ג
CHAPTER 4	הַיֹּדֵק	פָּרָק ד
CHAPTER 5	הַשָּׂרִץ	פָּרָק ה
CHAPTER 6	מְקוֹם	פָּרָק ו
CHAPTER 7	תַּקְדֵּר	פָּרָק ז
CHAPTER 8	הַדֵּר	פָּרָק ח
CHAPTER 9	נִימִים	פָּרָק ט
CHAPTER 10	הַנוֹעֵל	פָּרָק י

*See GENERAL INTRODUCTION, Note 5. Some also read טְהוֹרוֹת **Toharoth** and others read it **Tahoroth**.

Note 1. *Food, foodstuff*, in the *Mishnah*, are generally synonymous terms.

Note 2. טַפֵּק, טַפֵּק; popular pronunciation, טַפֵּק, טַפֵּק.

טְהָרֹת

TRACTATE

TAHAROTH

CHAPTER 1

פֶּרֶק א

Mishnah 1

מִשְׁנָה א

Thirteen rules apply to the *carrion* of a *clean bird*.¹ [Before it can render unclean or become unclean] there must be intention [to eat of it],² and it does not require preparation³ to become *susceptible* [to uncleaness by wetting]; and an egg's bulk [thereof] conveys *food uncleaness*;⁴ and [at least] an olive's bulk in the gullet [renders unclean both the eater and his garments]; and one that eats of it [must immerse himself in the ritual bath and becomes clean] after sun-down;⁵ and [because of eating thereof] one is liable therefor [to an offering] for entering the Temple [while he is still unclean]; and because [of having eaten] thereof, the *priest's-due*⁶ [which he has touched] must be burned; and one who eats a member from the living [bird] receives the *forty stripes*;⁷ slaughtering it or pinching its neck⁸ renders it clean from its state of being *carrion*⁹ ([according to] the view of R. Meir);¹⁰ R. Judah¹¹ says, These [acts] do not render it clean; R. Jose¹² says, Slaughter-

שְׁלֵשָׁה עָשָׂר דְּבָר בְּגִבְלוֹת יְהֵעוֹף הַטְּהוֹר. צְרִיכָה מַחְשְׁבָה וְאֵינָה צְרִיכָה הֶכְשֵׁר; וּמְטַמָּא טוּמְאֹת אוֹכְלִין בְּכַבִּיצָה; וּכְוִיַּת בְּבֵית הַבְּלִיעָה; וְהָאוֹכְלָה טְעוֹן הָעֵרֵב שָׁמֶשׁ; וְחַיִּיבִים עָלֶיהָ עַל בִּיאַת הַמִּקְדָּשׁ; וְשׁוֹרְפִין עָלֶיהָ אֶת-הַתְּרוּמָה; וְהָאוֹכֵל אֶבֶר מִן-תְּחִי מִמֶּנּוּ סוּפֵן אֶת-הָאֲרָבָעִים; שְׁחִיטָתָהּ וּמְלִיקָתָה מְטַהֵרֶת אֶת-יִטְרַפְתָּהּ, (יִדְּבָרֵי רַבִּי מְאִיר); רַבִּי יְהוּדָה אוֹמֵר, אֵינֶן מְטַהֵרוֹת; רַבִּי יוֹסִי אוֹמֵר, שְׁחִיטָתָהּ מְטַהֵרֶת אֲבָל לֹא מְלִיקָתָה.

ing it renders it clean [so that it does not convey uncleanness], but pinching its neck does not [render it incapable of communicating uncleanness].

1 נבִלַת עוף הטהור, if it touched *priest's-due*. *Clean bird, viz.*, one permitted for food (by tradition, *hen, duck, goose, turkey, pigeon*). See *Leviticus 11, 13ff.*; *Deuteronomy 14, 13ff.* 2 This applies in a village, but it applies in a town whether there is intention or not. הִכְשֵׁר, *preparation or fitness to become unclean* (arising from contact with certain liquids). 3 Other dry foodstuffs render unclean or become unclean when made wet intentionally, or if not wetted purposely the wetness was ignored.* See מְכַשְׂרִין 64. 4 Just as other unclean foodstuffs do, it renders clean foodstuffs unclean in the *second degree of uncleanness* (שְׁנֵי לְטוּמְאָה—see GENERAL INTRODUCTION). 5 See *Leviticus 17, 15.* 6 See APPENDIX, Note 1. 7 See מְכַשֵׁר, INTRODUCTION, 13. 8 *Pinching or nipping*. See זְבָחִים 65. 9 Compare זְבָחִים 76. See APPENDIX, Note 15. If the bird was טָרֵפָה because of some fatal disease, and it was slaughtered for an offering or the priest pinched off its head, then even though it still remains טָרֵפָה as regards being eaten the carrion no longer conveys uncleanness. § 10 Some consider this bracketed phrase redundant. R. Meir's opinion is rejected. 11 His view is not accepted. 12 His ruling is accepted. The list of the thirteen rules is concluded in the next *Mishnah*. *§§ See ADDENDA at the end of this *Tractate*.

Mishnah 2

מְשֵׁנָה ב

The¹ large feathers*² and the down³ become unclean⁴ and render unclean,⁵ but they are not included together⁶—R. Ishmael⁷ says, The down⁸ is included;⁶ the beak and the claws[§] contract uncleanness and communicate uncleanness, and they are included together.⁶ R. Jose⁹ says, Also the tips¹⁰ of the wings[†] together with the tip¹⁰ of the tail are included together⁶ for they are left[‡] on fattened [birds].¹¹

הַכְּנָפִים וְהַנּוֹצָה מִיִּטְמְאוֹת וּמִטְמְאוֹת וְלֹא מִצְטָרְפוֹת, רַבִּי יִשְׁמַעֵאל יִשְׁמַעֵאל אָמַר, הַנּוֹצָה מִצְטָרְפָת; הַחֲרָטוֹם וְהַצְּפָרְנִים מִיִּטְמְאֵין וּמִטְמְאֵין, רַבִּי יוֹסֵי אָמַר, אֵף רֵאשֵׁי זְאֵנָיִם וְרֵאשֵׁי הַזְּנָב מִצְטָרְפִים, שְׂכָן מִנִּיחִים בְּפִטְמוֹת.

1 Conclusion of the list (concerning carrion of clean birds) from the preceding *Mishnah*. 2 Or *the wing feathers*. 3 Or *the small feathers*.* 4 By contact with an unclean reptile (שָׂרָץ—*Leviticus 11, 29, 30*; שְׂבַת 141). 5 If they touch food. 6 Combined with the flesh to make up the prescribed quantity in the gullet to render unclean. See the foregoing *Mishnah*. 7 His opinion is not accepted.

8 Compare עוקצין 11. 9 His view is rejected. 10 They are edible after the feathers are plucked off. 11 Because they are edible and so should count as foodstuffs. *§†These are the ordinary plural forms if the terms are taken in a general, collective sense; if they are assumed to apply to נבלת העוף (*viz.*, in the singular—see the preceding *Mishnah*) the vocalisation would be the dual forms, *sc.*, *הכנפים [הכנפיים], †והצפרניים, ‡והצפרניים, and thus actually pointed by some. †Or מגיחים.

Mishnah 3

The carrion of an unclean bird¹— [before it can be rendered unclean or can render unclean], there must be intention [to eat thereof], and it requires [wetting] to become *susceptible to uncleanness*;² and [no less than] an egg's bulk [of it] communicates *food uncleanness*;³ and [one that eats thereof] a half of a half-loaf's bulk becomes unfit;⁴ and an olive's bulk [of it] in the gullet [does not render unclean]; and one that eats thereof [immersed himself in the ritual bath but] does not have to await sunset [to be declared clean]; and [because of eating thereof] one is not liable [to an offering] for entering the Temple [before ritual cleansing]; and because [of having eaten] thereof, the priest's-due [which the cater has touched] must be burned;⁵ and one who eats a member from the living [bird] does not suffer the *forty stripes*;² slaughtering it does not cleanse it; and the large feathers^{6,8} and the down⁶ become unclean and render unclean, and they are included together⁷; the beak and the claws⁸ contract uncleanness and communicate uncleanness, and they are included together.⁷

1 Birds whose flesh is forbidden as food (*viz.*, other than those named in *Mishnah* 1 of this Chapter). Live unclean birds, clean and unclean fishes, and clean and unclean locusts have no uncleanness. 2 הקשר, see *Mishnah* 1 above. 3 After

משנה ג
 נבלת יהעוף הטמא, צריכה
 מחשבה וקהש; ומטמאה
 טומאת אוכלין בכביצה; וכחצי
 פרס לפסול את-העוף; ואין בה
 כוית בבית הפליעה; והאוכלה
 אין טעון הערב שמש; ואין חיבין
 עליה על ביאת מקדש; אבל
 שורפין עליה את-התרומה;
 והאוכל אבר מן-החי ממנה, אינו
 סופג את-הארבעים; ואין
 שחיטתה מטהרתה; והכנפים
 והנוצה, מיטמאות ומטמאות
 ומצטרפות; והחרטום והצפרניים,
 מיטמאין, ומטמאים, ומצטרפין.

intention and wetting. Compare עִקְצִין 31ⁿ. 4 To eat of תְּרוּמָה (*priest's-due*). Compare מְעִילָה 45. He contracts *second-degree uncleanness* and would invalidate תְּרוּמָה by contact. He must cleanse himself in the ritual bath. *Half of a half-loaf's bulk* is deemed equal to the bulk of an egg and a half. פָּרֶס, see נִנְעִים 13^o. לְפָסוּל אֶת-הַגּוּיָה, literally *to invalidate the body*. 5 If an *unclean reptile* (שָׂרָץ—see *Leviticus* 11, 29, 30; שֶׁבַח 14, 1) touched carrion which one then ate he becomes unclean and renders priest-dues unclean by contact. תְּרוּמָה, see APPENDIX, **Note 1**. 6 See the foregoing *Mishnah*. 7 Combine with the flesh to make up the prescribed bulk to convey uncleanness. 8 See the preceding *Mishnah*, **Note *8**.

Mishnah 4

And in cattle,¹ the hide,² and the fat,³ and the settled spices in the meat-pot,⁴ and the meat offal,⁵ and the bones, and the tendons,⁶ and the horns,⁷ and the hooves are included together⁸ to communicate *food uncleanness*, but not⁸ [to convey] *carrion uncleanness*. Similarly, if one slaughtered an unclean beast for a gentile, and it still moves convulsively, it can communicate *food uncleanness* [if it were touched by aught unclean], but it only conveys *carrion uncleanness* after it is dead or its head is chopped off [when it becomes carrion].⁹ [In the cases cited in the foregoing rules, Scripture] has enjoined more conditions that communicate *food uncleanness* than those that communicate *carrion uncleanness*.

מִשְׁנָה ד

וּבְבֵהֶמָּה, הָעוֹר, וְהָרוֹטֵב, וְהַקִּיפָה, וְהָאֵלֶּל, וְהָעֲצָמוֹת, וְהַגְּזֵיזִים, וְהַקְּרָנִים, וְהַטְּלָפִים, מִצְטָרְפִין לְטֵמֵא טוֹמֵאת אוֹכְלִין, אֲבָל לֹא טוֹמֵאת נְבֵלוֹת. כִּיּוֹצֵא כּוּ הַשּׁוֹחֵט בְּהֵמָה טְמֵאָה לְעוֹבֵד גִּילּוּלִים, וְהִיא מְפָרֶקֶסֶת, מִטְמֵאָה טוֹמֵאת אוֹכְלִין, אֲבָל לֹא טוֹמֵאת נְבֵלוֹת עַד שֶׁתָּמוֹת אוֹ עַד שֶׁיִּתֵּיז אֶת-יְרֵאָשָׁה. רִיבָה לְטֵמֵא טוֹמֵאת אוֹכְלִין מִמָּה-שֶׁרִיבָה לְטֵמֵא טוֹמֵאת נְבֵלוֹת.

1 Or [the definite form] וּבְבֵהֶמָּה, *And in the case of cattle*. 2 In חוֹלִין 91 the text is almost the same. Compare וּבְחֵיִם 34. 3 רוֹטֵב, *broth, meat-juice, jelly, grease*. 4 קִיפָה, *sediments of boiled meat, coagulated matter, jelly*. Compare נִדְרִים 66. 5 Or *the bits of flesh adhering to the flayed hide*. 6 Or *sinews, arteries*. 7 If וּבְבֵהֶמָּה is rendered in the singular sense: *And in the case of a beast*, the vowelisation would be in the dual form וְהַקְּרָנִים. 8 Combine to constitute the prescribed egg's bulk. 9 See *Leviticus* 11, 39. Even if it still moves convulsively.

Mishnah 5

The food rendered unclean by an *original cause of uncleanness*¹ and [other food] rendered unclean by a *secondary cause of uncleanness*² are included together [to make up the prescribed egg's bulk] to render unclean according to the lighter grade of uncleanness of the two of them. Thus: if a half-egg's bulk of food of *first-degree [uncleanness]* and a half-egg's bulk of food of *second-degree [uncleanness]* were mingled together, [the combination] is of *second-degree [uncleanness]*;³ a half-egg's bulk of food of *second-degree [uncleanness]* was mixed with a half-egg's bulk of food of *third-degree [uncleanness]* [the combination] is of *third-degree [uncleanness]*. If an egg's bulk of food of *first-degree [uncleanness]* and an egg's bulk of food of *second-degree [uncleanness]* were mixed together, [the combination] is of *first-degree [uncleanness]*;⁴ if they were divided,⁵ each portion is [now] of *second-degree [uncleanness]*;⁶ [if of the combination just cited] each by itself⁷ fell upon a loaf of *priest's-due*,⁸ they have rendered it invalid;⁹ but if both fell [thereon] together, they rendered it of *second-degree [uncleanness]*.

1 See GENERAL INTRODUCTION. The food suffers *first-degree uncleanness*, e.g., food touched by an unclean reptile (שָׂרִיץ—Leviticus 11, 29, 30; שֶׁבֶת 14, 1). **2** It suffers *second-degree uncleanness* (by reason of having touched aught of *first-degree uncleanness*). **3** And by contact other food becomes of *third-degree uncleanness*. **4** Because the mixture contains a *whole egg's bulk of first-degree uncleanness*. **5** חֲלָקוֹ [Kal]; or חֲלָקוֹן [Piel]. **6** For neither part contains a *whole egg's bulk of first-degree uncleanness*. **7** The first part by itself, then the other part by itself. **8** See APPENDIX Note 1. **9** But it cannot now impart uncleanness to aught else.

Mishnah 6

If an egg's bulk of food of *second-degree [uncleanness]* and an egg's bulk of food of *third-degree [uncleanness]*

מִשְׁנֵה ה

הָאוֹכֵל שְׁנֵי טֶמְאָה יָבֵאב הַטּוֹמְאָה, וְשְׁנֵי טֶמְאָה בְּוֹלֵד הַטּוֹמְאָה, מִצְּרָפִין זֶה עִם זֶה, לְטֵמְאָה כְּקֵל שֶׁבְּשִׁינֵיהֶן. כִּי צֵד כְּחֵצֵי בֵיצָה אוֹכֵל רֵאשׁוֹן, וְכֵחֵצֵי בֵיצָה אוֹכֵל שְׁנֵי שְׁבִלְלָן זֶה בָּזָה, שְׁנֵי; כְּחֵצֵי בֵיצָה אוֹכֵל שְׁנֵי, וְכֵחֵצֵי בֵיצָה אוֹכֵל שְׁלִישִׁי, שְׁבִלְלָן זֶה בָּזָה, שְׁלִישִׁי. כְּבֵיצָה אוֹכֵל רֵאשׁוֹן וְכֵבֵיצָה אוֹכֵל שְׁנֵי, שְׁבִלְלָן זֶה בָּזָה, יֵרֵאשׁוֹן; חֲלָקוֹן, זֶה שְׁנֵי וְזֶה שְׁנֵי; נִפֵּל זֶה לְעֶצְמוֹ וְזֶה לְעֶצְמוֹ, עַל כֶּכֶר שֶׁל תְּרוּמָה, פִּסְלוּהוּ; נִפְלוּ שְׁנֵיהֶן כְּאֶחָד, עֲשָׂאוּהוּ שְׁנֵי.

מִשְׁנֵה ו
כְּבֵיצָה אוֹכֵל שְׁנֵי, וְכֵבֵיצָה אוֹכֵל שְׁלִישִׁי, שְׁבִלְלָן זֶה בָּזָה, שְׁנֵי;

were mingled together, [the mixture acquires] *second-degree* [uncleanness]; if it were divided,¹ each portion is of *third-degree* [uncleanness];² if each [part] fell by itself³ on a loaf of *priest's-due*,⁴ they have not rendered it invalid;⁵ but if both of them fell [thereon] together, they have rendered it of *third-degree* [uncleanness].⁶ If an egg's bulk of food of *first-degree* [uncleanness] and an egg's bulk of food of *third-degree* [uncleanness] were mixed together, [the mixture acquires] *first-degree* [uncleanness]; if [the mixture] were divided, each portion is of *second-degree* [uncleanness]; for even aught of *third-degree* [uncleanness] that has touched aught of *first-degree* [uncleanness] has become⁷ of *second-degree* [uncleanness]. If two eggs' bulk of food of *first-degree* [uncleanness] were mingled with two eggs' bulk of food of *second-degree* [uncleanness], [the mixture] is of *first-degree* [uncleanness]; if it were divided, each part is of *first-degree* [uncleanness]; if [the mixture] were divided into three [portions] or into four [portions], each is of *second-degree* [uncleanness].

If two eggs' bulk of food of *second-degree* [uncleanness] and two eggs' bulk of food of *third-degree* [uncleanness] were mingled together, [the mixture is] of *second-degree* [uncleanness]; if it were divided, each [part] is of *second-degree* [uncleanness]; if [it were divided] into three [portions] or into four [portions], each is of *third-degree* [uncleanness].

חֲלָקוֹן, זֶה שְׁלִישֵׁי וְזֶה שְׁלִישֵׁי; נִפְלַל
 זֶה לְעֶצְמוֹ וְזֶה לְעֶצְמוֹ עַל כַּכָּר
 שֶׁל תְּרוּמָה, לֹא פְסוּלוֹהוּ; נִפְלוּ
 שְׁנֵיהֶן כְּאֶחָת עֲשָׂאוּהוּ שְׁלִישֵׁי.
 כְּבִיצָה אוֹכֵל רֵאשׁוֹן וְכְבִיצָה אוֹכֵל
 שְׁלִישֵׁי שְׁבֻלָּן זֶה בְּזֶה רֵאשׁוֹן;
 חֲלָקוֹן, זֶה שְׁנֵי וְזֶה שְׁנֵי; שְׂאֵף
 הַשְּׁלִישִׁי שֶׁנֶּנַע בְּרֵאשׁוֹן יִנְעָשֶׂה שְׁנֵי.
 כִּשְׂתֵי בִיצִים אוֹכֵל רֵאשׁוֹן, כִּשְׂתֵי
 בִיצִים אוֹכֵל שְׁנֵי שְׁבֻלָּן זֶה בְּזֶה,
 רֵאשׁוֹן; חֲלָקוֹן, זֶה רֵאשׁוֹן וְזֶה
 רֵאשׁוֹן; לְשִׁלְשָׁה אוֹ לְאַרְבָּעָה הֵרִי
 אֵלוֹ שְׁנֵי. כִּשְׂתֵי בִיצִים אוֹכֵל שְׁנֵי
 וְכִשְׂתֵי בִיצִים אוֹכֵל שְׁלִישֵׁי שְׁבֻלָּן
 זֶה בְּזֶה, שְׁנֵי; חֲלָקוֹן, זֶה שְׁנֵי וְזֶה
 שְׁנֵי; לְשִׁלְשָׁה אוֹ לְאַרְבָּעָה, הֵרִי
 אֵלוֹ שְׁלִישֵׁי.

1 חֲלָקוֹן [Kal]; or חֲלָקוֹן [Piel]. 2 Since neither contains a whole egg's bulk of *second-degree* uncleanness, and communicates *fourth-degree* uncleanness. 3 One after the other. 4 See APPENDIX, Note 1. 5 Only hallowed things are susceptible to *fourth-degree* uncleanness. 6 The תְּרוּמָה becomes invalid and must be burned. 7 נִנְעָשֶׂה [Niph'al, past tense]; or נִנְעָשֶׂה [Niph'al participle].

Mishnah 7

If pieces of dough¹ [of *priest's-due*]² were stuck³ together,⁴ or if loaves were stuck³ together, and one of them was rendered unclean by an unclean reptile,⁵ they all [acquire] *first-degree uncleanness*;⁶ if they were separated, they are [still] all of *first-degree uncleanness*. [If one of the adhering loaves or parts were rendered unclean] by a liquid,⁷ they all [acquire] *second-degree [uncleanness]*; if they were separated, they are [still] of *second-degree [uncleanness]*. [If one of the adhering parts or loaves were rendered unclean] by [unwashed] hands,⁸ they all [acquire] *third-degree [uncleanness]*; if they were separated, they are [still] of *third-degree [uncleanness]*.

1 **מִקְרָצֵת**, a piece of dough, separated from the main portion. 2 See APPENDIX, Note 1. 3 If separated parts of each adhere to one another. 4 See Volume II, Page 12. 5 See *Leviticus* 11, 29, 30; **שֶׁבֶת** 14¹. 6 **תַּחֲלָה** = ראשון לטומאה, *first-degree uncleanness*. 7 Of *first-degree uncleanness*. A liquid that is drunk (e.g., water, milk) is never **אֵב הַטּוֹמְאָה** (see GENERAL INTRODUCTION); blood is **אֵב הַטּוֹמְאָה**. 8 Unwashed hands are of *second-degree uncleanness*.

Mishnah 8

If to a piece of dough¹ that was of *first-degree uncleanness* others adhered, they all become of *first-degree uncleanness*; if they were separated, [the first] is [still] of *first-degree uncleanness*² but all the others are of *second-degree [uncleanness]*. If [a piece of dough] were of *second-degree [uncleanness]*, and others stuck to it, they are all of *second-degree [uncleanness]*; if they were separated, [the first] is [still] of *second-degree [uncleanness]* but all the others are of *third-degree [uncleanness]*. If [a piece of dough] were of *third-degree [uncleanness]*, and others ad-

מִשְׁנָה ז

1. **מִקְרָצוֹת** נֹשְׁכוֹת זוֹ זוֹ, וְכַפְרִים נֹשְׁכִין זֶה בָּזֶה, נִטְמְאָת אַחַת מֵהֶן בְּשֶׁרֶץ, כּוֹלֵן תַּחֲלָה; פָּרְשׁוּ כָלֵן תַּחֲלָה. בְּמִשְׁקִין, כָּלֵן שְׁנִיּוֹת; פָּרְשׁוּ, כָּלֵן שְׁנִיּוֹת. בְּיָדַיִם, כָּלֵן שְׁלִישִׁיּוֹת; פָּרְשׁוּ, כָּלֵן שְׁלִישִׁיּוֹת.

מִשְׁנָה ח

1. **מִקְרָצֵת** שֶׁהִיָּתָה תַּחֲלָה, וְהִשִּׁיף לָהּ אַחֲרוֹת, כּוֹלֵן תַּחֲלָה; פָּרְשׁוּ, הִיא תַּחֲלָה, וְכָלֵן שְׁנִיּוֹת. הִיָּתָה שְׁנִיָּה וְהִשִּׁיף לָהּ אַחֲרוֹת, כָּלֵן שְׁנִיּוֹת; פָּרְשׁוּ, הִיא שְׁנִיָּה, וְכָלֵן שְׁלִישִׁיּוֹת. הִיָּתָה שְׁלִישִׁית וְהִשִּׁיף לָהּ אַחֲרוֹת, הִיא שְׁלִישִׁית וְכָלֵן טְהוֹרוֹת, בֵּין שֶׁפָּרְשׁוּ, בֵּין שְׁלֵא פָּרְשׁוּ.

hered thereto, [the first remains] of *third-degree* [uncleanness], but all the others are clean,³ whether they were separated or whether they were not separated.

1 מקרצת, see the preceding *Mishnah*. 2 תחלה, see the preceding *Mishnah*. 3 viz., though they suffer *fourth-degree* uncleanness they are deemed as *clean* regarding *priest's-due*; but they convey *fourth-degree* uncleanness to hallowed things (e.g., the *shew-bread*).

Mishnah 9

מְשֻׁנָּה ט

If¹ in the hollows of loaves that were hallowed things² there were sanctified water, and one of them was rendered unclean by an unclean reptile,³ they all become unclean. In the case of [loaves of] *priest's-due*⁴ [the unclean reptile] renders the two [first loaves if in contact] unclean but the third⁵ [loaf if in contact with the second one] becomes invalid.⁶ If there were⁷ liquid dripping⁸ between them, even in the case of *priest's-due*, all the loaves become unclean.⁹

כְּכָרוֹת הַקֹּדֶשׁ שֶׁבְּתוֹךְ גוּמוֹתֵיהֶם
מֵיִם מְקוּדָּשִׁים, וְטִמְאַת אֶחָת מֵהֶן
בְּשֶׂרֶץ, כֵּלֵן טִמְאוֹת. בְּתַרוּמָה,
מִטְמֵא שְׁנַיִם וּפּוֹסֵל אֶחָד. אִם
יֵשׁ-בֵּינֵיהֶם מִשְׁקָה טּוֹפֶת, אֵף
בְּתַרוּמָה הַכֹּל טִמְא.

1 Some texts have כְּכָרוֹת הַקֹּדֶשׁ בְּתוֹךְ גוּמוֹת וְהַמַּיִם הַמְּקוּדָּשִׁים. 2 e.g., *shew-bread*. Water when defiled is always of *first-degree* uncleanness. The first loaf becomes of *first-degree* uncleanness, and by contact the second one acquires *second-degree* uncleanness, which in turn renders a third one on contact of *third-degree* uncleanness, and this touching still another makes it of *fourth-degree* uncleanness. See 26. Compare פָּרָה 87. The water in each case (of whatever degree of uncleanness) now becomes of *first-degree* uncleanness, thus finally rendering each loaf of *second-degree* uncleanness! 3 See *Leviticus* 11, 29, 30; שִׁבְתָּ 14¹. 4 See APPENDIX, Note 1. 5 Literally *but one*. 6 The first loaf is of *first-degree* uncleanness and on contact renders the next one of *second-degree* uncleanness which in turn renders the third one of *third-degree* uncleanness, but this last cannot convey *fourth-degree* uncleanness to *priest's-due* but can only invalidate it. But the presence of water (which is of *first-degree* uncleanness) will ultimately render all of *second-degree* uncleanness! 7 Or יֵשׁ-בֵּינֵיהֶם. 8 Compare 2¹; שִׁבְתָּ 17a. 9 Here it is not a question of *contact* since the liquid (e.g., water) rendered unclean by a creeping thing, having acquired *first-degree* uncleanness, directly renders any loaf it drips on to of *second-degree* uncleanness.

CHAPTER 2

פָּרָק ב

Mishnah 1

מִשְׁנָה א

If a woman [in cleanness] were preserving greens¹ [of *priest's-due*] in a pot, and she touched a leaf [that protruded] outside the pot at a dry spot,² even though there was³ an egg's bulk thereof [enough to render unclean], [only that leaf] becomes unclean and all [the rest in the pot] remains clean;⁴ if she touched [the projecting leaf] at a spot with liquid⁵ [thereon], and there was⁶ an egg's bulk [of the whole leaf], (everything⁷ [in the pot] becomes unclean; if [the leaf] were not of an egg's bulk), it [alone] becomes unclean but all else⁸ remains clean; if [the wet part of the leaf] returned into the pot, the whole⁸ becomes unclean. If she were in contact with one affected with *corpse-uncleanness*, and she touched⁹ [the projecting leaf] at a spot with the liquid or at a dry spot, and there was⁹ an egg's bulk [of the leaf], all⁸ becomes unclean; if there were not an egg's bulk, [the leaf alone] is unclean but all else remains clean. If [a woman] had immersed herself¹⁰ [in the ritual bath, but before sundown], emptied out the pot with [her] unwashed hands, and she saw¹¹ liquid on her hands, and there is a doubt whether it splashed from the pot or whether a wet stalk¹² [from the pot] had touched her hands, the greens become invalid but the pot remains clean.¹³

הָאִשָּׁה שֶׁהִיתָה כּוֹבֶשֶׁת יֵרֶק בְּקִדְרָה, וְנִנְעָה בְּעֵלָה חוּץ לְקִדְרָה בְּמָקוֹם הַנָּחוּב אֶף עַל פִּי שֵׁשׁ בּוֹ כְּבִיצָה, הוּא טָמֵא, וְהַכֹּל יִטְהוֹר; נִנְעָה בְּמָקוֹם הַמְּשֻׁקָה, אִם יָשׁ בּוֹ כְּבִיצָה (הַכֹּל טָמֵא; אִין בּוֹ כְּבִיצָה), הוּא טָמֵא וְהַכֹּל יִטְהוֹר; חוֹר לְקִדְרָה, הַכֹּל טָמֵא. הִיתָה מִנְעַ טָמֵא מֵת, וְנִנְעָה בֵּין בְּמָקוֹם הַמְּשֻׁקָה בֵּין בְּמָקוֹם הַנָּחוּב, אִם יָשׁ בּוֹ כְּבִיצָה, הַכֹּל טָמֵא; אִין בּוֹ כְּבִיצָה, הוּא טָמֵא וְהַכֹּל יִטְהוֹר. הִיתָה יִטְבוּלַת יוֹם מְנַעֶרֶת אֶת-הַקִּדְרָה בְּיָדַיִם מְסוּאָבוֹת, וְנִרְאָתָה מְשֻׁקֵּין עַל יָדֶיהָ סָפֵק מִן-הַקִּדְרָה נִתּוּן, סָפֵק שֶׁהִקְלַח נָנַע בְּיָדֶיהָ, הֵיֶרֶק פָּסוּל, וְהַקִּדְרָה יִטְהוֹרָה.

1 Or יֵרֶק. Or *herbs, vegetables*. Literally in the singular. 2 The גִּמְרָא has אוֹ בְּמָקוֹם הַנָּחוּב, or at a spot that was dry. 3 Or שֵׁשׁ-בּוֹ. 4 Her hands being deemed of *second-degree-uncleanness* the leaf becomes of *third-degree uncleanness*, and this in the case of תְּרוּמָה (priest's-due—see APPENDIX, Note 1) conveys no further uncleanness. 5 See 26. The liquid acquiring *first-degree uncleanness* renders the leaf of

second-degree uncleanness which now renders all the contents of *third-degree uncleanness*. 6 Or *יִשְׁבוּ*. 7 The part in parentheses is not given in the *גְּמָרָא*. 8 The pot also.* 9 The corpse is *אֶבְרַת הַטּוֹמְאָה* (see GENERAL INTRODUCTION), and one who touches it is *אָב הַטּוֹמְאָה*, and on contact with this person she acquires *first-degree uncleanness*. 10 She acquires *second-degree uncleanness*. 11 In some texts *רְאֵתָהּ*. 12 *viz.*, if it was known which stalk (*i.e.*, there was no *סִפְפָּק*, *uncertainty* or *doubt*), this would have imparted uncleanness (and not invalidity). 13 Unwashed hands in a case of doubt (*סִפְפָּק*) do not impart uncleanness. *See ADDENDA at the end of this *Tractate*.

Mishnah 2

משנה ב

R. Eliezer says, One that eats of food¹ of *first-degree* [*uncleanness* suffers] *first-degree* [*uncleanness*]; [one that eats of] food of *second-degree* [*uncleanness* suffers] *second-degree* [*uncleanness*]; [one that eats of] food of *third-degree* [*uncleanness* suffers] *third-degree* [*uncleanness*]. R. Joshua says, One that eats of food of *first-degree* [*uncleanness*] and [one that eats of] food of *second-degree* [*uncleanness* suffer] *second-degree* [*uncleanness*]; [if one eat food of] *third-degree* [*uncleanness*], [he suffers] *second-degree* [*uncleanness*] as regards hallowed things,² but not *second-degree* [*uncleanness*] concerning *priest's-due*.³ [This ruling of R. Joshua refers only] to non-holy food that is preserved in *cleanness* proper to *priest's-due*.⁴

רבי אליעזר אומר, האוכל¹ אוכל ראשון, ראשון; אוכל שני שני; אוכל שלישי שלישי שלישי. רבי יהושע אומר, האוכל אוכל ראשון, ואוכל שני שני; שלישי שלישי, שני לקדש, ולא שני לתרומה. בחולין שצבעו לטהרת יתרומה.

1 Touched by an unclean reptile (*שֶׂרֶץ*). 2 *sc.*, he conveys on contact *third-degree* *uncleanness* to hallowed things. 3 *i.e.*, the *priest's-due* (see APPENDIX, Note 1) remains clean; but he may not eat of any *priest's-due*. 4 Whatever suffers *first-degree* *uncleanness* renders common food unclean. Or *לְטַהֲרָתָהּ*. See GENERAL INTRODUCTION, Note 5. *Perhaps the *definite* *בְּחֻלִּין*.

Mishnah 3

משנה ג

First-degree [*uncleanness*]¹ in non-holy food is unclean and conveys *uncleanness*² [to *priest's-due*]; *second-degree* [*uncleanness*] renders [*priest's-due*] invalid, but does not convey unclean-

הראשון שבחולין, טמא וּמְטַמֵּא; השני פוסל ולא מטמא; והשלישי נאכל בבניד הדמע.

ness; and [non-holy food of] *third-degree* [uncleanness] may be eaten in pottage⁴ containing *priest's-due*.⁵

1 Caused by contact with an unclean reptile (שָׂרָץ). 2 *viz.*, it invalidates, but does not render unclean, other common food on contact; but on contact with תְּרוּמָה it renders it of *second-degree uncleanness* (and this on contact invalidates another, but this last can no longer render unclean, as said here in the next statement of the *Mishnah*). 3 *viz.*, חֲזִילִין kept in the cleanness proper to תְּרוּמָה came in contact with חֲזִילִין of *second-degree uncleanness*. 4 Or a dish [food]. 5 But only if the admixed תְּרוּמָה is of such a small quantity that four eggs' bulk of the mixture contains less than an olive's bulk of תְּרוּמָה (see APPENDIX, Note 1). תְּרוּמָה has three names: (1) the most general, תְּרוּמָה, (2) ראשית [first], (3) דָּמַע [fruits].

Mishnah 4

First-degree [uncleanness]¹ and *second-degree* [uncleanness]² in *priest's-due* are unclean and impart uncleanness [to hallowed things]³; and *third-degree* [uncleanness] invalidates [hallowed things]⁴ but does not render unclean; and [priest's-due suffering] *fourth-degree* [uncleanness] may be eaten in pottage⁵ containing [clean] hallowed things.

1 Caused by contact with an unclean reptile (שָׂרָץ). 2 Caused by contact with the aforementioned unclean *priest's-due*. See APPENDIX, Note 1. 3 Which acquire *third-degree uncleanness*. 4 Which acquire *fourth-degree uncleanness*. 5 Or a dish [food].

Mishnah 5

The *first-degree* [uncleanness]¹ and the *second-degree* [uncleanness] and the *third-degree* [uncleanness] in hallowed things are unclean and impart uncleanness [to hallowed things]; the *fourth-degree* [uncleanness] invalidates but does not communicate uncleanness [to hallowed things]; and [hallowed things of] *fifth-degree* [uncleanness] may be eaten in pottage² containing [clean] hallowed things.

1 Caused by contact with a שֶׂרֶץ (an unclean reptile—*Leviticus* 11, 29, 30; שֶׁבֶת 14¹); on contact it renders food of קֹדֶשׁ of *second-degree uncleanness*, and this in turn renders other food of קֹדֶשׁ of *third-degree uncleanness*; at a fourth remove, the קֹדֶשׁ food acquires *fourth-degree uncleanness* but cannot cause further uncleanness and can only render invalid. 2 Or a dish [food].

Mishnah 6

Second-degree [uncleanness] in non-holy food imparts¹ [*first-degree*] *uncleanness* to liquid² that is non-holy [food], and renders invalid¹ foods³ that are *priest's-due*.⁴ *Third-degree [uncleanness]* in *priest's-due* conveys¹ *uncleanness* to liquid of *hallowed things*, and invalidates¹ foods that are of *hallowed things* preserved in the *cleanness*⁵ pertaining to *hallowed things*, but if kept in the *cleanness*⁵ proper to *priest's-due*,⁶ it imparts¹ *uncleanness* at two removes,⁷ [and] invalidates *hallowed things* at one [remove further].⁸

1 By contact. 2 Compare 1⁹. See פְּרָה 87. 3 Which do not convey uncleanness. 4 See APPENDIX, Note 1. 5 Or לְטַהֲרָת. 6 The *priest's-due* is considered as of *first-degree uncleanness* with reference to the *hallowed things*, so that even if it was of *third-degree uncleanness* it renders the *hallowed things* of *second-degree uncleanness*. 7 As in the preceding Note, the *hallowed things* (of *second-degree uncleanness*) render on contact other *hallowed things* of *third-degree uncleanness*. 8 The *hallowed things* of *third-degree uncleanness* (see the foregoing Note) on contact render other *hallowed things* of *fourth-degree uncleanness*, *i.e.*, they are invalid but can no more render unclean.

Mishnah 7

R. Eliezer¹ says, The three of them are equal [in the following respects]—*hallowed things*, *priest's-due* and *non-holy food* that are of *first-degree [uncleanness]* by reason of contact with an unclean reptile] render *hallowed things* unclean at two [successive contacts] and invalid at

מִשְׁנֵה ו
הַשְּׂנִי שֶׁבְּחֹלִין, יִמְטָמָא מִמֶּשְׁקָה
חֹלִין, יוֹפוֹסֵל לְאוֹכְלֵי תְרוּמָה.
הַשְּׂלִישִׁי שֶׁבְּתְרוּמָה, יִמְטָמָא מִמֶּשְׁקָה
קֹדֶשׁ, יוֹפוֹסֵל לְאוֹכְלֵי קֹדֶשׁ, שֶׁנַּעֲשׂוּ
לְטַהֲרָת הַקֹּדֶשׁ, אֲבָל אִם נַעֲשׂוּ
לְטַהֲרָת תְרוּמָה, יִמְטָמָא שְׁנַיִם,
פוֹסֵל אֶחָד בְּקֹדֶשׁ.

מִשְׁנֵה ז
רַבִּי יְאֵלִיעֶזֶר אוֹמֵר שְׁלֹשָׁתָן שׁוּין,
הָרֵאשׁוֹן שֶׁבְּקֹדֶשׁ, וְשֶׁבְּתְרוּמָה,
וְשֶׁבְּחֹלִין, מִטְּמֵא שְׁנַיִם וּפוֹסֵל
אֶחָד בְּקֹדֶשׁ; מִטְּמֵא אֶחָד וּפוֹסֵל
אֶחָד בְּתְרוּמָה; יוֹפוֹסֵל אֶת

one [further contact];² they convey uncleanness [successively] at one [contact] and render invalid at one [further contact] any *priest's-due*;³ and they render *non-holy food* invalid.⁴ All [three] of them, if they have contracted *second-degree* [uncleanness], impart uncleanness [successively] at one [contact] and invalidate at one further contact any *hallowed food*;⁵ and they render unclean liquid of *non-holy food* and invalidate *priest's-due* foods.⁶ If the three of them have acquired *third-degree* uncleanness, they [by contact] render unclean a liquid of *hallowed things* and invalidate food of *hallowed things*.⁷

הַחֻלִּין. הַשְּׁנַי שֶׁבְּכֵן, מְטַמְּא אֶחָד
וּפּוֹסֵל⁶ אֶחָד בְּקִדְשׁ; וּמְטַמְּא
מִשְׁקָה חֻלִּין, וּפּוֹסֵל⁶ לְאוֹכְלֵי
תְּרוּמָה. הַשְּׁלִישִׁי שֶׁבְּכֵן, מְטַמְּא
מִשְׁקָה קִדְשׁ, וּפּוֹסֵל לְאוֹכְלֵי
קִדְשׁ⁷.

1 His view is rejected. 2 Thus, if that of *first-degree* uncleanness touched *hallowed food* this becomes of *second-degree* uncleanness; this latter renders on contact *holy food* of *third-degree* uncleanness; this in turn renders other *holy food* on contact of *fourth-degree* uncleanness; this last now is *invalid* and can no longer impart uncleanness. 3 If that of *first-degree* uncleanness touched food of *priest's-due*, this acquires *second-degree* uncleanness, which in turn on contact with other *priest's-due* food renders it of *third-degree* uncleanness, and this last thus becomes *invalid* and does not communicate uncleanness. See APPENDIX, Note 1. 4 If that of *first-degree* uncleanness touched *non-holy food*, this becomes of *second-degree* uncleanness and is also *invalid* so that it conveys no further uncleanness. 5 If that of *second-degree* uncleanness touches *hallowed food*, this becomes of *third-degree* uncleanness, and this in turn on contact renders other *hallowed food* of *fourth-degree* uncleanness and also makes it *invalid* so that it cannot convey further uncleanness. 6 If that of *second-degree* uncleanness (even of חֻלִּין) touched liquid (even of חֻלִּין), this liquid acquires *first-degree* uncleanness, and if this touches food of *priest's-due* it becomes of *third-degree* uncleanness. 7 If this *third-degree* uncleanness food (that had at first been kept in cleanness proper to *priest's-due* or *hallowed things*) touched liquid of *hallowed things*, the liquid acquires *first-degree* uncleanness; but if *third-degree* uncleanness food touched food of *hallowed things*, this food becomes of *fourth-degree* uncleanness and is also *invalid* so that it cannot impart further uncleanness.

Mishnah 8

One that eats of food of *second-degree* [uncleanness] may not work¹ in the olive press building.² And *non-holy food* preserved in the cleanness pertaining to *hallowed things* is [neverthe-

מִשְׁנֵה ח
הָאוֹכֵל אוֹכֵל שְׁנֵי, לֹא יַעֲשֶׂם בְּבֵית
הַבַּד. וְחֻלִּין שֶׁנַּעֲשׂוּ עַל גַּב קִדְשׁ
יְהָרִי אֵלָיו כְּחֻלִּין. רַבִּי יְאֵלְעָזָר

less] deemed⁸ as *non-holy produce*. R. Elazar⁴ ben R. Zadok says, [The *non-holy food* kept in the sanctity of *priest's-due*] is as *priest's-due*,⁵ in that it communicates uncleanness at two [successive removes] and invalidates [hallowed things] at one [remove further].

1 יַעֲשֶׂה אוֹתָם = יַעֲשֶׂה, prepares them [i.e., the olives]; in some texts, יַעֲשֶׂה which seems more satisfactory. 2 בַּד, olive press; בֵּית הַבַּד, the building containing the olive press, tank, and all the necessary implements for the pressing. He would impart third-degree uncleanness to the oil and thus invalidate the destined *priest's-due*. 3 Thus, if the food of second-degree uncleanness touched other *non-holy food*, this does not acquire third-degree uncleanness. 4 אֱלִיעֶזֶר, Eliezer, in some texts. בַּר = בֵּן. 5 See APPENDIX, Note 1.

CHAPTER 3

פֶּרֶק ג

Mishnah 1

מִשְׁנָה א

If¹ (the) broth,² or (the) pounded beans,³ or (the) milk are sufficiently fluid to moisten⁴ [aught else], they acquire *first-degree uncleanness*⁵ [as do other liquids on contact with an uncleanness]; if they congealed,⁶ they have become of *second-degree* [uncleanness].⁷ If they again became fluid, they become clean if they are [no more than of] an egg's bulk;⁸ but if the bulk exceeded that of an egg, they remain unclean, since when the first drop has come forth they are unclean if they are of an egg's bulk.⁹

הַרוֹטֵב, וְהַגְּרִיטִים. וְהַחֶלֶב, יִבְזֵמן שֶׁהוּא מִשְׁקָה טוֹפָה, הָרִי אֵלָיו תִּחְלָה; קָרְשׁוֹ, הָרִי אֵלָיו שְׁנַיִם; חֲזָרוּ וְנִמְזָחוּ, בְּכַבִּיצָה מְכוּוֹן טָהוֹר; יוֹתֵר מִכַּבִּיצָה טָמֵא, שְׂכִינֹן שִׁיבָאָה טָפָה הָרֵאשׁוֹנָה נְטִמְאָת בְּכַבִּיצָה.

1 Literally בְּזֵמן, When; or the definite form בְּזֵמן. 2 Compare 14. 3 Or grains-mash. 4 Or are like running fluid. Compare 19; שִׁבְתָּ 17a; יוֹמָא 78a. 5 תִּחְלָה = ראשון לטומאה. 6 Or solidified, became firm. 7 In the process of congealing, the firmer part, no longer a liquid, acquires *second-degree uncleanness* from the liquid part that is of *first-degree uncleanness*. 8 As soon as the first drop of fluid is formed, the solid being less than the prescribed eggs' bulk does not render the drop of fluid unclean. 9 And this unclean drop suffices to render all the rest unclean when it has become liquid.

Mishnah 2

R. Meir says, [Unclean] oil always acquires *first-degree* [uncleanness]; and the Sages say, Honey also; [and] R. Simon of Shezor¹ says, Wine too. If a mass of [unclean] olives fell into an oven and was burnt, and they were* [not more than] exactly an egg's bulk, [the oven] remains clean;² if [the olives]§ exceeded an egg's bulk, [the oven] is unclean, for as soon as the first drop [of oil] has come forth it becomes unclean [seeing that the olives are † at least] as much as an egg's bulk.³ If [the unclean olives] were separated, [the oven] remains clean, even though there was a *seah*⁴ of them.⁵ *Or and it was. §Or [the mass].

1 Popular pronunciation שְׁזוֹרִי. Literally the Shezorite. שְׁזוֹר Shezor, identified with Shighor near Kefar Anan in Galilee. Compare דְּמֵא 41; חוֹלִין 75b. His opinion is rejected. 2 The olives being a food cannot render a vessel (here the oven) unclean, and the first drop of exuding oil becoming clean is not rendered unclean by the remaining olives since there is now less than egg's bulk of them. 3 And the unclean drop of olive oil renders the oven unclean for utensils are susceptible to uncleanness from liquids. 4 See Volume I, Page 18f. 5 A separate olive being less than an egg's bulk cannot render unclean the exuding drop. †Or the mass is.

Mishnah 3

If one that was unclean by reason of *corpse-uncleanness* squeezed out [the juice of] olives or grapes [that did not exceed] an egg's bulk exactly, [the liquid] remains clean,¹ only provided that he does not touch the place where the liquid is;² [if the fruit were] more than an egg's bulk, [the expressed liquid] becomes unclean, since immediately the first drop has come forth it has become unclean [because the fruit is] as much as an egg's bulk.³ If it were a man suffering

מִשְׁנֵה ב

רְבִי מֵאִיר אָמַר, הַשֶּׁמֶן תְּחִלָּה לְעוֹלָם; וְחֻכְמִים אֹמְרִים, אִף הַדְּבָשׁ; רְבִי שְׁמַעוֹן יִשְׁזוֹרִי אָמַר, אִף הַיַּיִן. גּוֹשׁ שֶׁל זֵיתִים שֶׁנִּפְל לְתֵנוּר וְהוֹסֵק, כְּבִיצָה מְכוּוֹן טָהוֹר; יוֹתֵר מְכַבֵּיצָה טָמֵא שְׂכִינִן שִׁיצָאת טָפָה הֶרְאֵשׁוּנָה, נִטְמֵאת וְכַבֵּיצָה, אִם הָיָה פְּרוּדִין, אֶפִּילוֹ הֵן יִסָּאֵה טָהוֹר.

*Or and it was. §Or [the mass].

מִשְׁנֵה ג

טָמֵא מֵת שֶׁסָּחַט זֵיתִים וְעֵנָבִים כְּבִיצָה מְכוּוֹן יִטָּהוֹר, וּבִלְבַד שְׁלֵא יַעַב בְּמָקוֹם הַמִּשְׁקָה; יוֹתֵר מְכַבֵּיצָה טָמֵא שְׂכִינִן שִׁיצָאת טָפָה הֶרְאֵשׁוּנָה נִטְמֵאת כְּכַבֵּיצָה. אִם הָיָה יָב אוֹ זָבָה, אֶפִּילוֹ יִגְרַר יְחִידִי, טָמֵא, שְׂכִינִן שִׁיצָאת טָפָה הֶרְאֵשׁוּנָה נִטְמֵאת בְּמִשְׁאֵ.

from a discharge⁴ or a woman suffering from a discharge, and even only a single berry⁵ [was pressed out], [the liquid] becomes unclean, for once the first drop has issued it is rendered unclean by *carrying*.⁶ If one with a discharge milked a goat,⁷ the milk becomes unclean, since as soon as the first drop has exuded it is rendered unclean by *carrying*.⁸

1 Because the first exuding drop cannot become unclean from the fruit whose bulk is now less than that of an egg. 2 So that he himself does not render the liquid unclean. 3 The unclean drop imparts uncleanness to other liquid. 4 Or *flow, flux, gonorrhœa*. See GENERAL INTRODUCTION; *Leviticus* 12, 2, 13, 1 et seq., 15, 2, 16, 25. 5 Which is less than an egg's bulk. Compare פֶּאֶה 74. 6 See *Leviticus* 13, 46, 14, 8. The drop hangs from the fruit and is thus momentarily being 'carried'. 7 Literally [*viz.*, in the *defrute* form] the *goat*. 8 The first drop from the nipple is being 'carried' for the moment by the udder handled by the זֵב or זָבָה.

Mishnah 4

If one left¹ an egg's bulk of food in the sun, and it shrank—and likewise also, in the case of² an olive's bulk of a corpse, or an olive's bulk of carrion, or a lentil's bulk of an unclean reptile,³ [or] an olive's bulk of *abomination*,⁴ [or] an olive's bulk of *remainder*, [or] an olive's bulk of fat—they become clean, and none are liable⁵ thereby [for eating of them] by reason of [the transgression of the laws of] *abomination, remainder and uncleanness*.⁶ If one left them out⁷ in the rain, and [though they were at first less than an egg's bulk] they swelled up [to at least an egg's bulk], they become unclean and one is liable⁸ because of [transgression of the laws of] *abomination, remainder and uncleanness*.

1 Or שֶׁהֵיָחָן. 2 The quantity cited here in each case is the *minimum* that imparts uncleanness. 3 See *Leviticus* 11, 29, 30; שֶׁבֶת 141. 4 See APPENDIX, Note 1. זָבָה, *Exodus* 29, 34; *Leviticus* 7, 17; זָבָהִים 34. פְּגוּלָה, *Leviticus* 7, 18, 19, 7, 8;

זֵב שֶׁחָלַב אֶת־הָעוֹז, הֶחֱלַב טָמֵא,
שְׂכִינּוֹ שִׁינְאָה טָפָה הָרֵאשׁוֹנָה
וּטְמֵאת בְּמִשְׁאֵי.

משנה ד

כְּבִיצָה אוֹכְלִין יִשְׁהִיָּחָן בַּחֲמָה
וְנִתְמַעְטוּ, וְכֵן כְּזֵית מִן־הַמֵּת,
וְכֵזֵית מִן־הַנְּבֵלָה, וְכַעֲדֻשָּׁה מִן־
הַשָּׂרֵץ, כְּזֵית פְּגוּלָה, וְכֵזֵית נוֹתֵר,
כְּזֵית חֶלֶב, תְּרֵי אֱלוֹ טְהוּרִים, וְאֵין
יִחְיִיבִין עֲלֵיהֶם מִשׁוּם פְּגוּלָה נוֹתֵר
וְטָמֵא. הֵנִיחָן בְּגִשְׁמִים וְנִתְפָּחוּ
טָמֵאִין, וְיִחְיִיבִין עֲלֵיהֶן מִשׁוּם פְּגוּלָה
נוֹתֵר וְטָמֵא.

זְבָחִים 22. 5 To the *forty stripes* or to an *offering*. 6 See *Leviticus* 7, 20. He is exempt from an *offering* or from the *forty stripes*. 7 Or הַגִּיחֵן. 8 To the *forty stripes* or to an *offering* for eating of them.

Mishnah 5

All (the) conditions of *uncleanness* [are accepted as such with due regard to their location and condition] at the time when¹ they are found:² if they were³ unclean, they are⁴ unclean; and if they were³ clean, they are clean;⁴ if they were³ covered, they are⁴ covered;⁵ if they were³ uncovered, they are⁴ uncovered;⁶ if a needle were found full⁷ of rust or broken, it is clean,^{4,8} for all (the) conditions of *uncleanness* [are accepted as such with due regard to their location and condition] at the time when¹ they are found.

מִשְׁנֵה ה
כָּל-הַטּוֹמְאוֹת¹ כְּשֶׁעַת² מִצִּיאָתָן,
אִם טְמֵאוֹת⁴ טְמֵאוֹת³; וְאִם
טְהוֹרוֹת⁴ טְהוֹרוֹת³; אִם מְכּוּסוֹת^{3,4}
מְכּוּסוֹת^{5,4}; אִם מְגוּלוֹת^{3,4}
מְגוּלוֹת^{6,4}; מִחֶטֶט שְׁנִמְצָאת⁷ מִלְּאָה,
תְּלוּדָה, אוֹ שְׁבוּרָה,^{4,5} טְהוֹרָה.
שְׁכָל הַטּוֹמְאוֹת יְכַשֶׁעַת מִצִּיאָתָן.

1 Popular traditional pronunciation כְּשֶׁעַת. 2 Compare 412, 57, 99. Thus, if one were in contact with a body by night but he did not know whether it was alive or dead, and next morning it was found to be dead, it is assumed to have been dead at the time of contact, and he is unclean; but if the corpse was found moved from its position in the night, he remains clean, the assumption being that he had touched a living body. 3 *i.e.*, if they were found . . . 4 *sc.*, are assumed to have been already so when touched by someone. 5 If a covered vessel was found in the same shelter as a corpse, it is assumed it has been covered before the death and all in it remains clean. 6 If an uncovered vessel is found in a shelter from which a corpse had been removed, and it is not known if it had been covered when the corpse was there, the contents are unclean; if the vessel had been covered during the presence of the corpse but was uncovered after the removal of the corpse, the contents remain clean. 7 In some editions מִלְּאָה. 8 Even if the rust is cleaned off or a new point is made, *viz.*, since it was found clean it is still considered clean.

Mishnah 6

If a deaf-mute, [or] a mentally defective person or a minor¹ were found in an alley,² wherein was³ an

מִשְׁנֵה ו
חֵרֶשׁ שׁוֹטֵה וְזָקֵן שְׁנִמְצָאוּ בְּמִבּוֹי
שֵׁשׁ בּוֹ טוֹמְאָה, הָרִי אֵלָיו בְּחֻזְקָה

uncleanness, such may be assumed to be *clean*,⁴ but anyone of normal senses⁵ is assumed to be *unclean*.⁶ But if one be lacking in intelligence⁷ to be questioned [satisfactorily],⁸ any condition of doubt concerning him is assumed clean.*

1 A boy less than thirteen years of age [a girl minor is one under twelve years of age]. 2 An entrance to a group of buildings and courtyards and is deemed as a *רשות היחיד* (*private domain*) of the neighbouring occupants. Compare *שבת* 72; *עירובין* 11, 76. 3 Or *שיש בו*. 4 Literally *these are in the status of [assumed] cleanness*. Or *טהרה* §. 5 *viz.*, *mental, sight, hearing*. Or *פקח פיקח*. 6 Literally *is assumed to be in the status of uncleanness*. But if a condition of doubt arises in a question of uncleanness in a *רשות הרבים* (*public domain*), the person of sound senses is considered clean. 7 Who was not old enough to give intelligent definite information, for instance, how he got some flowers he was handling. 8 Some render this *whose mind is not sufficiently developed to give intelligent replies when interrogated*. Compare the next *Mishnah*. *§See ADDENDA at the end of this *Tractate*.

Mishnah 7.

משנה ז

If a child¹ were found beside a cemetery, and he had lilies² in his hand, and the lilies [grew] only in the place of *uncleanness*,³ he is [nevertheless considered to be] clean, for one might suppose⁴ that another had picked them* [and not necessarily there but elsewhere] and gave [them] to him. And likewise, also, if an ass [happened to be in a clean place] among the graves, its trappings⁵ are considered clean.

יִתְנוּק שְׁנֵמֶצְא בְּצַד בֵּית הַקְּבֻרוֹת, וְהַשּׁוֹשְׁנִים בְּיָדוֹ, וְאֵין הַשּׁוֹשְׁנִים אֶלָּא בְּמָקוֹם הַטּוֹמְאָה, טָהוֹר, שֶׁאֲנִי אוֹמֵר אַחֵר *לְקַטֵּן וְנָתַן לוֹ. וְכֵן תָּמוֹר בֵּין הַקְּבֻרוֹת בְּלִי טָהוֹרִין.

1 Compare **Note 7** of the preceding *Mishnah*. 2 Literally *the lilies [viz., in the definite form]*. 3 *viz.*, no lilies in the immediate neighbourhood grew than in the cemetery. 4 Literally *for I say*. 5 Or *harness*. If the trappings did not overshadow a grave when the ass was observed. **לְקַטְוֹ*, had collected it [*viz.*, in the singular, in which case *וְ*, it, would refer to the *bunch* of flowers or lilies].

Mishnah 8

משנה ח

If an [unclean] child were found beside [clean] dough,¹ and he had [some of] the dough in his hand,

תְּנוּק שְׁנֵמֶצְא בְּצַד יְהֵעִסָּה וְהַבֶּצֶק בְּיָדוֹ, רַבִּי מֵאִיר מְטַהֵר, *וְנִחְכְּמִים

R. Meir² declares [the dough] clean, but the Sages³ declare it unclean, for a child is wont to pat [dough]. If dough had⁴ marks thereon of having been pecked by a hen,⁵ and there was unclean liquid in the house, and [the distance] between the liquid and the loaves was⁶ sufficient [for them] to rub their beaks⁷ dry on the ground,⁸ [the dough or bread] is clean; and, similarly, in the case of a cow or a dog, [if the distance were enough for them to have time] to lick⁹ with their tongues [the moisture from around their mouths]; and [so, too] in the case of all other¹⁰ beasts, [if the distance were great enough to give the moisture around their mouths time] to dry. R.

Eliezer¹¹ ben Jacob declares it clean in the case of a dog,¹² for it is artful* and it is not its habit to leave¹³ (the) food and [first] go after water.¹⁴

מטמאים, שדרך התנוק לטפח.
בצק ישש בו גקירת תרנגולים,
ומשקין טמאין בתוך הבית, אם
יש בין משקין לכפרות, כדי שיתגבו
את פיהם בארץ, הרי אלו
טהורין; ובפרה ובכלב, כדי
שילחכו את לשונם; ¹⁰ושאר
כל הבהמה כדי שיתגבו. רבי
אליעזר בן יעקב מטהר ¹²בכלב,
שהוא פיקח, שאין דרכו ¹³להגח
את המזון ולילך ¹⁴למים.

1 Perhaps better *at the side of* [clean] dough to bring out the definite form of הַעִיסָה. הַעִיסָה, non-risen dough, dough just started; בצק, risen dough. 2 His view being that someone might have given a piece of dough to the child who did not touch the rest. His opinion is rejected. 3 Their ruling is accepted. 4 Or ישש בו. 5 Literally cocks. 6 Or יש בו. 7 Literally their mouth. 8 Their habit is to dry their beaks after a drink by rubbing or scraping them on the ground. 9 שילחכו [Kal]; or שילחכו [Piel]. 10 Popular pronunciation ושאר. 11 His view is accepted. 12 Perhaps the definite form בכלב because of the reference to ובכלב above. 13 Or להגח. 14 viz., it makes sure of its meal before satisfying its thirst. *Or פיקח

CHAPTER 4

פרק ד

Mishnah 1

משנה א

If one throw aught *unclean*¹ from one place to another,² [or if he throw] a [clean] loaf among [unclean] keys,³ [or] an [unclean] key among [clean] loaves,³ [what was clean] remains

הזורק טומאה ממקום למקום,
כפר לבין המפתחות, מפתח לבין
הכפרות. טהור. רבי יהודה

clean. R. Judah⁴ says, [If one throw] a [clean] loaf among [unclean] keys,³ it becomes unclean; [if he throw] an [unclean] key among [clean] loaves,³ they remain clean.

1 Literally *an uncleanness*. 2 And there is a doubt whether it came in contact with anything clean in its passage in each of the cases cited. 3 Literally *the keys, the loaves*, respectively [*viz.*, in the *definite forms*]. 4 His view is rejected.

Mishnah 2

משנה ב

If a [dead] unclean reptile¹ be in the mouth of an ermine² which is passing over loaves of *priest's-due*,³ and there is a doubt [whether the carcass] touched [them or if] there be a doubt [whether] it did not touch [them], because of the doubt thereof they remain clean.⁴

יִהְיֶה שָׂרִיץ בְּפִי הַחֹלְדָה, וּמֵהֶלְכֶת
עַל גְּבֵי כִפְרוֹת שֶׁל פְּתוּמָה, סָפַק
נָע, סָפַק לֹא נָע, סָפַקוּ טְהוֹרִי.

1 *Leviticus 11, 29, 30*; שֶׁבַח 14¹. 2 Or *mole, stoat, weasel*. See צְדוּדִיחַ 27. 3 See APPENDIX, Note 1. 4 Literally *its status [of doubt] remains clean*.

Mishnah 3

משנה ג

If a [dead] unclean reptile were in the mouth of¹ a stoat,² or if there were carrion in the mouth of a dog, and they passed among clean things, or if they that were clean passed between them, because of the doubt thereof³ they remain clean, since the *uncleanness* had no [abiding] place.⁴ [If the stoat or dog dropped the carcasses and] gnawed them on the ground, and one said, 'I went to that place but I do not know⁵ whether I touched [a carcass] or whether I did not touch [it],² because of his doubt he becomes unclean, for the *uncleanness* had⁶ a [resting] place.

הַשָּׂרִיץ יִבְפִי הַחֹלְדָה, וְהַנְּבִלָה
בְּפִי הַכֶּלֶב, וְעָבְרוּ בֵין הַטְּהוֹרִים,
אוֹ שְׂעָבְרוּ טְהוֹרִים בֵּינֵיהֶן, סָפַקוּ
טְהוֹר, מִפְּנֵי שֶׁאֵין לְטוּמְאָה מְקוֹם.
הָיוּ מַנְקְרִין בָּהֶן עַל הָאָרֶץ, וְאָמַר,
הֲלֹכְתִי לְמְקוֹם הַלְזוֹ וְאֵינִי יוֹדֵעַ
אִם נִגַּעְתִּי אִם לֹא נִגַּעְתִּי, סָפַקוּ
טָמֵא, מִפְּנֵי שֶׁיֵּשׁ לְטוּמְאָה מְקוֹם.

- 1 The גמרא has שנמצא בפי, . . . were found in the mouth of. 2 See 41, Note 1. 3 i.e., it is not known whether there was any contact between the clean and the unclean. 4 sc., it is on the move. 5 The גמרא has ואין ידוע but it is not known. 6 Or שיש-לטומאה.

Mishnah 4

משנה ד

If there were an olive's bulk of a corpse in the mouth of a raven,¹ and there is a doubt whether it overshadowed a person or utensils, [and this occurred] in a private domain, because of the doubt in the person's case he becomes unclean, but by reason of the doubt in the case of the utensils they remain clean.² If one were filling [a cask by drawing] ten buckets³ [of water], and an unclean reptile was found in one of them, this one is unclean but all the others remain clean.⁴ If one were

כזית מן-המת בפי י העורב ספק האהיל על האדם ועל הכלים ברשות היחיד, ספק אדם טמא, ספק כלים טהור. הממלא בעשרה דליים, ונמצא שרץ באחד מהן, הוא טמא וכולן טהורין. המערה מכלי לכלי ונמצא שרץ בתחתון העליון טהור.

pouring out from one utensil into another utensil,⁵ and an unclean reptile were found in the lower one,⁶ the upper one is [considered] clean.⁷

- 1 Or crow, rook. 2 See 36. 3 Or דליים. Or pails. 4 The water he had drawn with the same bucket is unclean, for even if we say קאן נמצא קאן היה, the water drawn is unclean. 5 Or מכלי לכלי. 6 Into which the liquid was poured. 7 Because of the doubt it is assumed that the creature did not fall in from the upper vessel, and so its contents remain clean.

Mishnah 5

משנה ה

In the case of six [uncleanesses] where there are conditions of doubt, priest's-due¹ must be burned: by reason of a doubt [whether a place] was a ploughed up grave-area,² (or³ by reason of a doubt) [whether] earth had come from the land of gentiles, [or] by reason of a doubt

על ששה ספיקות שורפין את-התרומה, על ספק בית הפרס, (ועל ספק) עפר הבא מארץ העמים, על ספק בגדי יעם הארץ, ועל ספק כלים הנמצאין, על ספק

[whether] the garments of an עֵם [were clean or unclean], or by reason of a doubt of utensils that were found [whether they were clean or unclean], [or] by reason of a doubt of spittle (encountered)⁵ [whether it was clean or unclean], or by reason of a doubt of the urine of a person [whether it was clean or unclean] that was close to the urine of a beast,⁶ if there be a certainty that these have been in contact [with *priest's-due*], [but] by reason of the doubt regarding their *uncleanness* [or

הָרוֹקֵץ (הַנְּמָצָאִין), עַל סֶפֶק מִי רִגְלֵי אָדָם שֶׁהֵן כְּנֻגְד מִי רִגְלֵי בְּהֵמָה, עַל וּדְאִי מִנְעֵן שֶׁהוּא סֶפֶק טוֹמְאָתָן שׁוֹרְפִין אֶת־הַתְּרוּמָה. רַבִּי יוֹסִי אוֹמֵר, אַף עַל סֶפֶק מִנְעֵן בְּרִשׁוֹת הַיְחִיד; *וְיַחְכְּמִים אוֹמְרִים, בְּרִשׁוֹת הַיְחִיד *תּוֹלִין וּבְרִשׁוֹת הָרַבִּים טָהוֹר.

cleanness], the *priest's-due* must be burned. R. Jose⁷ says, [This applies], even if there be a doubt, in the case of a private domain, whether the [actual] contact [took place or not]; but the Sages⁸ say, In the case of a private domain [where there is a doubt concerning the contact and a doubt regarding the condition of (un)cleanness], the decision is left in suspense,⁹ but in the case of the public domain, because of the condition of doubt [the *priest's-due*] remains clean.

1 See APPENDIX, Note 1. 2 פָּרֶס, *half, part*; here *fifty cubits* [see Volume I, Page 18f.], *half the length of a furrow*. בֵּית פָּרֶס or בֵּית הַפָּרֶס, *a fifty cubits square of ground, particularly a field fifty cubits square declared unclean on account of crushed corpse bones carried over it from a ploughed up grave*. See מוֹעֵד קָטָן 5b, אֶהְלוֹת 171. 3 וְעַל סֶפֶק * is not given in the גְּמָרָא. 4 See APPENDIX, Note 12. 5 The גְּמָרָא does not give הַנְּמָצָאִין. 6 The comparison decides that the former was human urine. 7 His opinion is rejected. 8 Their view is accepted. 9 The *priest's-due* may neither be burned nor eaten.

Mishnah 6

If there were two lots of spittle, one clean and one unclean, [and one touched of them but it is not known which]¹, the matter is left in suspense² if, in a private domain, he touched or carried or moved³ [from its place one of them], or if, in a public domain, he touched [one of them] that⁴ was wet, or if he carried

מִשְׁנֵה וּ שְׁנֵי רוֹקֵין אֶחָד טָמֵא וְאֶחָד טָהוֹר, *תּוֹלִין עַל מִנְעֵן וְעַל מִשְׁאֵן וְעַל *הַסִּיטָן בְּרִשׁוֹת הַיְחִיד, וְעַל מִנְעֵן בְּרִשׁוֹת הָרַבִּים *בְּזִמְן שֶׁהֵן לַח, וְעַל מִשְׁאֵן בֵּין לַח וּבֵין יְבֹשֶׁת.

[either of them] whether moist or dry. If there were only a single lot of spittle in the public domain, and one touched it or carried it or moved it [from its place]⁵, because of this [if he touched] *priest's-due*, it must be burned; and there is no need to stress that it applies equally so if it were in a private domain.

הָהָהּ רוֹק יְחִידִי וְנָגַע בּוֹ וְנִשְׂאָו
וְהֵסִיטוּ בְּרִשּׁוֹת הַרְבִּיּים, שׁוֹרְפִין
עָלָיו אֶת-הַתְּרוּמָה; וְאִין צָרִיךְ
לִזְמַר בְּרִשּׁוֹת הַיְחִידִי.

1 Here are two conditions of doubt (ספק). 2 If he touched *priest's-due* it may neither be eaten nor burned. 3 הֵסִיט, הֵסִיט, הֵסִיט, shaking an object [to move it from its place], particularly one of the causes of levitic uncleanness. 4 Literally when they were. Or the definite form בְּזִמְנוֹ. 5 Or וְהֵסִיטוּ. הֵסִיט, הֵסִיט, Hiphil from the Kal כִּוַּט or יָסַט. Compare חוֹלִין 124b, בָּיִם, 51.

Mishnah 7

מִשְׁנָה ז

These conditions of doubt [whether they arose in the private domain or in the public domain] have been declared clean by the Sages: if there be a doubt about drawn water [whether any fell or whether the prescribed quantity fell] into the ritual immersion pool¹, [or] a doubt about the uncleanness of aught floating on the water², or if a doubt arose whether liquid has become unclean [by contact with aught unclean]³ it is unclean, but if the liquid be unclean and the doubt arose whether it transferred uncleanness, the other object remains clean⁴; [or] a doubt⁵ arose if the hands, having been

אֵלוֹ סְפִיקוֹת שְׁטִייהֶרוּ חֲכָמִים, סָפֵק
מִים שְׂאוּבִים לַמְקָוָה, סָפֵק טוּמְאָה
צָפָה עַל פְּנֵי הַמַּיִם, סָפֵק מִשְׁקִין
לִישְׂמָא, טָמֵא, וְלִשְׂמָא, טָהוֹר;
סָפֵק נְדִים לִישְׂמָא וְלִשְׂמָא
וְלִישְׂהָר טָהוֹר. סָפֵק רִשּׁוֹת
הַרְבִּיּים, סָפֵק דְּבָרֵי סוּפְרִים;
סָפֵק הַחוֹלִין, סָפֵק שְׂרָצִים, סָפֵק
נִגְעִים, סָפֵק נְזִירוֹת, סָפֵק
בְּכוֹרוֹת, וְסָפֵק קָרְבָנוֹת.

rendered unclean or having communicated uncleanness or having become clean⁶, are deemed clean⁷. [The Sages have also declared clean in cases where there befalls a condition of] a doubt in the public domain⁸, [or] a doubt about an enjoinder by the Scribes; [or] a doubt about *non-holy food*⁹, [or] a doubt about unclean reptiles⁹, [or] a doubt about *leprosy symptoms* [or] a doubt about the *nazirite vow*¹⁰, [or] a doubt about *firstlings*⁹, or a doubt about *offerings*¹¹.

1 Or לְמַקְנָה. Or the *indefinite* forms לְמַקְנָה, לְמַקְנָה, into a ritual immersion pool [to render it invalid]. See מְקַוֵּאת 23. 2 See the next *Mishnah*. 3 לִטְמֵא, לִטְמֵא, *Hithpael*, abbreviation of לְהִתְטַמֵּא, *become unclean, be made unclean*. 4 Compare *Mishnah* 9 of this Chapter. 5 See this Chapter, *Mishnah* 11. 6 *Hithpael*. 7 See טְדִים 24. 8 Even in the case of an uncleanness expressly declared so in the Law. 9 See *Mishnah* 12 of this Chapter, and APPENDIX, Note 1. 10 See נִזְרִיר 37. Or נִזְרִית. Or *naziriteship, naziriteism*. 11 See this Chapter, *Mishnah* 13.

Mishnah 8

מְשֻׁנָּה ח

. a¹ doubt about the uncleanness of aught floating on the water, whether the water² was in utensils or whether on the ground, [one who is doubtful whether he touched the uncleanness remains clean]. R. Simon³ says, In the case of utensils he becomes unclean, but in the case of the ground he remains clean. R. Judah says, If the doubt [arises whether he touched the uncleanness in] his descent [to wash in the water], he becomes unclean,⁴ but if the doubt [arises during] his coming up [from the water], he remains clean.⁵ R. Jose says, Even if there be there only sufficient space for both⁶ man and *uncleanness*, he remains clean.

יִסְפַּק טוּמְאָה צְפָה עַל פְּנֵי הַמַּיִם,
בֵּין בְּכֵלִים בֵּין בְּקֶרֶקַע. רַבִּי
שְׁמַעוֹן אָמַר, בְּכֵלִים טָמֵא,
וּבְקֶרֶקַע טָהוֹר. רַבִּי יְהוּדָה אָמַר,
סָפַק יְרִידָתוֹ טָמֵא, וְסָפַק עֲלִיָּתוֹ
טָהוֹר. רַבִּי יוֹסֵי אָמַר, אֶפִּילוּ אֵין
שָׁם אֵלָא מְלֵא אָדָם וְטוּמְאָה,
טָהוֹר.

1 A quotation from the preceding *Mishnah*. 2 The water is not deemed an abiding place. 3 His view that the water is an abiding place is rejected. 4 Floating matter is attracted to him on entering the water. 5 Floating matter is repelled from him when leaving the water. 6 Literally *only the fulness of*.

Mishnah 9

מְשֻׁנָּה ט

. a¹ doubt if a liquid having become unclean is [actually] unclean. How so? If one that was unclean stretched² his foot among clean liquids, and there is a doubt whether he touched [them], or there is a doubt whether he did not touch [them], the liquids become unclean³ by reason of (his)

יִסְפַּק מְשֻׁקֵּין לִטְמֵא טָמֵא. כִּיצַד?
טָמֵא שְׁפִשֵׁט אֶת־רַגְלוֹ לְבֵין מְשֻׁקֵּין
טָהוֹרִין, סָפַק נָנַע סָפַק לֹא נָנַע,
סָפַקוּ טָמֵא. הִיתָה כֶּפֶר טָמֵא
בִּידוֹ יוֹרְקָה לְבֵין מְשֻׁקֵּין טָהוֹרִין

doubt. If he had an unclean loaf in his hand, and he threw it⁴ among clean liquids, [and] there is a doubt whether it touched [them] or there is a doubt whether it did not touch [them] the liquids become unclean. [. . . a doubt whether a liquid] imparted uncleanness it remains clean. How so?⁵ If one had a stick in his hand, and at the end of it there was unclean liquid, and he threw it among clean loaves and there is a doubt whether it touched [them] or there is a doubt whether it did not touch [them], [the bread] remains clean because of (its) doubt.

סֶפֶק נִגַע סֶפֶק לֹא נִגַע סִפִּיקוֹ טָמֵא.
וּלְטָמֵא טָהוֹר. כִּי צַד? הִיָּתָה
מִקֵּל בְּיָדוֹ וּבְרֵאשֶׁה מִשְׁקִין טָמֵאִין,
וְיָרְקָה לְבֵין כְּפָרוֹת טָהוֹרִין, סֶפֶק
נִגַע סֶפֶק לֹא נִגַע, סִפִּיקוֹ טָהוֹר.

1 Quoted from *Mishnah* 7 of this Chapter. 2 שִׁפְשֵׁט [Kal]; or שִׁפְשַׁט [Piel]. 3 The זִמְרָא has טָהוֹר, he becomes clean. 4 In some texts, וּפְשָׁטָה [Kal] or וּפְשָׁטָה [Piel]. 5 In other words: What does it mean 'If it is uncertain' whether [a liquid] communicated uncleanness it is accounted clean'?

Mishnah 10

R. Jose¹ says, If there be a doubt whether [unclean] liquid [touched] [clean] foodstuffs,² these become unclean, but in the case of [clean] utensils, these remain clean. Thus, if there were two casks,³ one unclean and the other clean, and one kneaded⁴ dough [with the water] from one of them, [and there is] a doubt [whether] he kneaded [it with the water] from the unclean [cask or whether it is in] doubt whether he kneaded [it with the water] from the clean one, this is [a case of] doubt whether [unclean] liquid [touched clean] foodstuffs, these become unclean, but [in the case of clean] utensils, these remain clean.⁵

מִשְׁנָה י'
רַבִּי יוֹסִי אוֹמֵר, סֶפֶק מִשְׁקִין
לְאוֹכְלִים טָמֵא, וּלְכֵלִים טָהוֹר.
כִּי צַד, שְׁתֵּי קַבֵּיּוֹת אַחַת טָמֵאָה
וְאַחַת טָהוֹרָה יוֹעֵשֶׂה עֶסֶה מֵאַחַת
מֵהֶן, סֶפֶק מִן־הַטָּמֵאָה עָשָׂה, סֶפֶק
מִן־הַטָּהוֹרָה עָשָׂה, זֶה הוּא סֶפֶק
מִשְׁקִין לְאוֹכְלִים טָמֵא, וּלְכֵלִים
טָהוֹר.

1 His view is rejected. 2 Some render this *If there be a doubt whether a liquid [were clean or unclean], [and it touched clean] foodstuffs.* 3 Or jar. 4 Literally made, prepared. 5 The foodstuff 'dough' becomes unclean, but its container remains clean.

Mishnah 11

. [or]¹ a doubt if the hands have been rendered unclean or having communicated uncleanness or have become clean are deemed clean. [The Sages have also declared] clean [in cases where there befalls a condition of] a doubt in the public domain. A doubt about an enjoinder by the Scribes: [if there be a doubt whether] one ate unclean food [or] drank unclean liquid, [or whether after the ritual bath] he immersed his head and the greater part of his body in drawn water,² or [whether] there fell on one's head and the greater part of his body three logs³ of drawn water, [in each of these cases] he remains clean by reason of the doubt; but [if there be a doubt concerning] a matter of a primary cause of levitical uncleanness,⁴ even if prescribed by the Scribes, one becomes unclean because of the doubt.

1 Quoted from *Mishnah* 7 of this Chapter. 2 Compare וְיָבִים 51². 3 See וְרָעִים, Page 18f. Or לִגְיָן. 4 See GENERAL INTRODUCTION. See ADDENDA at the end of this *Tractate*.

Mishnah 12

. [or]¹ a doubt about non-holy food. This² [refers to the] cleanness³ [observed by the] Pharisees.⁴ [or]¹ a doubt about unclean reptiles: [this depends on circumstances] at the time when⁵ they are found⁶ [or]¹ a doubt about leprosy symptoms: [if the doubt arose] at the outset [before the priest examined the suspect], he is deemed clean until he is definitely found to have contracted uncleanness, [but if the doubt arose] after he had been

משנה יא

יִסְפַּק יָדַיִם לִיטְמָא וְלִטְמָא וְלִיטְהָר טְהוּרִי. סָפֵק רְשׁוּת הָרַבִּים טְהוּרִי. סָפֵק דְבָרֵי סוֹפְרִים. אָכַל אוֹכְלִים טְמֵאִים, שָׁתָה מִשְׁקִים טְמֵאִים, בָּא רֵאשׁוֹ וְרֹבּוֹ בְמִים שְׂאוּבֵין, אוֹ שִׁנְפְּלוֹ עַל רֵאשׁוֹ וְרֹבּוֹ שְׁלֹשָׁה לִגְיָן מִיָּם שְׂאוּבֵים, סָפֵקוֹ טְהוּר; אָכַל דְּבָר שֶׁהוּא אֵב, הַטּוֹמְאָה, וְהוּא מִדְּבָרֵי סוֹפְרִים, סָפֵקוֹ טְמֵא.

משנה יב

יִסְפַּק הַחֻלְיִין. זֶו טְהָרֵת יִפְרִישׁוֹת. סָפֵק שְׂרָצִים, כְּשֶׁעַת יִמְצֵאֲתָן. יִסְפַּק נְגָעִים, בְּתַחֲלָה טְהוּר עַד שֶׁלֹּא נִזְקַק לְטוֹמְאָה, מִשְׁנִזְקַק לְטוֹמְאָה, יִסְפַּקוֹ טְמֵא. יִסְפַּק יְגִירוֹת מוֹתֵר. יִסְפַּק בְּכוֹרוֹת, אֶחָד בְּכוֹרֵי אָדָם וְאֶחָד בְּכוֹרֵי בְהֵמָה, בֵּין טְמֵאָה בֵּין

declared to have contracted *unclean-*
ness, he remains unclean by reason
 of the doubt.⁷ [or]¹ *a doubt*
about the nazirite vow:⁸ he is exempt⁹ [or]¹ *a doubt about firstlings*:
 it is all one whether he is the firstborn of man or whether it is the
 firstborn of beast, or whether [the beast] is unclean or clean, since the
 claimant must produce proof.¹⁰

1 Quotation from *Mishnah* 7 of this Chapter. 2 Or וזו; see Volume II, Page 12.
 3 Or טהרת. 4 Literally *cleanness of abstinence* (or of modesty, restriction, self-restraint).
 The Pharisees considered the clothes of an עַם הָאֲרֶז (see APPENDIX, Note 12)
 as affected with *treading-contact-uncleanness* (compare חֲנִינְיָה 27); but they were
 considered clean and could eat חוֹלִין if there was a doubt whether they touched
 such clothes. 5 Popular pronunciation כְּשֵׁעַת. 6 Compare 3⁵. If thrown and
 found among clean foodstuffs, and there is a doubt if it had touched them, they
 remain clean. 7 Compare וְנִגְעִים 54⁴. Literally *his doubt*. 8 Whether the vow was
 made or not. 9 Literally *he is permitted* [to drink wine and to defile himself for the dead],
i.e., there is no vow binding on him. 10 Literally *on one that would exact* [ought]
from his fellow [rests the duty to provide] *evidence*. Here it refers to the priest who
 makes a claim. Compare בְּכוֹרוֹת 36⁴, קָמָה 311.

Mishnah 13

מִשְׁנָה יג

. *a*¹ *doubt about offerings*: if a
 woman² experienced³ five abortions⁴
 that were in doubt, or there was a
 doubt concerning five issues,⁵ she
 brings only one *offering* and she may
 then eat of the *sacrifices*, and there
 is no obligation on her [to bring] the other⁶ [*offerings*].

1 Quoted from *Mishnah* 7 of this Chapter. 2 Literally *the woman*. Compare
 כְּרִיתוֹת 17. 3 Or שִׁישַׁעֲלֶיהָ. 4 It was in doubt which ones and how many were
 miscarriages or merely discharges of some blood: for every abortion of a complete
 foetus requires a separate offering. 5 No offering is required for יָם נִדָּה (*blood of*
menstruation). יָם זֵיבָה (*blood of a flux*) requires an offering. 6 Popular pronuncia-
 tion: הַשָּׂאֵר.

CHAPTER 5

פֶּרֶק ה'

Mishnah 1

מִשְׁנָה א

If there were a [dead] unclean
 reptile¹ and [near by] a [dead]
 frog² in the public domain—and

יְהִי שְׂרָץ וְהִצְפִּירְדֵּעַ בְּרֶשֶׁת הַרְבִּים,
 וְכֵן יִכּוֹז מִן־הַמַּת, וְיִכּוֹז מִן־

likewise, also, if there were an olive's bulk of corpse,³ and an olive's bulk of carrion,⁴ or a bone⁵ of a corpse and a bone⁶ of carrion [close thereto], or a clod of clean earth and [near by] a clod⁷ [of earth] from a ploughed-over grave area, or a clod of clean earth and [close by] a clod⁷ from the land of the gentiles, or if there were two paths, one unclean⁸ and the other clean—[and] one went along one of them, but it is not known by which of them he went, [or] he overshadowed one of them [with the olive's bulk of corpse or of the carrion] and it is not known which of them he overshadowed, [or] he displaced⁹ one of them [clod, bone, flesh], but it is not known which of them he displaced, R. Akiba¹⁰ declares him unclean, but the Sages¹¹ declare him clean.

הַנְּבֵלָה, יִוְעָצֵם מִן־הַמֵּת יִוְעָצֵם
 מִן־הַנְּבֵלָה, וְגוֹשׁ מֵאֶרֶץ טְהוֹרָה
 יִוְגוֹשׁ מִבֵּית הַפָּרֶס, גּוֹשׁ מֵאֶרֶץ
 טְהוֹרָה יִוְגוֹשׁ מֵאֶרֶץ הָעַמִּים, שְׁנֵי
 שְׂבִילִין אֶחָד טָמֵא וְאֶחָד טְהוֹר,
 הֵלֵךְ בְּאֶחָד מֵהֶם, וְאִין יָדוּעַ בְּאִיזָה
 מֵהֶן הֵלֵךְ, הֵאֱהִיל עַל אֶחָד מֵהֶם,
 וְאִין יָדוּעַ עַל אִיזָה מֵהֶן הֵאֱהִיל,
 יִהְיֶיט אֶת־אֶחָד מֵהֶם וְאִין יָדוּעַ
 אִיזָה מֵהֶם הִסִּיט, רַבִּי יַעֲקֹבֵא
 מְטַמֵּא, וְחֻכְמִים מְטַהְרִים.

1 See *Leviticus* 11, 29f.; שִׁבְתָּ 141. 2 The carcass of a frog does not convey uncleanness. Literally [in the definite form] *the unclean reptile and the frog*. 3 Which imparts uncleanness by *contact*, by *carrying* and by *overshadowing*. 4 It communicates uncleanness by *contact* and by *carrying*. 5 It renders unclean by *contact* and by *carrying*. 6 This does not convey uncleanness. 7 It conveys uncleanness by *contact* and by *carrying*. בֵּית פָּרֶס, see 45. 8 There was a grave below the path. 9 Or הִסִּיט (*Hiphil* from *Kal* טִס or יִטֵּט). 10 His view is rejected. 11 Their opinion is accepted.

Mishnah 2

משנה ב

If one said, 'I touched this¹ but I do not know if it be unclean or if it be clean,' [or if one said], 'I touched one but I know not which of the two I touched,' R. Akiba² declares him unclean, but the Sages³ declare him clean; R. Jose⁴ declares him unclean in all these cases⁵ save* in the case of the path,⁶ for men are wont to get along but are not given to touching. *Literally *but clean in [the case of] the path*.

אֶחָד שָׁאָמַר, נִגַּעְתִּי יְבוּזָה, וְאִינִי
 יוֹדֵעַ אִם הוּא טָמֵא, וְאִם הוּא טְהוֹר,
 נִגַּעְתִּי וְאִינִי יוֹדֵעַ בְּאִיזָה מִשְׁנֵיהֶם
 נִגַּעְתִּי, רַבִּי יַעֲקֹבֵא מְטַמֵּא,
 וְחֻכְמִים מְטַהְרִים; רַבִּי יוֹסֵא
 מְטַמֵּא בְּכֹלֵן יוֹמְטָהָר בְּשִׁבִּיל,
 שְׂדֵרָה בְּנֵי אֲדָם לְהֵלִיךְ וְאִין דְּרָכָם
 לִיָּנֹעַ.

1 An unclean reptile or a frog; see the preceding *Mishnah*. 2 His opinion is not accepted. 3 Their ruling is accepted. 4 His view is rejected. 5 Cited here and in the preceding *Mishnah*. 6 Referring to שְׁבִילִין in the foregoing *Mishnah*. Perhaps the *indefinite* vowelisation בְּשִׁבִיל, in the case of a path.

Mishnah 3

If there were two paths,¹ one unclean and the other clean [but it was unknown which passed over a hidden grave], and one walked by one of them and then prepared food in *cleanness*² which was consumed, and he was afterwards sprinkled with the water of the *red heifer sin-offering* [on the third day] and again³ [on the seventh day] and immersed himself [in the ritual bath, and after sunset] he became clean;⁴ and if he afterward went by the other path, and prepared [foodstuffs] in conditions of *cleanness*, then these are clean; but if the first [foodstuffs still] remained, both alike⁵ remain in suspense.⁶ If he had not become clean in the meantime,⁷ the first [food] must be left in suspense and the second⁸ must be burned.

1 Compare *Mishnah* 1 of this Chapter. 2 Or טְהוֹרוֹת. 3 וְשָׁנָה [Kal]; some vocalise it here וְשָׁנָה [Piel]; literally *and he repeated, and he did so again*. 4 As enjoined in *Numbers* 19, 19. 5 Or אֱלוֹ וְאֱלוֹ. 6 *viz.*, there now arises a doubt [סִפְקָא] as to their (*un*)*cleanness* (*i.e.*, as to which carcasses he had touched at the preparation); and so they may neither be eaten nor burned. 7 *sc.*, between the two acts of preparing the food. Popular traditional pronunciation בִּינְתִימִים. 8 Because he was undoubtedly unclean when it was prepared. וְשָׂרְפוֹ [Niph'al]; or יִשְׂרְפוֹ [Kal].

Mishnah 4

If¹ there were a [dead] unclean reptile and [alongside it a dead] frog² in the public domain, and one touched one of them [but knew not which], and [afterward] prepared³ [foodstuffs] in *cleanness*⁴ which

מְשֻׁנָּה ג
שְׁנֵי יִשְׁבִּילִים, אֶחָד טָמֵא, וְאֶחָד
טָהוֹר, הִלְךְ בְּאֶחָד מֵהֶם, וְעָשָׂה
טְהוֹרוֹת וַיֵּאָכְלוּ, הִנֵּה וְהִנֵּה וְטָבַל
וְטָהַר; וְהִלְךְ בְּשֵׁנֵי וְעָשָׂה טְהוֹרוֹת,
הָרִי אֵלָיו טְהוֹרוֹת; וְאִם קִיָּמוֹת
הִרְאִשׁוּנוֹת אֵלָיו וְאֵלָיו תְּלוּיּוֹת, אִם
לֹא טָהַר בִּינְתִימִים, הִרְאִשׁוּנוֹת
תְּלוּיּוֹת, וְהִשְׁנוּיּוֹת יִשְׂרְפוּ.

מְשֻׁנָּה ד
הַיִּשְׂרָץ וְהַצְּפַרְדֵּעַ בְּרֵשׁוֹת הָרִבִּים
וְנָע בְּאֶחָד מֵהֶם, וְעָשָׂה טְהוֹרוֹת
וַיֵּאָכְלוּ, טָבַל וְנָע בְּשֵׁנֵי, וְעָשָׂה
טְהוֹרוֹת, הָרִי אֵלָיו טְהוֹרוֹת, אִם

were consumed, and he [then] immersed himself [in the ritual bath] and [next] touched the other [carcass], and [now] prepared³ [foodstuffs] in *cleanness*, these [second] are clean.⁵ If the first [foodstuffs] were [still] left, both alike⁶ remain in suspense;⁷ if he did not immerse himself [in the ritual bath] in the interval,⁸ the first [foodstuffs] remain in suspense⁹ and the second must be burned.¹⁰

קְיָמוֹת הָרֵאוּנוֹת אֵלּוּ וְאֵלּוּ
תְּלוּיּוֹת; אִם לֹא טָבַל בְּיָנֵיהֶם,
הָרֵאוּנוֹת תְּלוּיּוֹת, וְהַשְּׂנוּיּוֹת
יִשְׂרְפוּ.¹⁰

1 Compare *Mishnah* 1 of this Chapter. 2 Its carcass does not convey uncleanness. Compare 5¹. The carcasses could not be distinguished from one another. 3 Or even merely touched. 4 Or טְהוּרוֹת. 5 On the assumption that the first contact was with the unclean carcass, so his ritual immersion had cleansed him from his defilement. 6 Or אֵלּוּ וְאֵלּוּ. 7 Because of doubt at which preparation he had touched the unclean carcass. The food may neither be eaten nor burned. 8 See the preceding *Mishnah*. 9 Because of doubt which carcass had been touched. 10 Since there can be no doubt that he was unclean. Compare 5³, Note 8.

Mishnah 5

מִשְׁנֵה ה

If there were two paths,¹ one unclean and the other clean, and one went by one of them and [then] prepared [foodstuffs] in conditions of *cleanness*,² and his fellow came and walked by the second [path] and [afterwards] prepared [foodstuffs] in *cleanness*, R. Judah says, If each by himself asked [of the Sages for a ruling], each is declared clean;³ but if they enquired together, both are declared unclean.⁴ R. Jose⁵ says, In either case they are both declared unclean.⁶

יִשְׁנֵי שְׁבִילִים אֶחָד טָמֵא וְאֶחָד
טָהוֹר, הִלָּךְ בְּאֶחָד מֵהֶן וַעֲשָׂה
טְהוּרוֹת, וּבָא חֲבִירוֹ וְהִלָּךְ בַּשֵּׁנִי
וַעֲשָׂה טְהוּרוֹת, רַבִּי יְהוּדָה אוֹמֵר,
אִם נִשְׁאַלוּ זֶה בְּפָנָי עֲצֻמוּ זֶה בְּפָנָי
עֲצֻמוּ, טְהוּרִים; וְאִם נִשְׁאַלוּ
שְׁנֵיהֶם כְּאֶחָד, טְמֵאִים. רַבִּי יוֹסֵי
אוֹמֵר, בֵּין כֶּף וּבֵין כֶּף טְמֵאִים.

1 Compare *Mishnah* 3 of this Chapter. It is not known under which lay a source of uncleanness. 2 Or טְהוּרוֹת. 3 If they inquire singly (each for himself) they receive the benefit of the doubt and they are both declared clean. 4 One must certainly be unclean, hence because it is impossible to say which, both are pronounced unclean. 5 His ruling is accepted. 6 The only difference of opinion

between R. Judah and R. Jose is that according to the latter (whose view is accepted) if one of them came for a ruling on behalf of himself and his fellow then both are declared unclean.

Mishnah 6

If there were two loaves, one unclean and the other clean, [and] one ate one of them and [then] prepared [foodstuffs] in conditions of *clean-ness*,¹ and [afterwards] his fellow came and ate of the second [loaf] and [next] prepared [foodstuffs] in *cleanness*, R. Judah says, If each inquired singly for himself [for a ruling by the Sages], they are declared clean, but if they inquired together, [both] are declared unclean. R. Jose² says, In both cases they are declared unclean.

1 Or *טהרות*; see GENERAL INTRODUCTION, Note 5. 2 His ruling is accepted. The argument is the same as in the preceding *Mishnah*.

Mishnah 7

If one sat in the public domain, and someone came and pressed¹ against his garments, or if he spat and [the other] touched the spittle,² because of his spittle the *priest's-due*³ [touched by the first] must be burned, and regarding his garments, they decide [whether the first is unclean by reason of *treading-contact-uncleanness*] in accordance with [whether] the majority [of people there were affected with a flux]. If one slept in the public domain, (and) when he arose his garments are accounted unclean from *treading-contact-uncleanness*,⁴ this is the view of R. Meir,⁵ but the Sages⁶

משנה ו

שני כפרים אחד טמא ואחד טהור,
אכל את-אחד מהם, ועשה
יטהרות, ובא חברו ואכל את-
השני, ועשה טהרות, רבי יהודה
אומר, אם נשאלו זה בפני עצמו
וזה בפני עצמו, טהורין, ואם נשאלו
שניהן כאחד, טמאים. רבי יוסי
אומר, בין כך ובין כך טמאים.

משנה ז

מי שישב ברשות הרבים, ובא אחד
יודרס על בגדיו, או שרקק ונגע
ברוק, על רוקו שורפים את-
התרומה, ועל בגדיו הולכין אחר
הרוב. ישן ברשות הרבים ועמד,
כליו טמאים מדרס; דברי רבי
מאיר; וחכמים מטהרין. נגע
באחד בליקה, ואין ידוע אם
חי אם מת, ובשחר עמד ומצאו
מת, רבי מאיר מטהר; וחכמים

declare [them] clean. If one touched someone in the night, and it is not known whether it had been one that was alive or dead, and in the morning when he arose he found it was someone dead, R. Meir⁵ declares [him] clean; but the Sages⁶ declare [him] unclean, since all *uncleannesses* [are decided in accordance with the conditions] at the time⁷ when they are found.⁸

1 Literally *trod, stamped*. 2 In some editions בְּרוֹקִין, *his spittle*. 3 See APPENDIX, Note 1. Compare 4⁵. 4 See GENERAL INTRODUCTION. 5 His opinion is rejected. 6 Their ruling is accepted. 7 Or בְּשַׁעַת, popular pronunciation. 8 See 3⁵.

Mishnah 8

מִשְׁנָה ח

If there were in a town a mentally defective woman¹ or a gentile woman² or a Samaritan woman,³ all spittle [found] in the town is unclean. If a woman pressed against [a man's] garments, or she sat with him in a boat,⁴ if she recognised that he was one that ate of *priest's-sidue*,⁵ his garments remain clean;⁶ but if [she did] not⁷ [perceive he was a priest], he must enquire of her [if she were clean].

1 Who would be suspect of being careless of her habits and of her menstruations. 2 Literally *idolatress*. In some editions זְבֻלִית. She is as one suffering a flux. 3 Or *Samaritan, Cuthean*. She is like a menstruant having sexual intercourse. The gentile female and the Samaritan female right from birth convey uncleanness by what they lie on, by spittle, and by fluid from the lungs, throat or nose, and by urine. 4 See 31. 5 *i.e.*, that he was a בִּנְיָן, priest. See APPENDIX, Note 1. 6 The fact that she recognised him as a priest showed that she was free from a flux or was not menstruating, otherwise she would have been careful not to have been in contact with his garments or have been sitting by him. 7 Popular pronunciation לא.

Mishnah 9

מִשְׁנָה ט

If a witness say [to one], '[Thou hast] become unclean', but he says 'I have not become unclean', he is deemed

clean. If two say [to one], 'Thou hast become unclean,' but he says, 'I have not been unclean,'¹ R. Meir declares him unclean, but the Sages say, He is believed regarding himself.² If a witness say [to one], '[Thou hast] become unclean', but two [witnesses] say that he had not become unclean, whether [the doubt arose] in the private domain or whether in the public domain, he is considered clean. If two [witnesses] say [to one], '[Thou hast] become unclean', but [one] witness says that he had not become unclean, whether [the doubt arose] in the private domain [or] whether in the public domain, he is considered unclean. If [one] witness say [to one], '[Thou hast] become unclean', but [another] witness says that he had not become unclean, [or if one] woman say that he had become unclean, and [another] woman says that he had not become unclean, and [the doubt arose] in a private domain, he is accounted unclean, [but if the doubt arose] in the public domain, he is accounted clean.

1 *viz.*, we interpret his statement to have meant that he had rendered himself clean without delay (and that the witnesses were not aware of this), but he did not use these words. 2 See the preceding **Note**.

CHAPTER 6

פָּרָק ו'

Mishnah 1

If a place were a private domain, and it became a public domain, and again became a private domain,¹ when it is a private domain and there arises a doubt,* it is accounted a condition of uncleanness, [but] when it is a public domain any condition of doubt

נִטְמָאָה, וְהוּא אֹמֵר, לֹא נִטְמָאָתִי, רַבִּי מֵאִיר מְטַמֵּא, וְחֻכְמִים אֹמְרִים, הוּא נֶאֱמַן עַל יְדֵי עֲצָמוֹ. עַד אֹמֵר נִטְמָא, וְשָׁנִים אֹמְרִים לֹא נִטְמָא, בֵּין בְּרִשּׁוֹת הַיְחִיד בֵּין בְּרִשּׁוֹת הָרַבִּים, טְהוֹרֵי שָׁנִים אֹמְרִים נִטְמָא, וְעַד אֹמֵר לֹא נִטְמָא, בֵּין בְּרִשּׁוֹת הַיְחִיד בֵּין בְּרִשּׁוֹת הָרַבִּים, טָמֵא. עַד אֹמֵר נִטְמָא, וְעַד אֹמֵר לֹא נִטְמָא, אִשָּׁה אֹמֶרֶת נִטְמָא, וְאִשָּׁה אֹמֶרֶת לֹא נִטְמָא, בְּרִשּׁוֹת הַיְחִיד, טָמֵא, בְּרִשּׁוֹת הָרַבִּים טְהוֹרֵי.

מְקוֹם שֶׁהָיָה רִשּׁוֹת הַיְחִיד וְנִעְשְׂתָה יְרִשּׁוֹת הָרַבִּים, חֹזֵר וְנִעְשְׂתָה רִשּׁוֹת הַיְחִיד, כְּשֶׁהוּא רִשּׁוֹת הַיְחִיד סִפְקוֹ טָמֵא, כְּשֶׁהוּא רִשּׁוֹת הָרַבִּים, סִפְקוֹ טְהוֹרֵי. הַמְּסוּכָן

regarding it is considered clean. If one dangerously ill be in a private domain, and he was brought out into the public domain and then taken back again into a private domain² [where he was found to be dead], [all persons and utensils that were] in the private domain [at the first] are unclean by reason of the doubt* [even if he were alive or dead], but [all persons and utensils that had been in contact with him] in the public domain remain clean by reason of the doubt [whether he was alive or not]. R. Simon says, The public domain intervenes.³

בְּרִשׁוֹת הַיְחִיד, וְהוֹצִיאָוּהוּ לְרִשׁוֹת הָרְבִים, וְהִחְזִירוּהוּ לְרִשׁוֹת הַיְחִיד, כְּשֶׁהוּא בְּרִשׁוֹת הַיְחִיד, סִפְקוֹ טָמֵא, כְּשֶׁהוּא בְּרִשׁוֹת הָרְבִים, סִפְקוֹ טָהוֹר. רַבִּי שְׁמַעוֹן אוֹמֵר, רִשׁוֹת הָרְבִים מִפְּסֻקָּתָּהּ.

had been in contact with him] in the public domain remain clean by reason of the doubt [whether he was alive or not]. R. Simon says, The public domain intervenes.³

1 *e.g.*, when a field is sown it is tended only by the owner, but in the summer it is trodden over by many especially by the reapers; then once again at sowing time it is once more not disturbed by frequenters. 2 Or the private domain [*viz.*, in the definite form]. 3 *i.e.*, if the latter (in the public domain) are considered clean then those before (in the private domain) should also be deemed clean. His opinion is rejected. מִפְּסֻקָּתָּהּ [*Hiphil*]; perhaps מִפְּסֻקָּתָּהּ [*Piel*]. *In some editions סִפְקוֹ.

Mishnah 2

מִשְׁנָה ב

There are four cases of doubt whereof R. Joshua declares one unclean, but the Sages declare him clean. How so? If one unclean [with leprosy]¹ stand [still under a tree or roof], and one that is clean passes by,² [or] if the one clean stand [still], and the one unclean passes by; [or] if an *uncleanness*³ be in a private domain, and what is clean⁴ is in the public domain, [or] if what is clean⁵ be in the private domain, and an *uncleanness* is in the public domain, and there is a doubt whether there was contact [or] there is a doubt whether there was no contact, [or] there is a doubt whether there was overshadowing,

אַרְבַּעַת סְפֻקוֹת רַבִּי יְהוֹשֻׁעַ מְטַמֵּא, וְחֻכְמִים מְטַהְרִין. כִּי־צַד? יְהִטָּמֵא עוֹמֵד וְהִטָּהוֹר, עוֹבֵר, הִטָּהוֹר עוֹמֵד וְהִטָּמֵא עוֹבֵר; הַטּוֹמְאָה בְּרִשׁוֹת הַיְחִיד, וְהִטָּהְרָה בְּרִשׁוֹת הָרְבִים, הַטָּהֵר בְּרִשׁוֹת הַיְחִיד וְטוֹמְאָה בְּרִשׁוֹת הָרְבִים, סִפְקָא נִגְעַת סִפְקָא לֹא נִגְעַת, סִפְקָא הֶאֱהִיל סִפְקָא לֹא הֶאֱהִיל, סִפְקָא הִסִּיט סִפְקָא לֹא הִסִּיט, רַבִּי יְהוֹשֻׁעַ מְטַמֵּא וְחֻכְמִים מְטַהְרִין.

[or] there is a doubt whether there was no overshadowing, [or] there is a doubt whether one moved⁶ [aught unclean], [or] there is a doubt whether one did not move⁶ [it], R. Joshua⁷ pronounces [him] unclean, but the Sages⁸ declare [him] clean.

1 See נְגַעִים 13⁷ 2 And there is a doubt whether there was contact or whether the clean person stayed there. 3 Literally *the uncleanness* [viz., in the definite form]. 4 Literally *and a cleanness*. Or וְטַהֲרָה. 5 Or טַהֲרָה. Literally *a cleanness*. 6 Or הִפְסִיחַ. 7 His view is rejected. 8 Their opinion is accepted.

Mishnah 3

If a tree stood in the public domain, and a source of *uncleanness*¹ was within it, and someone ascended to the top² thereof, and there was a doubt whether he touched [the uncleanness or] whether he did not touch [it], he becomes unclean because of the doubt thereof. If he put his hand into a hole² wherein there was³ an *uncleanness*, and there was a doubt whether he touched [the uncleanness or whether] he did not touch [it], he becomes unclean by reason of the doubt thereof. If a shop that was unclean were open to the public domain and there is a doubt whether one entered [it or] there is a doubt whether he did not enter [it], he remains clean because of the doubt thereof; [and this is parallel to the case of a dead unclean reptile and a dead frog lying alongside in the public domain where the ruling⁴ is that] if there be a doubt whether he touched [the uncleanness or] there is a doubt whether he did not touch [it], he remains clean by reason of the doubt thereof. If there were two shops,⁵ one unclean and the other clean, [and] one went into one of them, but there is a doubt whether he entered the unclean one [or] there is a doubt whether he entered the clean one, he is deemed unclean because of the doubt thereof.⁶

משנה ג

אֵילָן שֶׁהוּא עוֹמֵד בְּרֵשׁוֹת הָרַבִּים, וְיֵהְיוּמָאָה בְּתוֹכוֹ, עֵלָה לְרֵאשׁוֹ, סָפַק נֶגַע סָפַק לֹא נֶגַע, סָפַקוּ טָמֵא, הַכְּנִיס יָדוֹ לְחֹרֶר שִׁישׁ בּוֹ טוּמְאָה, סָפַק נֶגַע סָפַק לֹא נֶגַע, סָפַקוּ טָמֵא, חָנוֹת שֶׁהוּא טָמֵא וּפְתוּיָה לְרֵשׁוֹת הָרַבִּים, סָפַק נֶכְנָס סָפַק לֹא נֶכְנָס סָפַקוּ טָהוֹר; סָפַק נֶגַע סָפַק לֹא נֶגַע, סָפַקוּ טָהוֹר. שְׁתֵּי חֲנוּיֹת אֶחָד טָמֵא וְאֶחָד טָהוֹר, נֶכְנָס לְאֶחָד מֵהֶם, סָפַק לְטָמֵא נֶכְנָס, סָפַק לְטָהוֹר נֶכְנָס, סָפַקוּ טָמֵא.

1 Literally *and the uncleanness*. 2 This is considered a private domain. 3 Or שִׁישׁ-בוֹ. 4 See 51f. 5 Or חֲנוּיֹת. See ADDENDA at the end of this *Tractate*. 6 Since he went into a private domain.

Mishnah 4

Where thou art able to multiply doubts, and doubts about doubts, [a condition of doubt arising] in a private domain is accounted unclean, [but] in the public domain it is deemed clean.* Thus, if one went into an alley-way¹, and [a source of] *uncleanness*² was in the courtyard, and there was a doubt whether he entered [or] there was a doubt whether he did not enter, [or] if there were an *uncleanness* in a house, [and] there was a doubt whether he entered [or] there was a doubt whether he did not enter; (or) even if he did enter [the alley-way or the house], there was a doubt whether [an uncleanness] was there [and] there was a doubt whether it was not there; and even though [the uncleanness] was there, there was a doubt whether it was³ of the prescribed bulk [and] there was a doubt whether it was not of the prescribed bulk; and⁴ even if it were³ of the prescribed bulk, there was a doubt whether it was an *uncleanness* [and] there was a doubt whether it was clean;⁵ and even though it was an *uncleanness*, there was a doubt whether he touched [it and] there was a doubt whether he did not touch [it], he is accounted unclean because of the doubt thereof. § R. Elazar⁶ says, If there be a doubt about the entering,⁷ he is considered clean; if there be a doubt about the contact with the *uncleanness*,⁸ he is accounted unclean.

משנה ד

כָּל־שָׂאתָה יְכוּל לְרַבּוֹת סְפָקוֹת
וְסָפַק סְפָקוֹת, בְּרִשּׁוֹת הַיְחִיד טָמֵא
בְּרִשּׁוֹת הָרַבִּים *טָהוֹר. כִּי־צַד,
נִכְנס לְמִבּוֹי¹ וְהָטוּמְאָה בְּהֶצֶר,
סָפַק נִכְנס סָפַק לֹא נִכְנס, טוּמְאָה
בְּבַיִת, סָפַק נִכְנס סָפַק לֹא נִכְנס;
וְאִפְּלוּ נִכְנס סָפַק הִיָּתָה שֵׁם סָפַק
לֹא הִיָּתָה שֵׁם; וְאִפְּלוּ הִיָּתָה שֵׁם,
סָפַק שֵׁשׁ בָּהּ כְּשִׁיעוֹר סָפַק שְׂאִין
בָּהּ כְּשִׁיעוֹר; וְאִפְּלוּ⁴ שֵׁשׁ בָּהּ,
סָפַק טוּמְאָה סָפַק⁵ טָהָרָה;
וְאִפְּלוּ טוּמְאָה, סָפַק נָגַע סָפַק לֹא
נָגַע, סָפַקוּ⁸ טָמֵא רַבִּי אֶלְעָזָר
אוֹמֵר, סָפַק⁷ בִּיאָה טָהוֹר; סָפַק
נָגַע *טוּמְאָה טָמֵא.

1 Which is considered a private domain. 2 Literally *and the uncleanness*. 3 Or שֵׁשׁ בָּהּ. 4 Literally *or even if there were therein the prescribed bulk*. 5 Literally *a cleanness*. Or טָהָרָה. 6 Some read אֶלְעָזָר, *Eliezer*. 7 *i.e.*, whether one entered or not. 8 Literally *an uncleanness*. *i.e.*, whether one touched the uncleanness or not. *§See ADDENDA at the end of this *Tractate*.

Mishnah 5

If one entered a group of fields¹ in the rainy season² and there was [a source of] *uncleanness* in a certain field, and he said, 'I went into that place, but I do not know whether I entered that [particular] field or whether I did not enter [it],' R. Elazar³ pronounces him clean, but the Sages declare him unclean.

1 Compare *Mishnah* 1 of this Chapter. 2 When the fields had been ploughed and sown or planted they are considered as private domain and people are careful not to walk over them. 3 He applies the ruling of *ספק בייאה* (see the preceding *Mishnah*). Some texts have *אליעזר*, *Eliezer*.

Mishnah 6

If there be a doubt [concerning one] in a private domain [where there was an *uncleanness*], he is deemed unclean unless he can say, 'I did not touch [the *uncleanness*].' If there be a doubt [regarding one] in a public domain [where there was an *uncleanness*], he is accounted clean unless he says, 'I touched [the *uncleanness*].' What¹ is considered public domain? The paths of a field full of hills and depressions,² and any others like them, are considered private domain¹ concerning [the laws of] the Sabbath but public domain regarding [the laws of] *uncleanness*. R. Eliezer said, The paths of a field full of hills and depressions were cited as considered a private domain only because they are applicable to both cases.⁴ The paths that lead towards reser-

voirs,⁵ and to ditches,⁶ and to caves⁷ and to wine-pressing vats are

משנה ה

נכנס ללבקעה בַּיְמוֹת הַגְּשָׁמִים, וְטוֹמְאָה בְּשָׂדֵה פְּלוּנִית, וְאָמַר, הֲלִכְתִּי לַמָּקוֹם הַלֵּז, וְאֵינִי יוֹדֵעַ אִם נִכְנַסְתִּי לְאוֹתוֹ הַשָּׂדֶה, וְאִם לֹא נִכְנַסְתִּי, רַבִּי אֱלִיעֶזֶר מְטַהֵר, וְחֻכְמִים מְטַמְּאִין.

משנה ו

סָפֵק רְשׁוּת הַיְחִיד טָמֵא, עַד שְׂיֵאמַר, לֹא נִגַּעְתִּי. סָפֵק רְשׁוּת הָרַבִּים טָהוֹר עַד שְׂיֵאמַר, נִגַּעְתִּי. יֵאָוֶוּ הִיא רְשׁוּת הָרַבִּים? שְׁבִילֵי בֵּית גְּלוּל, וְכֵן פֵּיּוּצָא בְּהֵן. רְשׁוּת הַיְחִיד לְשַׁבָּת, וּרְשׁוּת הָרַבִּים לְטוֹמְאָה. אָמַר רַבִּי אֱלִיעֶזֶר, לֹא הוֹזְכְּרוּ שְׁבִילֵי בֵּית גְּלוּל אֶלָּא שֶׁהֵם רְשׁוּת הַיְחִיד יְלִכְףּ וְלִכְףּ. הַשְּׁבִילִים הַמְּפוּלְשִׁים לְבוֹרוֹת, וְלִשְׁחִים, וְלִמְעָרוֹת, וְלִגְיֹתוֹת, רְשׁוּת הַיְחִיד לְשַׁבָּת וּרְשׁוּת הָרַבִּים לְטוֹמְאָה.

reckoned private domain regarding [the laws of] the Sabbath but public domain regarding [the laws of] *uncleanness*.

1 Or אֵיוֹ (see Volume II, Page 12). 2 Where the paths are winding, going up and down, and few people are found on them. Some render בֵּית גִּלְגֻל *Beth Gilgul*. 3 Here equivalent to כְּרַמְלִית, *neutral domain, an area neither public nor private domain*. See שַׁבָּת 6a; עִירוֹתָיִן 92. 4 *sc.*, they are regarded private domain in what concerns the Sabbath laws and the laws of uncleanness. 5 Or *pits, cisterns, tanks*. 6 Or *pits, cavities*. 7 Or *caverns*.

Mishnah 7

מְשֻׁנָּה ז

A group of fields¹ in the summer season² is deemed private domain concerning the Sabbath [laws] but public domain regarding [the laws of] *uncleanness*, and during the rainy season³ it is accounted private domain in both cases.

יִהְיֶה בְּקֶצֶף יְבִימוֹת הַחֶמְדָּה, רְשׁוֹת הַיְחִיד לְשַׁבָּת, וְרְשׁוֹת הָרַבִּים לְטוֹמְאָה, יוֹבִימוֹת הַגְּשָׁמִים, רְשׁוֹת הַיְחִיד לְכַף וּלְכָף.

1 See *Mishnah* 5 of this Chapter. 2 Many labourers are there. 3 People will not go there because of the newly planted or sown seeds.

Mishnah 8

מְשֻׁנָּה ח

A basilica¹ is deemed a private domain regarding the Sabbath [laws] but a public domain concerning [the laws of] *uncleanness*. R. Judah² says, If one stand at one entrance, and he can see those that enter and leave by the other entrance, it is accounted a private domain in both cases;³ otherwise,⁴ it is deemed a private domain concerning the Sabbath [laws] but a public domain concerning [the laws of] *uncleanness*.

יְבַסִּילְקִי, רְשׁוֹת הַיְחִיד לְשַׁבָּת, וְרְשׁוֹת הָרַבִּים לְטוֹמְאָה. רַבִּי יְהוּדָה אוֹמֵר, אִם עוֹמֵד הוּא בַּפֶּתַח הַזֶּה וְרוֹאֶה אֶת-הַנִּכְנָסִין וְאֶת-הַיּוֹצֵאִין בַּפֶּתַח הַלְּזוֹ, רְשׁוֹת הַיְחִיד לְכַף וּלְכָף; וְאִם יֵלְאוּ רְשׁוֹת הַיְחִיד לְשַׁבָּת, וְרְשׁוֹת הָרַבִּים לְטוֹמְאָה.

1 *A building with colonnades* (where courts are held); *exchange, forum, mart, meeting place for merchants*. See יוֹמָא 25a; עֲבוּדָה זְרָה 16b. The pointing פְּסִילְקִי would be in agreement with the Latin *basilica*. 2 His view is rejected. 3 *viz.*, regarding the laws of both the Sabbath and uncleanness. 4 Popular pronunciation לְאוּ.

Mishnah 9

משנה ט

A building with two opposite entrances¹ is a private domain with regard to the Sabbath [laws] but a public domain regarding [the laws] of *uncleanness*, and the same applies to the sides² [thereof]. R. Meir³ says, The sides are deemed a private domain in both cases.

הַפֶּרֶן רְשׁוּת הַיְחִיד לַשַּׁבָּת, וְרְשׁוּת הַרְבִּים לְטוּמְאָה, וְכֵן הַצְּדָדִין. רַבִּי יְמַאִיר אָמַר, הַצְּדָדִין רְשׁוּת הַיְחִיד לְכָף וּלְכָף.

1 הַפֶּרֶן in some texts. Some render פֶּרֶן *a forum, a basilica with doors in opposite walls, a building with a gateway from street to street*, the rendering a lighthouse [from the Greek φάρος] does not fit the context here. 2 *sc.*, all parts not facing the entrances. 3 His opinion is rejected.

Mishnah 10

משנה י

A colonnade¹ is considered a private domain concerning the Sabbath [laws] but a public domain regarding [the laws of] *uncleanness*. A courtyard which (the) many enter by one entrance and leave by another is deemed a private domain regarding the Sabbath [laws] but a public domain concerning [the laws of] *uncleanness*.

הָאֵסְטוּוּיָת רְשׁוּת הַיְחִיד לַשַּׁבָּת, וְרְשׁוּת הַרְבִּים לְטוּמְאָה. הַצָּר שֶׁהַרְבִּים נִכְנָסִים בּוֹ וְיוֹצְאִים בּוֹ, רְשׁוּת הַיְחִיד לַשַּׁבָּת, וְרְשׁוּת הַרְבִּים לְטוּמְאָה.

1 Or *basilica*; some render it a *colonnade with double rows*; others render it a *bench or form (about four or five handbreadths high and a cubit wide—see Volume I, Page 18f.) for merchants to sit on*. Literally *The colonnade*.

CHAPTER 7

פֶּרֶק ז

Mishnah 1

משנה א

If a potter¹ set down² his pots [in the public domain]³ and went down to drink, the inmost [pots] remain clean but the outside ones become unclean. R. Jose⁴ said, This is the case when they are not tied together,⁵ but if tied together,⁶ all remain clean.⁷ If one handed

הַקָּדָר שֶׁהֵנִיחַ אֶת־קַדְרוֹתָיו, יָרַד לְשֵׁתוֹת, הַפְּנִימִיּוֹת טְהוֹרוֹת וְהַחִיצוֹנוֹת טְמֵאוֹת. אָמַר רַבִּי יוֹסֵי, בְּמָה דְבָרִים אֲמוּרִים בְּמִתְקָרוֹת, אֲכַל יִבְאֵנוּדוֹת, הַכֹּל

his key to an **עִם הָאָרֶץ** [for safe keeping], the house remains clean, for he handed him the key only for safe keeping.⁸

יְטָהוּר. הַמוֹסֵר מִפְּתָחוֹ לְעִם הָאָרֶץ, הַבֵּית טָהוּר, שֶׁלֹּא מָסַר לוֹ אֶלָּא שְׂמִירַת הַמִּפְתָּח.

1 Literally *the potter* [viz., in the *definite* form]. Or *the seller of pots*. Here it refers to a **קִיבָר** (see APPENDIX, **Note 12**, for **קִיבָר** and **עִם הָאָרֶץ**). **2** Or **שֶׁהָיָה**. **3** Blocks of stone or posts were set up a short distance from walls of houses to keep traffic off, and within them walked passers by who might render the outer wares unclean by contact (the wares nearer the wall would remain clean being protected from contact by the outer wares). **4** His view is rejected. **5** Or **בְּמוֹתָרוֹת** (viz., the *indefinite* form). People are likely to lift them up to examine them, but will wait for the dealer to unloosen them if tied up. **6** Or the *indefinite* form **בְּאֵגוּדוֹת**. **7** **טָמֵא**, unclean, according to Maimonides. **8** There is no fear that he would enter the house in such circumstances: he would avoid being suspected of any theft.

Mishnah 2

מִשְׁנָה ב

If one left¹ an **עִם הָאָרֶץ**² within his house awake [alone], and [on his return] found him awake, [or he left him alone] asleep and found him asleep [on his return], [or he left him alone] awake and found him asleep [on his return], the house remains clean;* [but if he left him alone] asleep and [on his return] he found him awake, the house is unclean.§ This is the view of R. Meir.³ But the Sages⁴ say, That part only [with aught within it] hand and touch is unclean.⁵

יְהַמְנִיחַ עִם הָאָרֶץ בְּתוֹךְ בֵּיתוֹ, עַר וּמִצְאוֹ עַר, יָשָׁן וּמִצְאוֹ יָשָׁן, עַר וּמִצְאוֹ יָשָׁן, הַבֵּית טָהוּר; יָשָׁן וּמִצְאוֹ עַר, הַבֵּית טָמֵא. דְּבָרֵי רַבִּי מְאִיר. וְחֻכְמִים אוֹמְרִים, אִין טָמֵא אֶלָּא עַד מְקוֹם שֶׁהוּא יָכוֹל לִפְשׁוֹט אֶת-יָדוֹ וְלִיָּע.

to which [he could stretch out his

1 Or **הַמְנִיחַ**. **2** See APPENDIX, **Note 12**. **3** His view is rejected. **4** Their opinion is accepted. **5** There is no need to assume that he would have gone everywhere touching things. *§Sec ADDENDA at the end of this *Tractate*.

Mishnah 3

מִשְׁנָה ג

If one left¹ artisans² within his house, the house becomes unclean. This is the opinion of R. Meir.³ But the

יְהַמְנִיחַ אוֹמְנִים בְּתוֹךְ בֵּיתוֹ הַבֵּית טָמֵא. דְּבָרֵי רַבִּי מְאִיר. וְחֻכְמִים

Sages⁴ say, It is only unclean up to any place [with aught therein] to which they could reach by putting out their hands.⁵

אומרים, אין טמא, אלא עד מקום
שהן יכולין לפשוט את ידם
וליצע.

1 Or **המניח**. 2 Or *craftsmen, artists, architects, skilled workers*. They are **עמי הארץ** (see APPENDIX, Note 12). 3 His view is rejected. 4 Their ruling is accepted. There is no need to assume that they would leave their work to go about touching everything in the house. 5 Literally *their hand* [*viz.*, in the *singular*].

Mishnah 4

If the wife of a *fellow*¹ left² the wife of an **הארץ** **עם** milling in her house,³ and the mill ceased⁴ [from grinding], the house becomes unclean;⁵ if the mill did not cease [from grinding], [the house] becomes unclean only up to any place [and aught therein] to which she could put forth her hand and touch. If there were two [the wives of **עמי הארץ**], the house becomes unclean in both cases, for while one is grinding the other [can wander around] touching⁶ [things]. This is the view of R. Meir.⁷ But the Sages⁸ say, [The house] becomes unclean only as far as any place [and aught within it] to which they could stretch out their hands⁹ and touch.

משנה ד

אשת חביר שהניחה לאשת יעם
הארץ טוחנת בתוך ביתה, פסקה
הרחים הבית טמא; לא פסקה
הרחים, אין טמא אלא עד מקום
שהיא יכולה לפשוט את ידה
וליצע. היו שתיים, בין כך ובין
כך הבית טמא, שאחת טוחנת ואחת
ממשמשת. דברי רבי מאיר.
וחכמים אומרים, אין טמא, אלא
עד מקום שהן יכולין לפשוט
את ידם וליצע.

1 See APPENDIX, Note 12; **דמאי** 2³. 2 Or **שהניחה**. 3 *viz.*, in the *fellow's* house. 4 *sc.*, there was nothing more to grind. 5 The [unclean] grinder is assumed to move about and touch things, thus rendering them unclean. Women are wont to handle other people's things out of curiosity. 6 **ממשמשת** in some texts. 7 His opinion is rejected. 8 Their ruling is accepted. Suspicion should not be carried too far. 9 Literally *their hand* [*viz.*, in the *singular*].

Mishnah 5

If one leave¹ an עַם הָאָרֶץ² in his house to keep watch over it, so long as³ he can see those coming in and going out, foodstuffs and liquids and uncovered earthenware utensils become unclean, but couches and seats and earthenware utensils fitted with tightly fitting covers⁴ remain clean; but if he can not see those entering and departing, even if [the עַם הָאָרֶץ] were incapable of moving himself,⁵ or was tied up, all becomes unclean.

1 Or הַמַּנִּיחַ. 2 See APPENDIX, Note 12. 3 Or the definite form בְּזֶמַן. 4 See Numbers 19, 15; compare בָּבֵא קָמָא 77; סְנֵהֲדָרִין 64a. 5 Hophal participle [from the Kal verb יָבַל].

Mishnah 6

If collectors¹ [of taxes] came into a house, [all in] the house becomes unclean; if a gentile were² with them, they are believed when they say, ('We³ did not enter,' but they are not believed when they say, 'We entered')* but we did not touch [anything].⁴ If thieves⁵ entered a house, only the place [trodden by] the feet of the thieves becomes unclean. And what do they⁶ render unclean? The foodstuffs and the liquids and the uncovered utensils, but the couches and the seats and the earthenware utensils covered with tight-fitting lids⁶ remain clean; but if a gentile⁷ or a woman⁸ were⁹ with them, all becomes unclean. *See ADDENDA, Page 534.

1 Literally the collectors [viz., the definite form]. They were עַמֵּי הָאָרֶץ (see APPENDIX, Note 12). Compare תְּגִיגָה 36. 2 Or עַמֵּהוֹן. 3 The part in

מְשֻׁנָּה ה

יְהַמְנִיחַ עַם הָאָרֶץ בְּתוֹךְ בֵּיתוֹ לְשָׁמְרוֹ, בְּזֶמַן שֶׁהוּא רוֹאֶה אֶת-הַנִּכְנָסִין וְאֶת-הַיוֹצְאִין, הָאוֹכְלִים וְהַמְשָׁקִים וְכָלִי הָרֶס הַפְּתוּחִים, טְמֵאִים, אֲבָל הַמְשֻׁבּוֹת וְהַמּוֹשְׁבּוֹת, וְכָלִי הָרֶס הַמוֹקְפִין יִצְמִיד פְּתִיל טְהוֹרִין; וְאִם אֵינוֹ רוֹאֶה לֹא אֶת-הַנִּכְנָסִין, וְלֹא אֶת-הַיוֹצְאִין אֶפִּילוֹ יְמוּבָל אֶפִּילוֹ כְּפוֹת, הַכֹּל טְמֵא.

מְשֻׁנָּה ו

יְהוֹבְאִים שֶׁנִּכְנְסוּ לְחוּץ תְּבִית, תְּבִית טְמֵא; אִם יֵשׁ עִמָּהֶן עוֹבֵד גִּלּוּלִים, נֶאֱמָר לֹא נִכְנְסוּ אֲבָל אֵין נֶאֱמָר לֹא נִכְנְסוּ אֲבָל לֹא נִגְעוּ. יְהוֹבְאִים שֶׁנִּכְנְסוּ לְחוּץ תְּבִית אֵין טְמֵא אֲלֵא מְקוֹם רְגְלֵי הַנִּבְבִּים. וְמָה הֵן מְטַמְּאִין? הָאוֹכְלִים וְהַמְשָׁקִים וְכָלִי הָרֶס הַפְּתוּחִין, אֲבָל הַמְשֻׁבּוֹת וְהַמּוֹשְׁבּוֹת וְכָלִי הָרֶס הַמוֹקְפִין יִצְמִיד פְּתִיל טְהוֹרִים; וְאִם יֵשׁ עִמָּהֶם עוֹבֵד גִּלּוּלִים אוֹ אִשָּׁה הַכֹּל טְמֵא.

parentheses is omitted in some texts. 4 In some texts וְכֵן הַתְּבִיבִים, *And likewise, also, if thieves*. Literally *the thieves* [*viz.*, the definite form]. 5 *i.e.*, the thieves. 6 See Mishnah 5 of this Chapter. 7 He would make all their statements unreliable. 8 She would be suspect of being menstruous or suffering a flux. 9 Or וְשֶׁ-עָמְמָהּ.

Mishnah 7

If one left¹ his articles in the wall-locker² of a bath-attendant,³ R. Elazar ben Azariah pronounces them clean; but the Sages⁴ say, Only if [the bath-attendant] gave him the key, or [the] seal, or if he made some sign⁵ [thereon].⁶ If one⁷ left his utensils from one⁸ vintage to the next vintage, his utensils⁹ remain clean; but if [they were left] with an Israelite [עַם הָאֶרֶץ] [they remain clean only if the latter] says, 'I kept in mind¹⁰ to watch over them.'

1 Or הַמְנִיחַ. 2 Or בַּחֲלוֹן. Literally *in the window*. 3 The bath-attendant or store-keeper had wall-niches with doors in which bathers put their clothes, etc. 4 Their ruling is accepted. 5 Or טָמֵן. 6 So that it can be seen if someone or something had touched them. 7 *e.g.*, a priest who used to leave his vessels for *priest's-due* [see APPENDIX, Note 1] with an עַם הָאֶרֶץ, or a Jew who left his vessels with a gentile for grapes. 8 Or וְ (see Volume II, Page 12). 9 In some texts בְּעוֹבְדֵי גִלְדִּילִים instead of בְּכֵלָיו, and the rendering becomes . . . *vintage, with gentiles* [*for safe keeping*], [*the utensils*] *remain clean*. 10 Literally *it was in my heart*.

Mishnah 8

If [a priest] that was clean had abandoned his intention of eating [his *priest's-due*],¹ R. Judah declares [him] clean [to eat of *priest's-due*],² for those that are unclean are wont to keep away from him; but the Sages declare [him] unclean.³ If his hands were clean, and he had given up the intention to eat [of *priest's-due*], (R. Judah says),⁴ Even

מִשְׁנֵה ז
הַמְנִיחַ אֶת-כֵּלָיו בַּחֲלוֹן שֶׁל
אֶזְרָאֵרִין, רַבִּי אֶלְעָזָר בֶּן עֲזַרְיָה
מְטַהֵר; וְחַכְמִים אוֹמְרִים, עַד
שִׂיתֵן לוֹ אֶת-הַמִּפְתָּח אוֹ חוֹתֶם,
אוֹ עַד שִׁיעֲשֶׂה סִמָּן. הַמְנִיחַ
אֶת-כֵּלָיו מִגַּת זוֹ לַגַּת הַבָּאָה, כֵּלָיו
טְהוֹרִין; וּבִישְׂרָאֵל עַד שֶׁיאָמַר,
כִּי בְלִבִּי הָיָה לְשַׁמְרָם.

מִשְׁנֵה ה
מִי שֶׁהָיָה טְהוֹר, וְהִסִּיעַ אֶת-לְבוֹ
מִלְּאֹכֹל, רַבִּי יְהוּדָה מְטַהֵר
שְׂדֵרָף טְמֵאִין פּוֹרְשִׁין מִמֶּנּוּ;
וְחַכְמִים מְטַמְּאִים. הָיוּ יָדָיו
טְהוֹרוֹת, וְהִסִּיעַ אֶת-לְבוֹ מִלְּאֹכֹל,
(רַבִּי יְהוּדָה אוֹמֵר), אַף עַל פִּי

if he said, 'I know that my hands have not become unclean,' his hands are [none the less] accounted unclean, since the hands are always engaged. שְׂאֵמֶר, יוֹדֵעַ אֲנִי שֶׁלֹּא נִטְמְאוּ יָדַי, רַדּוֹ טְמֵאוֹת, שֶׁהַיָּדַיִם עֹסְקָנוּיּוֹת.

1 See APPENDIX, Note 1. 2 Some render this *R. Judah declares [the priest's-s-due] clean* which does not seem to fit the next statement. His view is rejected. 3 Since he had given up the thought of eating of priest's-s-due the presumption is that he would not have been careful to avoid contracting uncleanness. This ruling is accepted. The rendering by some, *but the Sages declare [the priest's-s-due] unclean* does not agree with the preceding statement. 4 רַבִּי יְהוּדָה אוֹמֵר is considered redundant by some.

Mishnah 9

If a woman went in to bring out bread to a poor man, and when she came out she found him standing beside loaves of *priest's-s-due*¹—and likewise, also, if a woman went out and found her neighbour raking burning cinders under a cooking-pot with *priest's-s-due*—*R. Akiba*² declares it unclean, but the Sages pronounce it clean. *R. Eliezer ben Philo*³ said, And why did *R. Akiba* pronounce it unclean and the Sages⁴ declared it clean? Because⁵ women are gluttonous, for a woman is suspected of uncovering her neighbour's cooking-pot to ascertain what she is cooking.⁶

מִשְׁנָה ט
הָאִשָּׁה שֶׁנִּכְנְסָה לְהוֹצִיא פֶת לְעֵנִי וַיֵּצֵאת וּמָצְאתוּ עוֹמֵד בְּצַד כְּפָרוֹת שֶׁל יְתֻרְמָה, וְכֵן הָאִשָּׁה שֶׁיֵּצְאָה וּמָצְאת אֶת-חֲבֵרְתָהּ חוֹתֶה גְחָלִים תַּחַת קִדְרָה שֶׁל יְתֻרְמָה, רַבִּי עֲקִיבָא מְטַמֵּא, וְחַכְמִים מְטַהְרִין. אָמַר רַבִּי אֱלִיעֶזֶר בֶּן פִּילָא, וְכִי מִפְּנֵי מָה רַבִּי עֲקִיבָא מְטַמֵּא יְחַכְמִים מְטַהְרִין? מִפְּנֵי שֶׁהַנָּשִׁים גִּרְגְרָנוּיּוֹת הֵן שֶׁהֵיא חֲשׂוּדָה לְגִלּוֹת אֶת-הַקִּדְרָה שֶׁל חֲבֵרְתָהּ לִידַע מָה הֵיא מִבְּשֻׁלָתָּ.

1 See APPENDIX, Note 1. 2 His view is rejected. 3 Or *Pilo, Pila*. In some texts, פַּאבִי *Pabi*, and פִּיאבִי *Piabi*. 4 His opinion is rejected. 5 He answers his own question. The נִמְרָא has אֱלָא instead of מִפְּנֵי. 6 And will taste the food.

CHAPTER 8

פָּרָק ח

Mishnah 1

מִשְׁנָה א

If a [learned] man [or a חֲבֵר] dwelt with an יַעַם הָאֶרֶץ in a courtyard,² and forgot [and left]

הַדָּר עִם יַעַם הָאֶרֶץ בְּחֶצֶר, וְשָׁכַח כָּלִים בְּחֶצֶר, אֶפִּילוֹ חֲבִיּוֹת

utensils in the courtyard, even casks³ with tightly fitting lids, or an oven with a closely fitting cover,⁴ they become unclean.⁵ R. Judah⁶ pronounces an oven clean⁷ when⁸ closed with a tightly fitting cover. R. Jose⁹ says, The oven also becomes unclean unless a partition ten *handbreadths*¹⁰ high was made for it.

מוקפות צמיד פתיל, או תנור מוקף
צמיד פתיל הרי אלו טמאין.
רבי יהודה מטהר בתנור בזמן
שהוא מוקף צמיד פתיל. רבי
יוסי אומר, אף התנור טמא עד
שיעשה לו מחיצה גבוהה עשרה
טפחים.¹⁰

1 See APPENDIX, Note 12. 2 Or the *definite* form בַּחֲצֵר, in the [same] courtyard.. 3 Or jars. 4 See 75. 5 A menstruant may have sat on them or shifted them. 6 His view is rejected. 7 Being a fixture it could not be moved. Or the *definite* form בַּתנור, in the case of an oven. 8 Or בזמן [viz., the definite form]. 9 His opinion is not accepted. 10 See Volume I, Page 18f.

Mishnah 2

If one deposited utensils with an עַם הָאָרֶץ,¹ they become unclean with *corpse-uncleanness*² and they [also] become unclean with *treading-contact-uncleanness*.³ If [the depositary] knew [the depositor] to be one that ate of *priest's-due*,⁴ they are clean [and are not deemed as having suffered] *corpse-uncleanness*, but [nevertheless] they become unclean with *treading-contact-uncleanness*.⁵ R. Jose says, If he gave into his charge a trunk filled with clothes, and⁶ it was tightly packed, they become unclean because of *treading-contact-uncleanness*;⁷ if it were not tightly packed, they become unclean with *indirect-contact-uncleanness*,⁸ even if the key [of the locked trunk] were in the owner's keeping.⁹

משנה ב
המפקיד כלים אצל עם הארץ,
טמאים טמא מת וטמאין מדרס.
אם מכירו שהוא אוכל בתרומה,
טהורין מטמא מת, אבל טמאין
מדרס. רבי יוסי אומר, אם מסר
לו תיבה מלאה בגדים, בזמן שהיא
רוצצת טמאין מדרס; אם אינה
רוצצת טמאין מדרס, אף על פי
שהמפתח ביד הבעלים.

1 See APPENDIX, Note 12. 2 See GENERAL INTRODUCTION. For purification the vessels must be sprinkled with the *ashes-water of the red heifer* on the third and seventh days. 3 Lest a בַּי (or זָבַח—one with a flux) sat or lay on them.

4 See APPENDIX, Note 1. Evidently referring to a priest. 5 For fear lest his wife (who was menstruous or with a flux) might have lain or sat on them. 6 Literally *when*. Or the definite form **בַּיּוֹם**. 7 Lest a menstruant sat or lay on the lid which would press on the contents. 8 Popularly pronounced **מִדָּף**. Compare **פָּרָה** 101:2. It renders unclean only foodstuffs and liquids. 9 Literally *hand*.

Mishnah 3

מִשְׁנָה ג

If one lost [aught] by day and found it the [same] day, it remains clean.¹

[If one lost aught] by day* and found it during the night, [or lost it] at night and found it on the following day, [or lost it] by day and found it on the next day, it becomes unclean.² This is the general principle:³ in any case where the night or part of it has passed over it, it becomes unclean.

If one spread out garments [to dry] in the public domain, they remain clean, but if in a private domain, they become unclean,⁴ yet if one watched over them, they remain clean. If they fell down, and one went to bring them in, they become unclean. If one's bucket fell into the cistern of an **עַם הָאָרֶץ**,⁵ and he went to bring⁶

something wherewith to raise it up, it becomes unclean, since it was left [while he was gone], in the control of the **עַם הָאָרֶץ** for a time.⁷

הַמֵּאֲבָד בַּיּוֹם וּמָצָא בַּיּוֹם, טָהוֹר.
 בַּיּוֹם וּמָצָא בַּלַּיְלָה, בַּלַּיְלָה וּמָצָא
 בַּיּוֹם, בַּיּוֹם וּמָצָא בַּיּוֹם שְׁלֹא חָרְיוּ
 טָמֵא. זֶה הַכֶּלֶל, כָּל-שִׁיעְבוֹר עָלָיו
 הַלַּיְלָה אוֹ מִקְצָתוֹ טָמֵא. הַשּׁוֹטֵן
 כְּלִים, בְּרִשּׁוֹת הַרְבִּים טָהוֹרִין,
 וּבְרִשּׁוֹת הַיְחִיד טָמֵאִין, וְאִם הָיָה
 מִשְׁמָרְן, טָהוֹרִים, נִפְלוּ וְהִלֵּךְ
 לְהַבְיִיאַן, טָמֵאִים. נִפְלָ דָלְיוֹ לְתוֹךְ
 בּוֹרוֹ שֶׁל עַם הָאָרֶץ, וְהִלֵּךְ לְהַבְיִיאַ
 בְּמַה-יַעֲלֶנּוּ, טָמֵא, מִפְּנֵי שֶׁהוֹנֵחַ
 בְּרִשּׁוֹת עַם הָאָרֶץ יִשְׁעָה אֶתֶת.

1 Seeing that it had not been taken away it may be assumed that no one had touched it. 2 An unclean person might have trodden on it unknowingly. The *Mishnah* refers to the loss having occurred in the public domain; but if the loss was in a private domain, it becomes unclean even by day. 3 Popular pronunciation **הַכֶּלֶל**. 4 A condition of doubt (whether contact with an uncleanness has occurred) in a public domain is considered clean, in a private domain it is deemed unclean. 5 See APPENDIX, Note 12. 6 **לְהַבְיִיאַ**, see *Isaiah* 60, 9, 11; some vocalise it **לְהַבְיִיאַ** wrongly. 7 Literally [*for*] *one hour*. *See ADDENDA, Page 534.

Mishnah 4

משנה ד

If one left¹ his house open and found it open, [or] closed² and found it closed, [or] open and found it closed, it is clean; but [if he left it] closed, and found it open R. Meir³ pronounces it unclean; but the Sages⁴ declare it clean, for [it was possible that] thieves were there but had changed their minds⁵ and had departed [without touching aught].

הַמְגִיחַ אֶת-בֵּיתוֹ פֶּתוּחַ וּמָצְאוֹ פֶּתוּחַ, יְנַעוּל וּמָצְאוֹ נֶעוּל, פֶּתוּחַ וּמָצְאוֹ נֶעוּל, טָהוֹר; וְנֶעוּל וּמָצְאוֹ פֶּתוּחַ, רַבִּי מֵאִיר מְטַמֵּא; וְנִחְכְּמִים מְטַהְרִין, שֶׁהָיוּ וַנִּבְּיִם וְנִמְלְכוּ וְהִלְכוּ לְהֵן.

1 Or **הִמְצִיחַ**. 2 Or *locked*. 3 His opinion is rejected. 4 Their ruling is accepted. 5 Perhaps they had repented of their evil intention.

Mishnah 5

משנה ה

If the wife of an **יעם קארץ** went into the house of a *fellow*¹ to bring out his² son or his daughter or his beast, the house remains clean, because she has gone in without permission.³

אִשְׁתּוֹ יַעַם קֶאֱרֵץ, שֶׁנִּכְנְסָה לְתוֹךְ בֵּיתוֹ שֶׁל יַחְבֵּר, לְהוֹצִיא בְּנֹו אוֹ בִתּוֹ אוֹ בְהֵמָתוֹ, הַבַּיִת טָהוֹר, מִפְּנֵי שֶׁנִּכְנְסָה יִשְׁלֵא בְרִשׁוֹת.

1 See APPENDIX, **Note 12**; **דְּמַאי** 2³. 2 Of the **חֵבֵר**. 3 She leaves very quickly to avoid suspicion of having interfered with anything, even though she went in for the benefit of the owner.

Mishnah 6

משנה ו

A general rule¹ was stated concerning *conditions of levitical cleanness*:² whatever is specially food for man is *susceptible to uncleanness* until it is rendered unfit for the food of a dog, and whatsoever is not particularly food for man is *insusceptible to uncleanness* until it is especially prepared [to be consumed] by a man. For instance:³ if a [young]

יְכָלֵל אָמְרוּ יִבְטְהָרוּת, כָּל-הַמְּיוֹחֵד לְאוֹכֵל אָדָם טָמֵא עַד שֶׁיִּפְסֵל מֵאוֹכֵל הַכֶּלֶב, וְכֹל שֶׁאִינוֹ מְיוֹחֵד לְאוֹכֵל אָדָם, טָהוֹר עַד שֶׁיִּיחַדְּנוּ לְאָדָם. כִּי־צַד יִגְזֹל שֶׁנִּפְּלַ לְגֵת, וְחָשַׁב עָלָיו לְהַעֲלוֹתוֹ

pigeon⁴ fell into the winepress⁵ [and died, thus being unfit for food], and one thought of bringing it up [to give it to] a gentile [to eat], it becomes *susceptible to uncleanness*, [but if to give it] to a dog [to eat], it is *insusceptible to uncleanness*; R. Jochanan* ben Nuri declares it *susceptible to uncleanness*; if a deaf-mute or a mentally deficient person or a minor⁶ formed this intention,⁷ it is *insusceptible to uncleanness*, but if they brought it up,⁷ it becomes *susceptible to uncleanness*, for in their case the act and not the intention is⁸ of consequence.⁹

לְעוֹבֵד גִּלּוּלִים, טָמֵא, לְכֶלֶב,
טָהוֹר; רַבִּי יוֹחָנָן בֶּן נוּרִי מְטַמֵּא;
יֹחֵשֵׁב עָלָיו חֵרֶשׁ שׁוֹטֵה וְיֹקֵטָן,
טָהוֹר, אִם הֵעֲלוּהוּ, טָמֵא, שֵׁשׁ-
לָהֶן מַעֲשֵׂה, וְאֵין לָהֶן מַחֲשָׁבָה.

1 Popular pronunciation כָּלֶל. 2 Or בְּטַהֲרוֹת. 3 Referring to the second case.
4 Compare קַיִיִּים 21. 5 Or the vat for winepressing. 6 A boy under thirteen years of age (a קַטְנָה is a girl under twelve years of age). 7 To give it to a gentile to eat.
8 Or שֵׁשׁ-לָהֶן. 9 Compare בָּלִים 1715; מְכַשְׂרִין 38. *He thought it fell into the vat and became soiled. None-the-less it does not require מַחֲשָׁבָה.

Mishnah 7

If the outer parts¹ of utensils were rendered unclean by liquid(s), R. Eliczer² says, They render liquids unclean, but they do not invalidate foodstuffs; R. Joshua says, They render liquids unclean, and they render foodstuffs invalid; Simon the brother of Azariah says, Neither is the case, but liquids [of *priest's-due*] rendered unclean by the outside parts of utensils communicate uncleanness at one remove³ [to foodstuffs of *priest's-due*], and these [latter foodstuffs] at one more remove render invalid [other foodstuffs of *priest's-due*]. Thus [each of] these [foodstuffs that have been rendered unclean or invalid] may say,⁴ [as it were, to the offending liquid], 'What⁵ has rendered thee unclean did not render me unclean, but thou hast rendered me unclean !'

מִשְׁנָה ז'
יֹאחֲזִירֵי כֵלִים שֶׁנִּטְמְאוּ בַּמַּשְׁקִים,
רַבִּי אֶלְעָזָר אוֹמֵר, מְטַמְּאִין אֶת-
הַמַּשְׁקִין, וְאֵין פּוֹסְלִין אֶת-
הָאוֹכְלִין; רַבִּי יְהוֹשֻׁעַ אוֹמֵר,
מְטַמְּאִין אֶת-הַמַּשְׁקִין וּפּוֹסְלִין אֶת-
הָאוֹכְלִין; שִׁמְעוֹן אָחִי עֲזַרְיָה
אוֹמֵר, לֹא כֵן וְלֹא כֵן אֶלָּא מַשְׁקִין
שֶׁנִּטְמְאוּ בַּיְחִוּרֵי הַכֵּלִים מְטַמְּאִין
אֶחָד וּפּוֹסְלִין אֶחָד. הֲרֵי זֶה
אוֹמֵר, מְטַמְּאִיךָ לֹא טַמְּאוּנִי וְאַתָּה
טַמְּאָתָנִי.

1 *e.g.*, the bottom is concave on the outside, so that, if the vessel is held upside down, the bottom now at the top can hold liquid. 2 His ruling is accepted. 3 Which acquire *second-grade uncleanness*. See GENERAL INTRODUCTION; APPENDIX, Note 1. 4 Compare כְּלִים 84; פְּרָה 82^f. 5 *viz.*, the outer parts of the vessel.

Mishnah 8

מִשְׁנֵה ח

If a tub,¹ made with one side higher* than the other, had [thick, dry] dough in the higher part and [thin, fluid dough from which came] dripping liquid in the lower part, [and] there were three pieces² [of dough] together of an egg's bulk, [all three] are not³ included together⁴ [so render the liquid unclean]; but two [pieces in contact one dripping and the other dry, if together of an egg's bulk] are included together [to render the liquid unclean which in turn renders the tub unclean.] R. Jose⁵ says, Two can neither be included together unless the liquid contacts both thoroughly. But [if the tub were not on a slope nor was one side higher than the other, and] the liquid was standing [evenly], even though [the bits of dough were separated and each was] of the size of a mustard seed, [the liquid between them] combines [them to make up the egg's bulk to render the liquid unclean which in turn renders the tub unclean]. R. Dosa⁶ says, Crumbled foodstuff may not be included together [to make up the prescribed egg's bulk to impart uncleanness].

יֵעָרִיבָה שֶׁהִיא קֶטְפָּרֶס וְתִבְצֶק
 *מִלְמַעְלָן, וּמִשְׁקָה טוֹפֵחַ מִלְמַטָּן,
 שֶׁלֹּשׁ חֲתִיכוֹת בְּכִבְיָצָה, אֵינָן
 מְצַטְרְפוֹת; וְשְׁתֵּימִם מְצַטְרְפוֹת.
 רַבִּי יוֹסִי אוֹמֵר, אִף שְׁתֵּימִם אֵינָן
 מְצַטְרְפוֹת, אֲלֵא אִם כֵּן הָיוּ רוֹצְצוֹת
 מִשְׁקָה. וְאִם הָיָה מִשְׁקָה עוֹמֵד אֲפִילוּ
 כְּעֵין הַתְּרִדָּל, מְצַטְרְףָּ. רַבִּי
 דוֹסָא אוֹמֵר, אוֹכֵל פְּרוּד אֵינּוֹ
 מְצַטְרְףָּ.

1 Or *kneading trough*. Compare גֵּיטִין 78b; אֶהְלוֹת 33. Some render this *If a tub stood on an incline [so that one side was lower than the opposite side]*. 2 Which were unclean and in contact, a dripping piece in the low part, a dry piece above it, and another dry piece higher up still. 3 The middle and lower pieces can be included together. 4 The liquid renders the trough unclean. 5 His view is rejected. 6 His opinion is not accepted. *See GENERAL INTRODUCTION, Note 5.

Mishnah 9

A stick that is wholly wet with unclean water¹ becomes clean as soon as it has touched the ritual immersion pool;² this is the view of R. Joshua; but the Sages say, [It becomes clean only] when it is completely immersed. An uninterrupted flow [of liquid from a clean utensil to an unclean one], [a flow of water on] a slanting surface, and dripping moisture are not deemed a *connective* [of the two liquids] either [for imparting] *uncleanness* or for [producing] *cleanness*,³ but a cavity with water serves as a *connective* [both] for *uncleanness* and for *cleanness*.⁴

1 Literally *liquid*.* 2 The water on the inclined 'plane' of the stick is a connective. Or *למקנה* 3 Compare *עבודה זרה* 56b; *זויר* 50b; *ידים* 47. If one unclean touched the water in the lower vessel, or at the foot of the slope, the respective corresponding water remains clean; if he touched the intervening moisture, the other two waters are still clean. If a pit contains less than forty *seahs* [see Volume I, Page 18f.] of water, and close to it is a valid ritual bath, the intervening moist earth is not a connective and the pit water may not be used as a ritual bath. Or *לטהרה*. 4 If a little of the water in the cavity becomes unclean, all the water becomes unclean; if some water (connecting this unclean water with a clean ritual bath) became clean, the water in the cavity now becomes clean. *The liquid contained in the whole stick up to the other end.

CHAPTER 9

Mishnah 1

When do olives begin to be *susceptible to uncleanness*?¹ After they exude the moisture when in the vat,² but not the [undesirable] exudation originating in the pile³, according to the opinion of the School of Shammai; R. Simon says, The time prescribed for the exudation [before

משנה ט

מקל שהיא מלאה ממשקין טמאי
כיון שהשיקה למקנה טהורה;
דברי רבי יהושע; וחכמים
אומרים, עד שיתביל את כולה.
הנצוק והקטפרס ומשקה טופח,
אינן חבור לא לטומאה ולא
לטהרה, והאשבורן חבור
לטומאה ולטהרה.

פרק ט

משנה א

זתים מאימתו ומקבליים טומאה?
משזיעו זיעת המעטן, אבל לא
זיעת הקופה, כדברי בית שמאי;
רבי שמעון אומר, שיעור זיעה
שלשה ימים; בית הלל אומרים,

causing *susceptiveness to uncleanness* is three days;⁴ the School of Hillel say, After three [olives] stick together; Rabban Gamaliel says, After the work [of packing the olives in the vat] is finished, and the Sages agree with his view.⁵

מְשִׁיתֶחֱבְרוּ שְׁלֹשָׁה זֶה לָזֶה; רִבֵּן
גַּמְלִיאֵל אוֹמֵר, מִשְׁתַּגְּמַר מִלְאכְתָּן,
וְחֻכְמִים אוֹמְרִים כְּדַבְּרֵיוֹ.

1 See *Leviticus* 11, 34, 38; מִכְשִׁירִין 6⁴. 2 Or *pit*; where olives are packed until a viscid mass is formed, and the (intended) exudation is produced. 3 Or *store-basket*. The rule (מִכְשִׁירִין 11) is that foodstuffs become susceptible to uncleanness by a liquid put on expressly by the owner or by others at the owner's deliberate desire. 4 After which the exuding moisture is termed a liquid. 5 And this is the accepted ruling.

Mishnah 2

If one had finished gathering [the olives], but intended to purchase* [some more for the vat], [and] having completed the purchase§ he had in mind to borrow¹ [still more], [but] there befell [him a time of] mourning or a festivity or an unavoidable mishap [in the meantime], then even though men that had a discharge² or women with a discharge walked over them, [the olives] remain clean. If unclean liquid fell upon them, only the place of contact becomes unclean, and the fluid³ that exudes from them [if touched by an uncleanness] remains clean.

מִשְׁנָה ב
גָּמַר מִלְמָסוֹק, אֲבָל עֲתִיד *לִיקַח,
גָּמַר מִלִּיקַח אֲבָל עֲתִיד יִלְלוֹת,
אִירְעוּ אֲבָל אוֹ מִשְׁתָּה אוֹ אוֹגָס,
אֲפִילוּ יָנְבִים וְנֹבוֹת מֵהַלְבִּים
עַלֵּיהֶן טְהוּרִין. נָפְלוּ עַלֵּיהֶן מִשְׁקִין
טָמְאִין, אִין טָמֵא אֵלָא מְקוֹם מִנְעָן,
וְהַמוֹחַל הַיּוֹצֵא מֵהֶן טְהוּר.

1 In some texts לְמָסוֹק, to harvest. 2 Or *flux, flow, gonorrhœa*. See GENERAL INTRODUCTION. Or הַמַּעֲטָן. 3 Or *thin secretion, sap*. Compare the next *Mishnah*; מִכְשִׁירִין 6⁵. *Or לִיקַח. §Or מִלִּיקַח.

Mishnah 3

After the work [of packing the olives in the vat] is completed, they become *susceptible to uncleanness*. If unclean liquid fell* upon them, they become unclean. The fluid¹ that

מִשְׁנָה ג
בְּגִמְרָה מִלְאכְתָּן הָרִי אֵלּוּ מוֹכְשִׁרִין.
נָפַל עַלֵּיהֶן מִשְׁקִין טָמְאִין.
וְהַמוֹחַל הַיּוֹצֵא מֵהֶן, רַבִּי אֵלִיעֶזֶר

exudes from them: R. Eliezer² pronounces it clean, but the Sages³ declare it unclean. R. Simon⁴ said, They did not dispute about the fluid that exuded from the olives whether it was clean, but what they did dispute about was what comes forth from the vat [after the complete extraction of the oil] which R. Eliezer declares clean but the Sages declare unclean.

מטהר, וְנִחְכְּמִים מִטְּמְאֵינִי. אָמַר
רַבִּי יִשְׁמַעוֹן, לֹא נִחְלְקוּ עַל הַמוֹחֵל
הַיּוֹצֵא מִן-הַזֵּיתִים שֶׁהוּא טָהוֹר,
וְעַל מַה-נִּחְלְקוּ עַל הַיּוֹצֵא מִן-
הַבּוֹר, שֶׁרַבִּי אֱלִיעֶזֶר מְטַהֵר
וְנִחְכְּמִים מִטְּמְאִים

1 Compare the preceding *Mishnah*. 2 His view is rejected. 3 Their ruling is accepted. 4 His explanation is not accepted. *נְפִלוּ* in some texts.

Mishnah 4

If one had finished [expressing the oil from] his olives,¹ but had one basket [with olives] left over,² let him give it to a poor man³ that is a priest. This is the view of R. Meir. R. Judah⁴ says, Let him take the key forthwith⁵ [to the priest]. R. Simon says, Within twenty-four hours.⁶

מְשֻׁנָּה ד
הַגּוֹמֵר אֶת-זֵיתוֹ וְשִׁיר קִיפָה
אֶחָת יִתְּנָה לְעָנִי הַכֹּהֵן. דְּבַרִּי
רַבִּי מֵאִיר. רַבִּי יְהוּדָה אוֹמֵר,
יִזְלֶיךָ אֶת-הַמִּפְתָּח מִיָּד. רַבִּי
יִשְׁמַעוֹן אוֹמֵר, מֵעֵת לְעֵת.

1 According to some: *If one had finished [gathering] his olives.* 2 Compare תְּגִינָה 3⁴. An עֵם הָאָרֶץ [see APPENDIX, Note 12] was not trusted after the season that he prepared his olives and separated *priest's-due* [see APPENDIX, Note 1] in cleanness. 3 In some texts לְעִנֵּי הַכֹּהֵן, *in the presence of the priest*, who would himself express the oil and take the *priest's-due*. 4 His view is accepted. 5 To see that naught is rendered unclean and to take his *priest's-due* from the oil. 6 An עֵם הָאָרֶץ is still trusted in that period to carry out the processes in cleanness.

Mishnah 5

If one placed¹ [his] olives in an olive-vessel² for³ softening so that they become easy to press, then [by reason of the sap that exudes from them] they become *susceptible to uncleanness*; [but if they are left] to⁴ soften so

מְשֻׁנָּה ה
יְהַמְיִיחַ זֵיתִים בְּבִקְחָשׁ שֶׁיִּמְתּוּנוּ
שִׂיהוּ גּוֹחֵן לְכַתוֹשׁ הַרִי אֵלּו
מוֹכְשָׁרִים; שֶׁיִּמְתּוּנוּ שֶׁיִּמְלָחֵם,
בֵּית שְׂמַאי אוֹמְרִים, מוֹכְשָׁרִים;

that they be salted [for food], the School of Shammai say, They become *susceptible to uncleanness* [because of the exuding fluid]; but the School of Hillel say, They do not become *susceptible to uncleanness*. If one crushed olives [of *priest's-due*]⁵ with unclean hands, he has rendered them unclean.⁶

1 Or **הַמְצִיחַ**. 2 **בְּכּוֹפֵשׁ** in some texts. **כוֹתֵשׁ**, a special vessel for olives; some render it *mortar*, others *basket* (as a variant for **כּוֹפֵשׁ**); compare **טְהָרוֹת** 9⁵. 3 Some render this to *lie over to render them easy to crush*. 4 Some render this to *lie over until they ripen for salting*. 5 See APPENDIX, Note 1. 6 See *Leviticus* 11, 34, 38; **טְהָרוֹת** 2⁶. The hands are of *second-degree uncleanness*; now the olives are become of *third-degree uncleanness* and *invalid*; the exuding moisture thus becomes of *first-degree uncleanness* (having already rendered the olives *susceptible to uncleanness*); finally this moisture renders the olives of *second-degree uncleanness*.

Mishnah 6

מִשְׁנָה ו

If one left¹ his olives on the roof to dry them,² even if they are [piled up] a cubit high,³ they are not⁴ *susceptible to uncleanness*. If one put them in the house that they soften and split open with the intention of taking them up [afterwards] on the roof, or if he put them on the roof to dry out⁵ or to split them open,⁶ then they become *susceptible to uncleanness*. If one put them in the house until [he could set up a hut for a watcher] to keep guard on his roof, or till he could take them to some other place, they do not become *susceptible to uncleanness*.

יְהַמְצִיחַ וְיִתִּיּוּ בַּגֶּגֶז לְגִרְגָרִים, אֲפִילוּ
הֵן רֹוּם אַמָּה אֵינָן מוֹכְשָׁרִים. נִתְּנָן
בְּבֵית שְׂיִלְקוֹ וְעֵתִיד לְהַעֲלוֹתָם לְגַג,
נִתְּנָן בַּגֶּגֶז שְׂיִלְקוֹ אוֹ שִׁיפְתָּחָם הָרִי
אֵלָיו מוֹכְשָׁרִין. נִתְּנָן בְּבֵית עַד
שִׁישְׁמֵר אֶת-גַּגּוֹ אוֹ עַד שְׂיֹולֵיכֶם
לְמָקוֹם אַחֵר, אֵינָן מוֹכְשָׁרִים.

1 Or **הַמְצִיחַ**. 2 Some render this to *sweeten them in the sun for salting to be eaten*. 3 Or **רוּם**. Although the moisture exudes from the lower ones because of the pressure above, since the owner's thought is for the drying and not for the sap. See Volume I, Page 18f. 4 In some texts, **הָרִי אֵלָיו אֵינָן**. 5 **עַד שְׂיִלְקוֹ** in the **מִקְרָא**. **לְקָרִי, לְקָרִי**, [of crops] *be struck* [by hail, etc.], *be smitten*, *be blighted*. 6 In some texts, **שִׁיפְתָּחָם וְשִׂימְלָחָם**, *that he may burst them open and to salt them*.

Mishnah 7

If one intended to take from them¹ [just enough for] one pressing or for two pressings, the School of Shammai² say, He may cut off [what he requires] in *uncleanness*,³ but he must cover over [what is left] in *cleanness*;⁴ the School of Hillel⁵ say, He may even cover it over in *uncleanness*. R. Jose⁶ says, He may dig out [what he needs] with metal hatchets⁷ and take [the olives] to the press-building⁸ in *uncleanness*.

מְשָׁנָה ז
רָצָה לִיטוֹל יִמְהַן בַּד אֶחָד, אוֹ שְׁנַי
בְּדִין, בֵּית שְׁמַאי אוֹמְרִים, קוֹצֵה
בְּטוֹמְאָה, וּמְחַפֵּה בְּטַהֲרָה; בֵּית
הֵלֵל אוֹמְרִים, אֵף מְחַפֵּה בְּטוֹמְאָה.
רַבִּי יוֹסִי אוֹמֵר, חוֹפֵר בְּקַרְדּוּמוֹת
שֶׁל מַתְּכֹת, וּמוֹלִיךְ לְבֵית הַבַּד
בְּטוֹמְאָה.

1 From the olives in the vat not yet worked up. 2 Their view is rejected. 3 Since they are as yet *insusceptible to uncleanness*. 4 Or *בְּטַהֲרָה*. 5 Their ruling is accepted. 6 His opinion is not accepted. 7 Or *spades, mattocks, axes*. 8 *בֵּית הַבַּד*, the building with the vessels and implements for olive-pressing.

Mishnah 8

If an unclean reptile¹ were found [among the olives] in the grinding stones,² only the part [of the olives] that it had touched becomes unclean. If there were dripping liquid there, [it is a *connective* and] all [the olives] become unclean. If it were found on the leaves [covering the olives and which are *unsusceptible to uncleanness*], the olive-pressers are questioned and if they say, 'We have not touched [the uncleanness and we are not unclean],'³ [they are believed]; but if it touched the cluster [of olives],³ even by a [single] hair,⁴ [all the olives] become unclean.

מְשָׁנָה ח
יִהְיֶה שְׁנִמְצָא בְּרִיתִים, אִין טָמֵא
אֶלָּא מְקוּם מַנְעוּ. אִם הָיָה מִשְׁקָה
מִהֲלַף הַכֹּל טָמֵא. וְנִמְצָא עַל גְּבִי
הָעֵלֶם, יִשְׁאַלוּ הַבְּדָדִים לוֹמְרֵי לֹא
נִנְעַנו; אִם הָיָה נוֹגֵעַ בְּאוֹם אֶפִּילוֹ
יְבַשְׁעָרָה טָמֵא.

1 Literally *the reptile*. See *Leviticus* 11, 29, 30; *שְׁבֵת* 14¹. 2 After being milled the olives are put in the press. Or the *indefinite* form *בְּרִיתִים*. 3 The whole mass of olives is termed *אוֹם* in contradistinction to the leaves. Or *אוֹם*. 4 The *וְנִמְצָא* has *בְּשִׁעוּרָה*, even by a *barleycorn*.

Mishnah 9

[If an unclean reptile] were found on separated [clumps of olives in the vat], and [the piece it lay on] was an egg's bulk [at least], [the whole lot] becomes unclean; but if it touched separated clumps that lay on other separated clumps [and not on the main cluster], even though [the clumps] which it touched were [not less than] an egg's bulk, only the part which it touches becomes unclean. If it were found between a wall and the olives, [the olives] are deemed clean. If it were found on [olives taken from the vat to] the roof, [those lives in] the vat¹ are accounted clean; if it were found in the vat, [those already taken up on] the roof are considered unclean. If it were found burnt² upon the olives, and likewise, also, a tattered [scorched]³ piece of cloth, they remain clean, for all conditions of uncleaness are so considered [as they appear] when⁴ they are found.⁵

1 Compare *Mishnah* 1 of this Chapter. 2 When it no longer imparts uncleaness. 3 Or *מהורה*; from *מהה*, *make threadbare and ragged*. 4 Popular pronunciation *כשעת*. 5 See 3⁵.

CHAPTER 10

Mishnah 1

If one locked in the olive-treaders¹ inside the olive-press building,² and there were articles there [within] unclean with *treading-contact-uncleaness*,³ R. Meir⁴ says, The olive-press building becomes unclean. R. Judah⁵ says, The olive-press building remains clean. R. Simon⁶ says, If [in the opinion of the עמי הארץ labourers the articles] were clean,

מִשְׁנֵה ט

נִמְצָא עַל גַּבֵּי פְרוּדִים, וְהוּא נוֹגֵעַ בְּכַבִּיצָה, טָמֵא; פְרוּדִים עַל גַּבֵּי פְרוּדִים, אֵף עַל פִּי שֶׁהוּא נוֹגֵעַ בְּכַבִּיצָה, אֵין טָמֵא אֶלָּא מְקוֹם מְנוּעוֹ. נִמְצָא בֵּין כּוֹתֵל לְזֵיתִים, טָהוֹר. נִמְצָא בְּנֵי יִהְיֶעֱטֹן טָהוֹר; נִמְצָא בְּמַעֲטָן, הֵג טָמֵא. נִמְצָא שָׂרוּף עַל הַזֵּיתִים, וְכֵן מְטִלִית מְהוּקָא, טָהוֹרָה, שְׂכַל הַטּוֹמְאוֹת כְּשֶׁעַת מְצִיאָתָן.

פֶּרֶק י

מִשְׁנֵה א

הַנוֹעֵל בְּבֵית הַכֹּד מִפְּנֵי יִהְיֶדְדִין, וְהָיוּ שָׁם כְּלִים טָמְאִין מְדָרְס, רַבִּי יְמַאִיר אוֹמֵר, בֵּית הַכֹּד טָמֵא. רַבִּי יְהוֹנָה אוֹמֵר, בֵּית הַכֹּד טָהוֹר. רַבִּי שְׁמַעוֹן אוֹמֵר, אִם טָהוֹרִין לְהֵן, בֵּית הַכֹּד טָמֵא, וְאִם טָמְאִין

the olive-press building becomes unclean, but if [to their way of thinking] they were clean, the olive-press building remains clean. R. Jose⁷ said, (But) the reason why [all the objects within become unclean is only because the עֲמֵי הָאָרֶץ⁸ are not conversant with the laws regarding the moving⁹ of aught unclean.

1 Or *the olive-workers*. These labourers were עֲמֵי הָאָרֶץ (see APPENDIX, Note 12) and were rendered clean before entry, and were shut in to prevent them contracting uncleanness from outside and to prevent outsiders who might be unclean coming in. 2 בֵּית הַבַּד, see 97. 3 See GENERAL INTRODUCTION. 4 He maintains that the ignorant workers are not heedful from contracting uncleanness by contact with the utensils. 5 According to him the workmen having been cleansed by immersion in the ritual bath would be careful not to contract uncleanness. 6 He holds that the עֲמֵי הָאָרֶץ for instance do not consider if their women folk (who in ritual law are deemed ignorant of the rules of menstruation and ritual immersion and are accounted as perpetual menstruants) render unclean any objects they sit upon; but if they treat the objects as unclean, then they would certainly avoid contact with them and the premises would remain clean. Compare *Mishnah* 3 of this Chapter. 7 His view is accepted. 8 Literally in the *singular* though the qualifying adjective בְּקִיאִין is in the *plural*. Or the rendering might be . . . because an עַם הָאָרֶץ is ignorant of . . . (here the difficulty arises with the *plural* בְּקִיאִין). 9 Or הִסֵּט [from יָסַט or סִיט], shaking an object to move it from its position. Shifting anything unclean even without contact imparts treading-contact-uncleanness to it.

Mishnah 2

מְשֻׁנָּה ב

If the workmen in the olive-press-(building) went in and came out, and there was unclean liquid in the olive-press-building¹ [lying on the floor], and there was² [enough space] between [the unclean] liquid and the olives³ to wipe their [bare] feet* dry on the ground, then they remain clean. If *uncleanness* be found in front of the olive-press-(building) workmen and the grape-cutters, they are believed when they say, 'We did not touch [the unclean-

הַבַּדָּדִין שֶׁהָיוּ נִכְנְסִין וְיוֹצְאִין, וּמִשְׁקִין טְמֵאִין בְּתוֹךְ יְבֵית הַבַּד, אִם יֵשׁ בֵּין מִשְׁקִין לְיָדֵיהֶם כְּדֵי שְׂיַגְּבוּ אֶת־רַגְלֵיהֶם בְּאָרֶץ, הָרִי אֵלּוֹ טְהוֹרִין. הַבַּדָּדִין וְהַבּוֹצְרִין שֶׁנִּמְצְאוּ טוּמְאָה לְפָנֵיהֶם וְאֶמְנִין לומר, יֵלֵא נֶעְנְוִי, וְכֵן הִתְיַנּוּקוֹת שְׂבִיגֵיהֶן, יוֹצְאִים חוּץ לְפֶסֶח בֵּית

ness].¹⁴ And likewise, also, the children⁵ among them may go † outside the entrance of the olive-press-building and relieve themselves behind the fence and be considered clean [to reenter]. How far may they go and [still] be accounted clean? Just as far as they can be seen.

הַבַּד, וְפוֹנוּיִם לְאַחֲרֵי הַגֶּדֶר, וְהֵן
טְהוּרִין עַד כַּמָּה יִרְחִיקוּ וְיִהְיוּ
טְהוּרִין? עַד כַּדִּי שִׁיחָא רֹאֵן.

† The workers with their bare feet carry the unclean liquid on the ground on to the olives they are treading. 2 Or לִשְׁבִין. 3 לְוִיָּה in the גְּמָרָא. 4 The *Mishnah* here speaks of the case where a חֲבֵר, fellow (see APPENDIX, Note 12) or a learned person was with them, and they would therefore be careful. 5 Or הַמְנוּקוֹת. They had immersion in the ritual bath, and when they left to ease themselves they were accompanied by their parents to watch that they did not contract uncleanness. If they were unobserved, they become unclean because of סִפָּק (doubt). *†See ADDENDA at the end of this *Tractate*. §To urinate or excrete.

Mishnah 3

מִשְׁנָה ג

When¹ the olive-press workers and the grape-cutters have been brought into the domain of the cave,² that is sufficient;³ this is the view of R. Meir;⁴ R. Jose⁵ says, Someone must stand by them until they immerse [themselves and the utensils]. R. Simon says, If to their way of thinking they [and the utensils] be clean, it is necessary to stand over them till they immerse [themselves and the utensils], [but] if according to their ideas they [and the utensils] be unclean, it is not needful to stand by them until they immerse [themselves and the utensils].⁶

הַבְּדִין וְהַבּוֹצְרִין יִכְיֶן שֶׁהַכְּנִיסָן
לְרִשׁוֹת הַמְצָרָה יִדְיוּ; דְּבַרִּי
רַבִּי יְמַאִיר; רַבִּי יוֹסִי אֹמֵר,
צָרִיךְ לַעֲמֹד עֲלֵיהֶן עַד
שִׁיטְבוּלוּ. רַבִּי שְׁמַעוֹן אֹמֵר, אִם
טְהוּרִין לָהֶן צָרִיךְ לַעֲמֹד עֲלֵיהֶם
עַד שִׁיטְבוּלוּ, אִם טְמֵאִים לָהֶן אֵין
צָרִיךְ לַעֲמֹד עֲלֵיהֶם עַד שִׁיטְבוּלוּ.

1 Or כִּיֵּן (כִּיָּן). 2 Where the ritual immersion water is ready. 3 It is taken for granted that they would immerse themselves and the utensils before their work with the olives. 4 His opinion is rejected. 5 His ruling is accepted. 6 Compare *Mishnah* 1 of this Chapter.

Mishnah 4

If one put [into the winepress the grapes which he had first cut for eating and which were stored in the] baskets or were spread¹ out on the ground, the School of Shammai say, He must put [them in] with clean hands, but if he put [them in] with unclean hands, he renders them unclean; [but] the School of Hillel say, He may put [them in] with unclean hands, and he may separate (his) *priest's-due*² in *clean-ness*³. [Whether one takes the grapes] from the grape-carrier's basket⁴ or from the grapes spread out on leaves [on the ground], they all⁵ agree that he must put [them into the wine-press] with clean hands, but if he put [them in] with unclean hands, he renders them unclean.

1 *מְשֻׁטָּח*, spreading, spreading place, grapes spread on the ground. 2 See APPENDIX, Note 1. 3 Or *בְּטַהֲרָהּ*; see GENERAL INTRODUCTION, Note 5. 4 *עֵבִיט* a large basket strapped on the carrier's back for carrying the grapes during the vintage to the wine-press. 5 *sc.*, *בֵּית הַלֵּל* and *בֵּית שַׁמַּאי*.

Mishnah 5

If one ate [of the grapes] from the baskets or from the grapes spread out on the ground, even if [his hands be unclean, and the skins of the grapes] are broken open and they drip¹ into the wine-press, the wine-press still remains clean. [If one took grapes] from the grape-carrier's basket² or from the grapes spread out on leaves, and a single berry dropped back³ [onto the grapes or into a vat, and] it was⁴ still sealed up [by its stalk so that no liquid would exude], they remain clean; if it were not sealed up [by its stalk, and

מְשֻׁטָּח ד

הַנוֹתֵן מִן-הַפְּסָלִים וּמִן-הַמְּשֻׁטָּחִים שֶׁל אֲדָמָה, בֵּית שַׁמַּאי אוֹמְרִים, נוֹתֵן בְּיָדָיו טְהוֹרוֹת, וְאִם נָתַן בְּיָדָיו טְמֵאוֹת, טְמֵאן; בֵּית הַלֵּל אוֹמְרִים, נוֹתֵן בְּיָדָיו טְמֵאוֹת, וּמְפָרֵשׁ יְהוּרְמָתוֹ יְבִטְהֶרָהּ. מִן-הָעֵבִיט וּמִן הַמְּשֻׁטָּחִים שֶׁל עָלִים יְהַכֵּל שְׁוִיִּם שֶׁהוּא נוֹתֵן בְּיָדָיו טְהוֹרוֹת, וְאִם נָתַן בְּיָדָיו טְמֵאוֹת, טְמֵאן.

מְשֻׁטָּח ה

הָאוֹכֵל מִן-הַפְּסָלִים וּמִן הַמְּשֻׁטָּחִים שֶׁל אֲדָמָה, אִף עַל פִּי שֶׁמְבוֹקְעוֹת יוֹמְנוֹטְפוֹת לָגַת, הִרִי הִגַּת טְהוֹרָהּ. מִן-הָעֵבִיט וּמִן הַמְּשֻׁטָּחִים שֶׁל עָלִים, יִנְפֹּל מִמֶּנּוּ גִרְגֵר יְחִידִי אִם יֵשׁ לוֹ חוֹתֶם טְהוֹר; אִם אֵין לוֹ חוֹתֶם יְטֵמֵא. נָפְלוּ מִמֶּנּוּ עֲנָבִים וְדָרְכָן יְבַמְקוֹם הַמוֹפְנָה כְּבִיצָה מְכוּוֹן טְהוֹר; יֵתֵר

it permitted liquid to exude], [all that is in the winepress] becomes unclean.* If, some grapes [from a cluster held in one's unclean hands] dropped off, and he trod them in an empty space⁵ [in the wine-press], there being exactly an egg's bulk [of them], [the wine exuded] remains clean;⁶ [if the grapes were] more than an egg's bulk, [the wine] becomes unclean, since as soon as the first drop has come forth it becomes unclean because [the rest] is of an egg's bulk.⁷

1 The liquid not being desired or intended the grapes remain *insusceptible to uncleanness*. See *מִכְשֵׁרִין* 11. 2 See the preceding *Mishnah*. 3 It is *susceptible to uncleanness* from contact with wet hands. 4 Or *יֶשְׁלִי*. 5 More correct grammatically *in a space that was empty*. 6 Before the grapes are crushed they are a food which if unclean does not render a utensil unclean; as soon as the first drop of liquid is expressed the grapes are less than an egg's bulk, and a food less than an egg's bulk cannot render aught else—here the wine—unclean. 7 And the unclean drop—like any other unclean liquid—renders the wine-press and utensils unclean. Compare 31^a. *Because the exudation becomes unclean which in turn makes the whole unclean.

Mishnah 6

If one were standing and spoke by the edge of the vat,¹ and spittle spirted² from his mouth,³ and there is a doubt whether it reached the vat or there is a doubt whether it did not reach it, it remains clean because of the doubt thereof.

מִשְׁנָה ו'
מִי שֶׁהָיָה עוֹמֵד וּמְדַבֵּר עַל שֵׁפֶת
הַבּוֹר, וְנִתְּחָה צִינּוֹרָא מִפִּיו, סָפֵק
הִנִּיעָה לְבוֹר, סָפֵק לֹא הִנִּיעָה,
סָפֵקוֹ טָהוֹר.

1 Or *pit, cistern*. Containing wine or oil. 2 *וְנִתְּחָה* [*Piel*]; or *וְנִתְּחָה* [*Niphal*]; the *Kal* *נִתְּחָה* is not used. 3 The *Mishnah* speaks of an *עֵם הָאֲרָץ* (see APPENDIX, Note 12) whose spittle renders unclean persons, utensils, foodstuffs and liquids.

Mishnah 7

If one were drawing out [oil or wine from] the vat,¹ and an unclean reptile² were found in the first [jarful], all of them are unclean; [if it were found] in the last [jar],

מִשְׁנָה ז'
יְהוּלֵף אֶת-הַבּוֹר, נִמְצָא שָׂרָץ
בְּרֵאשׁוֹנָה, כּוֹלָן טְמֵאוֹת;
בְּאַחֲרוֹנָה הִיא טְמֵאָה וְכֹלָן טָהוֹרוֹת.

that one is unclean and all the others remain clean. When does this apply? When³ he [puts the jars in singly and] draws into each one singly, but if he draws out with an emptying-ladle⁴ [to pour into the jars], and an unclean reptile was found in one of them, this one only becomes unclean. When does it apply [in the case of the emptying-ladle]? When³ he examined [the emptying-ladle and the jars before drawing] but did not cover over [the vat and the jars during the transport], or if he covered [them] over but did not examine [them]. If he both examined [them] and covered [them] over [during transport], and an unclean reptile were found in [either] the jar [or the pit or the ladle] all becomes unclean, everything in the vat is unclean, [and] everything in the emptying-ladle is unclean.

1 Or *pit, cistern*. He put a number of jars together to fill up before removing any jar. 2 See *Leviticus* 11, 29, 30; שִׁבְתָּ 14¹. 3 Or the *definite* form בְּזִמְנָה. 4 מְחִץ, a special *ladle* for filling up vessels out of the well, or wine-pit or oil-pit. Compare זְבוּדָה וְזָרָה 74b; פָּרָה 55; יָדַיִם 12.

Mishnah 8

[The space] between the rollers and the grape pulp¹ is deemed a public domain;² [the part of] a vineyard in front of the grape cutters is accounted a private domain,³ and that behind the grape cutters counts as a public domain. When [is that part of a vineyard considered a public domain]? When⁴ many come in at one side and go out by the other. The utensils of the olive-press building and of the wine-press and the pressing-bag,⁵ when they are of wood, become clean when they are dried; when they are of reed-

אֵימָתִי? בְּזִמְנָה שֶׁהוּא זוֹלֵף בְּכָל אַחַת וְאַחַת אָבֵל אִם הָיָה זוֹלֵף בְּמִחְץ וְנִמְצָא שָׂרִץ בְּאַחַת מֵהֶן. הִיא טְמֵאָה בְּלֶבֶד. אֵימָתִי? בְּזִמְנָה שֶׁהוּא בּוֹדֵק וְלֹא מְכַסֶּה, אוֹ מְכַסֶּה וְלֹא בּוֹדֵק. הָיָה בּוֹדֵק וּמְכַסֶּה וְנִמְצָא שָׂרִץ בְּחִבֵּית הַכֹּל טְמֵא, בְּבוֹר הַכֹּל טְמֵא, בְּמִחְץ הַכֹּל טְמֵא.

מְשֵׁנָה ח

בֵּין הָעֲגוּלִים יְלוּגִין, רִשׁוֹת הַרְבִּיבִים; כֶּרֶם שֶׁלִּפְנֵי הַבוֹצְרִים, רִשׁוֹת הַיְחִיד, וְשֵׁל אַחַר הַבוֹצְרִים רִשׁוֹת הַרְבִּיבִים. אֵימָתִי? בְּזִמְנָה שֶׁהַרְבִּיבִים נִכְנָסִים בּוֹ וְיוֹצְאִים בּוֹ. כְּלֵי בַּיִת הַבַּד וְשֵׁל נֵת וְהָעֵקֶל בְּזִמְנָה שֶׁהֵן שֶׁל עֵץ מְנַבְּנֵן וְהֵן טְהוֹרִין; בְּזִמְנָה שֶׁהֵן שֶׁל גָּמִי מְיִישָׁנֵן כָּל-שָׁנִים עֶשֶׂר חֹדֶשׁ אוֹ חֹלְטֵן

grass, they are left unused⁶ for twelve months or they are scalded with hot water [and then they are immersed in the ritual bath, and they become clean]. R. Jose⁷ says, If one placed them in the swift current⁸ of a stream, that is enough [to render them clean].

1 ^ג, pulp or pomace of grapes, husks or skins or kernels and flesh. The rollers were big beams or large round blocks of stone used for pressing out the last remnants of wine, and because of their great weight they had to be lifted by a number of men from the place where the grape residue lay to where they were needed. 2 A condition of doubt in a public domain is deemed clean. 3 Where a condition of doubt counts as clean. 4 Or the definite form ^{בזמן}. 5 ^{עקל}, ^{עקל}, a bag or bale or basket made of rope, of loose texture, containing the olives during the pressing (or, according to some, used for collecting the pressed out olives). Compare ^{מעשרות} 17, ^{זבחים} 47, ^{מכשירין} 57. 6 Literally they are made old, they are left to grow old, they are kept (or reserved or stored away). 7 His view is rejected. 8 ^{שבולת} in the ^{מר}. *Or ^{מעשרות}.

סליק מסכת טהרות

CONCLUSION OF TRACTATE TAHAROTH

ADDENDA

[Additional Notes to this Tractate TAHAROTH]

- 11, Note 3. If there was ^{מחשבה} (*intention*) it is unclean even if no ^{הקשר} has taken place or even if it has not touched a ^{שרץ} (*creeping thing*).
- 11, Note 9. A bird that is ^{טרפה} when slaughtered is no longer ^{נבלה}, and is not ^{מטמא} though it is ^{טרפה}.
- 21, Note 8. Even if not an egg's bulk because the moisture makes everything unclean ^{בכל שהוא} (*whatsoever—however small—the quantity*).
- 36, Note *. Therefore when there exists a doubt, a ^{פקח} is unclean, but ^{הרש} ^{שוטה} ^{וקטן} are clean.
- 36, Note 4. See GENERAL INTRODUCTION, Note 5.

- 411, **Note 4.** Declared by the Sages to be אַב הַטִּימָאָה.
- 63, **Note 5.** Sine תְּנִיּוֹת is feminine the following text given in some editions is preferable [*viz.*, adjectives feminine in agreement]:
שְׁתֵּי תְנִיּוֹת אַחַת טְמֵאָה וְאַחַת טְהוֹרָה סָפֵק לְטִמְאָה נִכְנָס סָפֵק לְטְהוֹרָה נִכְנָס
- 64, **Note *.** This part [בְּל . . . טְהוֹר] may be rendered *When a doubt of a condition of uncleanness concerns a private domain it is deemed unclean even if thou canst reduce the probability of that condition by multiplying the doubts and the doubts of doubt, but when a doubt of a condition of uncleanness concerns a public domain it is deemed clean.*
- 64, **Note §.** Though the probability of uncleanness has been reduced by all those doubts together he is still unclean.
- 72, **Note §.** Because the עַם הָאֶרֶץ thinks he is being watched.
- 72, **Note 4.** Because the עַם הָאֶרֶץ believes that the owner thinks he is asleep.
- 76, **Note *.** The parentheses as here given and the rendering seems much more satisfactory than the parentheses in many editions, *viz.*, לֹא נִכְנסוּ אֲבָל) נִכְנסוּ (אֵין נִאֲמָנִים לֹא נִכְנסוּ); an alternative satisfactory parenthesisation would be לֹא נִכְנסוּ) אֲבָל אֵין נִאֲמָנִים לֹא נִכְנסוּ אֲבָל) 'We did not enter', but they are believed when they say, 'We entered but).
- 83, **Note *.** By day we assume that no one touched it for he would simply have taken it as a מְצִיאָה (*find*), but in the night it is possible that one touched it without seeing it.
- 102, **Note *.** If they had sandals, they would become unclean.
- 102, **Note †.** We are not concerned with the children, but with the parents (or other adults) who accompany them.
- Note:** the שְׁבִיעִיָּהּ, רֵא"ש, רַמְב"ם, and תְּסַאֲרַח יִשְׂרָאֵל put a 'full stop' after שְׁבִיעִיָּהּ, and the גְּמָרָא has בְּתִינּוּקוֹת, *i.e.*, they too are believed when they say that they have not contracted the uncleanness, and the rest of the *Mishnah* is concerned with the fact that when the labourers go to micturate alone then they come under suspicion of becoming unclean.

סדר

מקואות

ORDER
MIKVAOTH

[BEING THE SIXTH TRACTATE OF THE SIXTH ORDER TAHAROTH]

TEXT - INTRODUCTION - TRANSLATION - NOTES

By

PHILIP BLACKMAN, F.C.S.

1. The first part of the document discusses the importance of maintaining accurate records of all transactions.

2. It then goes on to describe the various methods used to collect and analyze data.

3. The next section details the results of the study, showing a clear trend towards increased efficiency.

4. Finally, the document concludes with a series of recommendations for future research and implementation.

5. The overall findings suggest that the proposed system is a viable solution for the problem at hand.

6. It is hoped that these results will encourage further exploration in this field.

7. The authors would like to thank the funding agency for their support throughout the project.

8. This work was supported by the National Science Foundation under grant number 12345678.

9. The authors are also grateful to the anonymous reviewers for their helpful comments.

10. The data used in this study were collected from a series of experiments conducted over a period of six months.

11. The results of these experiments are presented in the following tables and figures.

12. The first table shows the average time taken to complete each task under different conditions.

13. The second table shows the standard deviation of the time taken for each task.

14. The third table shows the correlation between the time taken and the complexity of the task.

15. The fourth table shows the correlation between the time taken and the number of participants.

16. The fifth table shows the correlation between the time taken and the number of trials.

17. The sixth table shows the correlation between the time taken and the number of errors.

18. The seventh table shows the correlation between the time taken and the number of correct responses.

INTRODUCTION

מִקְוֹת*, **Mikvaoth**, is the sixth *Tractate* or *Treatise* (מִסְכָּת) of the sixth *Order Taharoth* (סֵדֶר טְהוּרוֹת) of the מִשְׁנָה (*Mishnah*).

מִקְוֹת is the plural form of the substantive מִקְוֶה, *pool of water, gathering of water*, especially the **ritual immersion pool** or **ritual bath of purification** (in which men and women and utensils that have contracted certain uncleanness must be immersed for *cleansing* or *purification*), and is a noun derivative of the *Hiphil verb* הִקְוֶה [קָוֶה], **lead water courses together**.

*There is an alternative plural form מִקְוֹת, **Mikvoth** [actually plural of מִקְוֶה] which occurs in some texts and is much used popularly. §Traditional, popular pronunciation, מִקְוֶה (a form occurring once in *Isaiah 22, 11*).

The *Babylonian Talmud* (תַּלְמוּד בַּבְּלִי) gives the *Tractate* (without מִקְוֹת), but the *Jerusalem* (or *Palestinian*) *Talmud* (תַּלְמוּד יְרוּשָׁלַיִמִי) does not contain it.

Immersion in the ritual bath and many of the laws concerning it are still observed by the orthodox (particularly by women after menstruation, and on special other occasions). It is not uncommon for bathers to plunge into the cold water of the מִקְוֶה after a hot bath.

The valid מִקְוֶה must contain at least forty *seahs* (see Volume I, Page 18f.) of water taken direct from a spring or stream or from rain water let direct into it, and not from water that has been standing in any kind of container.

The *Tractate* contains ten Chapters, and the chief subjects dealt with are:

1. How water becomes unclean, and imparts uncleanness; size of the *ritual bath*; cleansing power of the water.
2. Various conditions of doubt; invalidation of the ritual bath; mud affecting the validity of the *ritual bath*.
3. Effects of rain water and of drawn water on the *ritual bath*.
4. Interruption or intervention in flow of water to the *ritual bath*; mingling of drawn water and rain water; hollow in rock as *ritual bath*.
5. Running the water (into the water of the ritual bath) through a stone trough or over utensils or over a bench; mixing flowing water or still water with rain water; seas and sea-waves as *ritual baths*.
6. Pool intermingled with ritual bath water; immersing container with utensils therein; inclusion together of separate pools, immersion and invalidation; various conditions

of utensils being immersed. 7. Things that invalidate the *ritual bath*, and those that do not render it invalid; conditions affecting cleanness. 8. Validity of *ritual baths* in the Land of Israel and of those of gentiles outside the Land of Israel; classes of persons suffering with fluxes needing immersion. 9. Interpositions that invalidate immersion. 10. Further interpositions that render immersion ineffective; when the immersion water must completely cover or penetrate what is immersed; vomiting in the *ritual bath*.

The titles of the ten Chapters are:

CHAPTER 1	שש מעלות	פָּרָק א
CHAPTER 2	הטמא	פָּרָק ב
CHAPTER 3	רבי יוסי	פָּרָק ג
CHAPTER 4	*המניח	פָּרָק ד
CHAPTER 5	מעין	פָּרָק ה
CHAPTER 6	כל-המעורב	פָּרָק ו
CHAPTER 7	יש מעלין	פָּרָק ז
CHAPTER 8	ארץ ישראל	פָּרָק ח
CHAPTER 9	אלו חוצצין	פָּרָק ט
CHAPTER 10	‡כל-ידות	פָּרָק י

*Or המניח. §Or יש-מעלין. †Popularly pronounced כל-ידות.

מִסְכֵּת

מִקְוֹאוֹת

TRACTATE

MIKVAOTH

CHAPTER 1

פֶּרֶק א

Mishnah 1

מִשְׁנָה א

There are six grades among *ritual baths*,* in ascending order of superiority.¹ The water in cavities² [from which] one that was unclean drank and [then] one that was clean [also] drank, [the latter] becomes unclean. If one that was unclean drank [therefrom] and [then] drew [water] with a clean vessel,³ it becomes unclean.⁴ If one that was unclean drank [therefrom], and a loaf of *priest's-due*⁵ [afterwards] fell in, if he rinsed⁶ [it in the water of the cavity], it becomes unclean,⁷ but if he did not rinse [it], it remains clean. *See ADDENDA, Page 585.

שֵׁשׁ מַעְלֹות בְּמִקְוֹאוֹת. 1. זו לְמַעְלָה מִזוֹ, וְזוֹ לְמַעְלָה מִזוֹ. מִי גִבְעָיִם שָׁתָה טָמֵא וְשָׁתָה טָהוֹר, טָמֵא. שָׁתָה טָמֵא וּמִלָּא בְּכֵלֵי טָהוֹר, טָמֵא. שָׁתָה טָמֵא וְנָפַל כֶּכֶר שֶׁל תְּרוּמָה, אִם הִדִּיחַ טָמֵא, וְאִם לֹא הִדִּיחַ טָהוֹר.

1 Literally *this superior to that, and that superior to the next*. Or זו, מזו, זו (see Volume II, Page 12). 2 גִּבְעָא, cavity for collecting water, cistern, pond. Here referring to undrawn water, less than forty *seahs* (see Volume I, Page 18f.). 3 Or בְּכֵלֵי. 4 An unclean drop from the mouth of the unclean person might have fallen into the vessel. The water and the cavity directly connected with the earth are *insusceptible to uncleanness*. 5 See APPENDIX, Note 1. See ADDENDA at the end of this *Tractate*. 6 Or *swilled*. הִדִּיחַ [Hiphil] from *Kal* הִדִּיחַ. 7 Because the water on the loaf withdrawn after rinsing or the water used for rinsing is no longer *insusceptible to uncleanness*. Here there was intention to use part of the water separated from the pool. §Some vocalise the plural גִּבְעָיִם.

Mishnah 2

משנה ב

If one drew [water from a cavity]¹ with an unclean vessel,² and [then] one that was clean drank [from the cavity], he becomes unclean. If one drew [water therefrom] with an unclean vessel, and [then] drew [some] with a clean vessel, it becomes unclean. If one drew [water from it] with an unclean vessel, and [afterward] a loaf of *priest's-due*³ fell [into the cavity], if he rinsed⁴ [it], it becomes unclean, but if he did not rinse [it], it remains clean.⁵

ימלא בכלי טמא ושתה טהור,
טמא מלא בכלי טמא ומלא
בכלי טהור, טמא מלא בכלי
טמא ונפל כפר של תרומה, אם
הדיח טמא, ואם לא הדיח, טהור.

1 See the preceding *Mishnah*. 2 Or בכלי. 3 See APPENDIX, Note 1. 4 See the foregoing *Mishnah*. 5 Compare the preceding *Mishnah*.

Mishnah 3

משנה ג

If unclean water fell [into the cavity], and one that was clean drank [thereof], he becomes unclean. If unclean water fell [therein], and one drew [water therefrom] with a clean vessel,¹ it becomes unclean. If unclean water fell [into it], and [then] a loaf of *priest's-due*² fell in, if he rinsed [it], it becomes unclean, but it remains clean³ if he did not rinse [it]; R. Simon⁴ says, Whether he rinsed [it] or whether he did not rinse [it], it becomes

נפלו מים טהורים ושתה טהור,
טמא נפלו מים טמאים ומלא
בכלי טהור, טמא נפלו מים
טמאים ונפל כפר של תרומה,
אם הדיח טמא, ואם לא הדיח
טהור; רבי שמעון אומר, בין
שהדיח בין שלא הדיח טמא.

unclean.

1 Or בכלי. 2 See APPENDIX, Note 1. 3 Compare *Mishnah* 1 of this Chapter. 4 His view is rejected.

Mishnah 4

משנה ד

If a corpse fell therein, or if one that was unclean walked into it, and [then] one that was clean drank [therefrom], he remains clean.¹ It is all one whether the water is in

נפל לתוכן מת, או שהלך בקן
הטמא ושתה טהור, יטהור. אחד
מי גבאים ומי בורות מי שיחין

cavities, or the water is in cisterns, [or] the water is in trenches,² [or] the water is in caves, or rain water [flowing down the hill slopes] forming pools [after the flow] has ceased, or ritual baths holding less than forty *seahs*,³ while⁴ the rain continues to fall, all are accounted clean;⁵ [but] when the rain has ceased, such as are near a city or a roadway are considered unclean,⁶ and those that are far away are deemed clean unless a multitude of people have passed by [and they then also are deemed unclean].⁶

מִי מְעָרוֹת מִי תַמְצִיֹּת שְׁפָסְקוּ, וּמִקְוֹאוֹת שְׁאִין בָּהֶם אֲרַבְעִים סָאָה, בְּשַׁעַת הַגְּשָׁמִים הַכֹּל טָהוֹר; פָּסְקוּ הַגְּשָׁמִים, הַקְּרוֹבִים לְעִיר וּלְדֶרֶךְ, טְמֵאִים, וְהַרְחוֹקִים טָהוֹרִין, עַד שֶׁיְהִלְכוּ רֹב בְּנֵי אָדָם.

1 As long as the water in the cavity is in direct contact with the ground it is *insusceptible to uncleanness*. 2 Or *ditches, dykes*. 3 See Volume I, Page 18f. 4 Popular pronunciation בְּשַׁעַת. 5 No thought of the presence of an unclean drop is to be considered. 6 For fear lest someone unclean drank therefrom or drew water into an unclean utensil. *Some prefer the vowelisation נְבֵאִים.

Mishnah 5

When are they again accounted clean?¹ The School of Shammai say, After they have been increased [by more than an equivalent quantity of rain, מִי גְשָׁמִים], and have overflowed, but the School of Hillel say, After they have been so increased even if they have not overflowed; R. Simon says, When they have overflowed, even though they have not been thus increased [by more than an equal amount of rain, מִי גְשָׁמִים], they are valid for [preparing] the *priest's-share of the dough*² and for the washing of hands.³

מִשְׁנֵה הַמַּיִם מֵאִיִּם? טָהֳרָתָן? בֵּית שַׁמַּי אֹמְרִים, מִשְׁיָרְבוּ וַיִּשְׁטֹפוּ, וּבֵית הַלֵּל אֹמְרִים, רַבּוּ אֶף עַל פִּי שְׁלֵא שְׁטֹפוּ; רַבִּי שִׁמְעוֹן אֹמֵר, שְׁטֹפוּ אֶף עַל פִּי שְׁלֵא רַבּוּ כְּשֶׁרִין לְחֻלָּה וְלִישׁוּל מֵהֶן לִידָיִם.

1 Referring to the waters that are near and far off (see the preceding *Mishnah*). 2 See *Numbers 15, 18ff.*; APPENDIX, Note 3; חֻלָּה, INTRODUCTION. Or the *definite form* לְחֻלָּה. 3 Where washing is enjoined. See יְדִיִּם 13.

Mishnah 6

Superior to the waters [already spoken of in the foregoing *Mishnahs*] is the rain water flowing [down the hill slope into a cavity] before [the flow of water] has ceased.¹ If one that was unclean drank [therefrom], then one who was clean drank [from it afterwards] remains clean.² If one that was unclean drank from it, and [then] drew water [therefrom] with a clean utensil,³ [the utensil] remains clean. If one that was unclean drank from it, and a loaf of *priest's-due*⁴ fell [therein], then though he rinsed it,* it remains clean.⁵ If one drew [water therefrom] with an unclean utensil, and [then] one that was clean drank [from the cavity], he remains clean. If one drew [water from it] with an unclean utensil, and [then] drew [water therefrom] with a clean utensil, it remains clean. If one drew [water therefrom] with an unclean utensil, and [then] a loaf of *priest's-due* fell [into the cavity], even if he rinsed it, it remains clean. If unclean water fell [therein], and one that was unclean drank [therefrom afterward], he remains clean. If unclean water fell [therein], and one [then] drew [water therefrom] with a clean utensil, it remains clean. If unclean water fell into it, and [afterwards] a loaf of *priest's-due* fell [therein], even though he rinsed it, it remains clean. The water is valid [for preparing] *priest's-due* and for washing the hands.⁶

1 Such water is not accounted unclean—it cancels any unclean drop from the mouth of the unclean person. 2 The drops of unclean water that had fallen in were neutralised by the incoming fresh water, and in this respect the water has a superior virtue than the water aforementioned. 3 Or בְּכֵלִי. 4 See APPENDIX, Note 1. 5 Contrast the preceding *Mishnahs* 2, 3. 6 Where specially prescribed. But not for ritual immersion of the body, hands, or vessels. *Or שֶׁהָדִיחַ.

משנה ו

לְמַעַל מֵהֵן מִי תִמְצִיזוֹת שֶׁלֹּא
 יִפְסְקוּ. שְׁתֵּה טָמֵא וְשְׁתֵּה טָהוֹר,
 יִטְהוֹר. שְׁתֵּה טָמֵא וּמְלֵא בְּכֵלִי
 טָהוֹר, טָהוֹר. שְׁתֵּה טָמֵא וְנָפַל
 כֶּכֶר שֶׁל יִתְרוּמָה, אָף עַל פִּי
 שֶׁהָדִיחַ טָהוֹר. מְלֵא בְּכֵלִי טָמֵא
 וְשְׁתֵּה טָהוֹר, טָהוֹר. מְלֵא בְּכֵלִי
 טָמֵא, וּמְלֵא בְּכֵלִי טָהוֹר, טָהוֹר.
 מְלֵא בְּכֵלִי טָמֵא וְנָפַל כֶּכֶר שֶׁל
 יִתְרוּמָה אָף עַל פִּי שֶׁהָדִיחַ טָהוֹר.
 נָפְלוּ מַיִם טָמְאִים וְשְׁתֵּה טָהוֹר,
 טָהוֹר. נָפְלוּ מַיִם טָמְאִים וּמְלֵא
 בְּכֵלִי טָהוֹר, טָהוֹר. נָפְלוּ מַיִם
 טָמְאִים וְנָפַל כֶּכֶר שֶׁל יִתְרוּמָה
 אָף עַל פִּי שֶׁהָדִיחַ טָהוֹר. כְּשֵׁרִים
 לְיִתְרוּמָה וְלִיטּוֹל מֵהֶם לְיָדַיִם.

Mishnah 7

Superior to the water* [spoken of in the foregoing *Mishnah*] is the *ritual bath* that contains¹ forty *seahs*,² for therein people may immerse themselves³ and may immerse other things.⁴ [Still more] superior is a well whose water is small in quantity and is increased by a larger quantity of drawn water—it is equal to the ritual bath⁵ for rendering clean as is a cavity for collecting water,⁶ and [is the equal] of the well⁷ for immersion therein however small the quantity [of the water].

מִשְׁנֵה ז
לְמַעַלָּה *מֵהֵן מִקְוֵה שְׁיֵשׁ בּוֹ
אַרְבָּעִים יִסְאָה, שָׁבוּ יְטוֹבְלִין
יּוֹמְטְבִילִין. לְמַעַלָּה מֵהֵן מֵעֵן
שְׁמִימֵיו מוֹעֵטִין וְרַבּוֹ עָלָיו מִיָּם
שְׁאוּבֵין, שָׁוָה לְמִקְוֵה לְטַהֵר
בְּאֶשְׁבוֹרֵן, וְלִמְעֵן לְהִטְבִּיל בּוֹ
בְּכֹל שְׁהוּא.

1 Or שְׁיֵשׁ-בוֹ. 2 See Volume I, Page 18f. 3 To become clean. But those that suffer a discharge [זָבַח, זָבַח] must immerse in running water (see *Leviticus* 15, 13; GENERAL INTRODUCTION). 4 *sc.*, utensils; and the hands for handling holy things. 5 Or the *indefinite* form לְמִקְוֵה, *to a ritual bath*. 6 Compare פְּסָחִים 42a; עֲבוּדָה וְרָה 72a; אֶהְלוֹת 33. 7 Or the *indefinite* form וְלִמְעֵן, *and of a well*. *Or מֵהֵן. Literally *Superior to them*.

Mishnah 8

Superior to them* [namely, the water spoken of in the preceding *Mishnah*] are 'smitten waters'¹ which cleanse while creeping along.² Superior to these ['smitten waters'] are 'living waters,'³ for with them [are performed the functions of] the ritual immersion of those suffering a discharge,⁴ and of the sprinkling of the leprous,⁵ and they are valid for

מִשְׁנֵה ח
לְמַעַלָּה *מֵהֵן מִיָּם מוֹפִיִן, שֶׁהֵן
מְטַהֲרִין יְבוּוֹתְהֵלִין. לְמַעַלָּה מֵהֵן
מִיָּם חַיִּים שֶׁבֵּהֵן טְבִילָה יְלֹזְכִים,
וְהוֹיִיָּה לְמַצּוֹרְעִים, וְכֹשְׂרִים
לְקַדֵּשׁ מֵהֵן מִי חֲטָאֵת.

mingling⁶ with the ashes of the [red

1 Warm or saline water, or springs, etc., formed by some upheaval. Compare פְּרָה 89. 2 Even if they do not collect in a cavity. 3 *i.e.*: from springs and streams, fit for drinking. 4 *viz.*, זָבוֹת, זָבוֹת. Or *flow, flux, gonorrhœa*. See *Leviticus* 15, 13; GENERAL INTRODUCTION. 5 See *Leviticus* 14, 5; נְגִיעִים 14. 6 Literally *or use as the waters for mingling* . . . See *Numbers* 19, 17; פְּרָה 32. *Or מֵהֵן

CHAPTER 2

פֶּרֶק ב

Mishnah 1

מִשְׁנָה א

If one that was unclean went down to immerse himself, and there is a doubt¹ whether he immersed himself [or] whether he did not immerse himself, [or] even if he immersed himself, there was a doubt whether there were there² forty *seahs*³ [of water or] there was a doubt whether there was not there [that quantity], [or if] there were two *ritual baths*, one containing forty *seahs* but the other did not, and having immersed himself in one of them he does not know in which of them* he had immersed himself—[in each of these cases] he is considered unclean because of the doubt.⁴

הַטָּמֵא שֶׁיָּרַד לְטָבּוּל, סִפֵּק טָבַל, סִפֵּק לֹא טָבַל, אֶפִּילוֹ טָבַל, סִפֵּק יֵשׁ בּוֹ אַרְבַּעִים סָאָה סִפֵּק אֵין בּוֹ, שְׁנֵי מִקְוֹאוֹת אֶחָד יֵשׁ בּוֹ אַרְבַּעִים סָאָה וְאֶחָד שְׂאִין בּוֹ, טָבַל בְּאֶחָד מֵהֶם וְאֵינוֹ יוֹדֵעַ בְּאִיזָה מִהֶן טָבַל, סִפֵּקוֹ טָמֵא.

1 Or סִפֵּק. 2 Or יֵשׁ-בוֹ. 3 See Volume I, Page 18f. 4 Literally *his doubt is unclean*. *Or מִהֶן.

Mishnah 2

מִשְׁנָה ב

If a *ritual bath* were measured and found short [of the prescribed forty *seahs*], all ritual immersions¹ that had been performed retrospectively² therein, whether [it stood] in the private domain or whether in the public domain, are accounted unclean. When is this the case?³ In a case of grave *uncleanness*,⁴ but in a case of light *uncleanness*, for example, if one ate of unclean foods or drank of unclean liquids, or if his head and the greater part [of his body] were come into drawn water, or if three *logs*⁵ of drawn water fell upon his head and the greater part [of his body], and he went down [afterwards] to immerse himself, [and

מִקְוֵה שֶׁנִּמְדַּד וְנִמְצָא חָסֵר, כָּל-יְטַהְרוֹת שֶׁנַּעֲשׂוּ עַל גִּבּוֹ? לְמִפְרָע, בֵּין בְּרִשׁוֹת הַיְחִיד בֵּין בְּרִשׁוֹת הָרַבִּים, טָמְאוֹת. בְּמָה דְבָרִים אֲמוּרִים? בְּטוֹמְאָה יְחִמוּרָה, אֲבָל בְּטוֹמְאָה קְלָה, כְּגוֹן אֲכַל אוֹכְלִים טָמְאִים וְשָׁתָה מִשְׁקִין טָמְאִים, בָּא רֹאשׁוֹ וְרֹבּוֹ בְּמִים שְׂאוּבִים, אוֹ שֶׁנִּפְּלוּ עַל רֹאשׁוֹ וְעַל רֹבּוֹ שְׁלֹשָׁה לֹגִין מִיָּם שְׂאוּבִין, וְיָרַד לְטָבּוּל, סִפֵּק טָבַל לֹא טָבַל, אֶפִּילוֹ

there is] a doubt whether he immersed himself [or there is] a doubt whether he did not immerse himself, [or] even if he immersed himself, there is a doubt whether there were⁶ forty *seahs* therein [or] there is a doubt whether there was not therein [that quantity], [or if there were] two *ritual baths*, one containing forty *seahs* but the other not containing [that quantity], and having immersed himself in one of them* he does not know in which one he had immersed himself, he is accounted clean because of the condition of doubt. R. Jose⁷ pronounces [him] unclean, for R. Jose says,⁸ [One rendered unclean by] aught assumed⁹ to be unclean, his condition of unfitness¹⁰ maintains until it becomes known that he is undoubtedly clean; but if there be a doubt whether he had contracted uncleanness or whether he had imparted uncleanness, he is considered clean.¹¹ *Or **מִהֵן**

טָבַל, סָפַק יֵשׁ בּוֹ אַרְבָּעִים סָאָה,
סָפַק אֵין בּוֹ, שְׁנֵי מִקְוֹאוֹת, אֶחָד
יֵשׁ בּוֹ אַרְבָּעִים סָאָה, וְאֶחָד שְׁאֵין
בּוֹ, טָבַל בְּאֶחָד מֵהֵן, וְאֵינוֹ יוֹדֵעַ
בְּאִיזָה מֵהֵן טָבַל, סָפַקוֹ טְהוֹר.
רַבִּי יוֹסִי מְטַמֵּא, *שֶׁרַבִּי יוֹסִי אוֹמֵר,
כָּל־דְּבָר שֶׁהוּא יְבַחֲזֶקֶת טוֹמְאָה,
לְעוֹלָם הוּא יִבְפָּסוּלוֹ, עַד שֶׁיִּוָּדַע
שֶׁטָהֵר; אֲבָל סָפַקוֹ לִיטְמֵא
וְלִטְמֵא יִטְהוֹר.¹¹

1 Or **טְהוֹרוֹת**. Literally *cleanness*. 2 *i.e.*, before the shortage was discovered. Popular, traditional pronunciation **לְמִפְרָע**. 3 *viz.*, concerning the condition of doubt arising thereby. 4 *i.e.*, an **אֵב הַטּוֹמְאָה**, a *primary source of uncleanness* [see GENERAL INTRODUCTION], *e.g.*, *corpse uncleanness*. Compare **טְהוֹרוֹת**. 5 See Volume I, Page 18f. 6 Or **יֵשׁ־בּוֹ**. 7 His view is not accepted. 8 In one text **שֶׁהָיָה רַבִּי יוֹסִי אוֹמֵר**, for R. Jose used to say. 9 **חֲזָקָה**, *assumption, presumption, assumed or presumptive continuance of a condition until proof or evidence of a change is furnished*. 10 In one text **בְּטוֹמְאָה**, of *uncleanness*. 11 Compare **דָּיִם 24**.

Mishnah 3

מִשְׁנָה ג

[In a case of] doubt regarding drawn water, which the Sages have pronounced clean,¹ if there be a doubt whether [three *logs* of drawn water] fell [into the ritual bath containing less than the prescribed forty *seahs* or] there is a doubt whether they did not fall in, [or] even if they fell in,

סָפַק מֵיִם שְׂאוּבֵין יִשְׁטְהֵרוּ חֲכָמִים,
סָפַק נָפְלוּ סָפַק לֹא נָפְלוּ, אֶפְילוֹ
נָפְלוּ, סָפַק יֵשׁ בָּהֶם אַרְבָּעִים סָאָה
סָפַק אֵין בָּהֶן, שְׁנֵי מִקְוֹאוֹת אֶחָד
יֵשׁ בּוֹ אַרְבָּעִים סָאָה וְאֶחָד אֵין בּוֹ.

there is² a doubt whether there were forty *seahs*³ therein [or] whether there were not therein [that quantity], [or] if there were two *ritual baths*, one containing⁴ forty *seahs* and the other not containing [that quantity], [and] they fell into one of them* but it is not known into which one of them they fell, it is accounted clean because of the condition of doubt concerning it, for there is⁵ that on which⁶ one may rely [to consider it clean]. If each of the two contained less than forty *seahs* and [the drawn water] fell into one of them but it is not known into which of them it fell, both are deemed unclean because of the doubt concerning them, for there is naught on which⁶ to rely⁷ [in considering which one is clean].

נִפְלַל לְאַחַד מֵהֶן וְאֵינוֹ יוֹדֵעַ לְאִיזָה
 מֵהֶן נִפְלַל, סִפְקוֹ טָהוֹר, מִפְּנֵי שֵׁשׁ
 בּוֹ בְמֵה יִתְלֶה. הִיוּ שְׁנֵיהֶם פְּחוּתִים
 מֵאַרְבָּעִים סָאָה, וְנִפְלַל לְאַחַד מֵהֶם.
 וְאֵינוֹ יוֹדֵעַ לְאִיזָה מֵהֶן נִפְלַל, סִפְקוֹ
 טָמֵא, שְׂאִין לוֹ בְּמֵה יִתְלֶה.

1 See טְהוֹרוֹת 47. 2 Or יֶשׁ-בָּהֶם. 3 Forty *seahs* of valid water would neutralise the added [three *logs* of] drawn water. See Volume I, Page 18f. 4 Or יֶשׁ-בוֹ. 5 Or שֵׁשׁ-בוֹ. 6 Or בְּמֵה. See ADDENDA at the end of this *Tractate*. 7 Compare מֵהֶן 93. *Or מֵהֶן.

Mishnah 4

R. Eliezer says, A *quarter-log*¹ of drawn water at the beginning² renders the *ritual bath* invalid,³ or three *logs* into valid water.⁴ But the Sages⁵ say, Whether in the beginning² or whether in the end,⁶ three *logs* are its prescribed quantity [that invalidates it].

מִשְׁנֵה ד
 רַבִּי אֱלִיעֶזֶר אוֹמֵר, יִרְבִּיעִית מֵיִם
 שְׂאוּבֵין בְּתַחֲלָה פּוֹסְלִין אֶת-
 הַמְקוּוֹה, וְשִׁלְשָׁה לּוּגִין עַל פְּנֵי
 הַמַּיִם. וְנַחֲכָמִים אוֹמְרִים, בֵּין
 בְּתַחֲלָה בֵּין בְּסוֹף, שְׁעוּרוֹ שְׁלֹשָׁה
 לּוּגִין.

1 See Volume I, Page 18f. 2 When the ritual bath was empty. 3 When it is filled up with rain water to forty *seahs*. 4 Literally *on the surface of the water, sc.*, when there is (valid) water in the bath. The valid water is less than forty *seahs*; and even if valid water is added to make up the deficiency, it still remains invalid. 5 Their view is accepted. 6 When there is in it valid water (but less than forty *seahs*).

Mishnah 5

If a *ritual bath* had¹ three hollows [at different levels],² each containing one *log* of drawn water, [and] it is known that forty *seahs* of valid water fell into it before it reached the third hollow, it is valid;³ but if otherwise,⁴ it is invalid. But R. Simon⁵ declares it valid, since it is as a [valid] *ritual bath* adjacent to an [invalid] *ritual bath*.⁶

משנה ה

מקנה שיש בו שלש גומות של מים שאובין של לוג לוג. אם ידוע שנפל לתוכו ארבעים סאין מים כשרים עד שלא הגיע לגומא השלישית, כשר; ואם לאו פסול. ורבי שמעון מכשר, מפני שהוא כמקנה סמוך למקנה.

1 Or שיש בו. 2 Thus, water added which fills them one at a time. לוג, see Volume I, Page 18f. 3 By the time the third hollow is reached the ritual bath has already the required forty *seahs* of valid water to neutralise the drawn water in the third hollow. 4 viz., if the added valid water was less than the prescribed forty *seahs* before spreading to the third hollow with the drawn water in it. The rendering *but if this be not known* does not seem correct. Popular traditional pronunciation לאי. 5 His opinion is not accepted. 6 One with drawn water.

Mishnah 6

If one scrape¹ the slime² [of the *ritual bath*] against the sides, and three *logs*³ [of water] drained therefrom [into it, and there was less than forty *seahs* of valid water therein], it remains valid; [but if the slime] were removed [therefrom], and [nevertheless] three *logs* drained from it [into the bath, and there was less than forty *seahs* of valid water], it becomes invalid, but R. Simon⁴ declares it valid, for there was no intention to draw* [the draining water from the *ritual bath*].

משנה ו

יהמסנק את-הטיט לצדדין, ומשכו ממנה שלשה לוגין, כשר; היה תולש ומשכו ממנו שלשה לוגין, פסול, ורבי שמעון מכשר, מפני שלא נתכוין לשאוב.

1 Literally *press, stuff*. 2 Or *mud*. 3 See Volume I, Page 18f. 4 His view is rejected. *See ADDENDA at the end of this *Tractate*.

Mishnah 7

If one put¹ wine-jars² on the roof top to dry them, and they became filled with [rain] water, R. Eliezer³

משנה ז

יהמניח קנקנים בראש הגג לנגבן, ונתמלאו מים, רבי אליעזר אומר,

says, If it were the rainy season, [and] if⁴ there were⁵ little water in the cistern,⁶ they may be broken [to let the water run into the cistern and it will be deemed valid and not drawn water]; but otherwise,⁷ they may not be broken.⁸ R. Joshua says, In either case⁹ they may be broken [to let the water flow into the cistern] on they may be turned over¹⁰ [in such manner that the water does not run in a straight line into the cistern]; but they may not be [lifted up and] emptied¹⁰ [into the cistern].

אם עונת גשמים הוא, אם יש בו
 כמעט מים בבור, ישבר; ואם
 ילאו, לא ישבר. רבי יהושע אומר,
 בין כך ובין כך ישבר, או ייכפה;
 אבל לא יערה.

1 Or הַמְנִיחַ. 2 קִנְיָן [popular pronunciation קִנְיָן], a wine-vessel or an oil-vessel.
 3 His view is rejected. 4 Instead of אם, if, the גְּמָרָא has או, or. 5 Or יִשְׁבוּ.
 6 viz., the ritual bath. Some render this and if there were as little water in them as in the cistern, which does not seem satisfactory. 7 sc., if it was not the rainy season, or there was no water in the cistern. לֹא popular pronunciation. 8 Compare his view in Mishnah 4 of this Chapter.* 9 Whether it is the rainy season or not, or whether there is water in the cistern or not. 10 יַעֲרָה, יִכְפֶּה*, Niph'al forms uniform with the preceding Niph'al form יִשְׁבֵּר; some vocalise these in the Kal forms יַעֲרָה, יִכְפֶּה. *See ADDENDA at the end of this Tractate.

Mishnah 8

מִשְׁנָה ח

If a plasterer¹ forgot [his cement] pot² [leaving it behind] in the cistern, and it became filled with water [by settling down], and the water floated above it to the smallest degree, it is broken* [and the ritual bath is valid], but if [the water does] not³ [overtop it], it should not be broken;* this is the view of R. Eliezer; but R. Joshua⁴ says, In either case⁵ [the pot] must be broken [and the water is valid.]

יְהוֹשֻׁעַ אָמַר, בֵּין כֹּךְ וּבֵין כֹּךְ יִשְׁבֵּר.
 רַבִּי אֱלִיעֶזֶר; וְרַבִּי יְהוֹשֻׁעַ אָמַר, בֵּין כֹּךְ וּבֵין כֹּךְ יִשְׁבֵּר, וְאִם לֹא לֹא כָל־שְׁהוּא יִשְׁבֵּר, וְאִם לֹא לֹא מֵיִם, אִם הָיוּ הַמַּיִם צָפִין עַל גְּבִי הַסֵּיד שֶׁשָּׂכַח עֲצִיץ בְּבוֹר, וְנִתְמַלָּא

1 Who plastered or cemented the cistern. 2 עֲצִיץ, a common earthen vessel used for refuse; particularly a flower pot. 3 Popular pronunciation לֹא. 4 His opinion is accepted. 5 i.e., whether the water was above the pot or not. *יִשְׁבֵּר, Niph'al; or יִשְׁבֵּר [Kal] or יִשְׁבֵּר [Piel] he may break it; לֹא יִשְׁבֵּר [Kal], or לֹא יִשְׁבֵּר [Piel], he need not break it [this breaking would be of no avail].

Mishnah 9

If one placed¹ wine-jars in the cistern [for the jar-walls to become saturated with water against absorbing wine afterwards], and they became filled with water, even if the cistern [itself] absorbed [all the rest of] its water, these [jars] may be broken.²

1 Literally *arranged*. 2 To let the water run into the cistern, and if there are forty *seahs* it is valid for ritual immersion. יִשְׁבֵּר: compare the two preceding *Mishnahs*.

Mishnah 10

If a *ritual bath* contained¹ forty *seahs*² of water and mud [together], R. Meir* says, [Aught] may be [ritually] immersed in the water but may not be immersed in the mud; R. Joshua³ says, [Immersion may be performed both] in the water and in the mud.⁴ In what kind of mud may there be immersion? In mud⁵ over which the water flows. If the water were at one side [only], R. Joshua concurs that immersion must be in the water and that there may be no immersion in the mud. Of what sort of mud [below the water] did they say [there may be immersion therein]?⁶ The kind of mud⁷ into which a reed will sink of itself, according to the view of R. Meir; R. Judah⁸ says, [Such mud] that a measuring rod will not stand up there [on its own]; Abba Eliezer ben Dulai says, [Such mud] that a plummet will sink there; R. Eliezer says, [Such mud] as will go down through the [narrow] mouth of a

מִשְׁנָה ט

יְהַמְסִידר קִנְקָנִים בְּתוֹךְ הַבּוֹר וְנִתְמַלְאוּ מֵיָם, אָפָּה עַל פִּי שֶׁבִלְע הַבּוֹר אֶת־מִימָיו, הֲרִי זֶה יִשְׁבֵּר.

מִשְׁנָה י

מִקְוֵה יִשְׁשׁ בּוֹ אַרְבָּעִים סָאָה מֵיָם וְטִיט, רַבִּי מֵאִיר אוֹמֵר, מִטְּבִילִין בְּמַיִם, וְאִין מִטְּבִילִין בְּטִיט; רַבִּי יוֹהֹשֻׁעַ אוֹמֵר, בְּמַיִם יוֹבְטִיט. בְּאִיזָה טִיט מִטְּבִילִין? בְּטִיט שֶׁהַמַּיִם צָפִים עַל גְּבוּיָהּ. הִיוּ הַמַּיִם מִצַּד אֶחָד, מוֹדֵה רַבִּי יוֹהֹשֻׁעַ שֶׁמִּטְּבִילִין בְּמַיִם וְאִין מִטְּבִילִין בְּטִיט. בְּאִיזָה טִיט אָמְרוּ? בְּטִיט שֶׁהַקְּנֵה יוֹרֵד מֵאֲלָיו, דְּבָרֵי רַבִּי מֵאִיר; רַבִּי יוֹהֹדָה אוֹמֵר, מְקוֹם שֶׁאִין קְנֵה הַמֶּדֶה עוֹמֵד; אֲבָא אֱלִיעֶזֶר בֶּן דּוּלְעָאִי אוֹמֵר, מְקוֹם שֶׁהַמִּשְׁקוּלֵת יוֹרֵדֶת; רַבִּי אֱלִיעֶזֶר אוֹמֵר, הַיּוֹרֵד בְּפִי יְהֻבִית; רַבִּי שְׁמַעוֹן אוֹמֵר, הַנִּכְנָסֶת בְּשִׁפּוֹפֶרֶת

cask;⁹ R. Simon says, [Such mud] as will enter through the spout of a leather water bottle; R. Eliezer ben Zadok says, [Such mud] as can be measured in a *log* [measure].

- 1 Or שִׁישׁ-בּוֹ. 2 See Volume I, Page 18f. 3 His view is accepted. 4 Even if the feet (legs) are covered by the mud and the rest of the body is in the water. 5 Or the definite form בְּטִיט. 6 In the following list the consistency is in ascending order of firmness. 7 Or the indefinite form בְּטִיט. 8 His opinion is accepted. 9 Or jar, jug. *אֵלֶיעֶזֶר in some texts.

CHAPTER 3

פֶּרֶק ג

Mishnah 1

מִשְׁנָה א

R. Jose says, If into each of two *ritual baths*, neither containing forty *seahs*¹ [of valid water], there fell² a *log* and a half [of drawn water], and [then the two] were mingled together, they are valid, for neither could have been designated invalid.³ But if into a *ritual bath* that did not contain forty *seahs* there fell three *logs* [of drawn water], and it was [then] divided into two, it is invalid, since it had already been designated as invalid; but R. Joshua pronounces it valid, for⁵ R. Joshua used to say, If any *ritual bath* did not contain forty *seahs* [of valid water], and there fell into it three *logs* [of drawn water] less even by a *kartuw*,⁴ it is valid, since it lacks [the full] three *logs*; but the Sages say, It continues invalid until a quantity equal to what was therein before and also a quantity equal to the added [invalidating] amount are removed [and then filled up to forty *seahs* with valid water, then it is valid].

רַבִּי יוֹסִי אוֹמֵר, שְׁנֵי מִקְוָאוֹת שָׂאִין בָּהֶם אַרְבָּעִים סָאָה, וְנָפְלוּ לָזֶה לֹג וּמִחְצָה, וְלָזֶה לֹג וּמִחְצָה, וְנִתְעָרְבוּ, כְּשֵׁרִים, מִפְּנֵי שְׂלֵא וְקֵרָא עֲלֵיהֶן שֵׁם פְּסוּל, אֲבָל מִקְוָה שָׂאִין בּוֹ אַרְבָּעִים סָאָה וְנָפְלוּ בּוֹ שְׁלֹשָׁה לֹגִין, וְנִחְלַק לְשָׁנִים פְּסוּל, מִפְּנֵי שֶׁנִּקְרָא עָלָיו שֵׁם פְּסוּל; וְרַבִּי יְהוֹשֻׁעַ מְכַשֵּׁר, שֶׁהֵיךָ רַבִּי יְהוֹשֻׁעַ אוֹמֵר, כִּלְ-מִקְוָה שָׂאִין בּוֹ אַרְבָּעִים סָאָה, וְנָפְלוּ לוֹ שְׁלֹשָׁה לֹגִין וְחֶסֶר אֶפְלוֹ יִקְרָטוּב כְּשֵׁר מִפְּנֵי שֶׁחֲסָרוּ לוֹ שְׁלֹשָׁה לֹגִין; וְחֲכָמִים אוֹמְרִים, לְעוֹלָם הוּא בְּפִסּוּלוֹ עַד שֶׁיֵּצֵא מִמֶּנּוּ מְלוֹאוֹ וְעוֹד.

1 See Volume I, Page 18f. 2 וְנִפְלוּ in some texts. 3 Since in each case the added drawn water being less than the prescribed invalidating three *logs*, was neutralised by the valid water. שֶׁם instead of שֵׁם in the זְמַרָא but the meaning is the same. 4 One sixty-fourth of a *log*. Compare זְבֵא בְתָרָא 90a, מְנַחֵת 124, הַלֵּל 26a, מְכוּה 4a. 5 See ADDENDA at the end of this *Tractate*.

Mishnah 2

How so?¹ If there were in a courtyard a cistern [containing less than forty *seahs* of valid water], and there fell therein three *logs*² [of drawn water], it remains invalid until the whole quantity that was there before together with a part of the added [three *logs* of invalid drawn water] is removed, or until [another ritual bath containing forty *seahs* of valid water] is constructed [at a lower level and connected with it] in the courtyard, so that the upper [invalid water shall connect up with it, and] be rendered *clean by the lower [water]. R. Eliezer ben Azariah pronounces it invalid until all its water is gone.³

1 Referring to the last statement [by the Sages] in the preceding *Mishnah*. 2 See Volume I, Page 18f. 3 פְּקַק [Kal]; or פִּקַּק [Piel]. See ADDENDA at the end of this *Tractate*. Some render this (taking the literal meaning of פְּקַק) *it is invalid until [the new ritual bath] is stopped up*, so that it cannot receive the invalid water. According to some פְּקַק should be פִּסַּק, as rendered in the translation. R. Eliezer's view is rejected. וַיִּטְהַרוּ* [Niph'al]; or וַיִּטְהַרוּ [Kal].

Mishnah 3

If a cistern were full of drawn water, and a channel [of rain water] led therein and [a channel carrying away surplus water] led therefrom, it continues in its state of invalidity until it is estimated that there are not left three *logs*¹ from the first water.² If two persons poured into

מִשְׁנֵה ב

יִכְיָצֵד? הַבּוֹר שֶׁבְּחֶצֶר וְנִפְלוּ לוֹ
שְׁלֹשָׁה לִגְוִין, לְעוֹלָם הוּא בְּפִסְלוֹ
עַד שֶׁיֵּצֵא מִמֶּנּוּ מְלוֹאוֹ וְעוֹד, אוֹ עַד
שֶׁיַּעֲמִיד בְּחֶצֶר אַרְבָּעִים סָאָה,
וַיִּטְהַרוּ הָעֲלִיּוֹנִים מִן־הַתַּחְתּוֹנִים.
רַבִּי אֱלִיעֶזֶר בֶּן עֲזַרְיָה פּוֹסֵל אֶלֶּא
אִם בֶּן פְּקַק.

מִשְׁנֵה ג

בוֹר שֶׁהוּא מְלֵא מִיָּם שְׂאוּבִין,
וְהָאֵמָה וְכֹנֶסֶת לוֹ וַיּוֹצֵאת מִמֶּנּוּ,
לְעוֹלָם הוּא בְּפִסְלוֹ, עַד שֶׁיִּתְחַשֵּׁב
שֶׁלֹּא וְשִׁתִּיר מִן־הָרֵאשׁוֹנִים שְׁלֹשָׁה
לִגְוִין. שְׁנַיִם שֶׁהֵיוּ מְשִׁילִין לְמִקְוֵה.

a ritual bath a log and a half of [drawn water] each, or if one wrung out his garment and [thus] poured [the drawn water] from many places [therefrom], or if one emptied out a cooler,³ and poured [its drawn water] from many places [thereinto, three logs altogether], R. Akiba⁴ pronounces [the ritual bath] valid, but the Sages⁵ declare it invalid. R. Akiba said,⁶ They did not say, 'If they [two or more] pour,' but, 'If he [one person] pour.' The Sages replied to him, They did not utter either expression, but [what they did say was] 'If there fell in it three logs [of drawn water].'⁷

זֶה לוג ומְחֻצָּה, וְזֶה לוג ומְחֻצָּה, הַסֹּחֵט אֶת-כֶּסוּתוֹ וּמְטִיל מִמְקוֹמוֹת הַרְבֵּה, וְהַמְעָרָה מִן-הַצְּרִצּוֹר וּמְטִיל מִמְקוֹמוֹת הַרְבֵּה, רַבִּי עֲקִיבָא מְכַשֵּׁר, וְנַחֲכָמִים פּוֹסְלִין. אָמַר רַבִּי עֲקִיבָא, לֹא אָמְרוּ מְטִילִין אֶלָּא מְטִיל. אָמְרוּ לוֹ, לֹא כֵךְ וְלֹא כֵךְ אָמְרוּ, אֶלָּא שֶׁנִּפְלוּ לוֹ שְׁלֹשָׁה לֹגִין.

1 See Volume I, Page 18f. 2 viz., the new water that had flowed in had expelled all but less than three logs of the original water.* 3 A stone vessel with a strainer or perforated bottom having a comb-like cover and an indented comb-like rim. See כְּלָיִם 2⁸, 3². 4 His view is rejected. 5 Their opinion is accepted. 6 Quoting a tradition he had received. Compare עֲדוּיוֹת 1³. 7 Whether by one or more persons or utensils. *See ADDENDA at the end of this Tractate.

Mishnah 4

[If three logs¹ of drawn water were added to a ritual bath] from one utensil,² [or] from two [utensils], [or] from three [utensils], they are included together [to render it invalid], but from four [utensils], they are not included together [and it remains valid]. If one suffering a pollution³ were ill [and unable to immerse himself], and nine kabs⁴ of [valid] water were poured over him, [he becomes clean]; or if one were clean and three logs of drawn water were poured on his head and on the greater part of his [body], from

מִשְׁנֵה ד
 1. מִכְּלֵי אֶחָד, מִשְׁנַיִם, וּמִשְׁלֹשָׁה מִצְּטַרְפִּין, וּמֵאַרְבָּעָה אִין מִצְּטַרְפִּין. בְּעַל קָרִי הַחוּלָה שֶׁנִּפְלוּ עָלָיו הַשְּׁעָה יֶקֶבֶין מַיִם; וְטָהוֹר שֶׁנִּפְלוּ עַל רֵאשׁוֹ וְעַל רֹבּוֹ שְׁלֹשָׁה לֹגִין מַיִם שְׂאוּבִין מִכְּלֵי אֶחָד, מִשְׁנַיִם, וּמִשְׁלֹשָׁה מִצְּטַרְפִּין, מֵאַרְבָּעָה אִין מִצְּטַרְפִּין. בְּמָה דְּבָרִים אָמֹרִים? בְּזִמְן שֶׁהִתְחִיל הַשְּׁנִי עַד

one utensil, [or] from two [utensils], [or] from three [utensils], they are included together [and he becomes unclean], [but if] from four [utensils], they are not included together [and he remains clean]. When does this apply? When⁵ the second person began to pour the water before the first had ceased.⁶ And when does this apply [regarding the number of utensils]? When⁵ there was no intention to increase [the water in the *ritual bath* with drawn water], but if there was intention to add more [drawn water], if even only one *kartiw*⁷ in a whole year, it is included together to constitute the three *logs* [to render invalid].

שְׁלֵא פֶסֶק הָרֵאשׁוֹן. וּבְמֵה דְבָרִים
אֲמֹרִים? בְּזִמְן שְׁלֵא נִתְכַוֵּן
לְרֵבוֹת אֲבָל נִתְכַוֵּן לְרֵבוֹת אֲפִילוּ
אֶחָד שֶׁבְּכֹל הַשָּׁנָה מִצְטָרְפִין
לְשִׁלְשָׁה לוּגִין.

1 See Volume I, Page 18f. 2 Or מְכֻלֵי. 3 קָרִי, *seminal discharge*; (euphemism) *nocturnal pollution*. See אֲבוֹת 5ⁱ, מְדוּחַ 1^o, יוֹמָא 88a. 4 Compare בְּרֵכוֹת 22a. 5 Or the *definite* form בְּזִמְן. 6 But if there is a pause between, the one suffering a pollution does not become clean, and the one clean does not become unclean. 7 See *Mishnah* 1 of this Chapter.

CHAPTER 4

פֶּרֶק ד'

Mishnah 1

מִשְׁנָה א'

If one placed¹ utensils beneath the [rain] gutter² [feeding the *ritual bath*], it is immaterial whether they are large utensils or small utensils or even utensils made of ordure,³ utensils of stone, [or] utensils of [unfired] clay, they invalidate the *ritual bath*. It makes no difference whether one placed [them there] or [put them there and] forgot, according to the view of the School of Shammai; but the School of Hillel declare it valid⁴ if one [left them] having forgotten [about them]. R. Meir said, They voted

הַמְנִיחַ כְּלִים תַּחַת הַצְּנוּר, אֶחָד
כְּלִים גְּדוֹלִים וְאֶחָד כְּלִים קְטַנִּים
אֲפִילוּ כְּלֵי יָגְלִים כְּלֵי אֲבָנִים כְּלֵי
אֲדָמָה, פּוֹסְלִין אֶת הַמְקַנְהוּ. אֶחָד
הַמְנִיחַ וְאֶחָד הַשׁוֹכֵחַ כְּדִבְרֵי בֵּית
שְׁמַאי; וּבֵית הַלֵּל מְסַתְּרִין
בְּשׁוֹכֵחַ. אָמַר רַבִּי מֵאִיר, נִמְנָו
וְרָבוּ בֵּית שְׁמַאי עַל בֵּית הַלֵּל;
וּמוֹדִים בְּשׁוֹכֵחַ בְּחֶצֶר שֶׁהוּא

[on the subject] and the School of **אָמַר רַבִּי יוֹסִי, עֲדִינן** Shammai outnumbered the School **מְחִלֻקֵת בְּמִקְוָה עוֹמֶדֶת.** of Hillel; but [the former] agree [with the latter] that if one forgot [and left them] in the courtyard, [but not under the rain gutter], that it is valid.⁵ R. Jose said, The contention⁶ still stands where it was.

1 Or **הַמְנִיחַ**. The question dealt with in this *Mishnah* is whether the water is drawn or not. 2 Or [water] spout. 3 A material supposed to be cattle dung baked and used for making vessels. Some render this utensils for cattle dung. Here they are not considered as imparting uncleanness to the ritual bath but as invalidating it. The intervening collection of water makes it drawn water. 4 Literally clean. The **אִמְרָא** explains the difference of opinions thus: when the vessel was just under the spout the sky was overcast; the sky then cleared, but he forgot to remove the vessel, and once more the clouds came up, the rain fell, and the vessel was filled with rain water; the School of Shammai contend that the original intention was to fill the vessel and use the water for the ritual bath, therefore the intervening break of the weather did not nullify the intention, and the water renders the ritual bath invalid; the School of Hillel argue that the break nullified his intention since he thought that it would not rain, and he merely left the utensil in forgetfulness, the subsequent rain water collected is valid; but both Schools agree that (1) if he put the vessel there when the sky was clouded over and he went away on his duties, and forgot he left it there, if it was filled up during his absence the water is invalid as his intention was not annulled, and (2) if he set the vessel during the clear weather, and then rain came down and filled it, the water is valid, it being assumed that he had no intention to collect the rain water. 5 Literally clean. Whatever the conditions of the sky before and during the rainfall. 6 He says that no vote was taken and that there was no such majority.

Mishnah 2

מִשְׁנֵה ב

If one left¹ a board² with³ a rim⁴ under the [water] pipe [for the rain water to run down its slope into the ritual bath], it invalidates the ritual bath,⁵ but if [it had] no⁶ [such rim], it does not invalidate the ritual bath. If one stood it up [beneath the pipe] to be rinsed, in neither case⁷ does it invalidate the ritual bath.

יְהַמְנִיחַ טַבֵּל אַתַּח הַצְנור, אִם יֵשׁ לָהּ יִלְבְּבוּ פוֹסְלֵת אֶת-הַמְּקוֹה וְאִם לֹא אֵינָהּ פוֹסְלֵת אֶת-הַמְּקוֹה. זָקָפָה לַיְדוּם, יֵבִין כַּף וַיִּבֵן כַּף אֵינָהּ פוֹסְלֵת אֶת-הַמְּקוֹה.

1 Or **הַמְנִיחַ**. 2 Or slab; tablet; here one resembling a tray. 3 Or **יֵשׁ-לוֹ**. 4 An upright edge or rim whereby a flat object is converted into a utensil-like container.

5 Because the vessel-like receptacle makes the water drawn water. 6 Popular pronunciation לֵא. 7 viz., with or without a rim.

Mishnah 3

If one made a groove in a water pipe to retain any pebbles,¹ [this converts the pipe into a vessel to render the *ritual bath* invalid] if [the pipe be] of wood [and the groove holds] aught soever, or [if the pipe be] of earthenware, [the groove holds] a *quarter-log*.² R. Jose³ says, [The groove renders invalid] also [if the pipe be] of earthenware and it holds aught whatsoever; they spoke of a *quarter-log* only with reference to the broken shards of an earthenware utensil.⁴ If the pebbles, [whatever their number, were loose, and] rolled about in it, they invalidate the *ritual bath*.⁵ If earth fell into it and became tightly pressed in, it is valid.⁶

A [water] pipe that is narrow at both ends⁷ and wide at the middle [but without any groove inside] does not invalidate [the *ritual bath*], for it was not made as a receptacle.⁸

1 Or *gravel*, (*small*) *stones*. Rain pipes are open above and dirt, etc., falls into them. 2 See Volume I, Page 18f. 3 His view is rejected. 4 viz., an earthenware potsherd is still deemed a vessel if it can hold at least a *quarter-log*. An earthenware receptacle, however little it holds, is considered a vessel. 5 The loose pebbles permit the water to be detained in the groove and become *drawn water*. If the pebbles filled up the hole they, of course, invalidate. 6 It is as if the groove were not there. 7 Or *מִכָּאן וּמִכָּאן* (*מִכָּן*), traditional popular pronunciation. The rendering at either end does not seem satisfactory. 8 קַבְלָה, literally *acceptance, receiving, reception*, is used here for *בֵּית קְבוּל*, *container, receptacle*.

Mishnah 4

Drawn water and rain water were mingled in a courtyard or in a pit¹ or on the steps of a cave [whence

משנה ג

החוטט בצנור לקבל יצרורות, בשל עץ כל-שהוא, ובשל חרס רביעית. רבי יוסי אומר, אף בשל חרס כל-שהוא; לא אמרו רביעית אלא בשברי כלי חרס. היו צרורות מתחלקים בתוכו, פוסלים את-המקוה. ירד לתוכו עפר ונכבש, כִּשְׂר. סלון שהוא צר מִכָּאן ומִכָּאן, ורחב מן האמצע, אינו פוסל, מפני שלא נעשה לקבלה.

משנה ד

מים שאובין ומי גשמים שנתערבו בחצר ובעוקה, ועל מעלות

the water was led into a *ritual bath*], if the greater part were valid [water], [the *ritual bath*] is valid, but if the greater part were invalid [water], it is invalid; if they were in equal parts, it is invalid. When [is it valid]? If² they were mingled before they reached the *ritual bath*. If [the water] flowed* [directly from the vessels] into the *ritual bath*, [and] it was known that forty *seahs*³ of valid water came down into it before three *logs* of drawn water came down therein, it is valid, otherwise⁴ it is invalid.

הַמְעָרָה, אִם רוֹב מִן־הַכֶּשֶׁר, כֶּשֶׁר,
וְאִם רוֹב מִן־הַפְּסוּל, פְּסוּל;
מִחֲצָה לְמִחֲצָה, פְּסוּל. אֵימָתַי?
בְּזֶמַן שֶׁמִתְעַרְבִים עַד שֶׁלֹא יִגִיעוּ
לְמִקְוֵה. *הָיוּ מְקַלְחִין בְּתוֹךְ הַמַּיִם,
אִם יָדוּעַ שֶׁנִּפְלוּ לְתוֹכוֹ אַרְבָּעִים
סָאָה מַיִם כֶּשֶׁרִים עַד שֶׁלֹא יֵרֵד
לְתוֹכוֹ שְׁלֹשָׁה לֹוגִין מַיִם שְׂאוּבֵין
כֶּשֶׁר, וְאִם יֵלְאוּ פְּסוּל.

1 Or *cavity, trough*. 2 Literally *When*. Or the definite form *בְּזֶמַן*. Or *אימתי בזמן*. *This is valid when . . .* 3 See Volume I, Page 18f. 4 Popular pronunciation *לאו*. *See ADDENDA at the end of this *Tractate*.

Mishnah 5

The trough fashioned in a [fixed] rock may not be used for drawing [the water] therefrom, or for mingling [the water and the *ashes of the red heifer sin-offering*] therein, or for sprinkling from it;¹ [and] it does not need a tightly fitting cover,² and it does not invalidate the *ritual bath*. If it were a [movable] vessel³ [made out of the detached rock], [even if] it had been fixed [to the ground] with plaster,⁴ they may put [the water] in it, or mingle [the water and the *red heifer sin-offering ashes*] or sprinkle therefrom; and it requires a close-fitting lid and it renders invalid the *ritual bath*.⁵ If it had a hole in it⁶ beneath, or at the side, such that it could hold no water whatsoever,⁷ [the *ritual bath*]

מְשֻׁנָּה ה'
הַשּׁוֹקֵת שְׁבֻסְלַע, אֵין מִמְּלֵאֵין
מִמְּנָה, וְאֵין מְקַדְשֵׁין בָּהּ וְאֵין מִזִּין
מִמְּנָה; וְאֵינָה צְרִיכָה צְמִיד
פְּתִיל, וְאֵינָה פּוֹסְלַת אֶת־הַמִּקְוֵה.
הֵיחָה כְּלֵי וַחֲבֵרָה בְּסִיד, מִמְּלֵאֵין
בָּהּ, וּמְקַדְשֵׁין בָּהּ וּמִזִּין מִמְּנָה;
וְצְרִיכָה צְמִיד פְּתִיל, וּפּוֹסְלַת
אֶת־הַמִּקְוֵה. וְיִקְבָּה מִלְמַשָּׁה, אוֹ
מִן־הַצַּד וְאֵינָה יְכוּלָה לְקַבֵּל
מַיִם כְּפִל־שָׁהִם, כְּשִׁירָה. וּכְמָה
יֵהִי בְּקָב? כְּשִׁפּוֹפֶרֶת הַגּוֹד.
אָמַר רַבִּי יְהוּדָה בֶּן בְּתִירָה מַעֲשֵׂה

is valid. And how big need the hole be? As [large as] the spout of a [leather water-] bottle. R. Judah ben Bathyra said, It once happened that the Trough of Jehu⁸ in Jerusalem had a hole in it [as large] as the nozzle of a [leather water-] bottle, and all the operations in Jerusalem needing cleansing⁹ [of vessels by immersion] were done in it. But the School of Shammai sent and demolished it, for the School of Shammai say, [Any receptacle is still considered a vessel] until the greater part thereof is broken up.

בְּשֹׁקֶת (יהוא) שְׁהִיתָה בִּירוּשָׁלַיִם
וְהִיתָה זְקוּבָה כְּשִׁפּוֹפֶרֶת הַנּוֹד,
וְהָיוּ כָּל-הַטְּהָרוֹת שֶׁבִּירוּשָׁלַיִם
נַעֲשׂוֹת עַל גְּבֵה. וְשָׁלְחוּ בֵּית שְׁמַאי
וּפְחָתוּהָ שֶׁבֵּית שְׁמַאי אוֹמְרִים, עַד
שִׁפְחָתוֹ רוּבָה.

1 Water flows into it through a hole in its side and is used for watering cattle; but it may not be drawn for the **מִי הַטָּאֵת**. As the trough is deemed part of the earth it is not deemed a vessel, and the water in it is not accounted drawn water. 2 See *Numbers* 19, 15; **זָבַח קָמָא** 77; **חִילּוּן** 25a. Any cover is sufficient. 3 Or **כָּלִי**, 4 The water in it is considered drawn water. 5 The *Mishnah* up to here is also given in **פְּרָה** 57. 6 Literally *If one holed it*. The **זָמְרָא** gives **זְקוּבָה**, *If it were holed*. 7 *i.e.*, the rain water merely flows through it into the ritual bath. 8 **יהוא** is omitted in the **זָמְרָא** and the rendering becomes *It once happened that a trough . . .* 9 Or **הַטְּהָרוֹת**.

CHAPTER 5

פֶּרֶק ה'

Mishnah 1

מִשְׁנָה א'

If [the water from] a well¹ were led into a stone trough,² it is invalid;³ if it were made to flow *over* the rim to the smallest degree,⁴ it is valid⁵ [to immerse in the water above the rim and in the water that flows] outside it, for [the water of] a well renders clean however small the quantity thereof. If it were led over a pond and it was [then] interrupted [the pond is as of standing water], [but it requires the quantity of forty *seahs*] to be a *ritual bath*; if the water were led on once more, it is still

יִמְעֵין שֶׁהֶעֱבִירוּ עַל גְּבִי הַשּׁוֹקֶת
פְּסוּל; הֶעֱבִירוּ עַל גְּבִי שֶׁפָּה
כָּל-שֶׁהוּא כִּשְׁר חוּצָה לָהּ,
שֶׁהִמְעֵין מִטְהַר בְּכָל שֶׁהוּא. הֶעֱבִירוּ
עַל גְּבִי בְּרִיכָה וְהֶפְסִיקוּ, הָרִי הוּא
כְּמִקְוֵה; חֹזֵר וְהִמְשִׁיכוּ, פְּסוּל
לְזָבִים וְלְמִצּוֹרְעִים וְלִקְדָשׁ בְּהֵן
יִמִּי חֲטָאֵת, עַד שִׁדְעֵה שִׁצְאוּ
הֶרְאִשׁוּנִים.

invalid for those with a discharge⁶ and for lepers and for mingling with its water the [red heifer] sin-offering ashes,⁷ until it is known that the first [water]⁸ was flowed away.

1 Or *spring*. 2 Not hewn out of a rock (see the preceding *Mishnah*). 3 It is invalid for ritual immersion *inside* or in the water that flows out from *inside*. 4 The surface of the flowing water was above the rim. 5 To immerse a small object, e.g., a needle. 6 Or *flow, flux, gonorrhœa*. See GENERAL INTRODUCTION. 7 Compare 1⁸. 8 *sc.*, the standing water.

Mishnah 2

מִשְׁנֵה ב

If the [well water] were led over vessels¹ or over a bench, R. Judah says, It [still] is [valid] as it was [before]. R. Jose² says, [A hollow only if it contain forty *seahs* thereof] is deemed a *ritual bath*, but naught may be immersed above the bench.

הַעֲבִירוּ עַל גַּבֵּי יְכָלִים, אוֹ עַל גַּב סִפְסָל, רַבִּי יְהוּדָה אוֹמֵר, הָרִי הוּא כְּמוֹ שֶׁהָיָה. רַבִּי יוֹסֵי אוֹמֵר, הָרִי הוּא כְּמִקְוָה, וּבִלְבָד שֶׁלֹּא יִטְבֵּיל עַל גַּבֵּי הַסִּפְסָל.

1 They were inverted and no water could enter. 2 His view is accepted.

Mishnah 3

מִשְׁנֵה ג

If the water of a well were conducted into numerous channels,¹ and [drawn water] was added to it² and it was extended further, it remains [valid] as it was before; if [the water] stood still, and [drawn water] was added to it³ and caused it to flow onward, it is like to the ritual bath for rendering clean as a hollow into which water collected and [like] to the well* to immerse therein however little water it contains.³

מֵעֵין שֶׁהוּא מְשׁוּף בְּכַנְדֵּל, רִיבָה (עֲלָיו) וְהַמְשִׁיכוֹ, הָרִי הוּא כְּמוֹ שֶׁהָיָה; הֵיךְ עוֹמֵד וְרִיבָה (עֲלָיו) וְהַמְשִׁיכוֹ, שָׁנָה לְמִקְוָה, לְטַהֵר בְּאִשְׁבוּרָן, וְלִמְעֵין, לְהַטְבִּיל בּוֹ בְּכֹל שֶׁהוּא.

1 Or כַּנְדֵּל; *centipede, polyp*. Literally *A well [whose water] was led [into many channels branching off] like [the feet of] a centipede*. 2 עֲלָיו is not given in the גִּמְרָא. 3 Compare 17. *Or the *indefinite* form וְלִמְעֵין, and [like] to a well.

Mishnah 4

All¹ seas are [valid] as a *ritual bath*, as it is said,² and the gathering of the waters called *He Seas*; this is the view of R. Meir; R. Judah says, The Great Sea is [valid] as a *ritual bath*, [and] it is said [in Scripture] *Seas* only because therein are³ many kinds of seas; R. Jose⁴ says, All the seas [whether great or small] render clean because they are running waters, but they are invalid for such as suffer from a flux, or for the leprous, or [to use their] water to mingle with the [red heifer] *sin-offering ashes*.

1 This *Mishnah* is the same as פרה 8⁸. 2 See *Genesis* 1, 10. 3 Or שיש בו³. 4 His view is accepted.

Mishnah 5

Running water [however little renders clean] as [that of] a well, and dripping [rain] water [only if not less than forty *seahs* is valid] as [that of] a *ritual bath*. R. Zadok¹ testified that running water exceeding the [mingled] dripping [rain] water is valid, and that dripping water becoming running water,² even if [the escaping water] were held up [to form a pool] by a stick, even by a reed, even by [the hand or foot of] a man suffering with a flux³ or a woman that had a discharge,⁴ [it is valid for] one to go down for ritual immersion [therein]; this is the opinion of R. Judah; R. Jose⁵ says, Whatsoever is *susceptible to uncleanness* may not be used to stay running water.

1 See עדיות 73. 2 e.g., overflowing from a ritual bath. 3 See GENERAL INTRODUCTION. 4 e.g., menstruation. 5 His view is accepted.

משנה ד

יכל-הימים כמקנה, שנאמר, ילמקנה המים קרא ימים; דברי רבי מאיר; רבי יהודה אומר, הים הגדול כמקנה, לא נאמר ימים, אלא שיש בו מיני ימים הרבה; רבי יוסי אומר, כל-הימים מטהרים בוחלין, ופסולין לזבין ולמצורעים ולקדש מהם מי חטאת.

משנה ה

הוחלין כמעין, והגופים כמקנה. העיד רבי יצדוק על הוחלין שרבו על הגופים שהם כשרים, וגופים שעשאן ווחלין, סומך אפילו מקל אפילו קנה אפילו זב יתבה יורד וטובל; דברי רבי יהודה; רבי יוסי אומר, כל-דבר שהוא מקבל טומאה אין מוחלין בו.

Mishnah 6

If a wave broke away [from the sea], and it contained forty *seahs*¹ and it fell upon an [unclean] person or upon [unclean] utensils, they become clean.² Wherever there are [collected] therein³ forty *seahs* [of sea water] it is valid to immerse [oneself] and to immerse [utensils]. [Utensils] may be immersed in trenches or in ditches⁴ or in the hoof [marks] of an ass [or other beast] in the valley* [the water in which is] mingled [with valid water from a near by *ritual bath* through a hole the size of the nozzle of a leather water-bottle]. The School of Shammai say, [Utensils] may be immersed in a torrent;⁵ the School of Hillel say, [Utensils] may not be immersed [therein];⁶ but they agree that one may dam [the water to collect in one place] by means of utensils and immerse himself therein, but the utensils [if unclean] whereby he dammed [the water] are not [cleansed] by the immersion.⁷ *Perhaps the *indefinite* **בְּבִקְעָה**.

מִשְׁנָה ו
גַּל שֶׁנִּתְלַשׁ וּבוֹ אַרְבָּעִים יֶסֶאָה,
וְנָפַל עַל הָאָדָם וְעַל הַכֵּלִים
סֵטְהוּרִים. כָּל-מְקוֹם שֶׁיֵּשׁ-בוֹ
אַרְבָּעִים סֵאָה טוֹבְלִין, וּמִטְבִּילִין.
מִטְבִּילִין בְּחַרְיִצִין, וּבְנֻעִיצִים,
וּבְפֶרֶסַת הַחֲמוֹר הַמְעוֹרְבָת
בְּבִקְעָה. בֵּית שַׁמַּאי אוֹמְרִים,
מִטְבִּילִין בְּתַרְדֵּלִית; בֵּית הֵלֵל
אוֹמְרִים, אֵין מִטְבִּילִין; וּמוֹדִים
שֶׁהוּא גוֹדֵר כְּלִים וְטוֹבֵל בָּהֶם,
וְכִלִּים שֶׁגוֹדֵר בָּהֶם, לֹא יְהוּטְבְּלוּ.

1 See Volume I, Page 18f. 2 Concerning חֵילִין (*non-holy produce*) only, where preceding intention is not required, but not for *second tithe* or *priest's due* which require intention before cleansing (see APPENDIX, Note 1). 3 Or שֵׁשׁ-בוֹ. In the wave. 4 חַרְיִץ, *ditch, furrow, trench, incision*. Some render it here a *four-sided wide pit*. נֻעִיץ, a *wedge-like ditch*, broad at the top and narrow at the bottom. 5 Compare עַדְרִיּוֹת 52. חַרְדְּלִית, *rain water rushing down a slope*. 6 Unless forty *seahs* collect in a hollow [אֶשְׁבוּרִין]: compare *Mishnah 3* of this Chapter]. 7 Since being used as a dam only one side of each is 'immersed.'

CHAPTER 6

פֶּרֶק ו

Mishnah 1

Any [pool of water] mingled with [water from] a *ritual bath* is accounted like to the *ritual bath*.¹ [The water

מִשְׁנָה א
כָּל-הַמְעוֹרָב לְמִקְוָה, יִכְמַקְוָה.
חוּרֵי הַמְעָרָה, וְסִדְקֵי הַמְעָרָה,

in] the holes of a *ritual bath*² and in the clefts of a *ritual bath* may be used for immersing [vessels therein], however small [the mingling stream may be];³ [but the water in] the hollow [beside] the *ritual bath* may not be used for immersing [vessels] therein unless the [connecting] hole [between them] is as big as the spout* of a leather water-bottle. R. Judah said, This applies when⁴ [the adjacent hollow] stands on its own [distinct from the *ritual bath*]; [vessels] may be immersed in it, however narrow [the connecting hole may be].⁶

מִטְבִּיל בָּהֶם כַּמָּה שָׁהֵם; עוֹקֵת הַמְעָרָה אֵין מִטְבִּילִין בָּהּ אֶלָּא אִם כֵּן הִיְתָה וְקוּבָה כְּשִׁפּוֹפֶרֶת הַנּוֹד. אָמַר רַבִּי יְהוּדָה, אֵימְתִי, בְּזִמְן שֶׁהִיא מִעֲמַדָּת עֲצָמָה; אֲבָל אִם אֵינָה מִעֲמַדָּת עֲצָמָה, מִטְבִּילִין בָּהּ כַּמָּה שֶׁהִיא

1 viz., it has the same rulings. Or the *indefinite* form כַּמָּקְנָה, like to a ritual bath. 2 מְעָרָה, cave, cavern; but because most מִקְנָאוֹת used to be in מְעָרוֹת, the word מְעָרָה is here used for מִקְנָה. 3 Some render it *however small* [the quantity of water]. 4 Or בְּזִמְן [the definite form]. 5 viz., when one immerses in it the intervening wall falls in and permits the water from the ritual bath to flow into it. 6 Literally it may be. The גִּמְרָא has שֶׁהִיא. *See ADDENDA at the end of this Tractate.

Mishnah 2

If an [unclean] bucket¹ filled with [unclean] utensils were immersed, then [all] these are rendered clean;² but if [the bucket itself were clean, and] it was not [entirely] immersed, the water [inside] is not accounted as mingled [with the *ritual bath* water] unless they are mingled³ [by way of an entrance that is as large] as the mouth of a leather water-bottle.

מִשְׁנָה ב
דְּלִי שֶׁהוּא מְלֵא כְּלִים, וְהִטְבִּילִין הָרִי אֵלָיו טְהוּרִים; וְאִם לֹא טָבַל אֵין הַמַּיִם מְעוֹרְבִין, עַד שֶׁהָיוּ מְעוֹרְבִין כְּשִׁפּוֹפֶרֶת הַנּוֹד.

1 Or דְּלִי. 2 Even if the way into the bucket was narrower than the spout of a water-skin. Presumably only small objects could be inserted if the opening was of that size. 3 In some texts, בְּמַיִם הַמְעוֹרְבִים.

Mishnah 3

If there were three *ritual baths*, each² of two containing twenty *seahs*^{1,2} [of valid water] and the third

מִשְׁנָה ג
שְׁלֹשָׁה מִקְנָאוֹת בְּזֶה עֶשְׂרִים סָאָה (וּבְזֶה עֶשְׂרִים סָאָה) וּבְזֶה עֶשְׂרִים

containing twenty *seahs* of drawn water,³ and the one with the drawn water was at the side,⁴ and three persons came down and immersed themselves in them [causing the water from the three *ritual baths* to overflow] and it mingled, the [three] *ritual baths* are clean and the [three] that had immersed themselves have been rendered clean.⁵ If that with the drawn water were in the middle,⁶ and three persons went down and immersed themselves in them [making the three *ritual baths* overflow] and [the water] mingled, the *ritual baths* [remain in the same status] as they were [before], and they who had immersed themselves [remain in the same status] as they were⁷ [before].

סָאָה מֵיִם שְׂאוּבִין וְהַשְּׂאוּב מִן־
 יְהֻצָּד, וַיִּרְדּוּ שְׁלֹשָׁה וְטָבְלוּ בָהֶן,
 וְנִתְעָרְבוּ, הַמִּקְוָאוֹת טְהוֹרִין,
 וְהַטּוֹבְלִים טְהוֹרִים. הִיָּה הַשְּׂאוּב
 בְּאִמְצָע, וַיִּרְדּוּ שְׁלֹשָׁה וְטָבְלוּ בָהֶם,
 וְנִתְעָרְבוּ, הַמִּקְוָאוֹת כְּמוֹת שֶׁהָיוּ,
 וְהַטּוֹבְלִים כְּמוֹת שֶׁהָיוּ.

1 See Volume I, Page 18f. 2 The bracketed phrase is not given in the **נִמְרָא**.
 3 And therefore invalid for ritual immersion. 4 *viz.*, not between the two valid ones. 5 The mingling of the water from the two valid baths made one valid bath of forty *seahs*, and this water being connected with the water of the third render that also valid. 6 *i.e.*, this bath stood between the two valid ones. 7 Because the invalid water between did not permit direct connexion between the two valid waters to form a combined bath of forty *seahs*.

Mishnah 4

If a sponge or a bucket¹ that held three *logs*² of [absorbed drawn] water fell into a *ritual bath* [containing less than forty *seahs*], they did not invalidate it, since [the Sages] have only said,³ If three *logs* [of drawn water] fell [therein].⁴

מִשְׁנֵה ד
 הַסְּפוג וְיֹהַדְלִי שֶׁהָיוּ בָהֶן שְׁלֹשָׁה
 לֹוּגִין מֵיִם, וְנָפְלוּ לְמִקְוָה, לֹא
 פְּסָלוּהוּ שְׂלֵא אָמְרוּ אֶלֶּא שְׁלֹשָׁה
 לֹוּגִין יִשְׁנָפְלוּ.

1 Or יְהֻדְלִי. Literally [*viz.*, in the definite forms] *If the sponge or the bucket.* 2 See Volume I, Page 18f. 3 Compare 3³. 4 *sc.*, 'visible' water, not water that is absorbed and cannot be seen.

Mishnah 5

A chest¹ or a box in a *ritual bath*² may not be used for immersing [utensils] in them unless there is a

מִשְׁנֵה ה
 יְהֻשִׁידָה וְהַתִּיבָה יִשְׁבָּיִם אֵין
 מִטְבִּילִין בָּהֶם, אֶלֶּא אִם כֵּן הָיוּ

hole in them as large as the mouth of a leather water-bottle. R. Jose³ says, If it were a large container,⁴ the hole must be four *handbreadths*,⁵ and if a small one, [the hole must form] the greater part thereof. If a sack or basket⁶ [were in the *ritual bath*], they may be used as they are for immersing [utensils], since the water [in them and in the bath] are mingled [directly through the many holes in them]. [If containers full of holes as these] were set under a [rain-] spout, they do not invalidate⁷ the *ritual bath*; but [if they became unclean], they may be immersed and brought up in any manner whatsoever.⁸

זְקוּבִין כְּשֹׁפְרֵת הַנּוֹד. רַבִּי יוֹסֵי
אֹמֵר, יִבְכְּלֵי גְדוֹל אֲרַבְעָה
טַפָּחִים, וּבְקָטָן רֹבּוֹ. אִם הָיָה שֶׁק
אוֹ יְקוּפָה, מִטְבִּילִין בָּהֶם כְּמָה
שֶׁהֵם, מִפְּנֵי שֶׁהַמַּיִם מְעוֹרְבִין. הָיָה
נְתוּנִים תַּחַת הַצִּינּוֹר, אֵינָם פּוֹסְלִים
אֶת-הַמִּקְוָה, אֲלָא מִטְבִּילִים אוֹתָן
וּמַעֲלִין אוֹתָן כְּדַרְכָּן.

1 שִׁדָּה, שִׁדָּה, *strong box, chest*; see פְּלִים 151, 181. תִּבְיָה, תִּבְיָה, *box, chest, ark*. Literally *the chest or the box* [viz., in the definite forms]. 2 Literally שְׂבִיִּים, *that are in the sea*. 3 His view is rejected. 4 Or מִקְוָה. 5 See Volume I, Page 18f. 6 Or a large container made of osiers, etc. 7 i.e., the water running through them into the מִקְוָה is not deemed drawn water. 8 Literally *according to their usual manner, i.e., whether upside down or not, for the water will drain away through the holes and pores in any position* (see 76, 101).

Mishnah 6

If an [unclean] earthenware utensil from which part had broken off were in a *ritual bath*, [and part of it protruded above the surface of the water], and one immersed (the) vessels therein, they are cleansed from their [former] *uncleanness*, but they become unclean [again immediately they are taken up] above the [unclean defective] earthenware vessel;¹ if any water, however little, floated over its top [the utensils taken out of it] become clean. If [the water] of a spring came forth out of an [unclean] oven,² and one went down and im-

מִשְׁנָה ו
גַּסְטָרָא שְׁבִימִקְוָה, וְהִטְבִּיל בָּהּ אֶת-
הַכֵּלִים, טָהְרוּ מִטּוּמְאָתָן, אֲבָל
טַמְאִים עַל גַּבֵּי יְכָלֵי חָרָס; אִם
הָיוּ הַמַּיִם צָפִים עַל גַּבֵּי כָל-שֶׁהֵן
טְהוּרִין. מַעַן הַיּוֹצֵא מִן-הַתְּנּוֹר,
וְיָרַד וְטָבַל בְּתוֹכוֹ, הוּא טְהוֹר וְיָדָיו
טַמְאוֹת; וְאִם הָיוּ עַל גַּבֵּי, יְרוּם
יְדָיו, אַף יְדָיו טְהוּרוֹת.

mersed himself therein, he becomes clean but his hands become unclean [again];³ but if [the water were higher than] the top [of the oven] by the height⁴ of his hands,⁵ his hands also are clean [after he leaves the water].

1 Compare כְּלִים 11. An earthenware vessel is not cleansed in a ritual bath, and if it is unclean it renders unclean aught suspended in its air space. 2 Compare שֶׁבֶת 32. A clay cylinder, the wider open end fixed with clay to the ground, open at the top. מַעְיָן, well, spring. 3 From the contained air space above, even if they did not touch the oven, and need immersion again elsewhere to become clean. But on the other hand the body remains clean if it did not come in contact with the oven. 4 Or רֹם. 5 So that on raising the hands above the oven they were still covered by the water, because even if the hands became unclean from the air (אֲרִיר) they became clean from the immersion in that water.

Mishnah 7

מִשְׁנָה ז

The mingling of [the waters of two] ritual baths [to make the prescribed forty seahs may be effected by a channel or hole that is as large] as the spout of a leather water-bottle, in (its) width* and the hollow [of a reed inserted therein], [if it be large enough to admit the] two fingers [next to the thumb] to be doubled up and turned about and stretched out again [inside it].¹ If there be a doubt whether [the connexion] is as big as the spout of a leather water-bottle or whether there is a doubt if it be not as large as the spout of a leather water-bottle, it is invalid, for it is prescribed in the Law [that a valid ritual bath must contain at least forty seahs of water];²

עָרוּב מִקְנֹאוֹת, כְּשֹׁפְפֶרֶת הַנּוֹד, כְּעֹבֵיָהּ, וְכַחֲלָהּ, כְּשֵׁתִי אֶצְבְּעוֹת הַזְּרוֹרוֹת יִלְמְקוּמָן. סֶפֶק כְּשֹׁפְפֶרֶת הַנּוֹד, סֶפֶק שְׂאִינָה כְּשֹׁפְפֶרֶת הַנּוֹד; פְּסוּלָה מִפְּנֵי שֶׁהִיא מִן־הַתּוֹרָה; וְכֵן כְּוִית מִן־הַמַּת וְכְוִית מִן־הַנְּבִילָה. וְכַעֲדָשָׁה מִן־הַשְּׂרָץ. כָּל־שֵׁיעֵמוֹד כְּשֹׁפְפֶרֶת הַנּוֹד מִמַּעֲטָה. רַבֵּן שְׁמַעוֹן בֶּן גַּמְלִיאֵל אוֹמֵר, כָּל־שֶׁהִיא מִבְּרִיית הַמַּיִם טָהוֹר.

and thus, also, in the case of the olive's bulk of a corpse, and the olive's bulk of carrion, and the lentil's bulk of a [dead] unclean reptile.³ Whatever stays within [the connecting channel or hole that is of the size of] the spout of a leather water-bottle reduces its [prescribed measure, and they are not valid ritual baths]. Rabban Simon⁴ ben Gamaliel says, If what [stays in the connection is one] of

the creatures [that live] in the water, [it is like to the water itself and does not diminish the connecting space], and it is valid.⁵

1 Then both baths become valid through the connection. 2 Where there is a condition of doubt concerning a prohibition in the Law, the prohibition prevails. §

3 They impart uncleanness (מִדְּאוֹרֵיתָא or מִן־הַחֹרֶה) if there is any doubt whether they are of the respective minimum quantity to render unclean. שָׂרָץ, *Leviticus* 11, 29, 30; שֶׁבֶת 14¹. 4 His opinion is rejected. 5 Literally *clean*. *Literally *thickness* (and so rendered by some). §Sec ADDENDA at the end of this *Tractate*.

Mishnah 8

משנה ח

*Ritual baths*¹ may be rendered valid² [by adding to the drawn water in a] higher [*ritual bath*] the [valid water] from a lower [*ritual bath*], or [the drawn water] in a distant *ritual bath* is mingled with the valid ritual water] from a near by [*ritual bath*]. How [is this effected]? One brings a tube³ of earthenware or of lead* [or of wood or bone or glass] and puts⁴ his hand⁵ beneath it until it is full of water, and he draws it along to let [the surface of the valid water therein] touch [the surface of the drawn water], even if [the contact is] by a hair's breadth, it suffices.⁶ If there were forty *seahs*⁷ [of valid water] in the higher [*ritual bath*], and none whatever in the lower one, one may draw [water and carry it on] the shoulder and [thus continue to] put it into the upper [*ritual bath*] until forty *seahs* overflow down into the lower [*ritual bath*].

מִטְהָרִים אֶת־הַמְקוּאוֹת הָעֲלִיּוֹן מִן־הַתַּחְתּוֹן וְהַרְחֹק מִן־הַקְּרוֹב. כִּיצַד? מֵבִיא יֶסְלוֹן שֶׁל חָרָס, אוֹ שֶׁל אֶבֶר וְיַמְצִיחַ יָדוֹ תַּחְתּוֹ עַד שֶׁהוּא מְתַמְלֵא מִים וּמוֹשְׁכוֹ וּמְשִׁיקוֹ אֶפִּילוֹ כְּשַׁעֲרָה, דִּיּוֹ. הֲיָה בְּעֲלִיּוֹן אַרְבָּעִים סָאָה, וּבַתַּחְתּוֹן אֵין כְּלוּם, מְמַלֵּא בְּכַתְףּוֹ. וְנוֹתֵן לְעֲלִיּוֹן, עַד שֶׁיִּרְדוּ לַתַּחְתּוֹן אַרְבָּעִים סָאָה.

1 The גִּמְרָא has the singular הַמְקִיחָה, *The ritual bath*. Literally [*viz.*, in the definite form] *The ritual baths*. 2 Literally *may be rendered clean*. 3 Or *pipe*. See ADDENDA at the end of this *Tractate*. 4 Or וַיַּמְצִיחַ. 5 The גִּמְרָא, gives יָדָיו, *his hands*. 6 But if the drawn water is less than forty *seahs* this method is ineffective. 7 The addition of any quantity of drawn water cannot invalidate this full prescribed measure. See Volume I, Page 18f. *Some vocalise this אֶבֶר.

Mishnah 9

If the wall between two¹ ritual baths were cracked in an upright direction,² [and neither contained the prescribed forty *seahs*], they may be included together; but [if it were cracked] horizontally,³ they are not included together unless [the crack] in one place is as large as the nozzle of a leather water-bottle. R. Judah says, The rule is the reverse.⁴ If there were a breach from one into the other [at the top of the wall between them], [they are included together if the water flows across provided that] the height⁵ [of the breach] is equal to [the thickness of] garlic peel⁶ and its breadth is equal to [that of] the nozzle of a leather water-bottle.⁷

מִשְׁנֵה ט
 כּוֹתֵל שְׁבִין יִשְׁתִּי מִקְנָאוֹת שֶׁנִּסְדָּק
 לְשִׁתִּי מִצְטָרֵף; יוֹלְעָרֵב אֵין
 מִצְטָרֵף עַד שִׁיֵּהָא בְּמָקוֹם אֶחָד
 כְּשֹׁפְפֶרֶת הַנּוֹד. רַבִּי יְהוּדָה
 אֹמֵר, יִחְלוֹף הַדְּבָרִים, נִפְרָצוּ זֶה
 בְּתוֹךְ זֶה עַל רוֹם בְּקַלִּיפַת הַשּׁוּם,
 וְעַל רוֹחַב כְּשֹׁפְפֶרֶת הַנּוֹד.

1 שְׁנֵי [grammatically correct because מִקְנָה is masculine. 2 Or לְשִׁתִּי. Some render this lengthwise, in a longitudinal direction, top to bottom. From שְׁתִּי, warp. 3 From עָרֵב, woof, weft. 4 i.e., 'if the crack is longitudinal they are not included, but if latitudinal they are included unless . . . ' His opinion is rejected. 5 Or רוֹם. 6 Where the breach is on top of the wall (i.e., the breach is not 'roofed' over). 7 Where the breach is like a hole (i.e., enclosed by the top of the wall).

Mishnah 10

If¹ the clearing-pot² of a bath³ is in the middle, it invalidates [the bath as a ritual bath]; [but if it be] at the side, it does not invalidate it, for it is [then] like a ritual bath that adjoins [another] ritual bath, according to the view of R. Meir; but the Sages say, If the bath⁴ hold a quarter-log⁵ before [the water] reaches the clearing-pot, it is valid, but if not,⁶ it is invalid; R. Eliezer Berabbi⁷ Zadok says, If the clearing-pot hold any [water] at all, it is invalid.

מִשְׁנֵה י
 הָאָבִיק שֶׁבְּמִרְחֵץ, בְּזִמְן שֶׁהוּא
 בְּאִמְצָע פּוֹסֵל; מִן־הַצֵּד אֵינוֹ
 פּוֹסֵל, מִפְּנֵי שֶׁהוּא כְּמִקְוֵה סָמוּךְ
 לְמִקְוֵה, דְּבָרֵי רַבִּי מֵאִיר; וַיְחַכְּמִים
 אֹמְרִים, אִם מְקַבֵּלֶת הָאִמְבִּטִי
 רְבִיעִית עַד שֶׁלֹּא יִגִּיעוּ לְאָבִיק,
 כָּשֶׁר, וְאִם לֹא-וּ פָּסוּל; רַבִּי
 אֶלְיעֶזֶר בְּרַבִּי צְדוֹק אֹמֵר, אִם
 מְקַבֵּל הָאָבִיק כָּל־שֶׁהוּא, פָּסוּל.

1 Literally *When*. Or the *definite* form בְּזִמְנֵן. 2 אֲבִיק, *outlet*, especially a pot in a bath or bath-tub with an attached waste-pipe (which is also used for letting out fresh water). 3 מְרַחֵץ, *bath*, bath-house. 4 Or *bath-tub*, bathing tank, bathing reservoir. Compare גְּדֵרִים 44. 5 See Volume I, Page 18f. 6 Popular pronunciation לֵא. 7 Or גְּרָבִי. Some render this בֶּן רַבִּי, *ben R.*; see גִּיטִין 47, אֶהְלוֹת 35.

Mishnah 11

מְשֻׁנָּה י"א

If [two] cleansing troughs¹ were in a bath, the lower one filled with drawn [water] and the higher one full of valid [water], and there were² three *logs*³ [of drawn water in the lower trough] opposite [the connecting] hole, [while forty *seahs* were running in from above], it is invalid as a *ritual bath*. What size must the hole be so that it will hold three *logs*? One three-hundred-and-twentieth part of the *ritual bath*,⁴ according to the view of R. Jose;* but R. Eliezer says, Even if the lower [trough] were full of valid [water], and the upper one filled with drawn [water], and there were⁵ three *logs* [of drawn water] at the side of the hole, it is valid, since [the Sages] have only said,⁶ If three *logs* [of drawn water] fell [therein].

הַמְטַהֶרֶת שְׁבַמְרַחֵץ, הַתַּחְתּוֹנָה מְלֵאָה שְׂאוּבִין, וְהָעֲלִיוֹנָה מְלֵאָה כְּשֵׁרִין, אִם יֵשׁ כְּנֹד הַנֶּקֶב שְׁלֹשָׁה לֹוּגִין, פְּסוּל. כַּמָּה יֵהָא בְּנֶקֶב וְיִהְיֶה בּוֹ שְׁלֹשָׁה לֹוּגִין? אֶחָד מְשֻׁלָּשׁ מֵאוֹת וְעֶשְׂרִים לְבִרְיָה, דְּבָרֵי רַבִּי יוֹסִי; וְרַבִּי אֱלִיעֶזֶר אוֹמֵר, אֶפְלוּ הַתַּחְתּוֹנָה מְלֵאָה כְּשֵׁרִים, וְהָעֲלִיוֹנָה מְלֵאָה שְׂאוּבִין, יֵשׁ בְּצַד הַנֶּקֶב שְׁלֹשָׁה לֹוּגִין, כְּשֵׁר, שְׁלֵא אֶמְרוּ, אֶלֵא שְׁלֹשָׁה לֹוּגִין שֶׁנִּפְלוּ.

1 מְטַהֶרֶת, *gutter*; according to some *filter*, and others *water-pipe of a bath*. Here it refers to one trough higher than the other with a hole connecting them, and matter could fall through it from above into the lower trough. 2 Or יֵשׁ כְּנֹד. 3 Volume I, Page 18f. 4 Literally *lake, pond*. A valid ritual bath should be at least three cubits deep by one cubit square to hold forty *seahs*, $\frac{1}{320}$ of which equals three *logs*. 5 Or יֵשׁ בְּצַד. 6 Compare *Mishnah* 4 of this Chapter. *His view is accepted.

CHAPTER 7

פֶּרֶק ז'

Mishnah 1

מְשֻׁנָּה א

There are¹ things that serve to bring up [the water of] the *ritual bath* [to the prescribed quantity of

יֵשׁ מְעַלִּין אֶת-הַמִּקְוָה וְלֹא פוֹסְלִין; וְיֵשׁ פוֹסְלִין וְלֹא מְעַלִּין; לֹא

forty *seahs*], and they do not invalidate [it by 'the three *logs* of drawn water']; [there are things] that invalidate it and do not serve to complete [the measure];³ [and there are others] that neither serve to fill up [the measure] nor invalidate [it]. These serve to fill up [the measure] and do not invalidate [it]; snow,³ and hail, and hoarfrost, and ice, and salt, and soft mire.⁴ R. Akiba said, "R. Ishmael was arguing against me saying, '(The) snow does not serve to complete [the prescribed measure of forty *seahs* of] the *ritual bath*,' but the men of Medeba⁵ testified in his name that he had said to them, 'Go forth and bring snow and make [therewith] a new *ritual bath*.'" R. Jochanan ben Nuri says, Hailstones are like [drawn] water. How do they serve to complete [the measure] and do not render [it] invalid? If a *ritual bath* contained forty *seahs* less one [*seah*], and a *seah*⁶ [of one of the aforementioned things] fell therein and brought it up [to full measure], it serves to complete [the measure] and does not invalidate [it].

מֵעֵלִין וְלֹא פוֹסְלִין. אֵלּוּ מֵעֵלִין וְלֹא פוֹסְלִין. הַשֵּׁלֶג וְהַבָּרָד וְהַכֶּפֶז, וְהַגְּלִיד, וְהַמֶּלַח, וְהַשֵּׁיט הַנָּרוֹק. אָמַר רַבִּי עֲקִיבָא, הֲיָה רַבִּי יִשְׁמַעֵאל דָּן כְּגוֹדֵי, לֹמַר הַשֵּׁלֶג אֵינוֹ מַעֲלֶה אֶת־הַמִּקְוָה, וְהַעֲיָדוֹ אֲנָשִׁי מִיַּדְבָּא מִשְׁמוֹ, שְׁאָמַר לָהֶם, צְאוּ וְהִבִּיאוּ שֵׁלֶג וַעֲשׂוּ מִקְוָה בְּתַחֲלָה. רַבִּי יוֹחָנָן בֶּן נוּרִי אוֹמֵר, אֲבָן הַבָּרָד כְּמִים. כִּיצַד מֵעֵלִין וְלֹא פוֹסְלִין? מִקְוָה שֵׁשׁ בּוֹ אַרְבָּעִים, סָאָה חֶסֶר אַחַת, נָפַל מֵהֶם סָאָה לְתוֹכוֹ וְהֵעֲלָהּ, נִמְצְאוּ מֵעֵלִין וְלֹא פוֹסְלִין.

1 Or יִשְׁ-מֵעֵלִין. 2 See the next *Mishnah*. 3 Literally all these terms are in the definite forms, viz., the snow, and the hail, and the hoarfrost, and the ice, and the salt, and the soft mire. 4 גְּרוֹק, *Niphal*, from the *Kal* רוֹק or רָקַק, *spit*. הַשֵּׁיט הַנָּרוֹק, thin miry clay in the bath reservoir. Compare סוּפָה 19b; וְזָבָחִים 22a. 5 Or מִדְּבָא. A town east of the Jordan. 6 See Volume I, Page 18f.

Mishnah 2

And these invalidate [the *ritual bath*] and do not serve to complete [the prescribed measure of forty *seahs*]: [drawn] water,¹ whether clean or whether unclean, and water

משנה ב

אֵלּוּ פוֹסְלִין וְלֹא מֵעֵלִין, יְהִימִים בֵּין טְמֵאִים, בֵּין טְהוֹרִים, וּמֵי כִבְשִׁים, וּמֵי שְׁלֻקוֹת, וְהַתְּמָד עַד

from preserves,² and water from seethed things, and grape-husks wine before it fermented.³ How do they render invalid [the ritual bath] and do not serve to complete [the prescribed measure]? If a ritual bath contained forty *seahs* less a *kartuv*,⁴ and a *kartuv* from any one of these fell into it, it does not⁵ serve to raise it [to forty *seahs*], and if there were three *logs* thereof, it renders it invalid [if it had less than forty *seahs* of valid water]; but other⁶ liquids, and fruit juices, and brine,⁷ and pickle liquor,⁸ and grape-skin wine⁹ that had fermented sometimes serve to complete the measure and sometimes do not serve to complete the measure; thus, if a ritual bath contained forty *seahs* less one [*seah*], and a *seah* of any one of these fell into it, it has not brought it up [to the prescribed forty *seahs*]; if it contained forty *seahs*, and one put in a *seah* [of any one of these] and [then] removed a *seah* [from the mingled bath water], it remains valid.

שְׁלֵא הַחֲמִיץ. בִּיצַד פּוֹסְלִין וְלֹא
מַעְלִין? מְקוּהָ שֵׁשׁ בּוֹ אַרְבָּעִים
סָאָה חָסֵר יְקָרְטוּב, וְנִפְל מֵהֶם
קָרְטוּב לְתוֹכוֹ, לֹא הֶעֱלָהוּ,
וּפּוֹסְלוֹ בְּשִׁלְשָׁה לֹוגִין; אֲבָל שְׂאֵר
הַמְשָׁקִין, וּמֵי פִירוֹת, וְהַצִּיר,
וְהַמּוֹרִיס, וְהַתָּמָד מִשְׁהַחֲמִיץ,
פְּעָמִים מַעְלִין, וּפְעָמִים שְׂאִינָן
מַעְלִין; בִּיצַד מְקוּהָ שֵׁשׁ בּוֹ
אַרְבָּעִים סָאָה חָסֵר אַחַת, נִפְל
לְתוֹכוֹ סָאָה מֵהֶם לֹא הֶעֱלָהוּ; הִיוּ
בּוֹ אַרְבָּעִים סָאָה, נָתַן סָאָה וְנִטַּל
סָאָה, הָרִי זֶה כָּשֵׁר.

1 Literally [in the definite form] *the water*. 2 Water in which olives, vegetables, etc., had been pressed or preserved. 3 Literally [in the definite form] *and the grape-husks wine*. תָּמָד, an inferior wine, made by steeping the skins and stalks of (pressed) grapes in water. Compare מַעְשָׂרוֹת 56; מַעְשֵׁר שְׁנִי 13. 4 One sixty-fourth of a *log* (see Volume I, Page 18f.). 5 לֹא in the וְנִפְל. 6 Popular pronunciation שְׂאֵר. 7 Literally [in the definite form] *and the brine*. 8 Brine containing fish-hash and sometimes wine. Literally [in the definite form] *and the pickle liquor*. 9 Literally [in the definite form] *and the grape-skin wine*.

Mishnah 3

If one rinsed in a ritual bath¹ baskets of olives or baskets of grapes, and² they changed the colour of the water, it remains valid. R. Jose says, Dye water,³ if there be three *logs*⁴ [of it],

מְשֻׁנָּה ג
הַדִּיחַ יְבוֹ סְלֵי וַיְתִים, וְטָלֵי עֲנָבִים,
וְנִשְׁנו אֶת־מִרְאֵיו כְּשֵׁר. רַבִּי יוֹסִי
אוֹמֵר, מֵי הַצָּבֵעַ, פּוֹסְלִין אוֹתוֹ

invalidates it, but it does not invalidate it by alteration of colour. If wine, or olive sap,⁵ fell therein, and altered its colour, it becomes invalid. What should one do⁶ [to render it valid]? He leaves it⁷ until the rains fall and its colour will be restored* to the colour of (the) water; [but] if it [already] contained forty *seahs*, he may draw [water and carry it] on [his] shoulder⁸ and [continue to] pour therein until its colour reverts* to the colour of (the) water.⁹

בְּשֵׁלֶשֶׁה יְלוּגִין, וְאֵינָן פּוֹסְלִין אוֹתוֹ
בְּשֵׁנוֹי מִרְאֵהוּ. נִפְּלָ לְתוֹכוֹ יַיִן,
וּמוֹחֵל, וְשֵׁנוֹ אֶת־מִרְאֵיו, פָּסוּל.
כִּיצַד יַעֲשֶׂה? יִמְתֵּין לוֹ עַד שֶׁיִּרְדוּ
גְשָׁמִים, וַיִּחְזְרוּ מִרְאֵיהֶן לְמִרְאֵה
הַמַּיִם; הָיוּ כּוֹ אַרְבַּעִים סָאָה,
מִמֵּלָא בְּכַתְּףָּ, וְנֹתֵן לְתוֹכוֹ עַד
שֶׁיִּחְזְרוּ מִרְאֵיהֶן לְמִרְאֵה הַמַּיִם.

1 Literally *therein*. 2 Literally *and they altered its appearance*. 3 Or מִי הַצָּבֵעַ, *the dyer's water*. מִי הַצָּבֵעַ, literally *the water of a dye*. 4 See Volume I, Page 18f. 5 מוֹחֵל, *thin secretion*; see טְהָרוֹת 92.3. 6 יַעֲשֶׂה [Kal]; or מַה־יַעֲשֶׂה [Niph'al], *What is to be done?* 7 Literally *He waits for it*. 8 Or the definite form בְּכַתְּפִי, *on the shoulder*. 9 Compare 6⁸. *Some prefer the vocalisation שֶׁיִּחְזְרוּ, וַיִּחְזְרוּ, respectively.

Mishnah 4

If wine, or olive sap, fell into it, and changed the colour of a small part of it, and nowhere else [outside this discoloured part] were there forty *seahs*¹ having the colour of water, then none may immerse therein.²

מִשְׁנֵה ד
נִפְּלָ לְתוֹכוֹ יַיִן, אוֹ מוֹחֵל, וְשֵׁנוֹ
מִקְצַת מִרְאֵיו, אִם אֵין בּוֹ מִרְאֵה
מַיִם אַרְבַּעִים סָאָה, הָרִי זֶה לֹא
יִטְבּוֹל בּוֹ.

1 See Volume 1, Page 18f. 2 *i.e.*, the act is ritually of no effect, but the water is nevertheless invalid.

Mishnah 5

If there were three logs¹ of [drawn] water, and a *kartuv* of wine fell therein, and its colour became like the colour of (the) wine, and it fell into a *ritual bath*, it does not invalidate it.² If there were three *logs* of water less a *kartuv* into which fell a *kartuv* of milk, and its colour

מִשְׁנֵה ה
שֵׁלֶשֶׁה יְלוּגִין מַיִם וְנִפְּלָ לְתוֹכָן
קִרְטוּב יַיִן, וְהָרִי מִרְאֵיהֶן כְּמִרְאֵה
הַיַּיִן, וְנִפְּלוּ לְמִקְוֵה, לֹא פָּסְלוּהוּ.
שֵׁלֶשֶׁה יְלוּגִין מַיִם חֹסֵר קִרְטוּב,
וְנִפְּלָ לְתוֹכָן קִרְטוּב חֵלֶב, וְהָרִי
מִרְאֵיהֶן כְּמִרְאֵה הַמַּיִם, וְנִפְּלוּ

remained like the colour of the water, and it fell into a ritual bath, it does not invalidate it. R. Jochanan³ ben Nuri says, All is decided according to the colour.

למקנה, לא פסקוהו רבי יוחנן
בן נורי אומר, הכל הולך אחר
המראה.

1 See Volume I, Page 18f. 2 The water is considered as wine because of the change of colour, and three *logs* of fruit juice do not render invalid. 3 His opinion is rejected.

Mishnah 6

If a *ritual bath* contained¹ exactly forty *seahs* [of valid water], and two went down and immersed themselves, one after the other, the first becomes clean but the other remains unclean.² R. Judah³ says, If the feet of the first were still touching the water, [then] the second one also becomes clean. If one immersed a thick blanket⁴ therein, and brought it up, and part thereof still touched the water [though now less than forty *seahs*], [another that immersed himself] becomes clean. If⁵ a mattress⁶ or a bolster of leather were lifted from the water [which was at first exactly forty *seahs*] by its edges [round its opening], the water [drawn up] inside it becomes drawn [water].⁷ What is one to do?

משנה ו
מקנה שיש בו ארבעים סאה
מכוונות, ירדו שנים וטבלו זה אחר
זה, הראשון טהור, והשני טמא.
רבי יהודה אומר, אם היו רגליו
של ראשון נוגעות במים אף השני
טהור. הטביל בו את-הסגוס
והעלהו מקצתו נוגע במים, טהור.
הפר והכסת של עור, כיון
שהגביה שפתותיהם מן-המים,
המים שבתוכן שאובין. כיצד
יעשה? מטבילן, ומעלה אותם
דרך שוליהן.

He should immerse them and lift them out with their bottom upwards.⁸

1 Or שיש-בו. 2 Since the first on exit removed some of the water, and thus there lacked of the forty *seahs* for the other. 3 His view is rejected. 4 סגוס, *a coarse woollen blanket*, generally mentioned as a *mattress* to sleep on; some render it a *thick cloak or mantle*. Such material would absorb much water. 5 כיון, more often pronounced כִּיֵּן, *when, as soon as*. 6 כר, *bolster, cushion, mattress, pillow* (see 102; compare 102; 83). 7 כפסת, *bag, bolster, cushion, mattress, pillow* (compare 102; 83). 8 The water in the bath being reduced to less than forty *seahs* is rendered invalid by the water dripping into it. 8 And no water will remain in it to fall out when

removed from the bath. This last phrase is literally in the *plural*. Literally דָּרְדָּרָה שְׂדֵייהֶן, *by their bottoms*. *Greek σάγος.

Mishnah 7

If one immersed a bed¹ therein, even if its legs sank into the thick slime it becomes clean, since the water first [touched them]. A *ritual bath* whose water was too shallow² may be dammed³ [to one side] even with bundles of wood or even with bundles of reeds, so that the level of the water is raised and one may go down and immerse himself. If a needle were put on the top [ledge]⁴ of a *ritual bath*,⁵ and one agitated the water to and fro, it becomes clean immediately a wave has passed over it.⁶

מִשְׁנָה ז
הַטְּבִיל בּוֹ אֶת־הַמָּטָה, אִף עַל פִּי שְׂרָגְלֶיהָ שׁוֹקְעוֹת בְּטֵיט הָעֵבֶה, טְהוֹרָה, מִפְּנֵי שֶׁהַמַּיִם מִקְדָּמִין. מִקְוֵה שְׁמִימֵי מְרוּדְדִין כּוֹבֵשׁ אֶפִּילוֹ חֲבִילֵי עֲצִים אֶפִּילוֹ חֲבִילֵי קָנִים כְּדֵי שְׂיִתְפָּחוּ הַמַּיִם וַיִּוֹרֵד וְטוֹבֵל. מַחֵט שֶׁהִיא נֹתוּנָה עַל מַעְלַת הַמְּעָרָה, הִזָּה מוֹלִיךְ וּמֵבִיא בַּמַּיִם, כִּיּוֹן שֶׁעֲבַר עָלֶיהָ הַגַּל טְהוֹרָה.

1 The tall legs prevent the whole bed being immersed unless they sink into the slime. The water reaches the legs before the mud does when sinking. Literally *the bed*. 2 Its area was too great for the forty *seahs* to be deep enough for valid immersion. 3 Literally *pressed*. Stones may be placed on the bundles to *press* them down into the water. 4 *מעלה*, literally *step, height, ascent*. 5 *מַעְרָה*, see 6¹. 6 A needle being thin and small was thus cleansed for fear of losing it otherwise.

CHAPTER 8

פָּרֵק ח

Mishnah 1

The Land of Israel* is clean and its *ritual baths* are clean. The bathing pools of gentiles outside the Land [of Israel] are valid [as *ritual baths*] for such as have experienced a pollution,¹ even if they have been filled by swape²-and-bucket; those within the Land of Israel, if they are outside the [town] gate,³ are valid for menstruants, [and if they are] within

מִשְׁנָה א
אֶרֶץ יִשְׂרָאֵל טְהוֹרָה, וּמִקְוֹאוֹתֶיהָ טְהוֹרִים. מִקְוֹאוֹת הָעַמִּים, שֶׁבַּחוּץ לְאֶרֶץ כְּשָׂרִים לְבַעֲלֵי יִקְרִיין אֶפִּילוֹ נִתְמַלְאוּ בְּקִילּוֹן; שֶׁבְּאֶרֶץ יִשְׂרָאֵל, שֶׁחוּץ לַמִּפְתָּח כְּשָׂרִים אִף לְנֹדוֹת, מִלְּפָנִים מִן־הַמִּפְתָּח

the [town] gate,¹ they are valid for those who have experienced a pollution; but they are invalid for all [others] who are unclean. R. Eliezer⁵ says, Those near to a city or to a pathway are unclean because of the washing [of clothes and the like], but those far off are clean.

כְּשֵׁרִים לְבַעְלֵי קְרִיין; וּפְסוּלִים לְכָל הַטְּמָאִים. רַבִּי אֱלִיעֶזֶר אָמַר, הַקְּרוּבִים לְעִיר וּלְדֶרֶךְ טְמָאִים מִפְּנֵי הַכְּבִיסָה וְהַרְחֻקִים טְהוּרִים.

1 *i.e.*, have had a seminal discharge. 2 Or *swipe, sweep*. An arrangement of a horizontal pole or beam balanced across an upright post, weighted at one end and with a bucket on a rope at the other end for raising water from a well. Compare מוֹעֵד קָטָן 11; מִכְשֵׁרִין 49. 3 מִפְתָּח, literally *entrance, opening, slit*. לְפֶתַח in some texts. 4 הַפֶּתַח in some texts. 5 His view is rejected. *Even its cities inhabited by gentiles.

Mishnah 2

מִשְׁנָה ב

Those* who have experienced pollution require ritual immersion: if in the beginning one observed that [his] urine issued dribbling or was turbid, he is clean,¹ [but if the urine dripped or was turbid] in the middle or at the end, [he is unclean]; [if it did so continuously] from the beginning to the end, he is clean; [if the urine were] white and sticky,² he is unclean. R. Jose³ says, [If the urine were] white, [the ruling applies] as [if it were] turbid. *Perhaps preferable *these*.

אֵלּוּ בַּעְלֵי קְרִיין שֶׁהֵם צְרִיכִים טְבִילָה, רָאָה מִיָּם חִלּוּקִים אוֹ עֲכוּרִים בְּתַחֲלָה יִטְהוּר, בְּאִמְצָע וּבְסוֹף טָמֵא; מִתַּחֲלָה וְעַד סוֹף טְהוּר; לְבָנִים וְנִמְשָׁכִים טָמֵא. רַבִּי יוֹסֵי אָמַר, לְבָנִים כְּעֲכוּרִים.

1 Because this is not a seminal discharge but the result of some hindrance in the act of miction (or micturition, urinating). 2 וְנִמְשָׁכִים in the גְּמָרָא. This indicates the discharge of seminal fluid. 3 *i.e.*, he is clean. His opinion is rejected.

Mishnah 3

מִשְׁנָה ג

If one discharge thick drops from the membrum virile, he is unclean, according to the view of R. Eliezer Chisma. If one experienced impure thoughts in the night¹ [during sleep],

הַמְטִיל טֶפֶן עֲבוֹת מִתּוֹךְ הָאָמָה, טָמֵא, דְּבַרִּי רַבִּי אֱלִיעֶזֶר חִסְמָא. הַמְהַרְהַר יְבִלְיָהּ וְעָמַד וּמָצָא

and on rising found his body heated,² he is unclean.³ If [a woman] ejected semen on the third day [after copulation], she is clean,⁴ according to the opinion of R. Eliezer⁵ ben Azariah. R. Ishmael says, Sometimes there are* [in those two days] four periods,⁶ sometimes five [periods], at other times six [periods]. R. Akiba says, [They are] always five [periods].

בְּשָׂרוֹ חָם, טָמֵא. הַפּוֹלְטֵת זָרַע בַּיּוֹם הַשְּׁלִישִׁי, יְטַהֲרָה, דְּבַרֵּי רַבִּי אֱלִיעֶזֶר בֶּן עֲזַרְיָה. רַבִּי יִשְׁמָעֵאל אוֹמֵר, פְּעָמִים שָׁהִם אַרְבַּע עֲוֹנוֹת, פְּעָמִים שָׁהִם חֲמֵשׁ, פְּעָמִים שָׁהִם שֵׁשׁ. רַבִּי עֲקִיבָא אוֹמֵר, לְעוֹלָם חֲמֵשׁ.

1 *i.e.*, he dreamed he was having sexual intercourse. 2 A sign of seminal discharge. 3 Even if he found no evidence of an issue, the assumption being that the expelled fluid had been absorbed in his sleeping garment or bed-clothes. 4 See שַׁבַּת 93. 5 His view is accepted. 6 Four occasions for sexual connection in the two days. עֲוֹנָה, (1) a period of twelve hours (six of the natural day and the six of the immediately following natural night), (2) (at the *solstice*) the natural day or the natural night. **i.e.*, in those two days till the third day when she ejected the semen.

Mishnah 4

If a gentile woman ejected the semen [which she had received] from an Israelite, it is unclean; if an Israelitess¹ ejected the semen [that she had received] from a gentile, it is clean.* If a woman had sexual intercourse,² and went down [into the *ritual bath*] and immersed herself before she had cleaned [away the semen from] her body, it is just as if she had not immersed herself.³ If one experienced a pollution, and immersed himself before he had urinated, then when he passes water he is [again] unclean.⁴ R. Jose⁵ says, [referring to this last mentioned ruling], If one were unwell or old, he is unclean, but if young or healthy, he is clean.⁶

מִשְׁנָה ד
נִזְכְּרִית שֶׁפִּלְטָה שְׁכַבְתָּ זָרַע מִיִּשְׂרָאֵל, טָמְאָה; יְבֵת יִשְׂרָאֵל שֶׁפִּלְטָה שְׁכַבְתָּ זָרַע מִנִּזְכָּרִי, יְטַהֲרָה. הָאִשָּׁה שֶׁשָּׁמְשָׂה בְּבֵיתָהּ, וַיִּרְדָּה וְטָבְלָה, וְלֹא כִבְדָה אֶת־הַבַּיִת, כָּאִילוּ לֹא טָבְלָה. בָּעַל קָרִי שֶׁטָּבַל וְלֹא הִטִּיל אֶת־הַפִּמִּים, כְּשִׁיטֵּל אֶת־הַפִּמִּים טָמֵא. רַבִּי יוֹסִי אוֹמֵר, בַּחוּלָה וּבִגְזֵן טָמֵא, בְּיָלֵד וּבְבָרִיא טַהוֹר.

1 Literally *the daughter of an Israelite*. 2 *בֵּית*, a euphemism for the *female pudenda, vulva*. Literally *made use of her body*. 3 For fear lest she expels a drop of semen that

remains. 4 There is the possibility of passing out any residual semen. Compare תְּמִיר 11. 5 His view is accepted. 6 A sickly or aged person does not eject the semen forcibly and completely. There is no fear of any semen remaining after discharge by a youthful or vigorous male. *Some render this 'she' is clean.

Mishnah 5

משנה ה

If a menstruant put coins in her mouth, and she went down [into the ritual bath] and immersed herself, she becomes clean from her uncleanness¹ but is unclean² by reason of her saliva [on the coins]. If she put her hair³ in her mouth, [or] she closed her hand, [or] she pressed her lips together [so that they were not immersed completely], it is as if she had not immersed herself.⁴ If one kept his hold on a person or on utensils while immersing them, they remain unclean,⁵ but if he [first] rinsed his hand in the immersion water, they become clean.⁶ R. Simon⁷ says, He should loosen⁸ [his hold] so that the water can come into them. The secret parts of the body⁹ [and] folds¹⁰ do not need the [ritual] water to enter into them.

נדה שנתנה מעות בפיה וירדה וטבלה, טהורה מטומאתה, אבל טמאה היא על גב רוקה. נתנה שערה בפיה קפצה ידה, קרצה שפתותיה, כאילו לא טבלה. האוחז באדם ובכלים ומטבילן טמאין, ואם הדיח את ידו במים, טהורים. רבי שמעון אומר, ירפה כדי שיבואו בהם מים. בית הסתרים¹⁰ בית הקמטים אינן צריכין שיבואו בהן מים.

1 She is permitted to her husband (for sexual connexion). 2 Contact-carrying-uncleanness. Her spittle which was unclean before the immersion rendered the coins unclean, and these not having been cleansed on her immersion render her unclean once more by reason of the unclean spittle on them. 3 From שער or שער. Or this might be taken as the absolute form שערה also meaning hair, viz., here any hair. See GENERAL INTRODUCTION, Note 5. 4 Her husband may not have any sexual intercourse with her. 5 Because his hand prevented the water reaching that part. 6 The water on his hand covers the part grasped and at the same time is a connective with the water in the ritual bath. 7 His view is rejected. 8 ירפה, [Kal]; or ירפה [Piel]. 9 e.g., inside of the ears (nose, mouth), posterior, genitals. 10 Or creases, wrinkles.

CHAPTER 9

פָּרָק ט

מִשְׁנָה א

Mishnah 1

These intervene¹ [rendering immersion invalid] in the case of a person:² threads³ of wool, and threads of flax, and the ribands on the heads of girls.⁴ R. Judah⁵ says, [Strips] of wool and of hair⁶ do not intervene, for the water can get through them.

אֵלּוּ יְחוּצְצִין בְּאָדָם, הוּטִי צִמָּר וְחוּטִי פִשְׁתָּן, וְהִרְצוּעוֹת שֶׁבְּרֵאשֵׁי הַבְּנוֹת. רַבִּי יְהוּדָה אוֹמֵר, שֶׁל צִמָּר וְשֶׁל שֵׁעַר אֵינָם הוּצְצִין, מִפְּנֵי שֶׁתַּמְּקִים בָּאֵין בָּהֶם.

1 See also the next *Mishnah*. 2* For valid ritual immersion the water must reach every part of the body. 3 Or *strips*. 4 Ribbons and the like prevent the water getting into the hair properly. They are allowed round the neck where they are worn loosely and water can get inside them. 5 His view is rejected in the case of woollen ribands. 6 Or שֵׁעַר. The Sages agree with him in the case of hair ribands. *Perhaps the *indefinite* form בְּאָדָם.

Mishnah 2

מִשְׁנָה ב

[These interpose¹ in the case of a person]: entangled matted hair over the heart and of the beard and of the secret parts² of a woman, the pus³ *outside* the eye, the scab outside a wound and the plaster thereon, and dried secretion,⁴ and crusts of excrement on one's body, and dough under the fingernail, and the dirty particles from perspiration,⁵ and miry clay,⁶ and potter's clay, and white chalky earth.⁷ What is 'miry clay'? This is the clay of pits, as it is said,⁸ *And He brought me up also out of the tumultuous pit, out of the miry clay*. [And what is] potter's clay? [It is] according to its ordinary sense.⁹ R. Jose¹⁰ declares potter's [clay] *unsusceptible to uncleanness*, but he declares unclean polishing clay.¹¹ And [what is] 'white chalky earth'? [This is the material used for

יְקַלְקֵי הַלֵּב, וְהַזְקֵן וּבֵית הַסְּתָרִים בְּאִשָּׁה, לְפַלּוּף שְׁחוּץ לְעֵין, גִּלְד וְשְׁחוּץ לְמַכָּה וְהִרְטִיָּה שֶׁעַלֶּיהָ, וְשִׂרְף הַיָּבֵשׁ, וְגִלְדֵי צוּאָה שֶׁעַל בְּשָׂרוֹ, וּבִצֵּק שֶׁתַּחַת הַצְּפּוֹרָן, וְהַמְלִמּוּלִין, וְטִיט הַזָּהָב, וְטִיט הַיּוֹצְרִים, וְגִץ יוֹנִי. אֵיזֶהוּ טִיט הַזָּהָב? זֶה טִיט הַבוֹרוֹת, שֶׁנֶּאֱמַר, וַיַּעֲלֵנִי מִבוֹר שְׂאוֹן מַטִּיט הַזָּהָב. טִיט הַיּוֹצְרִין? כִּמְשֻׁמְעוֹ. רַבִּי יוֹסֵי מְטַהֵר בְּשֶׁל יוֹצְרִין וּמְטַמֵּא בְּשֶׁל מְרַקְהֵי. וְגִץ יוֹנִי? אֵלּוּ תַּדּוֹת הַדְּרָכִים שֶׁאֵין טוֹבְלִים בָּהֶן וְלֹא

making] road-side pegs,¹² in [such mud] none may immerse himself [when lying in a *ritual pool*] nor immerse himself with it [on his skin]. But any other¹³ kind of mud when wet may be used for immersing [utensils or oneself therein even if some adhere to the skin]. And none may immerse himself with dust upon his feet. A cauldron¹⁴ may not be immersed with the soot [thereon] unless it be scraped [clean first].

מִטְבִּילִין אוֹתָן. וְשֹׂאֵר כָּל-הַטֵּיט, מִטְבִּילִין בוֹ כִּשְׁהוּא לַח. וְלֹא יִטְבּוֹל בְּאַבֶּק שֶׁעַל רַגְלָיו. לֹא יִטְבּוֹל אֶת-הַקּוֹמְקוּמוֹס בְּפִתְחָיו אֲלֵא אִם בֵּן שְׁפִשֶׁף.

1 Continuation of the preceding *Mishnah*. 2 The *vulva* and *vagina*. 3 Or *rheum*. It intervenes whether dry or moist. Compare the next *Mishnah*. 4 Or *sap*, juice (from a tree). 5 Crumb-like matter caused by rubbing dirty hands or the skin. 6 Thick heavy clay. 7 Or *gypsum*, *chalk*. Some render this *the lime of the crossings adhering to the clothes of feet or footwear*. 8 See *Psalm 40, 3*. 9 *i.e.*, it is common clay used by potters. Popularly mispronounced כְּמִשְׁמָעוֹ. 10* See ADDENDA at the end of this *Tractate*. 11 According to some *clay treated with egg-white used for filling cracks in utensils*. 12 Some render this *a crossing laid out with whitened pegs of baked mud or clay*. 13 Popular pronunciation וְשֹׂאֵר. 14 Or *cauldron, kettle* (smaller than מִיחָם—see שַׁבָּת 3⁵). *R. Jose's opinion is rejected.

Mishnah 3

מִשְׁנָה ג

These¹ do not intervene [between water and body to render immersion invalid]: the entangled matted hair of the head and armpits and of the secret parts² of a man. R. Eliezer says, There is no distinction between man and woman:³ whatever regarding which one is unduly scrupulous⁴ intervenes, but whatever concerning which one is not scrupulous does not intervene.

אֵלוֹ שְׂאִין חוֹצְצִין, קִלְקִי הָרֵאשׁ, וְבֵית הַשְּׁחָה, וְבֵית הַסְּתָרִים בְּאִישׁ רַבִּי אֱלִיעֶזֶר אוֹמֵר, אֶחָד הָאִישׁ וְאֶחָד הָאִשָּׁה, כָּל-הַמִּקְפִּיד עָלָיו חוֹצֵץ וְשְׂאִין מִקְפִּיד עָלָיו אֵין חוֹצֵץ.

1 Continuation of the foregoing *Mishnah*. 2 The *genitals*. 3 Compare the foregoing *Mishnah*. Literally [*viz.*, in the *definite form*] *the man and the woman*. 4 Or *squeamish*.

Mishnah 4

מִשְׁנָה ד

The pus *inside* the eye,^{1,2} and the scab over a wound,² and moist secretion,³ the moist stains of excre-

לְפִלוֹף¹ שֶׁבְּעֵינַי, וְנֹגֵד שֶׁעַל הַמַּכָּה,² וְשֹׂרֶף הַלֶּחַ, וְלִכְלוּכֵי צוּאָה

ment on one's body, and excrement under the fingernail, and a loosely hanging fingernail, and the pubescent hair of a child,⁴ [all these] are *insusceptible to uncleanness* and do not render unclean. The membrane⁵ that [forms] over a wound² is *susceptible to uncleanness* and imparts uncleanness.

שֶׁעַל בְּשָׂרוֹ, וְצוֹאֵה שְׁחַחַת הַצְּפוֹרֶן, וְצְפוֹרֶן הַמְּדוּלְדָּלֶת, כְּשׁוֹת שֶׁל יֶקֶטָן, לֹא טָמֵא, וְלֹא מִטְמֵא. קָרוֹם שֶׁעַל הַמַּכָּה, טָמֵא וּמִטְמֵא.

1 The pus inside interposes when dry to render the immersion ritually ineffective but not when moist (compare the preceding *Mishnah*). Or the *indefinite* form [שֶׁבְּעֵין, *inside an eye*. 2 Compare *Mishnah* 2 of this Chapter הַמַּכָּה, literally [viz., in the *definite* form] *the wound*. 3 Or *tree sap, fruit juice*. Or the *Chaldee* (or *Aramaic*) vowelisation וְשֶׁרֶךְ. Compare גִּידָה 10b. שֶׁרֶךְ, שֶׁרֶךְ, literally *balsam, gum, resin, sap*. 4 The downy hair growth of a youth before puberty (קָטָן, a *minor*, a boy under thirteen years of age; a קַטְנָה is a girl under twelve years of age). 5 Or *skin, film*.

Mishnah 5

מִשְׁנֵה הַ

These interpose [to nullify valid ritual immersion] between [the water and] utensils [or garments]: pitch* and myrrh-gum,^{1*} in the case of glass vessels, whether within or without; [if the pitch or myrrh-gum be found] on a table* or on a board^{2*} or on a couch—these being kept clean—they intervene, [but] they do not³ intervene if such are allowed to become soiled; § [if found] on beds belonging to a householder, they intervene, [but if] on one belonging to a poor person, they do not intervene; [if found] on a saddle belonging to a householder, they intervene, [but if] on one belonging to makers of and dealers in leather bags,⁴ they do not intervene; [if found] (on a packsaddle,* they intervene).⁵ Rabban Simon ben Gamaliel says, [They intervene only if they be at least as large] as an Italian *issar*.^{6*}

אֵלוֹ חוֹצְצִין בְּכֵלִים, *הַזֹּפֶת, *וְיִתְמוֹר, בְּכֵלֵי זְכוּכִית, בֵּין מִבְּפָנִים בֵּין מִבְּחוּץ; עַל *הַשִּׁלְחָן, וְעַל *הַטַּבָּלָא, וְעַל דְּרָגָשׁ, עַל הַנְּקִיִּים, חוֹצְצִין, עַל *הַבְּלוּסִין, *אֵינָן חוֹצְצִין; עַל מְטוֹת בְּעַל הַבַּיִת, חוֹצֵץ, עַל שֶׁל עֲנִי, אֵינוֹ חוֹצֵץ; עַל אֵיכוּף שֶׁל בְּעַל הַבַּיִת חוֹצֵץ, עַל שֶׁל יֶזְקָקִין, אֵינוֹ חוֹצֵץ; *וְעַל *הַמְּרַדְעֵת, (חוֹצֵץ). רַבֵּן שִׁמְעוֹן בֶּן גַּמְלִיאֵל אוֹמֵר, עַד כְּאֵיסָר *הָאֵיטְלָקִי.

1 מור, *myrrh, sweet-cicely*. In some texts, והחמר; חמר, *asphalt, asphaltum, bitumen, pitch*, a glutinous material obtained near the Dead Sea (or Salt Sea) and at its bottom, and from pits near Babylon. 2 Or *tablet, plank, slab*. 3 ואין in some texts. 4 Some render this [*if found*] on leather saddles, others [*if found*] on one of the saddles of carriers of water bottles. 5 Some consider this parenthetical phrase redundant. 6 אטר = 8 perutahs (see Volume I, Page 18f.). His view is rejected. *Literally the definite forms the pitch, and the myrrh-gum, on the table, on the board, on the packsaddle, the Italian issar. בלוסין, soaked or soiled with colours (stains from use), here an antonym to הזקיים.

Mishnah 6

[If* the pitch or myrrh-gum be found] on garments, they do not intervene if on one side only, but they do intervene if on both sides. R. Judah says in the name of R. Ishmael, [They intervene if found] even on one side only. R. Jose¹ says, [They intervene if found] on one side [even in the garments] of disciples,² but [they intervene] in [the garments] of the uncultured³ [only] if on both sides.

משנה ו
 יעל הכנדים, מצד אחד, אינו
 חוצץ, משני צדדין חוצץ. רבי
 יהודה אומר משום רבי ישמעאל,
 אף מצד אחד. רבי יוסי אומר, של
 בנאים, מצד אחד, ושל בור,
 משני צדדין

1 His opinion is accepted. 2 Literally *builders*. Compare שבת 114a. 3 Popularly mispronounced בור. *See the foregoing *Mishnah*.

Mishnah 7

[If¹ the pitch or myrrh-gum be found on] the aprons of pitch-workers² or of potters or of tree-pruners, they do not intervene. R. Judah³ says, The same ruling also applies to [the aprons of] fruit pickers.⁴ This is the general principle:⁵ whatsoever regarding which one is scrupulous⁶ intervenes, but whatsoever he is not scrupulous about does not intervene.

משנה ז
 מטפחת של ופתין, ושל יוצרין,
 ושל מפסלי אילנות, אינן חוצצין.
 רבי יהודה אומר, אף של קציצין
 כיוצא בהן. זה הכלל, כל-
 המקפיד עליו חוצץ, ושאינו
 מקפיד עליו, אינו חוצץ.

1 See the preceding *Mishnah*. 2 Or *pitchers of vessels, pitch-makers*. מטפחת, literally [*viz., in the singular*] apron. 3 His view is not accepted. 4 Or *fruit driers, those who handle summer fruits*. 5 Popular pronunciation הנכלל. 6 Or *over-nice, fastidious, squeamish*.

CHAPTER 10

פֶּרֶק י'

Mishnah I

מִשְׁנֵה א

If any handles¹ of vessels be not fixed in their proper manner,² or if they be fixed in their proper manner, [but] they are not properly finished off,³ or if they be properly finished off, [but] they are broken, [then] these [defects] intervene [to render ritual immersion of no effect]. If one immersed a utensil⁴ mouth downward,⁵ it is as if he had not immersed [it]. If one immersed it, [holding it] in its usual manner but without [immersing also the] fixtures,⁶ [it is not rendered ritually clean] until it is inclined on its side [to immerse these too]. If a utensil be narrow at both ends⁷ and wide at the middle, it is not rendered clean ritually until it is turned on its side.⁸ A flagon⁹ whose mouth is turned downwards¹⁰ does not become clean unless a hole is made¹¹ at its side.¹² The inkpot¹³ [used by] ordinary people is not rendered ritually clean unless a hole is made¹¹ at its side;¹² and the inkpot of Joseph the priest¹⁴ had a hole at its side.

כָּל-יָדוֹת הַכֵּלִים, שֶׁהֻכְּסוּן שְׁלֹא
 כְּדַרְכָּן, אוֹ שֶׁהֻכְּסוּן כְּדַרְכָּן, וְלֹא
 מְדֻקָּן, אוֹ שֶׁמְדֻקָּן וְנִשְׁבְּרוּ, הֵרִי
 אֵלָיו חוֹצְצִין. כְּלֵי שֶׁהֻטְּבִילוּ דְרָךְ
 פִּיּוֹ, כְּאֵלּוֹ לֹא טָבֵל. הֻטְּבִילוּ
 כְּדַרְכּוֹ בְּלֹא זְבוּרִית, עַד שֶׁיִּטְּנוּ
 עַל צְדוֹ. כְּלֵי שֶׁהוּא צָר מְכַאֵן
 וּמְכַאֵן וְרָחֵב מִן-הָאֲמָצַע אֵינוֹ
 טָהוֹר, עַד שֶׁיִּטְּנוּ עַל צְדוֹ.
 צְלוֹתִית שְׁפִיָּה¹⁰ שׁוֹקֵעַ, אֵינָה
 טָהוֹרָה עַד שֶׁיִּנְקְבֶנָּה¹² מִצְדָּה.
 קַלְמָרִין הַדְּיוֹטוֹת, אֵינָה טָהוֹרָה,
 עַד שֶׁיִּנְקְבֶנָּה¹² מִצְדָּה; וְקַלְמָרִין
 שֶׁל יוֹסֵף הַכֹּהֵן, הֵימָּה נְקוּבָה
 בְּצִדָּה.

1 Popular pronunciation for the *construct*, יָדוֹת. 2 e.g., they are fixed crookedly. 3 e.g., not inserted right home so that they fitted inaccurately. Compare אֲהִלּוֹת 133. 4 Or כְּלֵי. 5 The enclosed air prevents the entrance of the water. Compare 65, 76. 6 Or *attachment*; some render it *handle*; others render it *the saucer-like base to catch drippings*. 7 Popular traditional pronunciation מְכַאֵן וּמְכַאֵן. 8 To admit the water to every part. 9 A flask with a narrow neck and wide body. 10 Liquid will not enter if it is merely overturned.* 11 שֶׁיִּנְקְבֶנָּה [*Piel*]; or שֶׁיִּנְקְבֶנָּה [*Kal*]. 12 Presumably in the annular \cap -shaped part at the mouth inside to let the water enter it. (It is impossible to see what use such a bottle could be. If the cylindrical part is short, it would not prevent most of the contents pouring out when the bottle is inverted or tilted; and if this is long, the air in the \cap -space would prevent much

liquid being poured into the bottle, and if the bottle is upset or tilted little liquid would get out and most would remain in what is now the annular U-space. The only way to empty such a bottle would be to suck out the contents with a straw or hollow tube-like reed)§. Such a bottle could be completely filled by manipulating a J-shaped tube so that its lower end enters the U-shaped space, and the sucking out the air when it is sunk under the water or as the water is being poured into it, but it is doubtful whether ritual immersion would be valid by such a method. 13 As in the preceding case the mouth is turned inwards and downwards forming an annular U-shaped space which prevents any ink escaping when the bottle is inclined or upset. 14 See חלה¹¹. *§See ADDENDA at the end of this *Tractate*.

Mishnah 2

משנה ב

A mattress* and a bolster* of leather¹ require that the water shall enter inside them [for valid ritual immersion]; a round pillow, or a ball,* or a form,^{2*} or a charm,^{3*} or a phylactery*—[these] do not require for the water to go inside them. This is the general principle:⁴ any object the contents of which are not generally put in and removed⁵ may be immersed shut up.

הַכֹּר *וְהַכֶּסֶת שֶׁל עוֹר, הָרִי אֵלּוֹ
צָרִיכִין שֶׁיָּבֹאוּ בָּהֶם הַמַּיִם; כֶּסֶת
עֲגוּלָה, *וְהַפְדּוֹר, **וְהָאָמוּם,
*וְהַקְמִיעַ, *וְהַתְּפִלָּה, אֵינָן צָרִיכִין
שֶׁיָּבֹאוּ בָּהֶם הַמַּיִם. זֶה הַפְּלִל,
כָּל-שֵׂאִין דְּרָכוֹ לְהַכְנִיס וְלֹהוֹצִיא,
טוֹבֵלִים סְתוּמִים.

1 Compare 76. 2 Or *block, last, mould, model*. Compare פלים^{167, 231, 264}. 3 Or *amulet, mascot, talisman*. Compare שבת⁶²; פלים²³¹. 4 Popular pronunciation הפלל. 5 *i.e.*, once such an object is closed it is not meant to be reopened. *Literally the *definite* forms: *the mattress, the bolster, the ball, the form, the charm*.

Mishnah 3

משנה ג

These do not need for the water to penetrate them [for valid ritual immersion]: the knots¹ [in the ragged clothes] of a poor man, or [the knots] in tassels,² or the thong of a sandal [joined in a knot], or [the knot] of the head-phylactery if³ it be tight or [the phylactery of] the arm if³ it do not move up or* down, or the handles of a water-skin,⁴ or the handles of a [shepherd's] leather wallet.

אֵלּוֹ שֵׂאִין צָרִיךְ שֶׁיָּבֹאוּ בָּהֶם הַמַּיִם,
יִקְשְׂרֵי הָעֵצִי *וְהַנִּימִין, וְהַבֵּט שֶׁל
סַנְדָּל וְתְּפִלָּה שֶׁל רֹאשׁ *בְּזִמְן שֶׁהִיא
חוּצָה, וְשֶׁל זְרוּעַ, *בְּזִמְן שֶׁאֵינָהּ
עוֹלָה וְיֹרְדָת, וְאֲזִי *הַחֲמַת,
וְאֲזִי הַתּוֹרְמוֹל.

1 Once made they are not undone. 2 Or *fringes*. These are fashioned not to be undone. 3 Literally *when*. Or the *definite* form **בְּזִמְנֵן**. 4 Made from the skin of a goat drawn off the carcass (without cutting open the belly) and sewed up and pitched (to render it watertight) where the tail and legs were cut off.* See ADDENDA at the end of this *Tractate*.

Mishnah 4

These require [for valid ritual immersion] that the water enters inside them: the shoulder knot of underwear,¹ and the hem of a sheet² requires to be opened out,³ and [the knot of] a head-phyllactery when⁴ it is not tight,⁵ and [the knot of] the arm [-phyllactery] if⁶ it can move up and down, and the thongs⁷ of a sandal. And garments that are wet from having been washed need immersion only until they distend,⁸ [but] if they are dry, they must remain immersed until they distend and cease from distending.⁹

מִשְׁנֵה ד
אֵלוֹ שֶׁהֵם צְרִיכִים שִׁיבֹאוּ בְהֵן
הַמַּיִם, הַקָּשֶׁר יִשְׁבַּפְּקוּרְסִים שְׁבַכְתָּהּ,
וְשִׁפְהָ שֶׁל סֹדֵין צְרִיךְ לְמַתְחָה,
וְתַפְלָה שֶׁל רֹאשׁ בְּזִמְנֵן שְׂאִינָה
יְחוּצָה, וְשֶׁל זְרוּעַ בְּזִמְנֵן שֶׁהִיא
עוֹלָה וְיורֶדֶת, וְשִׁנְיָצִין שֶׁל
סוּגָדִי. וּבְגָדִים שֶׁהִטְבִּילָן מְכוּבָסִין
עַד שִׁיבְעָבְעוּ, הִטְבִּילָן נְגוּבִין, עַד
שִׁיבְעָבְעוּ, וַיִּנּוּחוּ יִמְבְּעוּעוּעֵן.

1 Or *shirts*. 2 סֹדֵין, a sheet generally of fine linen. 3 לְמַתְחָה [Kal]; or לְמַתְחָה [Piel]. 4 Or the *definite* form **בְּזִמְנֵן**. 5 Compare 10^{2,3}. 6 Literally *when* (see Note 4). 7 Or *straps, laces*. 8 Literally *form bulges*. See ADDENDA at the end of this *Tractate*. 9 Or *from bugling*. Some render this *until bubbles [of air] are no longer expelled*. To show that the water has penetrated to all parts. Literally *from their distending*.

Mishnah 5

All handles¹ of utensils that are [too] long² and have to be cut down need to be immersed [only] up to the place measured [for the shortening]. R. Judah³ says, [In such a case a vessel is not rendered clean] unless the whole of it is immersed. The chain of a large bucket⁴ [can be rendered unclean up to] four *hand-breadths*⁵ [from the bucket], and that

מִשְׁנֵה ה
כָּל-יְדוֹת הַפְּלִים שֶׁהֵן יֵאָרוּכִין,
וְעַתִּיד לְקַצוֹץ, מִטְּבִילִין עַד מְקוֹם
הַמְדָּה. רַבִּי יְהוּדָה אוֹמֵר, עַד
שִׁטְבִּיל אֶת-כוֹלוֹ. שֶׁלִּשְׁלֹת יְדֵלִי
גָדוֹל אַרְבַּעַה טַפָּחִים וְשֶׁל קָטָן
עֶשְׂרֵה, מִטְּבִילִין עַד מְקוֹם הַמְדָּה.

of a small [bucket up to] ten [hand-breadths],⁶ and they need to be immersed⁷ [only] as far as these [length] measurements. R. Tarfon⁸ says, [If these measured lengths end within part of a ring or link], the whole ring* must [also] be immersed.⁹

The rope which is tied to a basket¹⁰ is not a *connective* unless it is sewn on.

1 See *Mishnah* 1 of this Chapter. 2 See פְּלִים 293ⁿ. Or אַרְבִּין אַרְבִּין. 3 His view is rejected. 4 Compare פְּלִים 14³. Or דָּלִי. Or *pail*. 5 See Volume I, Page 18f. 6 The rest of the chain (in either case) is *insusceptible to uncleanness*. 7 מְטַבֵּילִין in the גְּמָרָא. 8 His opinion is not accepted. 9 The ruling is that only that part of the ring within the measurement need be immersed. 10 Or *hammer, tub*.

Mishnah 6

The School of Shammai say, [A vessel containing] hot [water] must not be immersed in [a ritual bath containing] cold [water], or¹ cold [water] in² hot [water], or¹ fresh [water] in² foul [water], or¹ foul [water] in² fresh [water]; the School of Hillel say, They may immerse [in such conditions].³ If one immersed an [unclean] vessel⁴ full of liquid [other than water], it is as if he had not immersed [it].⁵ [If one immersed an unclean vessel] full of urine, it is looked upon as though [it was filled with] water.⁶ [If one immersed a vessel] full of [the red heifer] *sin-offering water*,⁷ [it only becomes clean] when the water [of the ritual bath flowing into the vessel] is more than the water of the [red heifer] *sin-offering*. R. Jose says, Even if an [unclean] vessel could contain a *kor*,⁸ and there was therein only a *quarter-log* [of *sin-offering water* or other liquid except water], it is as if it were not immersed.⁹

1 *i.e., or a vessel containing . . .* 2 *i.e., in a ritual bath containing . . .* 3 *sc., it is valid ritual immersion.* 4 Or כֶּלִי. 5 If the contents had not mingled with the bath

רְבִי טַרְפוֹן אוֹמֵר, עַד שְׁשִׁטְבִּיל אֶת־כָּל־הַטְּבֵעַת. הַחֶבֶל שֶׁהוּא קָשׁוּר בְּקוֹפֶה אֵינוֹ חֲבוּר, אֵלָא אִם כֵּן תִּפְרֵר. הַטְּבֵעַת *Or *paasal*

מִשְׁנָה ו

בֵּית שַׁמַּאי אוֹמְרִים, אֵין מְטַבֵּילִין חֲמִין בְּצוֹנָן, וְיֹלָא צוֹנָן בְּחֲמִין, לֹא יִפִּים בְּרָעִים, וְיֹלָא רָעִים בְּיִפִּים; בֵּית הִלֵּל אוֹמֵר, מְטַבֵּילִין. כְּלִי שֶׁהוּא מָלֵא מִשְׁקִין וְהִטְבִּילוּ, כְּאִילוֹ לֹא טָבַל. מָלֵא מִי רְגָלִים, רוֹאִים אוֹתָם כְּאִילוֹ הֵם מִיָּם. מָלֵא מִי חֲטָאת, עַד שִׁרְבוּ תַמִּים עַל מִי חֲטָאת. רְבִי יוֹסִי אוֹמֵר, אֲפִילוֹ כְּלִי מַחְזִיק כּוֹר, וְאֵין בּוֹ אֵלָא רְבִיעִית, כְּאִילוֹ יֹלָא טָבַל.

water—it had not been neutralised and changed colour. But if the utensil was full of water it is rendered clean. 6 *viz.*, it has become clean. 7 See *Numbers* 19, 9; פָּרָה, INTRODUCTION. 8 See Volume I, Page 18f. 9 He maintains that the contents must be poured away and the vessel immersed anew. His view is rejected.

Mishnah 7

All [unclean] foodstuffs¹ can be included together to make up [the quantity equal to] half of a *half-loaf*² to render one that eats it³ invalid [to eat of *priest's-due*].⁴ All [unclean] liquids can be included together to constitute the *quarter-log* to render one that drinks it⁵ invalid [to eat of *priest's-due*]. This is [a case where] greater stringency applies to one that drinks⁵ unclean liquids than to the *ritual bath*, since for him they have made all other⁶ liquids [to be like] to water.⁷

מְשֻׁנָּה ז'
כָּל־יְהוֹאֲכְלִין מִצְטָרְפִין לְפָסוּל
אֶת־הַגְּזֵיָה בְּכֶחֱצִי פָּרִס. כָּל־
הַמְשָׁקִין מִצְטָרְפִין לְפָסוּל אֶת־
הַגְּזֵיָה בְּרִבְעֵיתָ. זֶה הוֹמֵר
בְּשׁוֹתָה מְשָׁקִין טְמֵאִין, מִבְּמִקְוֵה,
שֶׁעָשׂוּ בוֹ שְׂאֵר הַמְשָׁקִין כְּמַיִם.
liquids than to the *ritual bath*, since
for him they have made all other⁶ liquids [to be like] to water.⁷

1 Compare מְצִילָה 45. 2 פָּרִס, *half, piece, part; half a loaf [= half-loaf] of which three make a kab* [see Volume I, Page 18f.], or equal to the bulk of two medium size eggs. Compare נְנֵעִים 139. 3 Literally *to render the body . . .* 4 See APPENDIX, Note 1. 5 בְּשׁוֹתָה מְשָׁקִין: here בְּשׁוֹתָה is a *participle [absolute case] governing מְשָׁקִין in the accusative (or objective) case*; or the pointing could be בְּשׁוֹתָה מְשָׁקִין in which case בְּשׁוֹתָה is a *participial noun in the construct form*. 6 Popular pronunciation שְׂאֵר. 7 Unclean liquids are like unclean water to render unclean one who drinks of them, and the same rulings apply; but in the case of a *ritual bath* three logs of drawn water (but not of other liquids) render it invalid.

Mishnah 8

If one ate unclean food, or drank unclean liquid [other than water], and immersed himself and vomited¹ it, [the vomit] remains unclean since it did not become clean in the body.² If one drank [unclean] water, and after immersing himself he vomited it, it is clean, for it

מְשֻׁנָּה ח'
אֲכַל אוֹכְלִים טְמֵאִים וְשָׁתָה מְשָׁקִים
טְמֵאִים, טָבַל יוֹהֲקִיאָן טְמֵאִים, מִפְּנֵי
שֶׁאֵינָן טְהוּרִים בְּגוּף. שָׁתָה מַיִם
טְמֵאִים, טָבַל וְהִקִּיאָם, טְהוּרִים,
מִפְּנֵי שֶׁהֵם טְהוּרִים בְּגוּף. בָּלַע

became clean with the body.³ If one swallowed a clean ring, and entered a shelter where a corpse [lay],⁴ and he was sprinkled [on the third day of his uncleanness] and again on the seventh day⁵ and then having immersed himself he vomited it forth, it is [clean] as it was before. If one swallowed an unclean ring, he immerses himself and [having awaited sundown] may eat of *priest's-due*,⁶ if he vomited it, [namely, the ring], it is still unclean and renders him unclean. An arrow thrust into an [unclean] person, if⁷ it be [still] visible, interposes [between the water and the body, invalidating the ritual immersion]; but if it can not be seen,⁸ he may immerse himself and eat of his *priest's-due*.

טְבַעַת טְהוֹרָה, נִכְנַס לְאֶהָל הַמֵּת.
 הַזֶּה וְשָׁנָה וְטָבַל וְהִקְיָאָה, הַרִי הִיא
 כְּמוֹת שְׁהִיָּתָהּ. בָּלַע טְבַעַת טְמֵאָה,
 טוֹבַל וְאוֹכַל בְּתַרוּמָה; הִקְיָאָה
 טְמֵאָה וְטְמֵאָתוֹ. חָץ שֶׁהוּא תָּחוּב
 בְּאָדָם בְּזִמְן שֶׁהוּא נִרְאָה, חוֹצֵץ;
 וְאִם אֵינוֹ נִרְאָה, טוֹבַל וְאוֹכַל
 בְּתַרוּמָתוֹ.

1 From the *Hiphil* הִקְיָא, הִקָּא, from the *Kal* קוּיָא. 2 Unclean foodstuffs and unclean liquids (other than water) are not rendered clean by ritual immersion. 3* There is a kind of *connectivity* [חִבּוּר] between the ritual water and the clean water that has been drunk, termed by a technical term הִשְׁקָיָה, *contact causing, immersing a utensil full of unclean liquid into ritual water so that both surfaces are level and contact*. Compare בִּיצָה 18a, 18b; חוּלִין 26b. 4 See *Numbers* 19, 14 et seq. 5 See *Numbers* 19, 19. 6 An *uncleanness* swallowed and not ejected does not convey uncleanness. See APPENDIX, Note 1. 7 Literally *when*. Or the *definite* form בְּזִמְן. 8 It is immaterial whether the arrow was clean or unclean. 9 In some editions, סְלִיק מִסְכַּת מְקוֹאוֹת, CONCLUSION OF TRACTATE MIKVAOTH. *Compare ADDENDA, 6⁸, Note 3, Page 586.

וְשָׁלְמָה מִסְכַּת מְקוֹאוֹת

TRACTATE MIKVAOTH CONCLUDED

ADDENDA

[Additional Notes to this Tractate MIKVAOTH]

- 11, Note *. בְּמִקְוֹאוֹת [definite form]; or perhaps the *indefinite* form בְּמִקְוֹאוֹת.
 11, Note 5. The water on his hand became unclean from that drop of unclean water which issued from the mouth of the unclean person and thus renders the loaf unclean.

- 2³, **Note 6.** Because there is another ritual bath into which the three *logs* might have fallen.
- 26, **Note ***. Therefore if it fell back into the ritual bath it does not invalidate it because the water is not considered *drawn*.
- 27, **Notes 8, 10.** יְעָרָה, יִכְפֶּה, יִשְׁבֵּר are *Niphal* forms; or the *Kal* forms respectively יִשְׁבֵּר, יְעָרָה, יִכְפֶּה, [הַמְצִיחַ], or [Piel] יִשְׁבֵּר. [the same *subject* as that of]
- 31, **Note 5.** The ר'ש"ש, בִּרְטוּרָא and תַּפְאֶרֶת יִשְׂרָאֵל render this in this sense: *R. Joshua used to say, If any ritual bath had not forty seahs, and three logs of drawn water fell into it, and it still has forty seahs minus a kartub, it is permitted to complete the forty seahs to make it valid, because it is impossible that in the amount of valid water that was required to complete it the ritual bath did not contain at least one drop of which the three logs were lacking [i.e., there were three logs minus one drop] and therefore the water had not become invalid; but the Sages say, The quantity of water which had the three logs of drawn water poured into it is emptied out together with a little of the quantity of the added three logs, and when the ritual bath is filled again with rain water it will be valid.*
- 32, **Note 3.** i.e., when all the water with the whole amount of the three *logs* of drawn water has been emptied away and the ritual bath was then filled anew with rain water.
- 33, **Note 2.** The Sages are of opinion that it makes no difference whether the three *logs* came from one vessel or from more than one.
- 44, **Note ***. If *drawn water only* came from the vessels the *ritual bath* would not be valid.
- 61, **Note ***. If it can maintain the wall separating it from the ritual bath; but if it is too thin that it cannot maintain itself then there is no need to be כְּשִׁפּוֹפֶרֶת הַנּוֹד, . . . as the spout of a leather water bottle.
- 67, **Note 2.** The רַמְבַּ"ם says immersion—not the שְׁעוּר—is prescribed in the Law. Since the size of the *ritual bath* is enjoined by הַלְלָכָה לְמִשְׁהַ מֹּסִיִּי, an enactment by Moses from Sinai—a traditional law accepted without discussion or dispute—it is therefore considered as if prescribed by the Law.
- 68, **Note 3.** The point is that he closes up the end of the spout to ensure complete filling. He then makes a connection between the מַיִם שְׂאוּבֵין (drawn water) with the one end of the spout and with the מַיִם בְּשָׂרִים at the other end of the spout so that the waters are considered touching each other. This is what is termed תְּשֻׁקָה, connectivity. Compare 10⁸, **Note 3.**

- 92, **Note 10.** Because it invalidated the immersion; if he immersed himself and had that clay he considers him clean, but when he had polishing clay on his body he pronounces him unclean. But his view as already stated is not accepted.
- 10¹, **Note 10.** Liquid will not enter it to cover the whole of the inside unless air is let in from the outside by making a hole at the side.
- 10¹, **Note 12.** We are concerned about water coming in to fill the whole bottle to make immersion effective—not if it comes out.
- 10³, **Note ***. *i.e.*, if it does not move about therefore it has not got to meddle with קשר (knot).
- 10⁴, **Note 8.** It is sufficient if the water in the garment came in contact with that of the ritual bath. It is essential that the water penetrate the garment if it were partly dry.



מסכת

נדה

TRACTATE
NIDDAH

[BEING THE SEVENTH TRACTATE OF THE SIXTH ORDER TAHAROTH]

TEXT - INTRODUCTION - TRANSLATION - NOTES

By

PHILIP BLACKMAN, F.C.S.





INTRODUCTION

נִידָה, **Niddah**, is the seventh *Tractate* or *Treatise* (מִסְפָּקֵת) of the sixth *Order Taharoth* (סֵדֶר טְהוּרוֹת) of the *Mishnah* (מִשְׁנָה).

This *Tractate* is based on *Leviticus* 12, 1-8, 15, 1-33, but mainly on 15, 19-24.

The term **נִידָה** means: (1) *isolation, removal, separation, state of uncleanness, menstrual uncleanness* (or *impurity*), **menstruation, period of menstruation**, (2) **a menstruant** (a **menstruous** or **menstrual female**).

Some derive the term **נִידָה** from the *Kal verb* נִדַּד, *agitate, chase, move, flee, be restless*, others from the *Piel verb* נִדְּדָה, *ban, banish, excommunicate*.

This is the only *Tractate* of the *Order Taharoth* given with **נִמְרָא** in both the *Babylonian Talmud* (תַּלְמוּד בַּבְּלִי) and the *Palestinian* (or *Jerusalem*) *Talmud* (תַּלְמוּד יְרוּשָׁלַיִם).

The chief subjects dealt with in the ten Chapters are briefly:

1. Period and duration of menstruation and uncleanness; the virgin; pregnancy; the old woman; conveying uncleanness; self-examination.
2. Self-examination; conditions of imparting uncleannesses; kinds of unclean blood.
3. Miscarriage or abortion, and consequent uncleanness.
4. Menstruating Samaritans (Samaritans), Sadducees, gentiles, and lepers; menstruation and hard-travail; periods of uncleanness.
5. Cæsarean section and uncleanness; young boys and girls, uncleanness; puberty of females.
6. Tokens of puberty; *levirate separation*; *levirate marriage*; *corpse-uncleanness*; *treading-contact-uncleanness*; eligible and ineligible judges and witnesses; *tithes*; *removal*; *Sabbatical year*; clean fishes; Benedictions; menstruation, fluxes.
7. Conveying uncleanness through various causes; bloodstains and abortions, and uncleanness.
8. Bloodstains on a woman and on the test-rag, and uncleanness.
9. Urine and blood; bloodstains on borrowed chemise; women sleeping together and bloodstains; materials for treating bloodstains; tokens of periods of flow.
10. Newly wed girl and flow; intermittent flows among men and women; flow from a dead woman; a woman's flow and relationships to *hallowed things*, *second tithe*, *priest's share of the dough*, ritual immersion, cohabitation—in what concerns uncleanness.

The titles of the ten Chapters are:

CHAPTER 1	שְׁמַאי	פָּרֶק א
CHAPTER 2	כָּל-הַיָּד	פָּרֶק ב
CHAPTER 3	הַמְּפֹלֶת הַחֵיכָה	פָּרֶק ג
CHAPTER 4	בְּנוֹת כּוֹתִים	פָּרֶק ד
CHAPTER 5	יוֹצֵא דוֹשָׁן	פָּרֶק ה
CHAPTER 6	בָּא סִימָן	פָּרֶק ו
CHAPTER 7	דִּם הַיָּדָה	פָּרֶק ז
CHAPTER 8	הַרוֹאֶה כְּתָם	פָּרֶק ח
CHAPTER 9	הָאִשָּׁה שֶׁהִיא עוֹשֶׂה	פָּרֶק ט
CHAPTER 10	תִּינוּקָה	פָּרֶק י

Leviticus 12, 1-8:

[ג] וַיְדַבֵּר ה' אֶל-מֹשֶׁה לֵאמֹר

And the Eternal spoke unto Moses saying:

[א] וַיְדַבֵּר אֶל-בְּנֵי יִשְׂרָאֵל לֵאמֹר אִשָּׁה כִּי תוֹרִיעַ וַיֵּלֶד וְזָכַר וְטָמְאָה שִׁבְעַת יָמִים כַּיְמֵי נְדָת דֹּוֹתָהּ תִּטְמָא

If a woman be delivered, and bear a male child, then she shall be unclean seven days; as in the days of the *impurity* of her sickness shall she be unclean.

[ג] וּבַיּוֹם הַשְּׁמִינִי יִמּוֹל בָּשָׂר עֲרֻלָּתוֹ

And in the eighth day the flesh of his foreskin shall be circumcised.

[ד] וְשָׁלֹשִׁים יוֹם וּשְׁלֹשֶׁת יָמִים תֵּשֵׁב בְּדָמֶי *טְהַרָה בְּכָל קֹדֶשׁ לֹא תִגַּע וְאֵל הַמִּקְדָּשׁ לֹא תָבֹא עַד-מֵלֵאת יְמֵי טְהַרָה

[טְהַרָה for *טְהַרָה]

And she shall continue in the blood of purification three and thirty days; she shall touch no hallowed thing, nor come into the sanctuary, until the days of her purification be fulfilled.

[ה] וְאִם נָקְבָה תֵּלֵד וְטָמְאָה שְׁבַע יָמִים כַּנְּדָתָה וְשִׁשִּׁים יוֹם וְשָׁשֶׁת יָמִים תֵּשֵׁב עַל-דָּמֶי *טְהַרָה [טְהַרָה for *טְהַרָה]

But if she bear a female child, then she shall be unclean two weeks, as in her *impurity*; and she shall continue in the blood of purification threescore and six days.

[6] וּבמִלֵּאת יְמֵי טְהָרָהּ לְבֵן אוֹ לְבַת תָּבִיא כֶּבֶשׂ בֶּן שָׁנָה לְעֹלָהּ וּבֶן יוֹנָה אוֹ-תֵר לְחֻטָּאת אֶל-פֶּתַח אֹהֶל מוֹעֵד אֶל-הַכֹּהֵן

And when the days of her purification are fulfilled, for a son, or for a daughter, she shall bring a lamb of the first year for a burnt-offering, and a young pigeon, or a turtle-dove, for a sin-offering, unto the door of the tent of meeting, unto the priest.

[7] וְהִקְרִיבוּ לִפְנֵי ה' וְכִפֶּר עָלֶיהָ וְטָהַרָה מִמָּקַר דַּמִּיהָ וְזֹאת תִּזְכֶּה לְזָכָר אוֹ לְנִקְבָּה

And he shall offer it before the Eternal, and make atonement for her; and she shall be cleansed from the fountain of her blood. This is the law for her that beareth, whether a male child or a female child.

[8] וְאִם לֹא תִמָּצֵא יָדָה דִּי עֹה וְלִקְחָהּ שְׁתֵּי תָרִים אוֹ שְׁנֵי בְנֵי יוֹנָה אֶחָד לְעֹלָה וְאֶחָד לְחֻטָּאת וְכִפֶּר עָלֶיהָ הַכֹּהֵן וְטָהַרָה

And if her means suffice not for a lamb, then she shall take two turtle-doves, or two young pigeons, the one for a burnt-offering, and the other for a sin-offering; and the priest shall make atonement for her, and she shall be clean.

Leviticus 15, 1-33:

[9] וַיְדַבֵּר ה' אֶל-מֹשֶׁה וְאֶל אַהֲרֹן לֵאמֹר

And the Eternal spoke unto Moses and unto Aaron, saying:

[10] דַּבְּרוּ אֶל-בְּנֵי יִשְׂרָאֵל וְאָמַרְתֶּם אֲלֵיהֶם אִישׁ אִישׁ כִּי יִהְיֶה זָב מִבְּשָׂרוֹ זוּבו טִמָּא הוּא

Speak unto the children of Israel, and say unto them, When any man hath an *issue* out of his flesh, his *issue* is unclean.

[11] וְזֹאת תְּהִיָּה טִמְאָתוֹ בְּזוּבוֹ רָר בְּשָׂרוֹ אֶת-זוּבוֹ אוֹ הִתַּמִּים בְּשָׂרוֹ מְזוּבו טִמְאָתוֹ הוּא

And this shall be his uncleanness in his *issue*: whether his flesh run with his *issue*, or his flesh be stopped from his *issue*, it is his uncleanness.

[12] כָּל-הַמְּשָׁכָב אֲשֶׁר יִשְׁכַּב עָלָיו הִזָּב יִטְמָא וְכָל הַכְּלִי אֲשֶׁר יִשָּׁב עָלָיו יִטְמָא

Every bed whereon he that hath the *issue* lieth shall be unclean; and everything whereon he sitteth shall be unclean.

[13] וְאִישׁ אֲשֶׁר יַגֵּעַ בְּמִשְׁכָּבוֹ יִכְבֵּס בְּגָדָיו וְרַחֵץ בַּמַּיִם וְטָמֵא עַד-הָעָרֶב

And whosoever toucheth his bed shall wash his garments, and bathe himself in water.

[6] וְהִשָּׁב עַל-הַכְּלִי אֲשֶׁר יָשָׁב עָלָיו הִזָּב יִכְבֵּס בְּגָדָיו וְרַחֵץ בְּמִים וְטָמָא עַד הָעֶרֶב

And he that sitteth on any thing whereon he *that hath the issue* sat shall wash his garments, and bathe himself in water, and be unclean until the even.

[7] וְהִפְגַּע בְּבָשָׂר הִזָּב יִכְבֵּס בְּגָדָיו וְרַחֵץ בְּמִים וְטָמָא עַד-הָעֶרֶב

And he that toucheth the flesh of him *that hath the issue* shall wash his garments, and bathe himself in water, and be unclean until the even.

[8] וְכִי יִרֶק הִזָּב בְּשָׂהוּר וְכִבֵּס בְּגָדָיו וְרַחֵץ בְּמִים וְטָמָא עַד-הָעֶרֶב

And if he *that hath the issue* spit upon him that is clean, then he shall wash his garments, and bathe himself in water, and be unclean until the even.

[9] וְכֹל הַמְרֻכָּב אֲשֶׁר יִרְכַּב עָלָיו הִזָּב יִטָּמָא

And what saddle soever he *that hath the issue* rideth upon shall be unclean.

[10] וְכֹל הַפֶּגַע בְּכֹל אֲשֶׁר יִהְיֶה תַּחְתָּיו יִטָּמָא עַד-הָעֶרֶב וְהַנּוֹשֵׂא אוֹתָם יִכְבֵּס בְּגָדָיו וְרַחֵץ בְּמִים וְטָמָא עַד-הָעֶרֶב

And whosoever toucheth any thing that was under him shall be unclean until the even; and he that beareth those things shall wash his garments, and bathe himself in water, and be unclean until the even.

[11] וְכֹל אֲשֶׁר יַגַּע בּוֹ הִזָּב וְיָדָיו לֹא שָׁטַף בְּמִים וְכִבֵּס בְּגָדָיו וְרַחֵץ בְּמִים וְטָמָא עַד הָעֶרֶב

And whomsoever he *that hath the issue* toucheth, without having rinsed his hands in water, he shall wash his garments, and bathe himself in water, and be unclean until the even.

[12] וְכֵלִי חֶרֶשׁ אֲשֶׁר יַגַּע בּוֹ הִזָּב יִשָּׁבַר וְכֵל כְּלִי עֵץ יִשְׁטַף בְּמִים

And the earthen vessel, which he *that hath the issue* toucheth, shall be broken; and every vessel of wood shall be rinsed in water.

[13] וְכִי יִטְהַר הִזָּב מִזֹּבוֹ וְסָפַר לוֹ שִׁבְעַת יָמִים לְטַהַרְתּוֹ וְכִבֵּס בְּגָדָיו וְרַחֵץ בְּשָׂרוֹ בְּמִים חַיִּים וְטָהַר

And when he *that hath an issue* is cleansed of his issue, then he shall number to himself seven days for his cleansing, and wash his garments; and he shall bathe his flesh in running water, and shall be clean.

[14] וּבַיּוֹם הַשְּׁמִינִי יִקַּח לוֹ שְׁמֵי תְרִים אוֹ שְׁנֵי בְנֵי יוֹנָה וּבֹא לְפָנָי ה' אֶל-פֶּתַח אֹהֶל מוֹעֵד וְזָתַנְתֶּם אֶל-הַכֹּהֵן

And on the eighth day he shall take to him two turtle-doves, or two young pigeons, and come before the Eternal unto the door of the tent of meetings and give them unto the priest.

[15] וַעֲשֵׂה אֹתָם הַכֹּהֵן אֶחָד חַטָּאת וְהָאֶחָד עֲלֶיהָ וְכִפֶּר עָלָיו הַכֹּהֵן לְפָנָיו ה' מִזִּבְחוֹ
 And the priest shall offer them, the one for a sin-offering, and the other for a burnt-offering; and the priest shall make atonement for him before the Eternal for his *issue*.

[16] וְאִישׁ כִּי תֵצֵא מִמֶּנּוּ שִׁכְבַּת זָרַע וְרִחֵץ בַּמַּיִם אֶת-כָּל-בְּשָׂרוֹ וְטָמֵא עַד הָעֶרֶב
 And if the flow of seed go out from a man, then he shall bathe all his flesh in water, and be unclean until the even.

[17] וְכָל בְּגָד וְכָל עוֹר אֲשֶׁר יִהְיֶה עָלָיו שִׁכְבַּת זָרַע וְכִבֵּס בַּמַּיִם וְטָמֵא עַד-הָעֶרֶב
 And every garment, and every skin, whereon is the flow of seed, shall be washed with water, and be unclean until the even.

[18] וְאִשָּׁה אֲשֶׁר יִשְׁכַּב אִישׁ אִתָּהּ שִׁכְבַּת זָרַע וְרִחֲצוּ בַמַּיִם וְטָמְאוּ עַד-הָעֶרֶב
 The woman also with whom a man shall lie carnally, they shall both bathe themselves in water, and be unclean until the even.

[19] וְאִשָּׁה כִּי תִהְיֶה זֹבַה דָּם יִהְיֶה זֹבַה בְּבִשְׂרָהּ שִׁבְעַת יָמִים תִּהְיֶה בְּגִדְתָּהּ וְכָל הַנֹּגֵעַ בָּהּ יִטְמָא עַד-הָעֶרֶב
 And if a woman have an *issue*, and her *issue* in her flesh be blood, she shall be in her *impurity* seven days; and whosoever toucheth her shall be unclean until the even.

[20] וְכָל אֲשֶׁר תִּשְׁכַּב עָלָיו בְּגִדְתָּהּ יִטְמָא וְכָל אֲשֶׁר תִּשָּׁב עָלָיו יִטְמָא
 And every thing that she lieth upon in her *impurity* shall be unclean; every thing also that she sitteth upon shall be unclean.

[21] וְכָל הַנֹּגֵעַ בְּמִשְׁכַּבָּהּ יִכְבֵּס בְּגָדָיו וְרִחֵץ בַּמַּיִם וְטָמֵא עַד-הָעֶרֶב
 And whosoever toucheth her bed shall wash his garments, and bathe himself in water, and be unclean until the even.

[22] וְכָל הַנֹּגֵעַ בְּכָל כְּלִי אֲשֶׁר תִּשָּׁב עָלָיו יִכְבֵּס בְּגָדָיו וְרִחֵץ בַּמַּיִם וְטָמֵא עַד-הָעֶרֶב
 And whosoever toucheth any thing that she sitteth upon shall wash his garments, and bathe himself in water, and be unclean until the even.

[23] וְאִם עַל-הַמִּשְׁכַּב הוּא אוֹ עַל-הַכְּלִי אֲשֶׁר הוּא יִשְׁכַּב עָלָיו בְּנֹגְעוֹ בּוֹ יִטְמָא עַד-הָעֶרֶב
 And if he be on the bed, or on any thing whereon she sitteth, when he toucheth it, he shall be unclean until the even.

[24] וְאִם שָׁכַב יִשְׁכַּב אִישׁ אִתָּהּ וְתָהִי נִדְתָה עָלָיו וְטָמֵא שִׁבְעַת יָמִים וְכָל הַמְשָׁכָב אֲשֶׁר יִשְׁכַּב עָלָיו יִטְמָא

And if any man lie with her, and her *impurity* be upon him, he shall be unclean seven days; and every bed whereon he lieth shall be unclean.

[25] וְאִשָּׁה כִּי יִזְוֹב זֹבַב דָּמָה יָמִים רַבִּים בְּלֹא עֵת־נִדְתָהּ אוֹ כִּי תִזְוֹב עַל־נִדְתָהּ כָּל־יָמֵי זֹבַב טָמְאָתָהּ כִּימֵי נִדְתָהּ תִּהְיֶה טָמְאָה הִיא

And if a woman have an *issue* of her blood many days not in the time of her *impurity*, or if she have an *issue* beyond the time of her *impurity*, all the days of the *issue* of her uncleanness she shall be as in the days of her *impurity*: she is unclean.

[26] כָּל־הַמְשָׁכָב אֲשֶׁר תִּשְׁכַּב עָלָיו כָּל־יָמֵי זִוְבָהּ כַּמְשָׁכָב נִדְתָהּ יִהְיֶה לָּהּ וְכָל הַכְּלֵי אֲשֶׁר תִּשָּׁבַע עָלָיו טָמֵא יִהְיֶה כְּטָמְאֵת נִדְתָהּ

Every bed whereon she lieth all the days of her *issue* shall be unto her as the bed of her *impurity*; and every thing whereon she sitteth shall be unclean, as the uncleanness of her *impurity*.

[27] וְכָל הַנוֹגֵעַ בָּם יִטְמָא וְכַבֵּס בְּגָדָיו וְרַחֵץ בַּמַּיִם וְטָמֵא עַד־הָעֶרֶב

And whosoever toucheth those things shall be unclean, and shall wash his garments, and bathe himself in water, and be unclean until the even.

[28] וְאִם טָהַר מִזִּוְבָהּ וְסָפְרָה לָּהּ שִׁבְעַת יָמִים וְאַחַר תִּטְהַר

But if she be cleansed of her *issue*, then she shall number to herself seven days, and after that she shall be clean.

[29] וּבַיּוֹם הַשְּׁמִינִי תִקַּח לָּהּ שְׁתֵּי תְרִים אוֹ שְׁנֵי בָנֵי יוֹנָה וְהִבִּיאָה אוֹתָם אֶל־הַכֹּהֵן אֶל־פֶּתַח אֹהֶל מוֹעֵד

And on the eighth day she shall take unto her two turtle-doves, or two young pigeons, and bring them unto the priest, to the door of the tent of meeting.

[30] וְעָשָׂה הַכֹּהֵן אֶת־הָאֶחָד חֲטָאת וְאֶת־הָאֶחָד עֹלָה וְכִפֵּר עָלֶיהָ הַכֹּהֵן לִפְנֵי ה' מִזֹּבַב טָמְאָתָהּ

And the priest shall offer the one for a sin-offering, and the other for a burnt-offering; and the priest shall make atonement for her before the Eternal for the *issue* of her uncleanness.

NIDDAH—INTRODUCTION

[31] וְהִזְרַתֶם אֶת-בְּנֵי יִשְׂרָאֵל מִטְמֵאתָם וְלֹא יָמָחוּ בְטִמְאֹתָם בְּטִמְאֹם אֶת-מִשְׁכְּנִי אֲשֶׁר בְּתוֹכָם

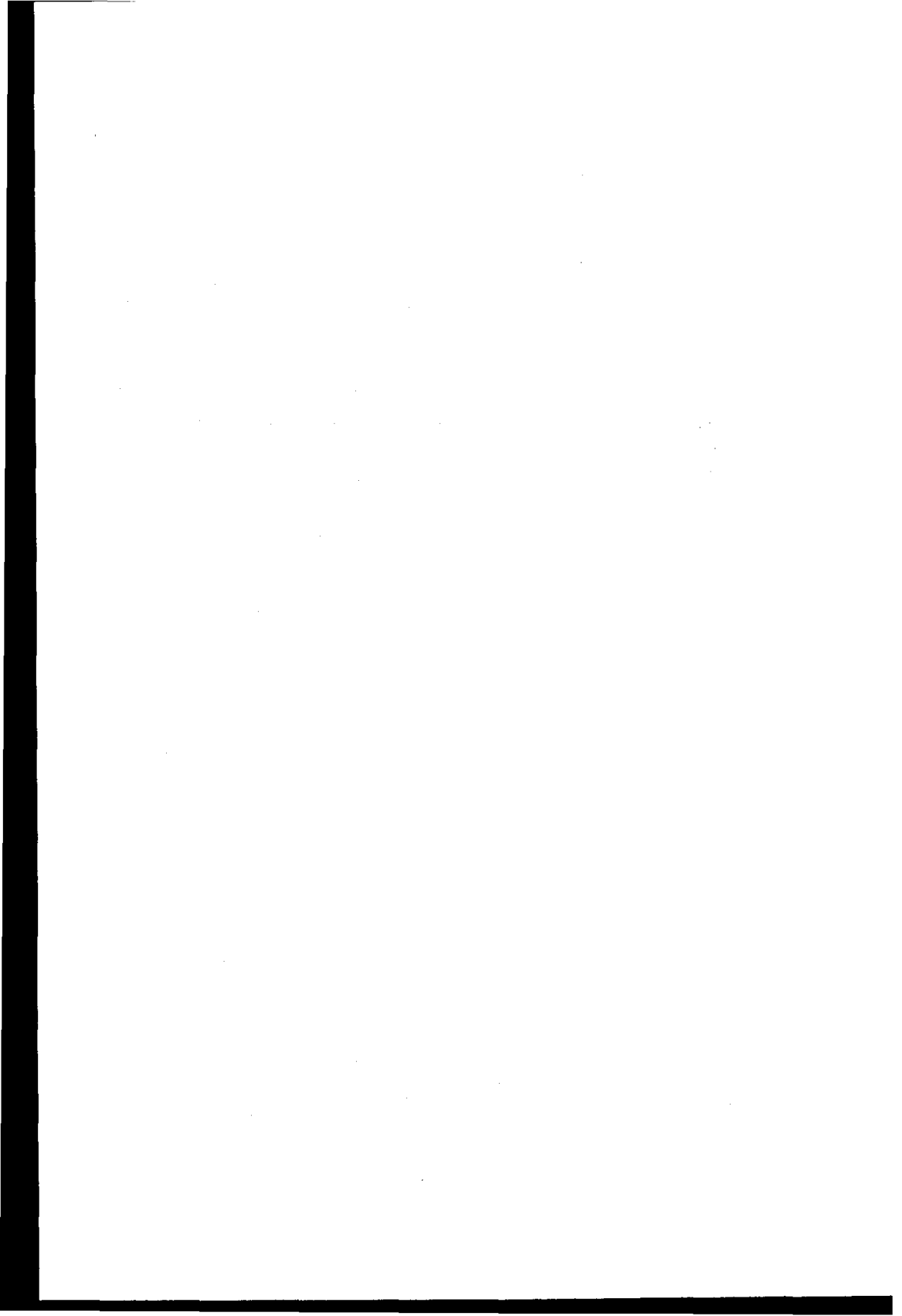
Thus shall ye separate the children of Israel from their uncleanness; that they die not in their uncleanness, when they defile My tabernacle that is in the midst of them.

[32] וְזֹאת תוֹרַת הַזָּב וְאֲשֶׁר תֵּצֵא מִמֶּנּוּ שֹׁכֶבֶת זָרַע לְטִמְאָה כֵּה

This is the law of him *that hath an issue*, and of him from whom the flow of seed goeth out, so that he is unclean thereby;

[33] וְהַדְּוָה בְּנִדְתָּהּ וְהַזָּב אֶת-זוּבֹו לְזָכָר וְלִנְקֵבָה וְלֵאִישׁ אֲשֶׁר יִשְׁכַּב עִם-טִמְאָהּ

And of her that is sick with her *impurity*, and of them *that have an issue*, whether it be a man, or a woman; and of him that lieth with her that is unclean.



מִסְכָּח

נִידָה

TRACTATE NIDDAH

CHAPTER 1

פֶּרֶק א

Mishnah 1

מִשְׁנָה א

Shammai says, For all women a discovered unclean condition has no retrospective effect;¹ Hillel says, [A woman's uncleanness dates back] from [the] present examination to [the preceding] examination,² even if [the interval] be many days; but the Sages* say, [The ruling is]§ not in accordance with either view, but [she is accounted to have been unclean] during the twenty-four hours [previous to the second] examination if this be less than the time between this examination and the foregoing examination, or [she is deemed to have been unclean during the whole period] between [the previous] examination and [the following] examination if it be less than twenty-four hours. It suffices for any woman that has³ a fixed date for [her] menstruation⁴ [to be

שַׁמַּאי אוֹמֵר, כָּל־הַנָּשִׁים יִדְיִין שְׁעָתָן; הֵלֵל אוֹמֵר, מִפְּקִידָה לְפִקְדָה, וְאִפְּלוּ לַיָּמִים הַרְבֵּה; וְחֻכְמִים אוֹמְרִים, § לֹא כַדְבָּרֵי זֶה, וְלֹא כַדְבָּרֵי זֶה, אֲלֵא מֵעַת לַעַת מִמְּעֻטָּה עַל יַד מִפְּקִידָה לְפִקְדָה, וּמִפְּקִידָה לְפִקְדָה מִמְּעֻטָּה עַל יַד מֵעַת לַעַת. כָּל־אִשָּׁה שֵׁשׁ לָהּ יוֹסֵת, דִּיָּה שְׁעָתָהּ, וְהִמְשַׁמֶּשֶׂת בְּעֵדִים הָרִי יוֹן כַּפְּקִידָה, וּמִמְּעֻטָּה עַל יַד מֵעַת לַעַת, וְעַד יַד מִפְּקִידָה לְפִקְדָה.

deemed unclean] from her time [of experiencing a discharge]. If a woman cohabit and uses test-cloths,⁵ this⁶ is accounted an examination, and may reduce the [interval of] twenty-four hours⁷ or [the interval] from one examination to [the next] examination.⁸

1 In contradistinction to מְפַקְדָה †לְפַקְדָה. Literally *they have sufficient for the time being, i.e.*, it suffices to be regarded unclean when first experiencing an actual flux.
 2 Some invert the phraseology and render from [the previous] examination to [the following] examination which has the same meaning. Compare עֲדוּיּוֹת 11. 3 Or שְׁיִשְׁ-לָה. 4 וְסִתָּה*, regular or fixed date of menstruation or premonitory symptoms. See 98. Or שְׁעֵתָה. 5 עֵד, a piece of material used by women to ascertain their condition of cleanness or uncleanness with regard to menstrual discharge. Compare 84. Here it refers to a woman who uses it both before and after sexual intercourse. Or בְּעֵדִים. 6 Or †; see Volume II, Page 12. 7 e.g., intercourse took place in the morning and she found herself clean; at dusk she suffered a menstuous flow, then her period of uncleanness counts only from the morning. 8 e.g., she found herself clean in the morning; she copulated in the afternoon, and again found herself clean; but she experienced a menstrual discharge at sunset, then she is deemed unclean only from the afternoon. *Their opinion is accepted. †Literally . . . not in accordance with the view of the former nor in accordance with the view of the latter. *Some prefer the vocalisation דְּיָה. †Perhaps throughout here the definite לְפַקְדָה.

Mishnah 2

מְשֻׁנָּה ב

What is meant by¹ 'It suffices [to be accounted unclean from] her time* [when first experiencing an actual flux]'? If [a woman] were sitting on a bed, and was engaged in matters demanding conditions of cleanness,² and she went away and noticed [that she had a flow], she herself is unclean, but all³ the things [she had been occupied with] remain clean. Though they have said that [a woman with irregular periods of menstruation] imparts uncleanness 'during the retrospective twenty-four hours', she may count [the seven days' period of uncleanness enjoined in the Law]⁴ only from the time when she observed [a flow].

כִּי צָד דְּיָה *שְׁעֵתָה? הֲיִתָּה יּוֹשֶׁבֶת
 בְּמִטָּה וְעִסְוֹקָה בְּטְהוּרוֹת וּפְרִשָּׁה
 וְרִאֲתָה, הִיא טְמֵאָה יּוֹכוֹלֵן
 טְהוּרוֹת. אִף עַל פִּי שְׂאֲמָרוּ
 מִטְּמֵאָה מֵעַת לְעַת, אֵינָה יְמוּנָה
 אֲלָא מִשְׁעָה שְׂרִאֲתָה.

1 See the preceding Mishnah. 2 Or בְּטְהוּרוֹת. See GENERAL INTRODUCTION, Note 5. 3 הֵן, but they, in the גְּמָרָא. The bed also. 4 See Leviticus 15, 19. *Some vocalise these terms דְּיָה שְׁעֵתָה.

Mishnah 3

מְשֻׁנָּה ג

R. Eliezer says, It suffices for four kinds of women [to count their period of uncleanness from] their רַבִּי אֱלִיעֶזֶר אוֹמֵר, אַרְבַּע נָשִׁים
 דִּין *שְׁעֵתָן, יְבַתּוּלָה מְעוּבָרָת

time* [of experiencing a menstrual discharge]: a virgin,¹ a pregnant woman,² the woman that gives suck,¹ and an old woman.² R. Joshua³ said, 'I have not heard [that such a rule applies to other than a virgin].'

יְמִינִיקָה יִזְקְנָה. אָמַר רַבִּי יְהוֹשֻׁעַ,
אֲנִי לֹא שָׁמַעְתִּי, אֶלָּא בְּתוּלָה. אֲבָל
הִלְכָה כְּרַבִּי אֱלִיעֶזֶר.

But the traditional law is according

1 See the next *Mishnah*. 2 See *Mishnah* 5 of this Chapter. 3 His view is rejected *Some prefer the vowelisation שְׁעָתָן.

Mishnah 4

Who¹ is deemed a virgin?² Any one that has never yet menstruated,³ even if she were wed. [And who is accounted] a pregnant woman? She who is manifestly with (her) young.⁴ [And who is considered] a woman that gives suck? One until she weans her child;⁵ if she gave her child to a wet-nurse, or if she weaned it, or if it died, R. Meir⁶ says, She imparts uncleanness during the previous twenty-four hours, but the Sages⁷ say, It suffices for her [to be accounted unclean from] her time*

מִשְׁנָה ד
יֵאֵיזוּ הִיא בְּתוּלָה? כָּל-שְׂלֹא
רָאָתָה דָּם מִיָּמֶיהָ, אַף עַל פִּי
שָׁנְשׂוּאָה. מְעוּבֶרֶת? מִשִּׁינֵּדַע
יְעוּבֶרֶה. מְיִיקָה? עַד שִׁתְּגַמּוּל
אֶת-בְּנָהּ; נָתַנָּה בְּנָהּ לְמַיִקָה,
גְּמַלְתָּהּ, אוֹ מֵת, רַבִּי מֵאִיר
אוֹמֵר, מִטְּמֵאָה מֵעַת לְעַת, וַיַּחֲכְמִים
אוֹמְרִים, דַּיָּה שְׁעָתָה.

[of experiencing a menstuous flow].

1 Or אֵיזוֹ; see Volume II, Page 12. 2 See the preceding *Mishnah*. 3 Literally has not yet seen her blood. 4 At the end of three months from the date of the beginning of pregnancy. עוּבֶר, fetus, embryo. 5 Up to twelve months. 6 His view is rejected. 7 Their ruling is accepted. *Some point these terms שְׁעָתָה.

Mishnah 5

Who¹ is deemed an old woman?² Any one over whom three periods³ have passed [without menstruating] at the time of her old age. R. Eliezer⁴ says, Any woman over whom have passed three periods [without suffering a menstrual flow],

מִשְׁנָה ה
יֵאֵיזוּהִי יִזְקְנָה? כָּל-שֶׁעָבְרוּ עָלֶיהָ
שְׁלֹשׁ יְעוּנוֹת סְמוּךְ לְיִזְקָתָהּ. רַבִּי
אֱלִיעֶזֶר אוֹמֵר, כָּל-אִשָּׁה שֶׁעָבְרוּ
עָלֶיהָ שְׁלֹשׁ יְעוּנוֹת דַּיָּה שְׁעָתָה. רַבִּי

it suffices for her [to be accounted unclean from] her time [when she again discharges]. R. Jose⁵ says, If three periods [without menstruation] have passed over a pregnant woman or one that gives suck, it is enough for them [to be considered unclean from] their time [of the recurrence of menstruation].

יֹוֹסִי אֹמֵר, מְעוֹבְרֵת וּמְיֻקָּה שֶׁעָבְרוּ עָלֶיהֶן שְׁלֹשׁ עֹנוֹת דַּיִן שְׁעָתָן.

1 Or אִזְוָהוּ; see Volume II, Page 12. 2 See *Mishnah* 3 of this Chapter. 3 Ninety days; עֹנָה is a spell of thirty days. 4 His view is rejected. 5 His opinion is not accepted. *§Some prefer the vowelisation *שְׁעָתָה, שְׁעָתָן. See 14, **Note**.*

Mishnah 6

מִשְׁנָה ו

And¹ what did they refer to [when they said], 'It suffices for her [to be accounted unclean from] her time* [of experiencing a menstruous discharge]'? [They spoke] of the first observation² [of resumption of flow]; but if it were a second [flow],³ she imparts uncleanness during [the preceding] twenty-four hours. But if she noticed that the first [flow was the result] of an unavoidable cause,⁴ then it is enough for her [to count] her time [of uncleanness from] the second [flow].

וּבִבְמָה אָמְרוּ דִּיהָ *שְׁעָתָה? בְּרֵאֵיִיהָ רֵאשׁוֹנָה; אֲכַל בְּשֵׁנִיָּה מְטֻמְאָה מֵעַת לְעַת. וְאִם רָאָתָה הָרֵאשׁוֹנָה מֵאוֹס אַף הַשֵּׁנִיָּה דִּיהָ שְׁעָתָה.

1 See *Mishnah* 3 of this Chapter, referring to the four types. † 2 Or *affection, attack, feeling*. 3 And so on, showing a return to her natural courses. 4 e.g., *an accident, a shock*. *Compare 15, **Note** *§. †Perhaps the *indefinite* בְּרֵאֵיִיהָ.

Mishnah 7

מִשְׁנָה ז

Though they have said,¹ 'It suffices for her [to be accounted unclean] from her time [of menstruating], she requires to examine herself, save when she is a menstruant [counting the enjoined seven days' uncleanness],² or when 'she is abiding in the blood of purification',³ and when she has sexual intercourse she must use the test-cloths,* save when 'she

אַף עַל פִּי יִשְׁאֲמְרוּ דִּיהָ שְׁעָתָה, צְרִיכָה לְהִיּוֹת בּוֹדֵקָתָה, חוּץ מִן-הַהֲגֵדָה וְהַיּוֹשֶׁבֶת עַל יָדָם טוֹהַר, וּמִשְׁמֶשֶׁת *בְּעֵדִים, חוּץ מִיּוֹשֶׁבֶת עַל דָּם טוֹהַר, וּבְתוֹלָה שְׂדֵמִיָּה טוֹהָרִים. וּפְעָמִים צְרִיכָה לְהִיּוֹת

abides in the blood of purification,² or is a virgin 'whose blood is clean'.⁴ And twice does she require examination: in the morning and at dusk, and again when⁵ she makes her body⁶ ready to cohabit; further, women of the priestly stock [must examine themselves] before⁷ they eat of *priest's-due*;⁸ R. Judah⁹ says, Also after¹⁰ they have finished eating of *priest's-due*.

בִּדְקָתָּ, בַּשְּׁתָּרִית וּבֵין הַשְּׁמָשׁוֹת,
 וּבִשְׁעָה שֶׁהִיא עוֹבֶרֶת לְשֶׁמֶשׁ
 אֶת-בֵּיתָהּ; יִתְרָה עֲלֶיהָ כַּהֲנוֹת
 בִּשְׁעָה שֶׁהָן אוֹכְלוֹת בְּתֵרוּמָה;
 רַבִּי יְהוּדָה אוֹמֵר, אַף בְּשִׁעַת
 עֲבָרְתָן מִלְאֲכֹל בְּתֵרוּמָה.

1 Referring to one having regular periods of menstruation. See *Mishnah* 2 of this Chapter. Or שְׁעָתָה § 2 *Leviticus* 15, 19. 3 *Leviticus* 12, 4, תֵּשֵׁב בְּדַמִּי טָהוֹרָה, she shall continue in the blood of purification. She is unclean for seven days after the birth of a male child, and she is clean for thirty-three days even if she has a flow; after the birth of a female child she is unclean for fourteen days, and she is clean for sixty-six days even if she had a flow; during the period of clean days she does not require to make examination, since she remains clean even if she has a flow. 4 She does not need to make examination, after the first connection, for four days (according to the School of Shammai) or until the healing up (according to the School of Hillel). 5 Or the definite form וּבִשְׁעָה. 6 Compare 21. בֵּית, literally house, is a euphemistic term for the female pudenda. 7 Literally when. Or the definite form בִּשְׁעָה. 8 See APPENDIX, Note 1. 9 His view is rejected. 10 Literally when. Traditional pronunciation בְּשִׁעַת. *Some prefer the pointing בְּעֵדִים. § See 15, Note *§.

CHAPTER 2

פָּרָק ב

Mishnah 1

The hand that oftentimes examines [for symptoms of menstruation] is, among women, praiseworthy; but [the hand that promotes self-abuse] among men,¹ let it be cut off! In the case of a woman that is a deaf-mute, or mentally-defective, or blind,² or with unsound mind [by reason of some illness], if there be³ with her⁴ a woman of sound senses, she may examine her and give her ritual immersion and she may then

מִשְׁנָה א

כָּל-הַיָּד הַמְרַבֶּה לְבַדּוֹק בְּנָשִׁים
 מְשׁוּבָּחַת וּבְאֲנָשִׁים תִּקְצָץ.
 הַחֲרָשֶׁת, וְהַשׁוֹטָה, וְהַסּוּמָא,
 וְשֹׁטְרָפָה דַּעְמָה, אִם יֵשׁ בָּהֶן
 פְּקֻחוֹת, מִתְקַנּוֹת אוֹתָן וְהֵן אוֹכְלוֹת
 בְּתֵרוּמָה. דֶּרֶךְ בְּנוֹת יִשְׂרָאֵל
 מְשַׁמְשׁוֹת בְּשָׁנֵי עֵדִים אֶחָד לּוֹ וְאֶחָד

eat of *priest's-due*.⁵ It is the practice among the daughters of Israel to use two test-cloths* when they have sexual intercourse, one for him and one for herself; the chaste have in readiness a third [test-cloth] wherewith to examine the body⁶ [before sexual intercourse].

1 *Self-pollution, masturbation, onanism.* 2 טומא is both *masculine* and *feminine*; there is a *feminine* form טומה. 3 Or יש-בזון. 4 להן in some editions. The terms between ש and בתרימה are literally in the *plural*. 5 See APPENDIX, Note 1. 6 *viz.*, the *puddenda*. Compare 17. *Some vowelise this עדים.

Mishnah 2

משנה ב

If [blood] were found on his¹ [test-cloth], [both] are unclean [for seven days] and are liable to a [sin-] offering.² If it were found on hers immediately after,³ both are unclean and liable to a [sin-] offering. If it were found on hers after some time,⁴ both are unclean because of the doubt,⁵ but they are exempt from the [sin-] offering.⁶

וּמִצָּא עַל יִשְׁלוֹ טְמֵאִין, וְחֵיבִין קָרְבָּן. וְנִמְצָא עַל שְׁלָהּ אֹתִיוֹם, טְמֵאִין וְחֵיבִין קָרְבָּן. וְנִמְצָא עַל שְׁלָהּ יְלָאָחַר זְמַן, טְמֵאִין מִסְפֵּק, וְפִטְוִרִין מִן-הַקָּרְבָּן.

1 See the preceding *Mishnah*. 2 See *Leviticus* 4, 27, 18, 19, 20, 18. 3 This word does not occur again in the *Mishnah*, and is evidently a corruption of אֹתִיוֹם, אֹתִיָּאֹם [Greek εὐθέως], *forthwith, straightway, immediately after* (see ידה 12b, 14a, 14b). 4 See the next *Mishnah*. Some render this *If a blood-stain be found on her bedclothes soon after* [coition]. 5 Whether the flow was during cohabitation or after. Or מִסְפֵּק; popular pronunciation מִסְפֵּק. 6 But they are liable to an אָשָׁם תָּלִי, a *suspended guilt-offering*, an offering brought when there is a doubt as to the commission of a sinful act. See *Leviticus* 5, 18; קְרִיתוֹחַ 31, 63.

Mishnah 3

משנה ג

What is meant by 'after some time'?¹ Time sufficient for her to get down from the bed and rinse her face,² and after this she imparts uncleanness for twenty-four hours [from the time of copulation], but she does not render unclean [for seven

אִינָה אַחֲרֵי זְמַן? כְּדֵי שְׁתַּרְדּוּ מִן-הַמִּטָּה, וְתִדְיִם פְּנֵיהָ, וְאַחֲרֵי כֵן מִטְמָאָה מֵעַתְּ לַעַת, וְאִינָה מִטְמָאָה אֶת-יְבוּעֶלְהָ. רַבִּי עֲקִיבָא אוֹמֵר,

days]³ the one that had sexual intercourse⁴ with her. R. Akiba says, She does also render him who has had sexual connection with her unclean [for seven days];⁵ but the Sages agree with R. Akiba that, if she notice a [blood-] stain [just before sexual connection], she renders him unclean [for seven days]⁶ who had sexual connection with her.

אף מִטְמְאָה אֶת־בוֹעֵלָהּ ; וּמוֹדִים
חֲכָמִים לְרַבִּי עֲקִיבָא בְרוּאָה כִּתְּם
שְׁמִטְמְאָה אֶת־בוֹעֵלָהּ*

1 See the preceding *Mishnah*. 2 A euphemism for *and to examine her test-cloth*.^{*} 3 But he is unclean for the one day until sundown. 4 *בוֹעֵל* often refers to *adulterer, paramour*, in contradistinction to *בַּעַל*, *husband*, and could be rendered here simply *cohabiter*. 5 This is not in agreement with the accepted ruling just stated. 6 See *Leviticus 15, 24*. ^{*}Or perhaps preferable literally *and rinse her pudenda* (or *vulva and vagina*).

Mishnah 4

It may be assumed¹ that all women are in clean condition² [for sexual connexion] with their husbands.³ When men come from a journey, it is presumed that their wives are in clean condition for them [for sexual connexion]. The School of Shammai say, She must use two test-cloths* at every act of copulation;⁴ or she may examine [the test-cloth on each occasion] before the light of a candle.⁵ The School of Hillel say, It is enough † [to use] two test-cloths* during the whole night.⁶

מִשְׁנֵה ד
כָּל - הַנְּשִׂיִם יִבְחֹזְקַת טְהוֹרָה
לְבַעֲלֵיהֶן. הַבָּאִין מִן־הַדֶּרֶךְ,
נִשְׂיֵהוּ לָהֶן בְּחֹזְקַת טְהוֹרָה. בֵּית
שַׁמַּי אֹמְרִים, צְרִיכָה שְׁנֵי עֲדִים
עַל יְכָל־תְּשֻׁמִּישׁ וְתִשְׁמִישׁ ; אוֹ
תְּשֻׁמֶשׁ יְלֹאֹר הַגֵּר. בֵּית הַלֵּל
אֹמְרִים, זְדִיקָה בְּשְׁנֵי עֲדִים כָּל־
הַלַּיְלָה.

1 *חֹזְקָה*, presumed (or assumed) continuation of an actual state until proof of a change is furnished. 2 Literally *in cleanness*. Or *טְהוֹרָה* §. 3 *viz.*, it does not devolve on the man to make enquiry. 4 One before and the other after cohabiting. She is not required to examine them before daylight. 5 Or *lamp*. *sc.*, she need not wait for daylight. 6 One before the first cohabiting and the other after the last cohabiting. ^{*}Or *עֲדִים*. §See GENERAL INTRODUCTION, Note 5. †Compare 1⁵, Note ^{*}§.

Mishnah 5

The Sages used figurative terms¹ with regard [to menstruation] in connection with (the) woman: *the secret compartment*,² and *the vestibule*,³ and *the attic*⁴—blood [found in] the *secret compartment* is unclean; [blood] found in *the vestibule*, if there be a doubt concerning it [whence it came],⁵ is unclean, since the presumption is [that it came] from *the fountain*.⁶

1 Literally *The Sages allegorised an allegory*, and here is almost equivalent to . . . employed euphemistic expressions. 2 חֲדָר, chamber, secret compartment; here the upper end of the uterus or vagina, the inner part of the female genitals. 3 פְּרוּזְדוּר, ante-room, veranda, vestibule; here the lower end of the vagina or uterus, the outer end or forepart of the female genitals [vestibulum vaginae, vulva]. 4 עֲלִיָּה, attic, upper chamber, upper storey; here the ovaries. [The לֵלֵל, fallopian tube,* leads from the עֲלִיָּה to the פְּרוּזְדוּר]. 5 If from the חֲדָר it is unclean; if from the עֲלִיָּה it is clean. 6 viz., the interior of the womb (or uterus) whence the menses are discharged. Compare נִדְיָה 65b, 66a. *The oviduct through which pass the ova from the ovary to the uterus; there are actually two fallopian tubes.

Mishnah 6

Five [kinds of] blood in a woman¹ are unclean: the red, and the black, and the shade of the bright-coloured saffron,² and the colour like earthy water, and [the colour] like [red wine] mingled [with water].³ The School of Shammai say, Also [the colour] like water [wherein] melilot⁴ [has been steeped], and [a colour] like the liquid [that exudes] from roasted meat;⁵ but the School of Hillel declare [these] clean. If [the blood] be greenish,⁶ Akabia ben Mahalaleel⁷ declares it unclean, but the Sages pronounce it clean. R. Meir says, [Even] though [greenish blood] may not render unclean by reason of being a [blood] stain, it imparts uncleanness by virtue of being a liquid;⁸ R. Jose⁹ says, It does not communicate uncleanness in either case.

מִשְׁנֵה ה

מִשְׁלֵל מִשְׁלוֹ חֲכָמִים בְּאִשָּׁה, הַחֲדָר, יוֹהַרְזוּדוּר, וְיוֹהַעֲלִיָּה, דָם הַחֲדָר, טָמֵא; וְנִמְצָא בְּפְרוּזְדוּר, סִפְקוֹ טָמֵא, לְפִי שְׁחֻזְקָתוֹ מִן־הַמְּקוּר.

מִשְׁנֵה ו

חֲמֵשֶׁה דָמִים טָמְאִים בְּאִשָּׁה, הָאָדוּם, וְהַשְּׁחוּר, וְכִקְרָן בְּרִכּוּם, וְכַמִּימִי אֲדָמָה, וְכַמְזוּגֵי בֵית שְׁמַאי אֹמְרִים, אִף כַּמִּימִי תִלְתָּן, וְכַמִּימִי בֶּשֶׂר צָלִי; וּבֵית הַלֵּל מְטַהְרִין. הַיָּרוּק, עֵקֶבְיָא בֵּן מִתְּלָלָאֵל מְטַמֵּא, וְחֲכָמִים מְטַהְרִים. אָמַר רַבִּי מֵאִיר, אִם אֵינוֹ מְטַמֵּא מִשׁוּם כְּתָם, מְטַמֵּא מִשׁוּם מִשְׁקָה; רַבִּי יוֹסִי אֹמֵר, לֹא כֵף וְלֹא כֵף.

1 Or the definite form בְּאֵשָׁה. 2 Or *crocus*. קָרְן, literally *beam, ray*. 3 See the next *Mishnah* for amplification of these. 4 Or *clover, fenugreek*. 5 בְּשֵׁר construct; or בְּשֵׁר, absolute, in apposition to צָלִי. 6 Or *yellow*. 7 Compare עֲדוּיֹת 56. 8 See מִכְשֵׁי־רֵיחַן 64. 9 His view is accepted.

Mishnah 7

What is meant by 'red'?¹ Like the blood of a wound.² 'Black' means like [the colour of] ink sediment;³ if darker than this, it is unclean, if lighter⁴ than this, it is clean. 'The shade of the bright-coloured saffron' means like the choicest shade in it.⁵ 'The colour like earthy water' means [a shade like that] of water [after pouring over the earth] from the Valley of Beth Kerem⁶ and [stirring] floats [above it].⁷ And '[the colour] like [red wine] mingled [with water]' means [as the shade of] two parts of water [mixed] with one part of wine—of the wine of Sharon.⁸

מִשְׁנֵה ז'
 יֵאָדָה אָדוּם? כְּדָם הַמָּכָה.
 שְׁחֹר יִכְחָרֵת; עֲמוּק מִכֵּן, טָמֵא,
 יִדְיָהּ מִכֵּן, טָהוֹר. וּכְקָרְן פְּרָכּוּם,
 כְּבָרוֹר שְׁבוּ. וּכְמִי אֲדָמָה,
 מִבְּקַעַת בֵּית כְּרֵם, יִמְצִיף מַיִם.
 וּכְמִזְוֵג, שְׁנֵי חֲלָקִים מַיִם, וְאֶחָד יֵינֵן,
 מִן־הַיָּיִן הַשְּׁרוֹנִי.

1 See the preceding *Mishnah*. 2 The very first blood flowing from the cut in a slaughtered ox. This is of a very deep red colour. 3 Which is of a deeper black than the ink itself. 4 Compare נִגְעִים 12. Or *fainter*. 5 See יִדְיָהּ 20a; like [the bright colour of] the middle leaf of the middle row. 6 A city in Judah. Its soil was red. See *Jeremiah* 6, 1; מְדוּתָה 34. 7 Some render this *earth from one valley of Beth Kerem on which you make water float*. Or יִמְצִיף; from the *Hiphil* הִצִּיף or הִצִּיף (*Kal* צִיּוּף). 8 *Sharon*, the Mediterranean coastal plain from Jappho to Carmel.

CHAPTER 3

פֶּרֶק ג'

Mishnah 1

If a woman abort a lump-shaped embryo,¹ she becomes unclean if there be² blood with it, but if there be not,³ she remains clean. R. Judah⁴ says, In either case she becomes unclean.

מִשְׁנֵה א'
 הַמְּפֹלֶת יִחְתִּיכָה, אִם יֵשׁ עִמָּה דָם
 טָמְאָה, וְאִם לֹא טָהוֹרָה. רַבִּי
 יְהוּדָה אוֹמֵר, בֵּין כֶּף וּבֵין כֶּף,
 טָמְאָה.

1 חֲתִיכָה, literally *lump, piece, viz.*, it cannot be identified. 2 Or יֵשׁ־עִמָּה. 3 Popular pronunciation לֹא. 4 His opinion is rejected.

Mishnah 2

If the abortion have the appearance of a mass of membranes,¹ [or was] the like of hair, [or] the like of dust, [or] the like of red gnats,² let her throw them into water, [and] if they dissolve, she is unclean, (but³ if not,⁴ she remains clean). If she abort [ought] the like of fishes, grasshoppers,⁵ [or] forbidden animals and reptiles,⁶ she is unclean if there be⁷ blood on them, otherwise she remains clean. If she abort [ought] the like of a beast, a wild animal or a bird, whether⁸ clean or unclean, and it be a male, she must abide [in uncleanness for seven days as enjoined] for a male [child],⁹ and if it be a female, she must abide [in uncleanness for fourteen days as enjoined] for a female [child],¹⁰ but if [the sex] be not known, she must abide [in uncleanness for the number of days enjoined] both for a male [child] and for a female [child], according to the view of R. Meir;¹¹ but the Sages¹² say, If it have not the features of a human being, it is not considered as the young¹³ [of a human being].

משנה ב

המפֿלֿת כֿמֿין יֿקֿליֿפָּה, כֿמֿין שֿעֿרָה,
כֿמֿין עֿפֿר, כֿמֿין יֿבֿחוֹשִׁים אֲדוּמִים,
תֿטִיל לְמִים, אִם גִּמְזוּחוּ, טְמֵאָה,
וְאִם לֹא, טְהוֹרָה. הַמִּפֿלֿת כֿמֿין
דָּגִים, חִגְבִּים, שִׁקְצִים וְרִמָּשִׁים,
אִם יֵשׁ עִמָּהֶם דָּם, טְמֵאָה, וְאִם
לֹא, טְהוֹרָה. הַמִּפֿלֿת מִן בְּהֵמָה
חַיָּה וְעוֹף, בֵּין טְמֵאִין בֵּין טְהוֹרִים,
אִם זָכָר, חֹשֵׁב לְזָכָר, וְאִם נְקֵבָה,
חֹשֵׁב לְנְקֵבָה; וְאִם אֵין יָדוּעַ,
חֹשֵׁב לְזָכָר וְלְנְקֵבָה, דְּבָרֵי רַבִּי
מֵאִיר; וְיַחֲכֵמִים אוֹמְרִים, כָּל־
טְאִין בּוֹ מְצוּרַת אָדָם, אֵינוֹ יוֹלֵד.

1§ Popular traditional pronunciation קִלִּיפָּה. Literally *husk, peel, scale, skin*.
2 A kind of insect found in liquids. 3 Some consider this bracketed phrase redundant. 4 Popular pronunciation לֹא. 5 Or *locusts*. 6 שִׁקְצָן, *abomination*, especially *unclean animal* (see *Leviticus 20, 25*). 7 רִמָּשׁ, *creeping thing, worm, snake, etc.* (see *Genesis 1, 24*). Contrast טְהוֹרֵינִי 8². 7 Or יֵשׁ עִמָּהֶם 8 *i.e.*, whether permitted or prohibited to be eaten. 9 See *Leviticus 12, 4f*. Followed by thirty-three days in cleanness. See 17. 10 Followed by sixty-six days in cleanness. 11 He contends that to be considered a human being its face must be perfect.* 12 Their view is accepted.* 13 *viz.*, it is accounted a human being if its face—even if not perfect—resembles that of a human being. Popular pronunciation לֹדִי. *See ADDENDA at the end of this *Tractate*. § קִלִּיפָּה, קִלִּיפָּה; or קִלִּפָּה.

Mishnah 3

If a woman abort a foetal sac¹ full of water, [or] full of blood, [or] full of many-coloured matter,² she need not have any scruple about it as for a [human] young;³ but if it have the features of a human being,⁴ she must abide [in uncleanness for the prescribed number of days] both⁵ for a male [child] and for a female [child].

1 שפיר, *amnios, amnion, foetal sac*, in general *fetus*. 2 *Compare פריחה 15. 3 Popular pronunciation לולד?!. *i.e.*, she does not have to 'abide in uncleanness' (see the preceding *Mishnah*), and even if blood appears with it she is not deemed menstruous. 4 רקם (compare *Psalms* 139, 15), *form the limbs of an embryo, fashion, shape*. 5 Compare *Mishnah* 1 of this Chapter. *Or גנינים.

Mishnah 4

If a woman abort [aught like to] a sandal or an afterbirth,¹ she must abide [in uncleanness for the number of days enjoined] both² for a male [child] and for a female [child]. If there be an afterbirth in a house, the house becomes unclean, not because the afterbirth is [accounted as a human] young,³ but because there is no afterbirth without [having had accompanying human] young.³ R. Simon says, The⁴ young⁵ may have dissipated before it could come forth.

1 The *afterbirth* is the *placenta and membranes expelled from the uterus after birth*. The placenta is the structure which unites the unborn foetus to the womb and establishes a nutritive connection between them. 2 Compare *Mishnah* 2 of this Chapter and 17. 3 Popular pronunciation לולד. 4 Some render this *The embryo (or foetus) may have been mashed [mingled with the blood] before it was passed*. 5 הולד popular pronunciation. Compare בכורות 31, 81; פריחה 13.

Mishnah 5

If a woman abort [a child] of undeterminable¹ sex or of dual sex,² she must abide [in uncleanness

משנה ג

המפלת ישפיר, מלא מים, מלא דם, מלא יגונים, אינה חוששת לולד; ואם היה מרוקם, תשב לזכר ולנקבה.

משנה ד

המפלה סנדל או שליא, תשב לזכר ולנקבה. שליא בבית הבית טמא, לא שהשליא וולד, אלא שאין שליא בלא וולד. רבי שמעון אומר, גימוק הולד עד שלא יצא.

משנה ה

המפלת טומטום ואנדורגיגוס תשב לזכר ולנקבה. טומטום וזכר,

for the number of prescribed days] both for a male [child] and for a female [child].³ [If a woman bore twins], one of undeterminable sex and a [normal] male, or one of double sex and a [normal] male, she must abide [in uncleanness for the number of days prescribed] both* for a male [child] and for a female [child]; [if she bore] one of undeterminable sex and a [normal] female, or one of dual sex and a [normal] female, she abides [in uncleanness for the number of days prescribed] for a female [child] only. [If the embryo] came out in pieces or with feet foremost, when the greater part thereof has come forth [then only] is it accounted born. If it issued forth in its ordinary manner,⁴ when the greater part of its head has come forth [only then is it deemed born]. And what is [meant by] 'the greater part of its head'? When its forehead has come forth.

אֲנֵדְרוּגִינוֹס וְזָכָר, תִּשָּׁב לְזָכָר
 וְלִגְבָּהּ; טוּמְטוּם וְגִבָּהּ,
 אֲנֵדְרוּגִינוֹס וְגִבָּהּ, תִּשָּׁב לְגִבָּהּ
 בְּלִבָּד. יֵצֵא מִחוּתָךְ אוֹ מְסוּרִים,
 מִשִּׁי צֵא אֲרוּבוֹ הָרִי הוּא כִּילוּד. יֵצֵא
 כְּדַרְכּוֹ, עַד שִׁי צֵא רֹגְבֵי רֵאשׁוֹ.
 וְאִיזְהוּ רֹגְבֵי רֵאשׁוֹ? מִשִּׁי צֵא פְּדִחָתוֹ.

1 Or *undeterminate, indeterminate, indeterminable*. 2 טוּמְטוּם a person of unknown or doubtful sex or whose genitals are hidden or undeveloped. אֲנֵדְרוּגִינוֹס, *androgynous*,* *hermaphrodite, man-woman, a person of double sex*. See *בְּכוֹרוֹת* 41ff. 3 Compare *Mishnah 3* of this Chapter. 4 *i.e.*, sound and head foremost. *Greek ἀνδρόγυνος.

Mishnah 6

מִשְׁנָה ו

[If a woman] aborted, but it is not known what sex [the abortion] was, she must abide [for the prescribed number of days in uncleanness]¹ both for a male [child] and for a female [child]. If it be not known whether it was [human] young² or not,³ she must abide [in uncleanness for the prescribed number of days] both for a male [child] and for a female [child] as well as for a menstruant.⁴

הַמִּפְלֵת וְאִין יָדוּעַ מָה הוּא, יִתְשָׁב
 לְזָכָר וְלִגְבָּהּ. אִין יָדוּעַ אִם וְנִלְדָה
 הִיא, אִם לָאוּ, תִּשָּׁב לְזָכָר,
 וְלִגְבָּהּ, וְלִגְבָּהּ.

1 See 17 and *Mishnah 2* of this Chapter. 2 Popular pronunciation נִלְדָה. 3 Popular pronunciation לָאוּ. 4 She observes fourteen days in uncleanness as for a female child; and then when she saw blood she observes forty days from the outset in uncleanness, and then requires immersion in the *ritual bath*, but she is still not

completely clean until the completion of the eightieth day (as for the birth of a female child).

Mishnah 7

If a woman abort on the fortieth day [after ritual immersion], she need have no consideration regarding it as for [human] young;¹ [if she abort]² on the forty-first day, she must abide [in uncleanness for the number of days enjoined] both³ for a male [child] and for a female [child] and also for a menstruant. R. Ishmael⁴ says, [If she abort] on the forty-first day, she must abide [in uncleanness for the enjoined number of days] for a male [child] and for a menstruant, but if on the eighty-first day, she must abide [in uncleanness for the enjoined number of days] both⁴ for a male [child] and for a female [child] and for a menstruant, too, for a male [foetus] is completely formed after forty-one days but a female [foetus is fully formed only] after eighty-one days. But the Sages⁵ say, The formation of the male [foetus] and the formation of the female [foetus] are alike, both⁶ [are perfectly formed] after forty-one days.

מִשְׁנָה ז
 הַמְּפֹלֶת לְיוֹם אַרְבָּעִים, אֵינָה
 חוֹשֶׁשֶׁת לְיֶלֶד; לְיוֹם אַרְבָּעִים
 וְאַחַד, תֵּשֵׁב לְזָכָר, וְלִנְקֵבָה,
 וּלְנֶדֶה. רַבִּי יִשְׁמַעֵאל אוֹמֵר, יוֹם
 אַרְבָּעִים וְאַחַד, תֵּשֵׁב לְזָכָר וּלְנֶדֶה,
 יוֹם שְ�מוֹנִים וְאַחַד תֵּשֵׁב לְזָכָר
 וְלִנְקֵבָה וּלְנֶדֶה, שֶׁהַזָּכָר נִגְמַר
 לְאַרְבָּעִים וְאַחַד, וְהַנְּקֵבָה לְשְ�מוֹנִים
 וְאַחַד. יוֹחֲכִים אוֹמְרִים, אַחַד
 בְּרִיית הַזָּכָר וְאַחַד בְּרִיית הַנְּקֵבָה
 יֵזֶה וְזֶה לְאַרְבָּעִים וְאַחַד.

1 Popular pronunciation לְיֶלֶד. The embryo does not become perfect before the completion of the forty-first day. 2 The sex is indeterminate, nor is it known whether the abortion was that of a child. 3 See the preceding *Mishnah*. 4 His view is rejected. 5 Their opinion is accepted. 6 Literally *the former and the latter, this and that*. Less idiomatic יֵזֶה וְזֶה.

CHAPTER 4

פָּרָק ד

Mishnah 1

The daughters of the Cutheans¹ are [considered unclean as] menstruant from their cradle, and the

מִשְׁנָה א
 בָּנוֹת יְכוּתִים נְדוֹת מְעֲרִיסָתָן,
 וְהַיְכוּתִים מִמַּטְמָאִים מִשְׁכָּב תַּחְתּוֹן

[male] Cutheans render unclean aught that lies under them as [one that has a discharge² conveys uncleanness] to aught that lies above him,³ for they have sexual intercourse⁴ with menstruants. And [further, the females of the Cutheans deem] every kind of blood [to be unclean],⁵ and abide [in uncleanness for such for the prescribed seven days]. And by reason of [incurring uncleanness from putting on any garment of] theirs, none becomes culpable by entry into the Temple, and *priest's-due*⁶ [contacted in such condition] is not burned,^{*} since their *uncleanness* [in what concerns menstruation] is in doubt.⁷

כְּעֵלְיוֹן, מִפְּנֵי שֶׁהֵן יְבוֹעְלֵי גֵדוֹת.
וְהֵן יוֹשְׁבוֹת עַל כָּל־יְדָם (וְדָם).
וְאֵין חִיָּבִין עֲלֵיהֶן עַל בִּיאַת
מִקְדָּשׁ. וְאֵין שׁוֹרְפִין עֲלֵיהֶם אֶת־
הַתְּרוּמָה, מִפְּנֵי שֶׁטּוּמְאָתָן סְפִיקָה.

1 Or *Samaritans, Samaritans*. The term פִּתְיֵי is frequently used instead of מִן § עוֹבֵד. 2 Or *flow, flux, gonorrhœa*. See וְבִ, GENERAL INTRODUCTION. 3 Compare גְּלִים 13. 4 בּוֹעַל, *cohabiter, paramour, adulterer*, in contradistinction to בַּעַל, *husband*. 5 *i.e.*, irrespective of the colour. Compare 26, 7³. Some consider וְדָם redundant. Less idiomatic, וְדָם. See ADDENDA at the end of this *Tractate*. 6 See APPENDIX, Note 1. 7 Compare טְהוֹרוֹת 45. וְאֵין שׁוֹרְפִין*, *is not burned* [literally and they do not burn] is rendered by some *need not be burned*. § *infidel, sceptic, sectarian*. † *heathen, idolater, pagan*.

Mishnah 2

מִשְׁנָה ב

The daughters of the Sadducees,¹ when² they are wont to follow in the ways of their fathers, are accounted like to the Cuthean women; [but] when they have separated themselves to follow in the ways of Israel, they are deemed as Israelite women. R. Jose³ says, They are ever [considered] as [women] of Israel unless they separate themselves⁴ to go in the paths of their fathers.

בְּנוֹת יְצִדוּקִין, בְּזִמְנֵי שֶׁנִּהְגּוּ לְלַכֵּת
בְּדַרְכֵי אֲבוֹתֵיהֶן, הָרִי הֵן כְּכוֹתֵיזוֹת;
פָּרְשׁוּ לְלַכֵּת בְּדַרְכֵי יִשְׂרָאֵל, הָרִי
הֵן כְּיִשְׂרָאֵלִיּוֹת. רַבִּי יוֹסִי אוֹמֵר,
לְעוֹלָם הֵן כְּיִשְׂרָאֵל, עַד שֶׁיִּפְרְשׁוּ
לְלַכֵּת בְּדַרְכֵי אֲבוֹתֵיהֶן.

1 יְצִדוּקִי, *Sadducee*, a member of the sect *Sadducees*, opposed to פָּרוּשׁ, *Pharisee*, a member of the sect *Pharisees*. 2 Or the definite form בְּזִמְנֵי. 3 His view is rejected. 4 שֶׁיִּפְרְשׁוּ, see ADDENDA, Page 650.

Mishnah 3

The blood¹ of a gentile woman² and the blood of the *purification*³ of a leprous woman—the School of Shammai declare it clean; but the School of Hillel say, It is like to her saliva or like to her urine.⁴ The blood of a woman after childbirth who has not yet [ritually] immersed herself⁵—the School of Shammai say, It is like to her saliva or like to her urine; but the School of Hillel say, It imparts uncleanness whether it is moist or dry. Yet [the former] agree [with the latter] in the case of a woman who gave birth while she had a flow⁶ that [her blood]⁷ imparts uncleanness whether it is wet or dry.

1 *viz.*, דם נדה, the blood of menstruation. See *Leviticus* 15, 19, 25. 2 Literally idolatress. 3 Or טהרה*. See *Leviticus* 12, 4. 4 See עדייזת 51. According to the School of Hillel, the menstruous blood and the blood of 'purification' of the gentile woman and the blood of 'purification' of the leprous woman convey uncleanness when moist (like their spittle and urine that render unclean when wet); but the menstruous blood of a Jewess conveys uncleanness whether wet or dry. 5 The ritual immersion is needed seven days after the birth of a male child and fourteen days after the birth of a female child. See *Leviticus* 12, 2 et seq.; עדייזת 54. 6 Of non-menstrual blood. 7 Literally that she. *See GENERAL INTRODUCTION, Note 5.

Mishnah 4

If a woman in hard labour¹ during [her seven days of] menstruating [discharged blood, it is considered unclean as menstruous blood]. If she were in hard labour during three days within the eleven days,² and she was free [from pain] for twenty-four hours and was then delivered, she is here referred to as 'a woman who gave birth while she had a flow',³ according to the view

משנה ג

דם עובדת גלולים ודם טהרה של מצורעת, בית שמאי מטהרים; ובית הלל אומרים, כרוקה, וכןמימי רגליה. דם יולדת שלא טבלה, בית שמאי אומרים, כרוקה, וכןמימי רגליה; ובית הלל אומרים, מטמא לח ויבש. ומודים ביולדת בזוב, ושהיא מטמאה לח ויבש.

משנה ד

המקשה נדה. קשתה שלשה ימים בתוך אחד עשר יום, ושפתה מעת לעת וילדה, תרי זה יולדת בזוב, דברי רבי אליעזר; רבי יהושע אומר, לילה יום כלילי שבת ויומו, ושפתה מן הצער ולא מן הדם.

of R. Eliezer;⁴ R. Joshua says, [She must have been free from pain during] a [whole] night and a [whole] day,⁵ like the night of the Sabbath and the [Sabbath] day thereof, since she may have had respite from the pain but not from the blood.⁶

1 הַמְקַשָּׁה, *Piel participle*; compare חוֹלִין 41. Not the *Hiphil participle* הַמְקַשָּׁה as mispronounced by many. 2 This is the normal clear interval between the menstruation periods during which a discharge (יִבְה) is deemed non-menstrual (see *Leviticus 15*, 25 et seq.). This interval is termed in *Mishnaic* language אַחַד עָשָׂר יוֹם שְׁבִין נְדָה לְנְדָה, *eleven days between [one] menstruation and [the next menstruation]*. **Note:** יִבְה is caused by some illness; נְדָה (דָּם) is a natural monthly phenomenon.* 3 See the preceding *Mishnah*. 4 His view is accepted. 5 Less idiomatic יוֹם וַיְלֵד. 6 Yet the blood is deemed as of יִבְה. *§See ADDENDA at the end of this *Tractate*.

Mishnah 5

מְשֻׁנָּה ה

How long may¹ her hard labour last² [without being accounted unclean from discharge of blood]? R. Meir says, Even forty (or fifty) days; R. Judah says, It suffices for her [to consider clean such blood as issues during] her [ninth] month; R. Jose and R. Simon say,³ The period of hard labour [when discharged blood is accounted clean] is not more than two weeks.

כַּמָּה יְהוּא קְשׁוּיָה? רַבִּי מֵאִיר אֹמֵר, אֶפִּילוּ אַרְבָּעִים (וַחֲמֵשִׁים) יוֹם; רַבִּי יְהוּדָה אֹמֵר, תֵּיּוֹם הָרִשֹׁן; רַבִּי יוֹסִי וְרַבִּי שְׁמַעוֹן אֹמְרִים, אֵין קִישׁוּי יוֹתֵר מִשְׁתֵּי שְׁבַע־יָמִים.

1 הִיא in the גְּמָרָא. 2 *viz.*, the blood is not deemed a flux (יִבְה) or a menstruation (נְדָה). See *Leviticus 15*, 19, 25. קִישׁוּי, קִישׁוּי, (1) *protracted (birth) labour*, (2) *laws of cleanness regarding flows during prolonged travailing*. 3 Their view is accepted.

Mishnah 6

מְשֻׁנָּה ו

[A woman gives birth to a female child, and remains unclean for fourteen days; but she must abide for a further period of sixty-six days in uncleanness¹—making eighty days altogether—during which she becomes pregnant, and] if she be in hard labour,² [and has a mis-

2,1 הַמְקַשָּׁה בְּתוֹךְ שְׁמוֹנִים שָׁל נְקֵבָה, כָּל-דָּמִים שֶׁהִיא רוֹאָה טְהוֹרִים, עַד שֶׁיֵּצֵא הַתּוֹלֵד. וְרַבִּי אֱלִיעֶזֶר מְטַמֵּא. אָמְרוּ לוֹ לְרַבִּי אֱלִיעֶזֶר, וַיְהִי בְּמִקּוֹם שֶׁחָמִיר בְּדָם

carriage] during the eighty days [she is observing] for the female [child], any blood that she observes is clean until the young³ comes forth. But R. Eliezer pronounces her unclean. [The Sages] said to R. Eliezer, If, where⁴ stringency applies to blood discharged in comfort [without† labour], leniency* applies to blood discharged during labour,§ does it not follow that where leniency applies to blood discharged in comfort† [without† labour], leniency should apply still more to blood that issues during labour? [R. Eliezer] made reply to them, It is sufficient if the law inferred is as stringent as the law from which it is inferred.⁵ From what point of view does leniency apply to her?⁶ That she should be deemed free from uncleanness from flux; but she is still unclean by reason of the *uncleanness* of menstruation.⁷

הַשּׁוֹפִי, *הַקֵּל בְּדַם הַקּוֹשִׁי, מְקוּם
שֶׁהַקֵּל בְּדַם הַשּׁוֹפִי, אֵינוֹ דִּין
שֶׁהַקֵּל בְּדַם הַקּוֹשִׁי? אָמַר לָהֶן, דִּין
לְבֹא מִן־הַדִּין לְהִיטָב בְּנִדּוּן. מִמָּה
הַקֵּל עָלֶיהָ? מִטּוֹמְאֵת זִיבָה;
אָבֵל טְמֵאָה טּוֹמְאֵת נִדְּהָ.

1 See *Leviticus* 12, 5. 2 See *Mishnah* 4 of this Chapter. 3 Popular pronunciation הַיָּלִיד. 4 Or the *indefinite* בְּמִקּוּם. 5 Based on *Numbers*, 12, 14. Compare בָּבֹא קָמָא, 25. Thus: an inference is to be drawn concerning the blood of a woman in hard travail in the eighty days after the birth of a girl [termed קוֹשִׁי תוֹךְ מְלָאוֹת] from the case of the blood of a woman in hard travail not in the eighty days [termed קוֹשִׁי דְעֵלְמָא], it is enough that the קוֹשִׁי תוֹךְ מְלָאוֹת should be like the קוֹשִׁי דְעֵלְמָא. 6 *viz.*, 'Touching what is the קוֹשִׁי דְעֵלְמָא made lenient?' 7 *viz.*, even so קוֹשִׁי תוֹךְ מְלָאוֹת should be free from being deemed as a flux (זִיבָה) but is unclean as a menstruant (נִדְּהָ). *§†See ADDENDA at the end of this *Mishnah*. †*viz.*, without *hard* labour.

Mishnah 7

The whole of the eleven days [following the seven days of her menstruation uncleanness] she is presumed clean¹ [and does not need self-examination]; [and when her menstruation began again] *she sat herself down and did not examine herself, or she did not do so in error,² [or] she was forced [not to do so or prevented from doing so by reason of some circumstance], [or she wantonly] did not examine

מִשְׁנָה ז'
כָּל־אֶחָד עָשָׂר יוֹם בְּחֻזְקַת טְהוּרָה;
*לְשִׁבָּה לָּהּ וְלֹא בְדָקָה שְׁנֵגָה נֶאֱנָסָה
הַזִּידָה וְלֹא בְדָקָה טְהוּרָה. הִגִּיעַ
שְׁעַת וְסִתְּהָ וְלֹא בְדָקָה הָרִי *זוֹ
טְמֵאָה. רַבִּי מֵאִיר אָמַר, אִם
הִיָּתְהָ בְּמַחְבֵּא וְהִגִּיעַ שְׁעַת וְסִתְּהָ
וְלֹא בְדָקָה הָרִי *זוֹ טְהוּרָה, מִפְּנֵי
שֶׁחֲרָדָה מִסְּלִקַת אֶת־הַדָּמִים.

herself,³ she is [nevertheless accounted] clean. [But] if the time⁴ of her regular menstruation were come, and she had not examined herself, then she⁵ is considered un-

אָבֵל יָמֵי הַזָּב וְהַזָּבָה וְשׂוֹמְרֵת יוֹם
כְּנֵגֵד יוֹם, הָרִי אֵלּוּ יִפְחָזְקֵת
טוֹמְאָה.

clean.⁶ R. Meir says, If she were in hiding, and the time of her regular menstruation having come she did not examine herself, she^{5,7} is deemed clean, since fear⁸ prevents the regular menstruation. But [during the seven] days [of cleanness] that must be observed with self-examination every morning and evening] by a man that has a discharge or by a woman that has a discharge, or [the day of cleanness to be observed] by a woman that awaits day against day⁹—they are presumed to be unclean¹⁰ [during these times].

1 When symptoms of menstruation then appear she must examine herself daily morning and evening. Literally *she is in a presumptive status of cleanness*. Or טְהוּרָה §.

2 Being unaware that she should do so. 3 Or *she acted in full consciousness of doing wrong [not believing in the need for self-examination] and did not make examination*. 4 Or שְׂעִתָּה, popular pronunciation. 5 Or וְיָ; see Volume II, Page 12. 6 She is none the

less unclean even if after the period of menstruation had passed she found no symptoms of menstrual blood. 7 R. Meir's view is not accepted. 8 Or *anxiety, excitement, nervousness*. Literally *fear suspends [the discharge of the] blood [of menstruation]*.

9 If a woman had a flux on one day, she waits for the next day to become clean by immersion in the ritual bath; if she had a flux on two successive days, she immerses herself on the third day to become clean. 10 And they must examine themselves. Literally *these are in a presumed condition of uncleanness*.

*Then the days in which she could become a נְדִיָּה began, i.e., after the eleven days. §See GENERAL INTRODUCTION, Note 5.

CHAPTER 5

פֶּרֶק ה'

Mishnah 1

מִשְׁנָה א'

If a foetus were removed by caesarean section,¹ the woman need not abide therefor the days² of *uncleanness* and the days³ of *purification*,⁴ and she is not liable to an *offering*⁵ by reason of it. R. Simon⁶ says, Such is deemed a valid birth⁷ [and the laws just cited apply]. All women impart uncleanness [because of the appearance of blood] in the vagina,⁸

יֹוצֵא דוֹפָן, אֵין יוֹשְׁבֵין עָלָיו יָמֵי
טוֹמְאָה יוֹמֵי טְהוּרָה, וְאֵין חַיִּיבֵין
עָלָיו קָרְבָּן רַבִּי שְׁמַעוֹן אוֹמֵר,
הָרִי זֶה יְכִילוּד. כָּל-הַנָּשִׁים
מְטַמְּאוֹת בְּבֵית הַחִיצוֹן, שְׁנֵאמַר,
דָּם יִהְיֶה יִזְוָה בְּבִשְׂרָה. אָבֵל

as it is said,⁹ and her issue¹⁰ in her flesh be blood. But he that has a flux or to whom pollution has occurred¹¹ do not render unclean unless their uncleanness comes forth outside.

הַזָּב וְיִבְעַל קָרִי, אֵינָן מְטַמְּאִים
עַד שֶׁתֵּצֵא טוּמְאַתָּן לַחוּץ.

1 Compare זְבָחִים, 81. דּוֹפָן, the paries of the abdomen. יוֹצֵא דּוֹפָן, literally what comes forth from the side. 2 Seven for a male and fourteen for a female. See Leviticus 12, 2f. 3 Thirty-three for a male and sixty-six for a female. 4 Or טְהַרָה. 5 See Leviticus 12, 6. 6 His view is rejected. 7 Or פְּיָלוּד, Pual; some vocalise it פְּיָלוּד, Kal passive participle. 8 Literally the outer chamber (called פְּרוֹדֵדוֹר in 2⁵). Compare מְקוֹנָאוֹ 84. 9 See Leviticus 15, 19. 10 Scripture gives זָבָה. 11 viz., who has suffered a (nocturnal) issue of semen.

Mishnah 2

If one were eating of priest's-due,¹ and felt his limbs tremble [because of the shifting of his semen], he must grasp the membrum virile² [to restrain the discharge] and swallow the priest's-due. And [the expulsion of semen] whatever its bulk, even as much as a grain of mustard, or still less³ than this,

מִשְׁנֵה ב
הָיָה אוֹכֵל בְּתֵרוּמָה וְהִרְגִישׁ
שֶׁנִּדְעָעוּ אַבְרָיו, אוֹחֵז בְּאַמָּה
וְבוֹלֵעַ אֶת-הַתְּרוּמָה. וּמְטַמְּאִים
בְּכֹל שֶׁהוּא אֶפְּלוֹ כְּעֵין הַחֶרְדֵּל,
וּבְפָחוֹת מִכֵּן.

1 See APPENDIX, Note 1. 2 Or the sexual organ. 3 Popular pronunciation וּבְפָחוֹת. 4 But another in contact with the issue becomes unclean only if its bulk is not less than that of a lentil.

Mishnah 3

A girl one day old [that suffers a flow of blood]* becomes unclean¹ by reason of menstruating. A girl ten days old becomes unclean if she suffer a discharge.² A boy one day old becomes unclean through a flux, and he becomes unclean by reason of leprosy symptoms, and he can become unclean from corpse-unclean-ness, and he enters the bonds of

מִשְׁנֵה ג
תֵּינוּקָת בֵּת יוֹם אֶחָד * מִיִּטְמָאָה
בְּנִדָּה. בֵּת עֶשְׂרֵה יָמִים מִיִּטְמָאָה
בְּזִיבָה. תֵּינוּק בֶּן יוֹם אֶחָד מִיִּטְמָא
בְּזִיבָה, וּמִיִּטְמָא בְּנוֹגְעִים, וּמִיִּטְמָא
בְּטָמֵא מֵת, וְזוֹקֵק לְיִבּוּם, וּפוֹטֵר
מִן-יִבּוּם, וּמֵאֲכִיל בְּתֵרוּמָה,

leviratic marriage,³ and he exempts [his mother] from *leviratic marriage*,⁴ and he qualifies [his mother] to eat of *priest's-due*,⁵ and he disqualifies⁶ [his bondmen to eat] of *priest's-due*, and he can inherit [property] and he can bequeath [property],⁷ and one that kills him is liable [to the death penalty], and [an infant one day old] is accounted [concerning mourning observances] like a perfectly circumcised child to his father and to his mother and to all his kinsfolk.

וְפוֹסֵל מִן-הַתְּרוּמָה וְנוֹחַל וּמְנַחֵל
וְהַהוֹרֵגוּ חַיִּיב, וְהָרִי הוּא לְאָבִיו
וְלְאִמּוֹ וְלְכָל קְרוֹבָיו, כְּחֶתֶן שָׁלֵם.

1 Abbreviation of the *Hithpaal* מִתְטַמֵּא; similarly מִיִּשְׁמָא is an abbreviation of מִתְטַמֵּא. 2 During the first seven days a flux makes her a menstruant. The *Mishnah* here refers to a flux coming on three consecutive days (the eighth, ninth and tenth). 3 If he were born during the lifetime of a brother who subsequently died childless leaving a widow. See בְּבִמּוֹת, INTRODUCTION and 2ⁱ. 4 If he were born after his father's death, and then died (even if immediately after birth). 5 Immediately he is born, if his father a priest had married the daughter of a non-priest and died. Compare אֶהְלוֹת 16. 6 Compare אֶהְלוֹת 16. Thus: a priest married two women, one, A, a divorced woman (whom a priest is enjoined not to wed) and the other, B, valid for the priestly stock; B had children by him, and when he died, these children render the bondmen eligible to eat of *priest's-due*; then A gave birth to a boy (who is termed a חֶלֶל—one unfit for the priesthood because of invalid descent) and he immediately becomes disqualified to eat of *priest's-due* (because he is part heir of the bondmen). 7 He inherits his mother's property on her death; and if he dies (even straightway after his birth) his brothers by the same father (and another mother) inherit his property. *From the reproductive organs.

Mishnah 4

מִשְׁנָה ד

A girl three years and one day old may be betrothed by sexual connection;¹ and if the brother of her deceased childless husband consummated *levirate marriage* with her,² he has acquired her³ [as his wife]; and if one have sexual connection with her, he becomes liable by reason of [the law of] a married woman;⁴ and she renders unclean⁵ one that has sexual connection with her⁶ [during menstruation] so that he renders unclean what is beneath

בֵּית שְׁלֹשׁ שָׁנִים וַיּוֹם אֶחָד מִתְקַדְּשֶׁת
בְּבִיאָה; וְאִם בָּא עָלֶיהָ בְּיָבֵם
קָנָאָה; וְחַיִּיבִין עָלֶיהָ מְשׁוּם אִשְׁת
אִישׁ; וּמִטְמֵא אֶת-בּוֹעֵלָהּ לְטֵמֵא
מִשְׁכַּב תְּחִתּוֹן כְּעֶלְיוֹן; גִּשְׁאֵת
לְכֹהֵן תֹּאכַל בְּתְרוּמָה; בָּא עָלֶיהָ
אֶחָד מִן-הַפְּסוּלִים פְּסָלָהּ מִן-
הַהֶכְהָנָה; בָּא עָלֶיהָ אֶחָד מִכָּל

[him] that he lies on to the same degree as [one with a discharge renders unclean] what lies above [him];⁷ if she be wed to a priest, she eats of *priest's-due*;⁸ if one that is ineligible⁹ [to take a Jewish wife] have sexual intercourse with her, [and she is a priest's daughter], he renders her invalid for the priestly privileges;¹⁰ if one coming within the prohibited grades of consanguinity cited in the Law¹¹ had sexual intercourse with her, he is put to death on her account,¹² but she [herself] is exempt;¹³ [if her age be] less¹⁴ than this, it is as one who puts a finger in an eye.¹⁵

1 See קדושין 11. But only with her father's consent. 2 Literally *copulated with her*. 3 She is his legal wife in every respect. 4 See *Leviticus* 18, 20. 5 In some texts ומטמאה which is correct grammatically. 6 בועל, see 23. 7 See 41. Compare כלי 13. 8 See *Leviticus* 22, 10 et seq.; APPENDIX, Note 1. 9 e.g., a Canaanite, a Canaanite bondman, a Gibeonite, a bastard, the son of a priest and an illegitimate wife. See קדושין 41. A הלל may marry a Jewish woman. 10 To eat of *priest's-due* and for marriage to a priest. 11 See *Leviticus* 18, 6 et seq. 12 ועליה instead of על ידה in the גמרא. 13 Because being so young she is not punishable. 14 Popular pronunciation פחות. 15 i.e., just as an eye recovers and is as sound as before so (because of her youthfulness) her injured *hymen* (or *maidenhead*) heals up and is as if naught had happened.

Mishnah 5

If a boy nine years and one day of age had sexual intercourse with the widow¹ of his childless brother, he has acquired her² [as his wife], and he can not give her a bill of divorce until he becomes of age;³ and he becomes unclean [by sexual intercourse with] a menstruant so that he renders unclean what is below [him] that he lies upon to the like degree as [one with a discharge renders unclean] whatever lies above him; and he disqualifies⁴ [a woman from eating of *priest's-due*], but he can not qualify [a woman] to eat of *priest's-due*;⁵ and he can disqualify cattle for the *Altar*,⁶ and it is stoned

הערייות האמורות בתורה מומתין
 על ידה והיא פטורה; פחות
 מכן כגוחן אצבע בעין.

משנה ה

בן תשע שנים ויום אחד שבא על
 יבמתו קנאה ואינו נותן גט עד
 שיגדיל; ומטמא בנדה לטמא
 משכב תחתון כעליון; ופוסל
 ואינו מאכיל בתרומה; ופוסל
 את־הבהמה מעל גבי המזבח,
 ונסקלת על ידו; ואם בא על
 אחת מקל הערייות האמורות
 בתורה מומתים על ידו, והוא
 פטור.

because of his [unnatural crime];⁷ and if he have sexual intercourse with any one coming within the prohibited grades of consanguinity cited in the Law, they are put to death⁸ because of him, but he [himself] is exempt⁹ [from the death penalty].

1 Popular pronunciation **יבמתו**. 2 He can even inherit his deceased brother's property. 3 He can only divorce her if they had sexual connection after he had come of age; but otherwise she must obtain divorce and also perform **חליצה**, *levirate separation* (see **יבמות**; INTRODUCTION, 14ff. et seq.). 4 If a Canaanite bondman of nine years and one day of age had sexual connection with a priest's daughter she is disqualified to eat of her father's *priest's-due*. 5 If a **כהן** of nine years and one day of age married the daughter of a non-priest she may not eat of *priest's-due* (see APPENDIX, Note 1). 6 If he had unnatural connection with the beast (and here one witness suffices). See **יבחים** 8¹. 7 See *Leviticus* 20, 15. 8 On the evidence of two witnesses. 9 Because of his young age.

Mishnah 6

A girl eleven years and one day of age must be examined regarding her vows¹ [whether she understood their import]; a girl twelve years and one day old—her vows are valid, but she must be examined regarding them² during the whole twelfth year. A boy twelve years and one day old must be examined regarding his vows;³ a boy thirteen years and one day old—his vows are valid, but he must be examined with regard to them⁴ throughout the thirteenth year. Before these respective periods,⁵ even if they say, 'We know in whose name we have vowed' or '[We know] in whose name we have dedicated,' their vow is⁶ no vow⁷ and their dedication is no dedication. But after these respective periods,⁸ even though they say, 'We know not in whose name we vowed' or '[We know not] in whose name we dedicated,' their dedication is [valid] dedication.

משנה ו

בַּת אַחַת עָשָׂרָה שָׁנָה וַיּוֹם אֶחָד
 נִדְרָהּ וְנִבְדָּקִין; בַּת שְׁתַּיִם עָשָׂרָה
 שָׁנָה וַיּוֹם אֶחָד נִדְרָהּ קַיִמִין
 וְיִבְדָּקִין כָּל-שְׁתַּיִם עָשָׂרָה. בֶּן
 שְׁתַּיִם עָשָׂרָה שָׁנָה וַיּוֹם אֶחָד נִדְרָיו
 וְנִבְדָּקִים; בֶּן שְׁלֹשׁ עָשָׂרָה שָׁנָה וַיּוֹם
 אֶחָד נִדְרָיו קַיִמִין, וְיִבְדָּקִין כָּל-
 שְׁלֹשׁ עָשָׂרָה. קוֹדֵם לְזִמְן הַזֶּה,
 אִם עַל פִּי שְׂאֵמְרוּ יוֹדְעִין אֲנוּ לְשֵׁם
 מִי נִדְרָנוּ, לְשֵׁם מִי הִקְדָּשְׁנוּ, אִין
 נִדְרֵיהֶם נִדְרִים, וְאִין הִקְדָּשֵׁן הִקְדָּשִׁים.
 לְאַחַר הַזִּמְן הַזֶּה, אִם עַל פִּי
 שְׂאֵמְרוּ אִין אֲנוּ יוֹדְעִין לְשֵׁם מִי
 נִדְרָנוּ, לְשֵׁם מִי הִקְדָּשְׁנוּ, נִדְרָן נִדְרִים
 וְהִקְדָּשֵׁן הִקְדָּשִׁים.

vow is a [valid] vow and their

1 Some render this literally . . . *must have her vows examined*. 2 Some render this literally . . . *but they must be examined*. 3 Some render this literally . . . *must have his vows examined*. 4 Some render this literally . . . *but they must be examined*. 5 *i.e.*, if younger than the ages stated. 6 Literally *their vows are*. 7 Popularly pronounced נִדְרָה. 8 *i.e.*, if older than the ages cited.

Mishnah 7

מִשְׁנֵה ז

The Sages used figurative terms for the stages of womanhood:¹ [she is compared to] an undeveloped fig,² [or] a ripening fig,³ or a ripe fig;⁴ an 'undeveloped fig' means 'while she is still a child'; a 'ripening fig' means 'the days of her maidenhood'—in each of these [two] cases⁵ her father is entitled to aught she finds, and to the produce of her hands,⁶ and to disannul her vows;⁷ a 'ripe fig' means 'as soon as she is mature,' [and] her father has no more authority⁸ over her.

מִשְׁלֵי מִשְׁלֵי חֲכָמִים יִבְאֶשֶׁה, פִּגְגָּה;
 בּוֹחַל יִצְמַל; פִּגְגָּה עוֹדָה תְּנוּקָת;
 בּוֹחַל אֱלוֹ יָמֵי נְעוּרֶיהָ; בָּזוּ וּבָזוּ
 אֲבִיהָ וּכְאִי בְּמִצִּיאָתָהּ, וּבְמַעֲשֶׂה
 יָדֶיהָ וּבִהַפְרַת יְנֻדְרֶיהָ; צָמַל כִּינּוּן
 שְׂבָגָה שׁוֹב אֵין לְאֲבִיהָ רְשׁוּת בָּהּ.

1 Or the definite בְּאִשָּׁה. Compare 2⁵. 2 פִּגְגָּה, a hard undeveloped berry (fig, date, etc.); undeveloped puberty, termed יְלֻדוּת, childhood (from three to twelve years). 3 בּוֹחַל, the ripening stage in the growth of a fig (intermediate between פִּגְגָּה and יִצְמַל); the stage of female puberty, pubescence, termed נְעוּרִית, maidenhood (between twelve and twelve and a half years). 4 צָמַל, the final stage in the growth of a fig; the stage of the complete puberty of a woman, termed בְּגֵרוּת, womanhood (after twelve years and a half). 5 Or בָּזוּ וּבָזוּ; see Volume II, Page 12. 6 See כְּתוּבוֹת 41. 7 See Numbers 30, 3 et seq. 8 Popular pronunciation רְשׁוּת.

Mishnah 8

מִשְׁנֵה ח

What are the distinguishing features in her [that she has attained to womanhood]? R. Jose the Galilean says, When the wrinkles are formed under the breasts.¹ R. Akiba says, When the breasts hang down. Ben Azzai says, When the breasts around the nipples² grow dark. R. Jose says, [When the breasts are so developed that] if the hand be placed

אֵיזוֹהוּ סִמְנֵיהָ? רַבִּי יוֹסִי הַגְּלִילִי
 אֹמֵר, מִשִּׁיעָלָה הַקֶּמֶט תַּחַת יְהַדְדֵי.
 רַבִּי עֲקִיבָא אֹמֵר, מִשִּׁטּוֹ הַדָּדִים.
 בֶּן עֲזַאי אֹמֵר, מִשִּׁשְׁחִירוֹ
 הַפִּטּוֹמֶת. רַבִּי יוֹסִי אֹמֵר, כְּדִי
 שִׁיחַא נוֹתֵן יָדוֹ עַל הָעוֹקֵץ, וְהוּא
 שׁוֹקֵעַ, וְשׁוּהָה לְחִזּוֹר.

upon the tips* [of the nipples], they sink§ in and [when the pressure is released] return slowly.³

1 Literally *the breast* [viz., in the *singular*]. 2 Literally *the nipple* [viz., in the *singular*]. 3 All these views are accepted, *sc.*, any one of these tokens suffices to establish that the stage of womanhood has been reached. Literally *and returns slowly* (*i.e.*, in the *singular*). *Literally *the tip* (*viz.*, in the *singular*). §Literally *and it sinks* (*sc.*, in the *singular*).

Mishnah 9

משנה ט

If a female twenty years of age have not grown two hairs,¹ she must bring evidence that she is twenty years old; and she is deemed impotent,² and she may not perform [the ceremony of] *levirate separation*³ nor may she be taken in *levirate marriage*.³ If a male twenty years old have not grown two hairs,¹ he must bring evidence that he is twenty years of age; and he is accounted as one emasculated;⁴ he may not submit to [the ceremony of] *levirate separation* nor may he contract *levirate marriage*. This is the opinion of the School of Hillel. The School of Shammai say, [This applies] in both cases⁵ when they are eighteen years of age.⁶ R. Eliezer⁷ says, [For] the male [the rule is] according to the view of the School of Hillel, and [for] the female [the rule is] in accordance with the view of the School of Shammai, for a woman develops⁸ sooner than a man.⁹

בַּת עֶשְׂרִים שָׁנָה שֶׁלֹּא הִבִּיֵּאָה שְׁתֵּי
יְשָׁעֵרוֹת תִּבְיֵא רֵאִיָּה שְׁהִיא בַת
עֶשְׂרִים שָׁנָה; וְהִיא אֵילּוּנִית לֹא
חֹלְצָת וְלֹא מִתְיַבֶּמֶת. בֶּן עֶשְׂרִים
שָׁנָה שֶׁלֹּא הִבִּיֵא שְׁתֵּי יְשָׁעֵרוֹת,
יָבִיא רֵאִיָּה שֶׁהוּא בֶּן עֶשְׂרִים שָׁנָה;
וְהוּא יְסָרִיס; לֹא חֹלֵץ וְלֹא מִיבָם.
אֵלּוּ דְבָרֵי בֵּית הַלֵּל. בֵּית שַׁמַּאי
אוֹמְרִים, זֶה הָהָּה בְּנֵי שְׁמֹנֶה עֶשְׂרֵה.
רַבִּי אֱלִיעֶזֶר אוֹמֵר, הַזֹּכֵר כְּדִבְרֵי
בֵּית הַלֵּל, וְהַנִּקְבָּה כְּדִבְרֵי בֵּית
שַׁמַּאי, שֶׁהָאִשָּׁה מְמַהֶרֶת לָבֵא לְפָנָי
הָאִישׁ.

1 Or *שְׁעֵרוֹת*. * On the *genitals*. 2 Or *sterile, incapable of conception*. 3 See *יבמות*: INTRODUCTION §. 4 Or *impotent, castrated; literally a eunuch*. 5 Less idiomatic *זֶה הָהָּה*. 6 *בֶּן* in the *גִּמְרָא*. 7 His view is rejected. 8 *i.e.*, she produces two hairs on the pudenda. Literally *the woman hastens to arrive [at maturity]*. 9 Literally *the man*. *See GENERAL INTRODUCTION, Note 5. §She may marry anyone except the brother of her deceased husband.

CHAPTER 6

פֶּרֶק ו'

Mishnah 1

מִשְׁנָה א

If the lower token¹ [of two hairs] have developed before the upper [token of hair] has formed,² she must perform [the rite of] *levirate separation* or be taken in *levirate marriage*; if the upper [token] were developed before the lower [token] was formed, although this is impossible,³ R. Meir says, She may neither perform [the rite of] *levirate separation* nor be taken in *levirate marriage*; but the Sages⁴ say, She must either perform [the rite of] *levirate separation* or be taken in *levirate marriage*. For they have said, It is possible for the lower [token] to appear before the upper one is come, but it is not possible⁵ that the upper one should form before the lower one develops.

בָּא יְסִימֵן הַתַּחְתּוֹן עַד שֶׁלֹּא בָּא הָעֲלִיּוֹן, אוֹ חוֹלְצֶת אוֹ מִתְיַבֶּמֶת;
בָּא הָעֲלִיּוֹן עַד שֶׁלֹּא בָּא הַתַּחְתּוֹן, אִף עַל פִּי שְׂאֵי אֶפְשָׁר, רַבִּי מֵאִיר אֹמֵר, לֹא חוֹלְצֶת וְלֹא מִתְיַבֶּמֶת;
יִנְחָכְמִים אֹמְרִים, אוֹ חוֹלְצֶת אוֹ מִתְיַבֶּמֶת. מִפְּנֵי שְׂאֵמְרוּ, אֶפְשָׁר לַתַּחְתּוֹן לְבֹא עַד שֶׁלֹּא בָּא הָעֲלִיּוֹן;
אֲבָל אִי אֶפְשָׁר לְעֲלִיּוֹן לְבֹא עַד שֶׁלֹּא בָּא הַתַּחְתּוֹן.

- 1 At the *pubenda*, the sign of *maidenhood*, נְעֻרוֹת; see 57. 2 At the breasts; see 58. 3 *viz.*, it is apparently so, for the two hairs* might have fallen out and then the upper one formed, according to the Sages. Perhaps *unlikely* is preferable to *not possible* or *impossible* favoured by some. 4 Their ruling is accepted. 5 Perhaps *not likely*. * *Pubes*.

Mishnah 2

מִשְׁנָה ב

In a similar way: any earthenware vessel that will admit [a liquid] will [also] let it out; but there is¹ [the sort of vessel] that will let [a liquid] out but will not let it in.² Any member [of the body] that has³ a claw [developed] thereon must have⁴ a bone⁵ therein; and there can be [a member] that has³ a bone in it and [does] not [develop] a claw⁶ thereon.

כִּיּוֹצֵא בּוֹ, כָּל-כְּלֵי חָרָס שֶׁהוּא מְכַנִּיס, מוֹצִיא; וְיֵשׁ שֶׁמוֹצִיא, וְאֵינוֹ מְכַנִּיס. כָּל-אֶבֶר שֶׁיֵּשׁ בּוֹ צְפוּרָן, יֵשׁ בּוֹ עֵצָם; וְיֵשׁ שֶׁיֵּשׁ בּוֹ עֵצָם, וְאֵין בּוֹ צְפוּרָן.

- 1 Or וְיֵשׁ-שֶׁמוֹצִיא. 2 If a vessel has a hole through which water can enter, it ceases to be deemed a vessel for service with the water intermingled with the ashes of the

red-heifer sin-offering; but if the hole is so small that it will let water flow out but not come in, it is considered a sound vessel for the purpose just mentioned. A potsherd used as a vessel is not regarded as a vessel if it has a hole which will let water out but not in. 3 Or *יש-בו*. 4 Or *יש-בו*. 5 If one has a sixth finger* with a finger-nail,§ it is considered a normal limb; if he died and this finger* was severed, it conveys *uncleanness by overshadowing, by carrying, or by contact*, even if it has less than an olive's bulk of flesh. 6 If a sixth finger* has a bone but no finger-nail,§ it is not regarded as a limb, and it communicates *uncleanness only by contact or by carrying*, but it renders unclean *by overshadowing* only if it has an olive's bulk of flesh on it. A severed normal finger*—though it may have neither a finger-nail§ nor an olive's bulk of flesh on it—imparts *uncleanness by overshadowing, by contact, or by carrying*. *Or toe and, corresponding,§ toe-nail.

Mishnah 3

משנה ג

Whatever is *susceptible to treading-contact-uncleanness* is *susceptible to corpse-uncleanness*,¹ and there are² [things] *susceptible to corpse-uncleanness* but are *insusceptible to treading-contact-uncleanness*.³

כָּל־הַמֵּיטְמָא מִדְּרָס, מֵיטְמָא יֵטְמָא מֵת; וְיֵשׁ שְׂמֵיטְמָא טְמָא מֵת, וְאֵינּוּ מֵיטְמָא מִדְּרָס.

1 See GENERAL INTRODUCTION. Vessels that can be rendered unclean by anyone with a flux can contract uncleanness by contact with a corpse or by overshadowing by a corpse. 2 Or *יש-שְׂמֵיטְמָא*. 3 There are vessels that contract *primary uncleanness* (אֵב הַטּוֹמְאָה) from a corpse, and cannot contract *primary uncleanness* from one with a flux but become only *ראשון לטומאה*, of *first degree uncleanness* (an example of such a vessel is a wooden one used for measuring and not for sitting on).

Mishnah 4

משנה ד

Whosoever is eligible to judge in capital cases¹ is eligible to decide in civil cases; and there are² some eligible to decide in civil cases but are not eligible to decide in capital cases. Whosoever is fit to judge is fit to give evidence; and there are³ some fit to give evidence but not fit to judge.⁴

כָּל־הָרְאוּי לְדוֹן דִּינֵי נַפְשׁוֹת, רְאוּי לְדוֹן דִּינֵי מְמוֹנוֹת; וְיֵשׁ שְׂרְאוּי לְדוֹן דִּינֵי מְמוֹנוֹת, וְאֵינּוּ רְאוּי לְדוֹן דִּינֵי נַפְשׁוֹת. כָּל־הַכּוֹשֵׁר לְדוֹן, כּוֹשֵׁר לְהַעֲדִי; וְיֵשׁ שְׂכּוֹשֵׁר לְהַעֲדִי, וְאֵינּוּ כּוֹשֵׁר לְדוֹן.

1 *דיני נפשות* criminal law, capital cases. 2 *דיני ממונות* common (or civil) law, civil cases. e.g., a *מְזוּזָר* (bastard) may give judgment in civil law but not in criminal law. 3 Or

וְיֵשׁ-שְׂרָאִי. 3 Or וְיֵשׁ-שֶׁקֶר. 4 According to some a person blind in one eye is ineligible to act as judge, but the accepted ruling is that he is eligible.

Mishnah 5

מִשְׁנָה ה

Aught from which *tithes*¹ must be separated can acquire *food-uncleanness*,² and there is³ [material] that can contract⁴ *food-uncleanness* but is not subject to *tithes*.⁵

כָּל-שְׁחִיב בְּמַעֲשֵׂרוֹת, מֵיִטְמָא טוֹמֵאת אוֹכְלִים; וְיֵשׁ שְׁמִיטְמָא טוֹמֵאת אוֹכְלִין, וְאִינוּ חִיִּב בְּמַעֲשֵׂרוֹת.

1 Or בְּמַעֲשֵׂרוֹת. 2 Only what can be eaten is subject to tithes. 3 Or שְׁמִיטְמָא. 4 i.e., that is susceptible to . . . 5 e.g., flesh, fish, eggs, which do not grow from the soil.

Mishnah 6

מִשְׁנָה ו

Whatsoever is subject to [the law of] *field-corner* is subject to *tithes*,¹ and there are² some things from which *tithes* must be separated but are not subject to [the laws of] *field-corner*.³

כָּל שְׁחִיב בְּפֶאֶה, חִיִּב בְּמַעֲשֵׂרוֹת; וְיֵשׁ שְׁחִיב בְּמַעֲשֵׂרוֹת, וְאִינוּ חִיִּב בְּפֶאֶה.

1 Or בְּמַעֲשֵׂרוֹת. See APPENDIX, Note 1; פֶּאֶה INTRODUCTION; מַעֲשֵׂרוֹת INTRODUCTION. 2 Or וְיֵשׁ-שְׁחִיב. 3 e.g., figs (which are not all picked at the same time), vegetables, etc.

Mishnah 7

מִשְׁנָה ז

All [beasts]¹ that are subject to [the law of] *the first shorn wool*² are subject to [the law of the *priest's*] *gifts*,³ and there are⁴ things subject to [the law of the *priest's*] *gifts*⁵ but are not subject to [the law of] *the first shorn wool*.

כָּל-שְׁחִיב בְּרֵאשִׁית הַגֶּזֶן, חִיִּב בְּמַתָּנוֹת, וְיֵשׁ שְׁחִיב בְּמַתָּנוֹת, וְאִינוּ חִיִּב בְּרֵאשִׁית הַגֶּזֶן.

1 רְחֵלִים וְאֵילִים, ewes and rams. 2 See Deuteronomy 18, 4, וְרֵאשִׁית גֶּזֶן, and the first of the fleece. See Deuteronomy 11:11 חֵזֶן. 3 viz., תְּרִימָה, priest's-due: הַזְּרוֹעַ וְהַלְחָיִים וְהַקֶּבֶה, the forearm* and the cheeks§ and the maw (*or the shoulder; §or the two cheeks), see Deuteronomy 18, 3; חֵזֶן. 4 Or וְיֵשׁ-שְׁחִיב. 5 viz., ox and goats and sheep (שׁוֹר וְעִזִּים וְכֶבֶשִׂים).

Mishnah 8

משנה ח

Whatever [produce] is subject to¹ [the law of] removal² is subject to³ [the law of] the *Sabbatical year produce*; and there is [produce] subject to¹ the *Sabbatical year* [law] but not⁴ to [the law of] removal.

כָּל־שֵׂשׁ לֹו בִיעוֹר, יֵשׁ לֹו שְׁבִיעִית; וְיֵשׁ לֹו שְׁבִיעִית, וְאֵין לֹו בִיעוֹר.

1 Or שֵׂשׁ־לֹו. 2 Removal of the produce of the Sabbatical period;* *Leviticus* 25, 7. See *מַעֲשֵׂר שְׁנִי* 53.6; שְׁבִיעִית INTRODUCTION, 71, 92. 3 Or יֵשׁ־לֹו. 4 Because they are perennial and cattle feed on them during the winter season. *See ADDENDA at the end of this *Tractate*.

Mishnah 9

משנה ט

All¹ [fishes] that have² scales [may be assumed] to have² fins⁴ [also], and there are [fishes] that have² fins but have no scales.⁵ All¹ [animals] that have² horns [may be assumed] to have² [also] cloven hoofs;⁴ and there are [animals] that have² cloven hoofs but have no horns.⁶

כָּל־שֵׂשׁ לֹו קִשְׁקֶשֶׁת יֵשׁ לֹו סִנְפִיר, וְיֵשׁ שֵׂשׁ לֹו סִנְפִיר וְאֵין לֹו קִשְׁקֶשֶׁת. וְכָל־שֵׂשׁ לֹו קַרְנִים, יֵשׁ לֹו יְטַלְפִים; וְיֵשׁ שֵׂשׁ לֹו יְטַלְפִים, וְאֵין לֹו יְטַלְפִים.

1 *literally every [fish] that has, and every [animal] that has, respectively [viz., in the singular].* 2 Or שֵׂשׁ־לֹו. 3 Or יֵשׁ־לֹו. 4* And are כָּשֵׁר, valid, for food if they are also ruminants. 5 They are טְרֵפָה, invalid, and may not be eaten. See *Leviticus* 11, 1 et seq.; *Deuteronomy* 14, 3 et seq. 6 e.g., the pig. *Perhaps the absolute plurals קַרְנִים, יְטַלְפִים instead of the dual forms here given.

Mishnah 10

משנה י

Whatsoever requires a *Benediction* after it requires a *Benediction* before it; and there are¹ [things] which require a *Benediction* before them but do not require a *Benediction* after them.²

כָּל־הַטָּעוֹן בְּרָכָה לְאַחֲרָיו טָעוֹן בְּרָכָה לְפָנָיו; וְיֵשׁ טָעוֹן בְּרָכָה לְפָנָיו, וְאֵין טָעוֹן בְּרָכָה לְאַחֲרָיו.

1 Or וְיֵשׁ־טָעוֹן. 2 e.g., before putting on the טְלִית or תְּפִילִין,* before sounding the שׁוֹפָר, before taking up the לִזְלֵב, on entering the סִיכָה, when fixing a מְזוּזָה, when kindling the lights for שְׁפָת, etc. It is interesting to note in this connection that there are things that require a *Blessing* [before is inapplicable in these cases] but none after them, e.g., on smelling fragrant woods and barks or odorous plants and

odorous fruits or fragrant spices and oils, *on* witnessing lightning or meteors or lofty mountains or great deserts, *on* hearing thunder, *on* beholding the rainbow, *on* seeing a sage or a scholar or a king or giants or dwarfs. *Or תּסְלִין.

Mishnah 11

מִשְׁנָה י"א

A girl¹ that has grown two hairs² (may³ either perform [the rite of] *levirate separation* or contract *levirate marriage* and is subject to all the commandments enjoined in the Law). And likewise, also, a boy⁴ that has grown two hairs² is subject to all the commandments enjoined in the Law; and he is fitted to become a *stubborn and rebellious son*⁵ from the time that he has grown two hairs until he has grown the full lower beard⁶ and not the upper [beard]⁷—for the Sages spoke in chaste language.⁸ A girl that has grown two hairs is not able to exercise the prerogative of refusal.⁹ R. Judah¹⁰ says, [She can exercise the prerogative of refusal] until the hair has increased and darkens the bare part.¹¹

יִתְנַקֶּת שֶׁהֵבִיָּאָה שְׁתֵּי שְׁעָרוֹת² (או³) חוֹלְצָת אוֹ מְתִיבֶמֶת, וְחַיִּיבָת בְּכָל מִצְוֹת הָאֲמֹרוֹת בְּתוֹרָה. וְכֵן יִתְנַקֶּת שֶׁהֵבִיָּא שְׁתֵּי שְׁעָרוֹת חַיִּיב בְּכָל מִצְוֹת הָאֲמֹרוֹת בְּתוֹרָה; וְרֹאֵי לֵהִיּוֹת⁵ בֶּן סוֹרֵר וּמוֹרֵה, מִשְׁבִּיָּא שְׁתֵּי שְׁעָרוֹת עַד שִׁקְיָף אֶזְקֵן הַתַּחְתּוֹן וְלֹא הָעֲלִיּוֹן אֶלָּא שׁוֹדְבָרוֹ חֲכָמִים בְּלִשׁוֹן נִקְיָיָה. תְּנֻקָּת שֶׁהֵבִיָּאָה שְׁתֵּי שְׁעָרוֹת, אֵינָה יְכוּלָּה יִלְמְאוֹן רַבִּי יְהוּדָה אוֹמֵר עַד שִׁרְבָּה הַשְּׁחוֹר.¹¹

1 Literally *A girl that has brought* [that is, *produced, developed*]. After the age of twelve years and one day. 2 Or שְׁעָרוֹת. On the *genitalia*. 3 Some prefer this order of the words תְּנֻקָּת אוֹ מְתִיבֶמֶת, וְחוֹלְצָת בְּתוֹרָה, *is subject to all the commandments enjoined in the Law and may either perform [the rite of] levirate separation or contract levirate marriage*. Some consider the part in parentheses redundant. 4 After the age of thirteen years and one day. 5 See *Deuteronomy* 21, 18; סִנְהֶדְרִין 81. 6 Literally *until he shall surround [the genitals with a growth of hair to form] the lower beard*. 7 *i.e.*, on the face. 8 Compare 25, 57. 9 See יְבָמוֹת 131^a. Before a girl is twelve years and one day old and her father is dead, she can reject her husband (without a גַּט) who had married her at the behest of her mother or her brother(s). 10 His view is rejected. 11 *i.e.*, until the hair has overspread the genitals. Literally *until the black prevails*. In some texts עַד שִׁרְבָּה הַשְּׁחוֹר עַל הַלָּבָן, *until the dark [hair] has spread over the white [skin]*. The גִּמְרָא has עַד שִׁרְיָאָה הַשְּׁחוֹר, *until one observes [the growth of] the dark (or black) [hair]*, where שִׁרְיָאָה is the *Kal* form; it may be vocalised

עד שיראה השחור, until the dark (or black) hair appears (or is seen), where שיראה is the Niphal form. See כתובות 36a.

Mishnah 12

משנה יב

The two hairs¹ spoken of in the [red] heifer² [sin-offering] and in the leprosy symptoms,³ and which are spoken of in every [other] place, [must be long] enough to bend their tip to their root, according to the view of R. Ishmael; R. Eliezer says, [They must be long] enough to be pinched with the [finger-] nails;⁴ R. Akiba says, [They must be long] enough to be removed with scissors.⁵

שתי שערות האמורות בפרה ובנגעים, והאמורות בכל מקום כדי לכוף ראשן לעיקרון, דברי רבי ישמעאל; רבי אליעזר אומר, כדי לקרוץ בציפורן; רבי עקיבא אומר, כדי שיהו גיטלות בזוג.

1 Or שערות. 2 See פרה 25. 3 See נגעים 15. 4 Literally [finger-] nail [viz., in the singular]. 5 The accepted ruling is that they must conform to all these conditions for the sake of stringency. *Or לעיקרון.

Mishnah 13

משנה יג

If [a woman] notice a [blood] stain [on her chemise], then she is¹ out of her reckoning,² and she must be concerned whether she has had a flux,³ according to the opinion of R. Meir. But the Sages say, There is naught in [blood] stains⁴ of the character of a flux.⁵

הרואה כתם, הרי זו מקולקלת וחוששת משום יזב, דברי רבי מאיר. והקמים אומרים, אין בכתמים משום יזב.

1 Or ה; see Volume II, Page 12. 2 viz., she has lost count whether she observed it on a day of the נדה (menstruation) period or on a day of the זבה (flux) period. 3 Or prolonged menstruation. If she had the ritual bath after menstruating, and at the end of the third day she observed a stain of the size of three split beans and somewhat more, on her shift or undergarment, it might have been formed by the junction of three small stains produced on three successive days, and because of the doubt she is deemed a זבה (one suffering a flux) and she must observe seven days in purification and also the other laws in connection with a flux. 4 Or בכתמים [viz., in the definite form], in the case of [blood] stains. 5 The גמרא states that the term Sages here refers to Chanina ben Antigonus (חנינא בן אנטיגווס) and that this view is rejected.

Mishnah 14

מְשֻׁנָּה יד

If [a woman] observe [blood] on the eleventh day¹ at twilight, [or] at the commencement of [the period of] menstruation,² or at the end of [the period of] menstruation,³ [or which may be the] beginning of [a period of] flux or the end of [a period of] flux;⁴ [or if she saw blood at twilight of] the fortieth day [of the days of purification enjoined after the birth] of a male or on the eightieth day [following the days of purification enjoined after the birth] of a female, in both these cases of 'at twilight'

הָרוּאָה יוֹם אֶחָד עֶשֶׂר בֵּין
הַשְּׂמֻשׁוֹת, תְּחִלַּת יְגֵדָה, וְסוֹף יְגֵדָה,
תְּחִלַּת זַיְבָה, וְסוֹף זַיְבָה; יוֹם
אֶרְבָּעִים לְזָכָר וְיוֹם שְׁמוֹנִים לְנִקְבָּה,
בֵּין הַשְּׂמֻשׁוֹת לְכוּלָן, הָרִי אֵלָיו
טוֹעוֹת. אָמַר רַבִּי יְהוֹשֻׁעַ, עַד
שְׂאֵתָם מִתְקַנִּים אֶת-הַשּׁוֹטוֹת
(בְּוֹאֵר) וְתִקְנֵנוּ אֶת-הַפְּקָחוֹת.

those [women concerned] will be wrong [in their reckoning].⁵ R. Joshua said, Before you adjust [the affairs of] the foolish women [that know not how to reckon their periods of menstruation and of flux], come⁶ and adjust [the affairs of] the wise women.⁷

1 When a discharge ceased to be a case of זַיְבָה (flux). See *Leviticus 15, 19 et seq.* Compare 4⁴. 2 If the time just then is still part of the day, she is deemed a זַיְבָה; see *Leviticus 15, 25 et seq.* 3 If the time just then is part of the night, she is considered a נְדִיָּה (menstruant); see *Leviticus 15, 19 et seq.* The גְּמָרָא says that the phrasing should be תְּחִלַּת נְדִיָּה וְסוֹף זַיְבָה, [which may be the] beginning of [the period of] menstruation or the end of [the period of] flux. If she saw a flux on the ninth or tenth days, she must have regard lest the eleventh day is the third day of the flux days and so she must observe seven days of purification. 4 The גְּמָרָא says the phraseology should be סוֹף נְדִיָּה וְתְחִלַּת זַיְבָה, [or which may be the] beginning of menstruation or the beginning of [the period of] a flux. If she noticed blood at twilight of the last day of נְדִיָּה and it is not known if the time belonged to the day, the flow is נְדִיָּה (menstrual); and if she sees blood on the next two days, she is still not become a זַיְבָה; if the twilight time belongs to the night, the flow is the beginning of זַיְבָה, and if she has flows on the next two days, she becomes a definite זַיְבָה. 5 They must observe seven days of purification and bring the appropriate offerings, which, however, may not be eaten. Compare עֲרֵכָן 2¹. 6 Some consider בְּוֹאֵר redundant in which case וְתִקְנֵנוּ becomes תִּקְנֵנוּ. 7 Who can also be at fault and need instruction when to refrain from sexual intercourse. Compare אֲבוֹת 3¹⁹.

CHAPTER 7

פֶּרֶק ז

Mishnah 1

מִשְׁנָה א

The blood of a menstruant and the flesh of a corpse render unclean when moist¹ and they render unclean when dry. But (the) flux [blood],² and (the) mucus³ [from the nose], and (the) spittle, and (the) [dead] unclean reptile,⁴ and (the) carrion, and (the) semen render unclean when moist, but they do not render unclean when dry; but if, when they are steeped, they can revert to their original bulk, they render unclean when moist and render unclean when dry. And⁵ how long must they be steeped? * For twenty-four hours in tepid water. R. Jose⁶ says, The flesh of a corpse that is dry and can not return to its former bulk when soaked is clean.⁷

דָּם הַנְּדָה, וּבֶשֶׂר הַמֵּת, מְטַמְּאִין
 יְלַחֲוִין וּמְטַמְּאִין יְבֹשִׁין, אֲבָל
 הַזּוֹב, וְהַנִּיֵּץ, וְהָרוֹק, וְהַשֶּׁרֶץ,
 וְהַנְּבֵלָה, וְהַשְּׂכֵבֶת זָרַע, מְטַמְּאִין
 לַחֲוִי, וְאִין מְטַמְּאִין יְבֹשִׁין; וְאִם
 יְכוּלִין לְהַשְׁרוֹת, וְלַחְזוֹר לְכַמוֹת
 שֶׁהֵן, מְטַמְּאִין לַחֲוִי, וּמְטַמְּאִין
 יְבֹשִׁין. וְכַמָּה הִיא *שְׂרִייתָן?
 בַּפּוֹשְׁרִין מֵעַת לְעַת. רַבִּי יוֹסִי
 אוֹמֵר, בֶּשֶׂר הַמֵּת יָבֵשׁ וְאִינוּ יְכוּלִין
 לְהַשְׁרוֹת וְלַחְזוֹר לְכַמוֹת שֶׁהִיא
 טְהוֹר.

- 1 Or *wet*. 2 The blood that issues when she is a נְדָה (suffering a menstrual flow).
 3 Or *phlegm* brought up from the throat by hawking (in contradistinction to בִּיתּוּחַ, coughing, phlegm from the lungs; compare בָּבָא קַמָּא 23b; נְדָה 55b, 56a). 4 שֶׁרֶץ, Leviticus 11, 29, 30; שִׁבְתָּ 14¹. 5 Compare נְדָה 22b, 56a. 6 His view is rejected.
 7 Compare אֶהְלוֹת 2¹. **viz.*, to recover their former bulk.

Mishnah 2

מִשְׁנָה ב

An unclean reptile found in a lane¹ is assumed to have imparted uncleanness retrospectively² until one can say, 'I examined this lane and there was no unclean reptile therein,' or [aught there was clean] until the time³ it was [last] swept.⁴ And similarly, also, a [blood] stain found on [a woman's] underwear⁵ is assumed to have conveyed uncleanness retrospectively until one can

הַשֶּׁרֶץ שֶׁנִּמְצָא בְּמַבּוּי, מְטַמֵּא
 לְמַפְרָע, עַד שִׁיאֵמַר, בְּדַקְתִּי אֶת־
 הַמַּבּוּי הַזֶּה, וְלֹא הָיָה בּוֹ שֶׁרֶץ, אוֹ
 עַד שֶׁשַּׁעַת כְּבוֹדִי וְכֵן כְּתָם שֶׁנִּמְצָא
 בְּחֻלּוֹק, מְטַמֵּא לְמַפְרָע, עַד
 שִׁיאֵמַר, בְּדַקְתִּי אֶת־הַחֻלּוֹק הַזֶּה
 וְלֹא הָיָה בּוֹ כְּתָם, אוֹ עַד שֶׁשַּׁעַת

say, 'I examined this underwear and there was no [blood] stain thereon,' or [everything she touched is clean] until the [last] time it was washed;⁶ and it renders unclean whether moist or (whether) dry. R. Simon⁷ says, When dry it imparts uncleanness retrospectively,* but when moist it does not impart uncleanness§ save until such a time it⁸ could still have been moist [now when found].

הַכְּבוֹס ; וּמִטְמֵא בֵּין לַח בֵּין יָבֵשׁ.
 רַבִּי שְׁמַעוֹן אוֹמֵר, הַיָּבֵשׁ מִטְמֵא
 לְמַפְרָע, וְהַלַּח אֵינוֹ מִטְמֵא אֶלָּא
 עַד שְׁעָה שֶׁהוּא יְכוֹל לְחַזֹּר וְלִהְיוֹת
 לַח.

1 Or *blind alley, cul-de-sac*. 2 Popular pronunciation לְמַפְרָע. Everything found in such a private domain is unclean because of the doubt whether any contact was made. 3 Or שְׁעָה. 4 Anything found there before the sweeping is clean because the sweepers had found no uncleanness. 5 Or *vest, chemise, undergarment*. 6 Jewish women are most careful to examine their underwear before washing. 7 His view is not accepted. 8 The גַּמְרָא gives שִׁיחָא. **sc.*, to the times mentioned above. §*viz.*, retrospectively.

Mishnah 3

מְשֻׁנָּה ג

All [blood] stains that come from Rekem¹ are clean. R. Judah declares [their stains] unclean since they are proselytes [their blood is unclean] but they err [in thinking their stains are clean].² The [blood stains] which come from the idolaters³ are clean.⁴ [The menstrual blood stains of the women]⁵ of Israel and of the Cutheans:⁵ R. Meir pronounces [the blood stains of Cutheans if found in the open places of the town] unclean;⁷ but the Sages⁸ declare them clean, for they are not suspected [that they hide] their [blood] stains.

כָּל-הַכֶּתָּמִים הַבָּאִים מִרְקֵם
 טְהוֹרִין. רַבִּי יְהוּדָה מְטַמֵּא, מִפְּנֵי
 שֶׁהֵם גֵּרִים וְטוֹעֲיִן. הַבָּאִין מִבֵּין
 הָעוֹבְדֵי גִלּוּלִים טְהוֹרִין. מִבֵּין
 יִשְׂרָאֵל וּמִבֵּין הַכּוֹתִימִים, רַבִּי
 מֵאִיר מְטַמֵּא ; וְנַחְכְּמִים מִטְהַרִּים
 מִפְּנֵי שְׁלֵא נִחְשְׁדוּ עַל כְּתָמֵיהֶן.

1 A place in Benjamin. Its inhabitants were gentiles whose blood was deemed clean. See גִּטִין 11². 2 Therefore they do not conceal their stains which may be menstruation stains. 3 In some texts הָעוֹבְדֵי גִלּוּלִים. 4 The blood of gentiles is clean מִן-הַתּוֹרָה. 5 Or *Samaritans, Samaritans*. 6 Blood stains found in the open places in Israelite towns are assumed to be non-menstrual, for Israelite women conceal menstruous stains. 7 The Cuthean women did not hide their menstruating

stains, thus any stains found could be menstruous. 8 They maintain that, since their women also conceal their menstrual stains, any stains found are not from menstruants but from cattle or other creatures. See ADDENDA, Page 650.

Mishnah 4

All [blood] stains wherever they are found¹ are considered clean save those found [on garments] in rooms or in the vicinities of places of *uncleanness*.² (Places of uncleanness)³ of Cutheans impart *uncleanness* by *overshadowing*, because they bury abortions⁵ there.⁴ R. Judah says, They used not to bury [the abortions] but threw [them] away, and wild animals⁶ dragged them off.

מְשֻׁנָּה ד
כָּל־הַכֶּתְמִים יִהְיֶהנִמְצָאִין בְּכֹל מְקוֹם
סְהוּרִין, חוּץ מִן - הַנִּמְצָאִים
בְּחֲדָרִים וּבְסָבִיבוֹת בֵּית הַטּוֹמְאוֹת.
בֵּית הַטּוֹמְאוֹת) שֶׁל כּוֹתֵם מִטְּמֵאִין
נֶאֱהָל מִפְּנֵי שֶׁהֵם קוֹבְרִין יֶשֶׁם אֶת־
הַנִּפְלִים. רַבִּי יְהוּדָה אוֹמֵר, לֹא
הָיוּ קוֹבְרִין אֶלָּא מִשְׁלִיכִין, וְחִזְיָה
גּוֹרְדָתָן.

1 For the women of Israel are careful to look after their bloodstained garments and do not let them lie about nor do they throw them away. 2 Special places which menstruants used privately. Literally a *place of uncleannesses*. 3 Some consider this bracketed phrase redundant. 4 With the intention of reburying them in a proper cemetery, only there is a doubt if they have been removed. Compare אֶהָלוֹת 187. 5 Popular pronunciation נִפְלִים. 6 Literally *and a wild animal* [viz., in the *singular*].

Mishnah 5

[The Cutheans] may be believed when they say, 'We buried (the) abortions¹ there' or 'We did not bury [abortions there].'² They may be believed if they state [of a beast] whether it was a *firstling* or was not a *firstling*. They may be trusted in the marking out² of graves, but they are not to be believed concerning overhanging boughs [in or under one of which is* a source of uncleanness],³ or concerning protruding boughs [on one of which is* an uncleanness],⁴ or concerning a grave-field.⁵ This is the general principle:⁶ in any matter regarding which they are suspect they are not to be believed.

מְשֻׁנָּה ה
וְנֶאֱמָרִים לוֹמְרֵי, קִבְּרָנוּ שָׁם אֶת־
הַנִּפְלִים, אוֹ לֹא קִבְּרָנוּ. וְנֶאֱמָרִין
לוֹמְרֵי עַל הַבְּהֵמָה, אִם בְּכֶרֶה אִם
לֹא בְּכֶרֶה. וְנֶאֱמָרִים עַל יְצִיֹן
קִבְּרוֹת, וְאִין נֶאֱמָרִין לֹא עַל
הַסִּכְכוֹת וְלֹא עַל הַפְּרָעוֹת וְלֹא
עַל בֵּית הַפָּרֶס. זֶה הַכְּלָל, דְּבָר
שֶׁחֲשׂוּדִים בּוֹ אִין נֶאֱמָרִים עָלָיו.

1 See the preceding *Mishnah*. 2 צִיָּין, *mark, heap of stones*, particularly a *mark or sign to show the neighbourhood of an unclean place*. 3 Compare אֲהָלוֹת 8². 4 Some render this *stones projecting [from a wall under one of which is an uncleanness]*. Compare מִיר 7³. 5 בֵּית הַפָּרֶס, בֵּית הַפָּרֶס, a space fifty cubits square declared unclean because of crushed bones carried over it from a ploughed up grave. פָּרֶס is half the length of a one hundred cubits' furrow. Compare אֲהָלוֹת 17¹⁻². 6 Popular pronunciation הַכָּלֵל. *Or *there may be*.

CHAPTER 8

פָּרָק ח

Mishnah 1

If [a woman] observed a [blood] stain on her flesh near the pudenda,¹ she is unclean, but if it were not near the pudenda, she is clean. [If it were] on her heel or at the tip of her great toe, she is unclean. [If it were] on the inner side of her foreleg² or on [the inner side of] her soles,³ she is unclean, but if on the outer side, she is clean; but if on the sides front or back,⁴ she is clean. If she noticed [it] on her underwear⁵ from the girdle downward, she is unclean; if from the girdle upward,* she is clean. If she saw [it] on a sleeve of [the] underwear, [and the position of the stain] could reach to § the pudenda, she is unclean, but if [it could] not⁶ [reach so far], she is clean; if she were wont to take it off and cover herself there-with⁷ at night, wherever a [blood] stain may be found, she is unclean, for it could have been turned about; and [these rulings apply] also in the case of a mantle.⁸

מְשֻׁנָּה א

הָרוּאָה כְּתָם עַל בְּשָׂרָהּ, כְּנָגַד בְּבֵית הַתּוֹרְפָה, טְמֵאָה, וְשֵׁלָא כְּנָגַד בְּבֵית הַתּוֹרְפָה טְהוֹרָה; עַל עֵקֶבָה וְעַל רֵאשׁ גּוֹדְלָהּ טְמֵאָה. עַל שׁוֹקָה וְעַל פְּרָסוֹתֶיהָ מִבְּפָנִים טְמֵאָה; מִבְּחוּץ טְהוֹרָה; וְעַל הַצְּדָדִין יִמְכָּאן וּמִכָּאן טְהוֹרָה. רְאֵתָה עַל חִלּוּקָה מִן-הַחֲגוּר וּלְמַטָּה, טְמֵאָה; מִן-הַחֲגוּר וּלְמַעְלָה טְהוֹרָה. רְאֵתָה עַל בֵּית יָד שֶׁל חִלּוּק אִם מְגִיעַ § כְּנָגַד בְּבֵית הַתּוֹרְפָה טְמֵאָה, וְאִם יָלָא טְהוֹרָה; הִיחָה פּוֹשְׁטָתוֹ וּמִתְפָּסָה יְבוּ בְלִילָה כָּל-מְקוֹם שֶׁנִּמְצָא בּוֹ כְּתָם טְמֵאָה, מִפְּנֵי שֶׁהוּא חוֹזֵר; וְכֵן *בְּפִלְיוֹם.

1 § תּוֹרְפָה, literally *decay, filth*, and by transference *indecentcy, obscenity*. 2 Or *thigh*. 3 Some render this *on the inner side of her feet*. 4 Popular pronunciation מִכָּאן וּמִכָּאן. Literally *at either side*. 5 Or *chemise, shift, shirt, vest, undergarment*. 6 Popularly

pronounced לֵאָר? 7 *sc.*, use it as a blanket. A covering is liable to change its position when a person moves about during sleep. 8 Or *blanket, pallium, sheet, a sheet serving both as cloak and bed cover. Greek πάλλιον.* *See GENERAL INTRODUCTION, Note 5. § כַּנְגֵד, literally *over against*.

Mishnah 2

And [a woman] may assign the cause [of a blood stain] to aught she can possibly set it down.¹ If she slaughtered a beast [or] a wild animal or a bird, [or] if she were engaged in the [blood] stains [of some woman] or sat beside [women] engaged in them, [or] she killed a louse*—she² may assign [the cause of a blood stain] to any one [of these]. How big [a blood stain] may she assign [to a louse]? R. Chanina³ ben Antigonus says, [A blood stain] up to [but not exceeding] the size of a split-bean,⁴ and even if [she be] not [sure] that she killed it. And she may assign [the presence of a blood stain] to her son or to her husband.⁵ If she had⁶ a wound that could open up⁷ and let out blood,⁸ she may assign [the cause] to that.

1 She may try to find a reason for it other than her own menstruation. Compare 93.4. 2 Or וְ; see Volume II, Page 12. 3 His view is rejected. 4 If larger it could not have come from a louse since it has little blood. 5 Who had some bleeding wound and had been lying by her things. 6 Or יִשְׁבָּה. 7 לְהִנְגֵלֵעַ in some texts. 8 Some render this . . . *a wound that may have been bruised so as to bleed.* *מְאֻכָּלֶת, louse, wood-worm; see שִׁבַת 12a, נִדָה 52b.

Mishnah 3

It once happened¹ that a certain woman came before R. Akiba [and] said to him, 'I have found² a [blood] stain.' He said to her, 'Perhaps thou hadst a wound?' She replied

מִשְׁנָה ב

וְתוֹלָה בְּכֹל דְּבַר שֶׁהִיא יְכוּלָה
לְתַלּוֹת. שֶׁחָטְהָ בְּהֶמָּה חַיָּה וְעוֹף
נִתְעַסְקָה בַּכְתָּמִים, אוֹ שִׁשְׁבָּה בְּצַד
הָעוֹסְקִים בָּהֶן, הִרְגָה מְאֻכָּלֶת,
הָרִי יוֹן תוֹלָה בָּהּ. עַד כַּמָּה הִיא
תוֹלָה? רַבִּי יְחִיָּיא בֶן אֲנָשִׁינּוֹס
אוֹמֵר, עַד כַּנְגֵיִס שֶׁל פּוּל וְאֵף עַל
פִּי שְׂלִי א הִרְגָה. וְתוֹלָה בְּבִנָּה אוֹ
בְּבַעֲלָהּ. אִם יִשְׁבָּה מִכָּה וְהִיא
יְכוּלָה לְהִנְגֵלֵעַ וּלְהוֹצִיא דָם הָרִי
זֶה תוֹלָה בָּהּ.

מִשְׁנָה ג

יִמְעֶשֶׂה בְּאִשָּׁה אַחַת שֶׁבָּאתָ לְפָנָי
רַבִּי עֲקִיבָא, אָמְרָה לוֹ, יִרְאִיתִי
כְּתָם. אָמַר לָהּ שֶׁמָּא מִכָּה הִיָּתָה

to him, 'Yea, but it has healed.' He said to her, 'Perhaps it opened up³ and let out some blood?'⁴ She answered him, 'Yea.' And R. Akiba pronounced her clean. He observed his disciples gazing at each other [questioningly], [and] he asked them, 'Why is this matter difficult in your eyes, for did not the Sages enjoin this rule not for the sake of stringency but for the sake of leniency, as it is said,⁵ *And if a woman have an issue, and her issue⁶ in her flesh be blood—not a [blood] stain but blood [itself renders unclean]*?⁷

בִּידָּ? אָמְרָה לוֹ, הֲנִי וְחִיְתָהּ אָמַר
 לָהּ, שְׁמָא יְכוּלָּה לְגַלֵּעַ וּלְהוֹצִיא
 דָּם? אָמְרָה לוֹ, הֵן. וְטַהַרָּה רַבִּי
 עֲקִיבָּא. רָאָה תַלְמִידָיו מְסַתְּפְלִין
 זֶה בָּזֶה, אָמַר לָהֶם, מָה הַדְּבָר קָשֶׁה
 בְּעֵינֵיכֶם, שְׁלֵא אָמְרוּ חֲכָמִים
 הַדְּבָר לְהַחְמִיר אֲלָא לְהַקְּלִי,
 שְׁנֹאֲמַר, וְאִשָּׁה כִּי תִהְיֶה וּבָהּ דָּם
 יִהְיֶה זֹבֵה בְּבִשְׂרָהּ, יָדָם וְלֹא כִתְּמָם?

1 מְצֻשָּׁה, event, fact. 2 Literally *I have seen (noticed, observed)*. 3 *לְגַלֵּעַ [Kal]; in some texts לְהַתְּגַלֵּעַ; compare the preceding *Mishnah*. 4 This may be rendered literally 'Perhaps it can [still] open up and bleed?' 5 *Leviticus 15, 19*. 6 Scripture gives זֵבֵה. 7 viz., the injunction that a blood stain conveys uncleanness is מִן־הַתּוֹרָה (as ordained by the Sages), but since מִן־הַחֻמְרָה (or מִן־אֲוִרְיֵתָהּ—as enjoined by the Law) it is considered clean, the Sages dealt leniently with it. Or direct rendering *blood [itself] and not a [blood]stain [renders unclean]*? See ADDENDA, Page 650.

Mishnah 4

מְשֻׁנָּה ד

If a test-cloth¹ were placed under the pillow,² and a round [blood] stain were found thereon, it is clean;³ but if it were long, it is unclean according to the view of R. Eliezer⁴ ben R. Radok.

יַעֲדֵה שְׂהוּא נְתוּן פִּתְחַת הַהֶכֶר וְנִמְצָא
 עָלָיו דָּם עָגוּל טָהוֹר; מְשׁוּף טָמֵא,
 דְּבַרְי רַבִּי אֶלְעָזָר בֶּר רַבִּי
 צְדוֹק.

1 See 11:7. 2 Or *bolster, cushion, mattress*. 3 It is assumed to be the blood of a louse. See *Mishnah 2* of this Chapter. 4 His view that the long streak was caused by the menstruant wiping herself is not accepted.

CHAPTER 9

פֶּרֶק ט

Mishnah 1

מְשֻׁנָּה א

If a woman were urinating, and she observed [an issue of] blood, R. Meir says, If she were standing

הָאִשָּׁה שֶׁהִיא עוֹשֶׂה צְרָכֶיהָ, וְרָאתָה
 דָּם, רַבִּי מֵאִיר אֹמֵר, אִם עוֹמֶדֶת

[while urinating], she is unclean,¹ but if she were sitting, she remains clean.² R. Jose³ says, She remains clean in either case.

טְמֵאָה וְאִם יוֹשֶׁבֶת טְהוֹרָה. רַבִּי יוֹסִי אוֹמֵר, בֵּין כֶּף וּבֵין כֶּף טְהוֹרָה.

1 Literally *she performs her need*. Because in this position the urine might have been held back temporarily and on issuing have carried blood with it. 2 Because in a comfortable position the urine issues evenly and uninterruptedly. The *Mishnah* refers to the case where the urine issues in a strong jet, and as menstruous blood does not discharge in a jet, the flow of blood is not menstruous but comes from some internal wound. 3 His opinion is accepted.

Mishnah 2

If a man and a woman passed water in the [same] bowl,¹ and blood was found in² the water, R. Jose³ declares it clean; but R. Simon⁴ pronounces it unclean, for it is not a man's habit to pass out blood⁵ and the presumption⁶ is that the blood [came] from the woman.

מִשְׁנָה ב
אִישׁ וְאִשָּׁה שֶׁעָשׂוּ צְרָכֵיהֶן לְתוֹךְ יַהֲסִפֵּל וְנִמְצָא דָם עַל הַמַּיִם, רַבִּי יוֹסִי מְטַהֵר; וְרַבִּי שִׁמְעוֹן מְטַמֵּא, שְׂאִין דְּרַךְ הָאִישׁ לְהוֹצִיא דָם אֶלָּא שְׂחֻזְקַת דָּמִים מִן הָאִשָּׁה.

1 Or *bain, pot*. 2 Literally *on*. 3 His view is accepted because this is a case of doubt (טַפְסָּה). 4 His opinion is rejected. 5 Actually males do discharge blood when urinating (e.g., in cases of *prostatitis*). 6 *חֻזְקָה*, *assumptive* (or *presumptive*) *continuance of a condition until proof of a change is furnished*.

Mishnah 3

If a woman lent her underwear¹ to a gentile woman or to a menstruant, she may assign [the reason for any blood stain on it] to them.² If three women had worn [consecutively] the same underwear, or had been sitting [consecutively on the same spot] on a bench, and blood was found on it, all of them are deemed unclean. If they had been sitting [consecutively on the same place] on a stone bench or on the

מִשְׁנָה ג
הַשְּׂאִילָה יְתִלֻּקָּה לְנִכְרִית, אוֹ לְנִדָּה, הֲרֵי זֶה תּוֹלָה בָּהּ שֶׁלֹּשׁ נָשִׁים שֶׁלְבָשׁוּ חִלּוּק אֶחָד, אוֹ שִׁיִּשְׁבוּ עַל סִפְסָּל אֶחָד וְנִמְצָא עָלֵיו דָּם כּוֹלֵן טְמֵאוֹת. יֵשְׁבוּ עַל סִפְסָּל שֶׁל אֶבֶן, אוֹ עַל הָאֶצְטֵבָא שֶׁל מְרַחֵץ, רַבִּי יְנַחֲמִיָּה מְטַהֵר, שְׁהִיָּה רַבִּי

reclining couch³ in a bath-house, **וְחִמְיָהּ אֹמֵר, כָּל-דָּבָר שֶׁאֵינוֹ**
 [and blood was found there], R. Nehemiah⁴ declares them clean, for **מְקַבֵּל טוּמְאָה אֵינוֹ מְקַבֵּל כְּתָמִים.**
 R. Nehemiah used to say, whatsoever is *insusceptive to uncleanness* is *insusceptive* [to uncleanness from blood] stains.

1 Or *shirt, chemise, undergarment, shift*. 2 Literally *on her*, **בָּהּ** being *singular*. 3 A special resting seat or bench or form. 4 His view is accepted that the enactment of the Sages regarding stains does not apply.

Mishnah 4

משנה ד

If three women were sleeping [together] in one bed, and blood was found beneath one of them, all are accounted unclean. If one of them made examination, and she found herself unclean, she [alone] is unclean and the two others¹ remain clean. Or [if there be uncertainty] they may assign [the cause] to one another.² If none were in a condition likely to produce³ [an issue of blood], [all of them] are considered [equally] liable [to suffer a flow and are deemed unclean].

שְׁלֹשׁ נָשִׁים שֶׁהָיוּ יְשׁוּנוֹת בְּמִטָּה אַחַת
 וְנִמְצָא דָם תַּחַת אַחַת מֵהֶן כּוֹלֵן
 טְמֵאוֹת. בְּדָקָה אַחַת מֵהֶן וְנִמְצָאת
 טְמֵאָה, הִיא טְמֵאָה, יוֹשְׁתֶיהֶן
 טְהוֹרוֹת. וְתוֹלוֹת יוֹ בְּזוּי אִם לֹא
 הָיָה רְאוּיֹת לְרְאוּת, רֹאֵין אוֹתָן
 כְּאֵילוּ הֵן רְאוּיֹת.

1 Literally *and the two of them*. 2 Thus if one is pregnant (and could not menstruate) she is clean and sets it down to one of the others. Or **יֹז בְּזוּי**; see Volume II, Page 12. 3 Literally *to see*. They were all pregnant or they were all giving suck to children, and in this case all three are deemed equally unclean.

Mishnah 5

משנה ה

If three women were sleeping [together] in one bed, and blood was found underneath the middle one, they are all accounted unclean; [if the blood were] under the inner one [next to the wall], the two on the inner side are considered unclean and the outer one is clean; [if the blood be found] below the outer one [farthest from the wall], the two

שְׁלֹשׁ נָשִׁים שֶׁהָיוּ יְשׁוּנוֹת בְּמִטָּה אַחַת,
 וְנִמְצָא דָם תַּחַת הָאֶמְצָעִית, כּוֹלֵן
 טְמֵאוֹת; תַּחַת הַפְּנִימִית, שְׁתֵּי
 הַפְּנִימִיּוֹת טְמֵאוֹת, וְהַחִיצוֹנָה
 טְהוֹרָה; תַּחַת הַחִיצוֹנָה, שְׁתֵּי
 הַחִיצוֹנוֹת טְמֵאוֹת, וְהַפְּנִימִית

on the outer side are deemed unclean but the inner one is clean. (R. Judah said),¹ This ruling [that if the blood be found under the outer one, the inner one near the wall remains clean] applies only if² they passed [into the bed] by way of the foot of the bed,³ but if all three had passed [into the bed] across it, all of them are considered unclean.⁴ If one of them made examination, and found herself clean, she [alone] is clean but the two [others] are deemed unclean. If two examined themselves, and they found they were clean, they are clean but the third one is unclean. If [all] three of them [examined themselves], and they found themselves clean, all of them are unclean.⁵ To what is the matter like? [It is like] to an unclean⁶ heap that was confused among two clean heaps; and they examined one of them and found it clean, [then] it is clean but the two [others] are deemed unclean; if two [were examined], and they were found clean, they are clean and the third one is unclean; if [all] three of them [were examined], and they were found clean, all of them are deemed unclean; this is the view of R. Meir,⁷ for R. Meir used to say, Whatsoever is under the presumption⁸ of *uncleanness* continues in its status of *uncleanness* until it becomes known to thee where the *uncleanness* is. But the Sages⁹ say, Search must be made until hard rocky ground or virgin soil is reached.¹⁰

טהורה. (אמר רבי יהודה),
 אימתו, בזמן שעברו דרך
 מרגלות המטה, אבל אם עברו
 שלשתן דרך עליה, כולן טמאות.
 בדיקה אחת מהן ונמצאת טהורה,
 היא טהורה, ושתיים טמאות. בדיקו
 שתיים ומצאו טהורות, הן טהורות,
 ושלישית טמאה. שלשתן ומצאו
 טהורות, כולן טמאות. למה
 הדבר דומה? לגל טמא שנתערב
 בין שני גלים טהורים; ובדיקו אחד
 מהן ומצאו טהור, הוא טהור,
 ושנים טמאין; שנים ומצאו
 טהורים, הם טהורים, ושלישי
 טמא; שלשתן ומצאו טהורים, כולן
 טמאים; דברי רבי מאיר, שרבי
 מאיר אומר, כל דבר שהוא
 בחזקת טומאה, לעולם הוא
 בטומאתו, עד שיודע לך טומאה
 היכן היא. ויחכמים אומרים,
 בודק עד שמגיע לסלע, או
 לבתולה.

¹ This bracketed phrase is not given in the *גמרא*. ² Or the *definite* form *בזמן*. Literally *when*. ³ *i.e.*, she did not cross the place where the blood was found. This

may be rendered in the *singular* thus: . . . *only if 'she' passed* . . . 4 Because any one of them could be deemed to have had an issue. 5 The issue must have come from one of them, and because of the doubt (ספק) all are unclean.* 6 By reason of a concealed olive's bulk of flesh from a corpse. 7 His opinion is rejected. 8 Compare תזקה, Note 6 of Mishnah 2 of this Chapter. 9 Their view is accepted. 10 If no trace of uncleanness is found all is deemed clean. *Compare 9^a, Note 3.

Mishnah 6

Seven [kinds of] materials are used for treating (the) [blood] stain: tasteless saliva,¹ and water from [chewed] grits, and urine, natron, and lye, Cimolian earth,² and wood ash.³ If [the garment with the stain] were ritually immersed, and one used it when preparing aught in conditions of *cleanness*⁴ and was then treated with these seven materials, and [yet the stain] was not removed, then this is a dye⁵—whatsoever has to be maintained in conditions of *cleanness* [that had been in contact therewith] remains clean and does not require ritual immersion. If [after treatment the stain] disappeared or became faint, then this is a [blood] stain, and aught needing maintenance in conditions of *cleanness* [that had touched it] becomes unclean and requires ritual immersion.

1 See the next *Mishnah*. 2 Or קימוליא, קמוליא, קימוניא. A clay used in cleaning clothes and in medicine. Compare שבת 9^a, 89b; גדה 62a. 3 *Or a kind of *alkali* (*potash*) or *mineral soap*. Some render it *lion's leaf*. Compare שבת 9^a; 49b. 4 Or טהרות. Some refer this to the preparation of תרומה (*priest's-due*) or קדשים (*holy things*). 5 *viz.*, and not a blood stain. *§See ADDENDA, Page 651. *Greek Κιμωλία.

Mishnah 7

What is meant by 'tasteless saliva'?¹ Any [saliva of one who has] not tasted aught. [What is meant by] 'water from [chewed] grits'?² Pap made from grits of split beans.³

משנה ו

שבעה סמנין מעבירין על הנפתם, ירוק תפל, ומי גריסין, ומי רגלים, ותור, ובורית, קמוניא, ואשליג. הטבילו ועשה על גביו טהרות, העביר עליו שבעה סמנין, ולא עבר, הרי זה צבע, הטהרות טהרות, ואינו צריך להטביל. עבר, או שדיקה, הרי זה נפתם, והטהרות טמאות, וצריך להטביל.

משנה ז

איזהו ירוק תפל? כל-שלא טעם כלום. מי גריסין? לעיסת גריסין של פול, חלוקת נפש. מי רגלים?

[What manner of] 'urine [is meant]?' [Urine] that has fermented. [The stain] needs to be scoured⁴ three times with each one [of the seven reagents]. If [the stain] were treated with them not in their order [as cited], or if it were treated with the seven reagents⁵ together [mingled as one], it is as if no test whatsoever had been made.⁶

שֶׁחֲמִצָּה וְצָרִיף לְכֶסֶס יִשְׁלַשׁ
פְּעָמִים לְכָל אֶחָד וְאֶחָד הָעֵבִירָן
שֶׁלֹּא כִסְדָּרָן, אִם שֶׁעֵבִיר שְׁבָעָה
סִמָּנִין כְּאֶחָת, לֹא עָשָׂה וְלֹא
כְּלוּם.

1 See the preceding *Mishnah*. 2 Or *groats, pounded beans, beans for pounding*. 3 Some consider פּוּל הַלְּבָנָה נֶפֶשׁ as the name of a species of beans, probably akin to שְׁעִירֵית, *kidney-bean* (see Volumes I, II, III, SUPPLEMENT—FLORA), when the husk had been removed. 4 Or שְׁלֹשָׁה פְּעָם is *common gender*. 5 סִמָּנִין the same as סִמָּן. In some texts סִמָּנִין. 6 And the garment is unclean because of the condition of סִפֵּק (doubt). See ADDENDA at the end of this *Tractate*.

Mishnah 8

משנה ח

It suffices for any woman who has¹ a regular date for [her] menstruation [to be considered unclean] from her time [of experiencing an issue].² And these are [the premonitory symptoms of] menstruation: if she yawn, [or] sneeze,³ or feel pain in her abdomen at the navel, [or feel aches] at the lower part of her bowels,⁴ [or] discharge [first clean blood],⁵ [or] if a kind of shivering⁶ seized on her, or [if she feel] other symptoms like these.⁷

כָּל-אִשָּׁה יִשֵּׁשׁ לָהּ וְסָתָה *דְּיָהּ
שְׁעָתָהּ וְאֵלּוּ הֵן הַיּוֹסְתוֹת, מִפְּהָקָתָהּ,
וּמִעֲצָשֶׁתָהּ, וּחֻשְׁשֶׁת בְּפִי כְּרִיסָהּ,
יּוֹבֵשׁ פּוּלֵי מַעֲיָהּ, וְשׁוֹפְעָתָהּ, וּכְמִין
צְמַרְמוֹרֵת אוֹחֲזִין אוֹתָהּ, וְכֵן כִּיּוֹצֵא
יְבֵהָן וְכֵן שְׁקִבְעָה לָהּ *שֶׁלֶשׁ
פְּעָמִים, הָרִי זֶה וְסָתָה.

And if [ever] any [attack] such as these have befallen her [regularly] three⁸ times, this is deemed [the regular premonitory token of] menstruation.

1 Or שִׁשְׁ-לָהּ. 2 This is quoted from 11.* 3 Or *feel inflated, break wind*. 4 In the region of the *uterus* (or *womb*). 5 She habitually begins with a flow of non-menstrual blood (of a colour other than the five colours of unclean blood cited in 26.7). 6 צְמַרְמוֹרֵת is *singular*; the *plural* צְמַרְמוֹרוֹת would be the correct form here. 7 *e.g., headache, giddiness, trembling, shuddering, heart attack, and the like of these*. 8 Or שְׁלֹשָׁה פְּעָם *common gender*. *See ADDENDA at the end of this *Tractate*. See 12, *Note*.*

Mishnah 9

If she were wont to experience¹ [the issue of menstrual blood] at the beginning of the premonitory signs² of menstruation, all [activities] needing conditions of *cleanness*³ which she carried out during the period of the premonitory signs of menstruation are accounted unclean, [but if she suffered the flow of menstruous blood] at the end of these premonitory menstruating signs, all [the activities] requiring conditions of *cleanness* that she performed during the period of the premonitory menstruation signs are deemed clean. R. Jose⁴ says, The regular dates of menstruation may also be according to [certain fixed] days or hours: [for instance] if she were wont to see [a discharge] at sunrise,⁵ she becomes forbidden [to have sexual connection] only *after*⁶ that [time of] sunrise.⁷ R. Judah⁸ says, [She may have sexual connection] only the whole day [after she did not suffer the expected fixed regular issue, but the time *before* that is prohibited to her].

1 Literally *notice, observe, see*. 2 See the preceding *Mishnah*. 3 Or *הטהרות*. * 4 His view is rejected. 5 *הנץ*, *sparkling*; compare *בִּרְכוּחַ* 12; *תְּעִינִית* 39. Not to be confused with *הַנֵּץ*, the name of a *coin*. 6 But she may have sexual intercourse at any time *before* that regular fixed expected time. 7 But if this fixed regular time passed by without a menstruous flow, she may have sexual intercourse during the whole day following. 8 His opinion is accepted. *See the GENERAL INTRODUCTION, Note 5.

Mishnah 10

If she were wont to experience [the discharge of menstruous blood] on the fifteenth day, and she [naturally] changed and became wont to experience it on the twentieth day, [then] both¹ these dates are pro-

משנה ט

הֵיטָהּ לְמוֹדָה לְהִיּוֹת יְרוּאָה בְּתַחֲלִית
הַנְּסֻתוֹת, כָּל־הַטְּהָרוֹת שֶׁעָשְׂתָה
בְּתוֹךְ הַנְּסֻתוֹת טְמֵאוֹת, בְּסוֹף
הַנְּסֻתוֹת, כָּל־הַטְּהָרוֹת שֶׁעָשְׂתָה
בְּתוֹךְ הַנְּסֻתוֹת, טְהוֹרוֹת. רַבִּי
יְוֹסִי אוֹמֵר, אַף יָמִים וְשָׁעוֹת וְנְסֻתוֹת,
הֵיטָהּ לְמוֹדָה לְהִיּוֹת רוּאָה עִם
הַנֵּץ הַחֲמָה, אֵינָה אֲסוּרָה אֲלָא
עִם יְהוּדָה רַבִּי יְהוּדָה
אוֹמֵר, כָּל־הַיּוֹם שְׁלֵה.

משנה י

הֵיטָהּ לְמוֹדָה לְהִיּוֹת רוּאָה יוֹם
חֲמִשָּׁה עָשָׂר, וְשִׁנְתָהּ לְהִיּוֹת רוּאָה
לְיוֹם עָשָׂרִים, זֶה וְזֶה אֲסוּרִין.
שִׁנְתָהּ פְּעָמִים לְיוֹם עָשָׂרִים, יְוֹה

hibited [for copulation]. If the habit changed, so that she experienced [the menstuous flow] on two [successive] twentieth days, both¹ [the fifteenth day and the twentieth day] are [still] forbidden [to her for copulation].² If the habit changed, so that she experienced [the menstrual flow] on three³ [consecutive] twentieth days, then the fifteenth day becomes a permitted [day for copulation] and she has acquired the twentieth day as her fixed regular day,⁴ since a woman may not consider the date of her menstuous discharge as regular and fixed until it shall occur regularly on the same day on three³ occasions [running], and she may not deem herself clean at [what had previously been] a certain date until [the flow] shall have ceased to be experienced on three³ occasions [the same day].

זוה אסורין שינתה שלש פעמים
ליום עשרים, הותר חמשה עשר
וקבצה לה יום עשרים, שאין אשה
קובצת לה וסת, עד שתקבענה
שלש פעמים, ואינה מטהרת
הסת, עד שתעקר ממנה שלש
פעמים.

1 Less idiomatic זה יום. 2 Because the change might be only temporary. 3 Or שלישה.* 4 The change may not be regarded permanent. *Some regard פעם as both masculine and feminine.

Mishnah 11

משנה יא

Women, regarding [the blood of] their token of virginity,¹ are as vines:² there is³ [the kind of] vine whose wine is red, and there is⁴ [the kind of] vine whose wine is black; and there is⁴ [the kind of] vine whose wine is abundant,⁵ and there is⁴ [the kind of] vine whose wine is meagre. R. Judah says, Every [normal] vine has⁶ wine; and that which has no wine has grapes only fit for dessert.⁷

נשים בבתוליהם כגפנים, יש גפן
שינה אדום, ויש גפן שינה שחור;
ויש גפן שינה מרובה, ויש גפן
שינה מועט. רבי יהודה אומר,
כל גפן יש בה יין, ושאין בה יין,
הרי זה דורקטי.

1 viz., the blood of an injured hymen (or maidenhead). 2 Popular pronunciation כגפנים. 3 Or יש גפן. 4 Or יש גפן. 5 Figuratively, the woman who has the 'blood of the token of virginity' and the blood of menstruation. 6 Or יש בה. i.e., every woman menstruates and has 'blood of virginity' when the hymen is ruptured. 7 Figuratively, sterile women. Some derive דורקטי [דורקטי] in one text; from a Greek word τραχη meaning eating grapes (not fit for making wine), others from דור קטוע, a generation cut off, sc., barren women.

CHAPTER 10

פרק י'

Mishnah 1

משנה א

If a girl who had not yet attained her age [of twelve years and one day] to experience¹ [the menstrual flow] were married,² the School of Shammai say, She is allowed four nights;³ but the School of Hillel say, [A flow is not deemed menstrual] until the wound heals.⁴ If her time arrived⁵ to experience menstruation, and she was wed, the School of Shammai say, She is permitted [to copulate] the first night,⁶ but the School of Hillel say, [She is allowed] up to the conclusion of the [first] Sabbath, [that is] four nights.⁷ If she experienced a [discharge of menstruation blood before marriage] while still in her father's home, the School of Shammai say, She is permitted [only the first act of] coition of obligation; but the School of Hillel say, [She may be with her husband] the whole of the [first] night.⁸

תְּיָוֶקֶת שְׂלֵא הִגִּיעַ זְמַנָּה יִלְרָאוֹת,
וְנִיֶּסֶת, בֵּית שְׁמַאי אוֹמְרִים נוֹתְנִין
לָהּ יֶאֱרַבְעָה לַיְלוֹת; וּבֵית הַלֵּל
אוֹמְרִים, עַד יִשְׁתַּחֲזֶה הַמַּכָּה. הִגִּיעַ
זְמַנָּה לְרָאוֹת, וְנִיֶּסֶת, בֵּית שְׁמַאי
אוֹמְרִים, נוֹתְנִין לָהּ לַיְלִיָּה הָרִאשׁוֹן;
וּבֵית הַלֵּל אוֹמְרִים, עַד מוֹצְאֵי שַׁבָּת
יֶאֱרַבְעָה לַיְלוֹת. רְאֵתָה וְעוֹדָה
בְּבֵית אָבִיהָ, בֵּית שְׁמַאי אוֹמְרִים,
נוֹתְנִין לָהּ בְּעֵילַת מִצְוָה; וּבֵית
הַלֵּל אוֹמְרִים, כָּל-הַלַּיְלָה כּוֹלָהּ.

1 Literally *see, observe*. 2 Or נִיֶּסֶת, נִשְׂאָת. 3 If during this period blood appears after sexual connection it is presumed to be from the injured *hymen* (or *maidenhead*) and not menstrual. 4 If the flow of blood occurs when she stands up but not when sitting down, or if there is a flow when she sits on a hard seat but not on a soft one, then the injured part has not yet healed and the flow comes from it; but if the flow of blood occurs when she stands up, or if she sits on both something hard or soft, it is menstrual. 5 She was twelve years and one day old. 6 The blood discharged is deemed to be from the injured *hymen*, but a flow on the next night is menstrual. 7 Virgins were married on a Wednesday; see כְּתוּבֹת 11. The flow after that was accounted menstrual. 8 The flow is considered non-menstrual; after this she must observe seven days of purification (see ADDENDA at the end of this *Tractate*), and she then immerses herself in the ritual bath. The נִמְרָא has כָּל-הַלַּיְלָה שְׂלָהּ, *the whole [first] night is hers [for sexual intercourse]*. Or כָּלָה.

Mishnah 2

משנה ב

If a menstruant examined herself on the morning of the seventh day, and found herself clean, but at twilight [the beginning of the eighth day] did not make a final examination¹ [and immersed herself in the ritual bath], and after some days she made examination and found herself unclean, she is presumed to have been clean² [in the interval]. If a [menstruant] examined herself on the morning of the seventh day, and found herself unclean, but at twilight [the beginning of the eighth day] did not examine herself once more, and after some time she examined herself and found herself clean, then it is assumed that she³ was unclean⁴ [during the interval], and she imparts uncleanness during the preceding twenty-four hours⁵ and during the interval between the [preceding] examination and [the present] examination.⁶ But if [a menstruant] have⁷ a regular fixed period, it suffices for her [to be accounted unclean only from] her time [of experiencing an issue].⁸ R. Judah⁹ says, If she did not make examination to establish that she was clean after* the afternoon [of the seventh day before the end of twilight], she³ is presumed unclean;⁴ but the Sages¹⁰ say, Even if she made examination on the second [day] of her menstruation, and found herself clean, and at twilight did not again examine herself, and after some time she examined herself and found she was unclean, then she³ is presumed to have been clean§ [in the interval].

נדה שְׁבִיעִי עֲצָמָה יוֹם שְׁבִיעִי
שְׁחֵרִית וּמְצָאתָה טְהוֹרָה וּבֵין
הַשְּׁמֻשׁוֹת יֵלֵא הַפְּרִיָּשָׁה, וְלֵאחֶר
יָמִים בְּדָקָה וּמְצָאתָה טְמֵאָה, הָרִי
הִיא בְּחֻזְקַת טְהוֹרָה. בְּדָקָה עֲצָמָה
בְּיוֹם שְׁבִיעִי בְּשְׁחֵרִית, וּמְצָאתָה
טְמֵאָה, וּבֵין הַשְּׁמֻשׁוֹת לֹא הַפְּרִיָּשָׁה,
וְלֵאחֶר זְמַן בְּדָקָה וּמְצָאתָה טְהוֹרָה,
הָרִי זִו בְּחֻזְקַת טְמֵאָה, וּמְטֵמְאָה
מֵעַתָּה לְעַתָּה וּמְפַקֵּידָה לְפַקֵּידָה.
וְאִם יֵישׁ לָהּ וְסֵת דִּיהָ שְׁעֵתָהּ רַבִּי
יְהוּדָה אוֹמֵר, כָּל־שָׁלֹא הַפְּרִיָּשָׁה
בְּטְהוֹרָה מִן־הַמְּנַחָה *וְלִמְעַלָּה הָרִי
זִו בְּחֻזְקַת טְמֵאָה; יִנְחַכְמִים
אוֹמְרִים, אֲפִילוּ בְּשִׁנִּיתָ לְנִדְתָה,
בְּדָקָה וּמְצָאתָה טְהוֹרָה, וּבֵין
הַשְּׁמֻשׁוֹת לֹא הַפְּרִיָּשָׁה וְלֵאחֶר
זְמַן בְּדָקָה וּמְצָאתָה טְמֵאָה, הָרִי
זִו בְּחֻזְקַת טְהוֹרָה.

1 Literally she did not separate [herself from uncleanness by final examination].

2 Literally she is under the presumption of the condition of cleanness. Or טְהוֹרָה.* 3 Or הִיא; see Volume II, Page 12. 4 Literally under the presumptive status of one unclean.

Note : טמאה, *unclean*, is an *adjective*; perhaps the pure Hebrew *noun* טמאה (corresponding to the *Mishnaic* Hebrew טומאה) would be preferable, thus בחזקת טמאה, *under the presumption of the condition of uncleanness*, uniform with the preceding phrase בחזקת טהרה. 5 On examination in the morning of the seventh day she was clean, but she did not at nightfall examine herself again; after a few days she found herself unclean, then she is deemed to have been unclean also for the twenty-four hours preceding this moment. 6† If the interval between the first examination (when she was clean after ritual immersion) and the second examination (when she found herself unclean) is less than twenty-four hours, she is deemed to have been unclean also during the whole of this shorter interval. 7 Or יש-בה. 8 *i.e.*, the period of uncleanness in this case is not retrospective but begins from the moment when menstruation begins.* See 12, **Note** *. 9 His view is rejected. 10§ Their ruling is accepted. *See GENERAL INTRODUCTION, **Note** 5. §See ADDENDA at the end of this *Tractate*. †Perhaps here the *definite* form לפקידה instead of the *indefinite* form לפקידה.

Mishnah 3

משנה ג

If a man that had a discharge or a woman that had a discharge examined themselves on the first day,¹ and found they were clean, and [again made examination] on the seventh day, and found themselves clean, but had not examined themselves during the rest of² the intermediate days,³ R. Eliezer⁴ says, They are presumed to have been clean;⁵ R. Joshua⁶ says, They may reckon only the first day and the seventh day [and must observe five days more to complete the prescribed seven days]; R. Akiba⁷ says, They may reckon only the seventh day [and need to observe six more days to make up the prescribed seven days].

הזב והזבה שפדקו עצמן יביום ראשון, ומצאו טהור, וביום השביעי, ומצאו טהור, וישאר ימים שבינתיים לא בדקו, רבי אילעזר אומר, הרי הן בחזקת טהרה; רבי יהושע אומר, אין להם אלא יום ראשון ויום שביעי בלבד; רבי עקיבא אומר, אין להם אלא יום שביעי בלבד.

1§ Of the seven days they had to observe. 2 Popular pronunciation וישאר. 3 Popularly pronounced שבינתיים. 4 His ruling is accepted. 5 Literally *under the presumptive condition of cleanness*. Or טהרה.* 6 His view is rejected. 7 His opinion is not accepted. *See GENERAL INTRODUCTION at the end of this *Tractate*. §Perhaps the *definite* form ביום uniform with וביום following.

Mishnah 4

The man that had a discharge, and the woman that had a discharge, and the menstruant, and the woman after childbirth, and the leper, when they have died, impart *uncleanness by carrying*, until the flesh has decayed.¹ A gentile that died is clean and does not impart *uncleanness by carrying*. The School of Shammai say, All women at death² are accounted menstruants;³ but the School of Hillel say, No woman is a menstruant at death unless she was [actually] a menstruant [at the time].

1 Some render it *until decay has set in*. The גמרא explains it thus: if any one of these after death was laid upon a heavy stone (too heavy to be carried) over vessels, these vessels do not become unclean; but if any one of them was for some reason (e.g., an attack of fainting) while still alive on the stone and then died, then while he was still living he conveyed uncleanness to the vessels below, but this not being known it might be thought that the vessels had not contracted uncleanness; hence the Sages enacted that in all cases the stringent rule is that the dead enumerated here communicate uncleanness. 2 *All the women that die . . .* literally. 3 Aforetime a menstruant's garments (and vessels near her) at death were immersed in the ritual bath, but out of regard to all living women this procedure was extended to all women at death regardless whether they were menstruants or not. See ADDENDA at the end of this *Tractate*.

Mishnah 5

If a woman¹ died, and a *quarter-log*² of blood came forth³ from her, she communicates uncleanness by reason of [the menstrual blood] stain, and she [also] imparts *uncleanness by overshadowing*.⁴ R. Judah⁵ says, She* does not render unclean by virtue of [the menstrual blood] stain, for [the menstrual flow] has moved when she died. But R. Judah concurs that if a woman were sitting on [the] birth-stool,⁶ and died [in

משנה ד

הזב, והזבה, והנדה, והיולדת, והמצורע שמתו, מטמאין במשא, עד ישימוק הבשר. עובד גלולים שמת טהור מלטמא במשא. בית שמאי אומרים, ככל הנשים מתות נדות; ובית הלל אומרים, אין נדה אלא שמתה נדה.

משנה ה

האשה שמתה ויצא ממנה רביעית דם מטמאה משום כותם, ומטמאה כאוהל. רבי יהודה אומר, אינה מטמאה משום כותם, מפני שנעקר משמתה. ומודה רבי יהודה ביושבת על משבר, ומתה ויצא ממנה רביעית דם, שהיא

travail], and a *quarter-log* of blood issued⁸ from her, she conveys uncleanness by reason of [the menstruous blood] stain. R. Jose⁷ said, Therefore⁸ she does not convey *uncleanness by overshadowing*.

1 Literally *the woman* [*viz.*, the definite form]. 2 See Volume II, Page 18f. 3 רַצָּאָה § in the מִצְוָה; but as this is *feminine* and דָּם is *masculine*, רַצָּאָה is grammatically correct. 4 See אֶהְלֹת 21. 5 His view is rejected. 6 Compare כְּלָיִם 234. 7 His opinion is not accepted. 8 *viz.*, because the blood issued not from a corpse but from the living body. *See ADDENDA at the end of this *Tractate*. רַצָּאָה § being grammatically *feminine* its retention would make it in agreement with the *feminine* רַבִּיעִית which would be absurd.

Mishnah 6

Aforetime they used to say, [The woman] that 'continues in [the] blood of purification'¹ was permitted to pour out water [from one vessel into another one] for [washing] the *Passover-offering*.² [But] they changed their view and said, She is as one that had been in contact with someone that had contracted *corpse-uncleanness*³ in what concerns the *hallowed things*,⁴ according to the opinion of the School of Hillel; [but] the School of Shammai say, She is even as one that contracted *corpse-uncleanness*.⁵

1 See *Leviticus* 12, 4ff.: תָּשֵׁב בְּדַמֵּי טְהָרָה, *she shall continue in the blood of purification*—the thirty-three days for a male child, sixty-six days for a female child. בְּרֵאשֹׁנָה, *aforetime, beforetime, originally, in former days*; בְּרֵאשֹׁנָה הָיָה אֹמְרִים, *originally the law was that is perhaps preferable to the literal rendering*; compare וְנִרְיָם 1112, 91b; כְּחֹבֹבוֹת 82b. 2 But not to touch the water itself or the *Passover-offering*. 3 One who has been in contact with a corpse becomes אָב הַטּוֹמְאָה (see GENERAL INTRODUCTION), and she through this contact becomes רֵאשֹׁן לַטּוֹמְאָה (of *first grade uncleanness*) only to קִדְּשִׁים * (*e.g.*, the פָּסַח), but to חֹלְיָו (non-holy produce—see APPENDIX, Note 1) she is שֵׁנִי לַטּוֹמְאָה (of *second-grade uncleanness*) and cannot render חֹלְיָו unclean, and so [according to the School of Hillel] she may touch the water and not render it unclean. 4 Or לְקִדְּשִׁים. 5 *i.e.*, she becomes an אָב הַטּוֹמְאָה and what she touches becomes רֵאשֹׁן לַטּוֹמְאָה, and here the vessel renders the water שֵׁנִי לַטּוֹמְאָה. *Or קִדְּשִׁים.

מְשֻׁנָּה ו

בְּרֵאשֹׁנָה הָיוּ אֹמְרִים יְהִי שֹׁכֶת עַל דָּם טוֹהַר, הִיתָה מְעַרְה מִיָּם לַפֶּסַח. הִזְרוּ לוֹמַר, הִרִי הִיא כְּמַנְעֵ שְׂמָא מֵת יִלְקָדְשִׁים, כְּדַבְּרֵי בֵּית הַלֵּל; בֵּית שְׁמַאי אֹמְרִים, אַף יִכְטְמָא מֵת.

Mishnah 7

And [the School of Shammai and the School of Hillel] agree¹ that she may eat of [second] tithe,² and separates [without designation the] priest's share of the dough³ [which she places in a vessel] and sets it near [to the other dough] and she designates it [as the priest's share of the dough], and if any of her saliva or any of 'the blood of her purification'⁴ fell upon a loaf of priest's-due,⁵ it remains clean. The School of Shammai say, She needs [ritual] immersion at the end⁶ [of the days of purification]; but the School of Hillel say, She does not require [ritual] immersion at the end.⁷

1 Some render this *And the School of Shammai yield to the opinion of the School of Hillel*.
2 See APPENDIX, Note 1; מַעֲשֵׂר שֵׁנִי, INTRODUCTION. 3 See APPENDIX, Note 3; חֶלֶה, INTRODUCTION. 4 Or *her blood of purification*; see the preceding *Mishnah*. 5 See APPENDIX, Note 1; תְּרוּמָה, INTRODUCTION. 6 Forty days for a male child, eighty days for a female child. Before ritual immersion a priest's daughter or wife may not eat of *priest's-due* and a non-priestly woman may not enter the Temple. 7 They maintain that the ritual immersion at the end of seven days suffices for eating of *priest's-due* or entering the Temple (compare the preceding Note); but they agree with the School of Shammai that for touching of קַדְוָשִׁים, a priestly woman must fulfil the forty days for a male child or the eighty days for a female child as the case may be, and must have the ritual bath again after the יְמֵי טְהָרָה, *the days of purification*.

Mishnah 8

If [a woman] observed an issue on¹ the eleventh day,² and immersed herself [in the ritual bath] at evening, and [then] had sexual intercourse, the School of Shammai say, [Since she should have immersed herself the next day both she and her husband] impart uncleanness to

מִשְׁנָה ז

וְיִמּוּדִים שֶׁהִיא אוֹכֶלֶת בְּמַעֲשֵׂר, וְקוֹצֵה לָּהּ חֶלֶה, וּמְקַפֶּת וְקוֹרְאָה לָּהּ שֵׁם, וְאִם נָפַל מִרוּקָה יוֹמָדָם טְהָרָה עַל כֶּכֶר שֶׁל תְּרוּמָה, שֶׁהוּא טְהוֹר. בֵּית שְׁמַאי אוֹמְרִים, צְרִיכָה טְבִילָה בְּאַחֲרוֹנָה; וּבֵית הֵלֵל אוֹמְרִים, אֵינָה צְרִיכָה טְבִילָה בְּאַחֲרוֹנָה.

בְּאַחֲרוֹנָה.

מִשְׁנָה ח

הִרְוָאָה יָיִום אֶחָד עָשָׂר, וְטְבִילָה לְעָרֵב וְשִׁמְשָׁה, בֵּית שְׁמַאי אוֹמְרִים, מִטְמְאִין מִשְׁכָּב וּמוֹשָׁב וְחֵיבִין כְּקָרְבָן; בֵּית הֵלֵל אוֹמְרִים, פְּטוּרִין מִן־הַקָּרְבָּן. טְבִילָה בַּיּוֹם שֶׁלֹּאֲחֲרָיו

aught they lie upon or sit upon, and they are liable to an *offering*; [but] the School of Hillel say, They are exempt from the *offering*. If she had the ritual bath on the following day, and she had sexual intercourse,³ and afterwards observed that she had an issue, the School of Shammai say, [Both] render unclean whatsoever they lie upon or sit upon, but they are exempt from the *offering*; but the School of Hillel say, Such [a man] is a glutton [nevertheless he remains clean]. But [both Schools] agree that if she observed an issue *before*⁴ the eleventh day, and had the ritual bath in the evening, and [afterwards] had sexual intercourse, they impart uncleanness to whatever

וְשִׁמְשָׁה אֶת-בֵּיתָהּ וְאַחַר כֵּן רָאָתָהּ, בֵּית שַׁמַּי אוֹמְרִים, מִטְּמֵאִין מִשְׁכָּב וּמִשָּׁב, וּפְטוּרִים מִן-הַקָּרְבָּן; וּבֵית הִלֵּל אוֹמְרִים, הָרִי זֶה גִּרְגָּנִי וּמוֹדִים בְּרוּאָה יִבְתּוּךְ אֶחָד עָשָׂר יוֹם, וְטָבְלָה לְעָרֵב וְשִׁמְשָׁה שְׁמִטְמֵאִין מִשְׁכָּב וּמוֹשָׁב וְסִיּוּבִין בְּקִרְבָּן. טָבְלָה בַּיּוֹם שֶׁל אַחֲרָיו וְשִׁמְשָׁה, הָרִי זֶה מִתְּרַבּוֹת רָעָה, וּמִנְעֵן וּבְעִילָתָן יִתְלוּם.

they lie upon or sit upon, and they become liable to an *offering*. If she had the ritual bath the next day, and she [then] had sexual intercourse, this⁵ is depraved conduct, and [whether] their contact [communicates uncleanness to *priest's-due* or to *holy things*] or their sexual intercourse [entails culpability and that they are liable to an *offering*] are matters of doubt.⁶

1 Or *during*. Compare **Note 4** further on. 2 *viz.*, at the end of the prescribed seven days of purification. See 6¹⁴. 3 Compare **מִקְנָאוֹת** 8⁴. 4 *Literally *during*. on. 5 Or זֶה (referring to **תְּרִבּוֹת** which is *feminine*); see Volume II, Page 12. 6 Literally *they are in suspense*. If it is found that (after the immersion) on the same day there is no further flow, what they touched remains clean and their copulation was licit; but if on the same day (after the immersion) she suffered a flow, whatever they touched is unclean, and the cohabitation having been prohibited an *offering* must be brought. 7 Or סְלִיק מִסְכַּת נִדָּה, CONCLUSION OF TRACTATE NIDDAH. *Some render this *during the eleven days*.

וְנִשְׁלְמָה מִסְכַּת נִדָּה

TRACTATE NIDDAH CONCLUDED

ADDENDA

[Additional Notes to this *Tractate NIDDAH*]

12, **Notes 11, 12.** The difference between the views of R. Meir and the Sages according to the גְּזֵרָא is this: R. Meir contends that the face must be perfectly human, then only can it be considered a נֶלֶד; the Sages say it need not be perfect and may still be deemed a נֶלֶד.

41, **Note 5.** And if they see red blood during the seven days from such flux they disregard it, and so do not count seven days from the latter flux as the Israelitish women do.

42, **Note 4.** שִׁפְרָשׁוּ [Kal] is uniform with פָּרָשׁוּ [Kal] above; or שִׁפְרָשׁוּ [Niphal]. Strictly speaking שִׁפְרָשׁוּ is masculine and the correct grammatical form (in agreement with the feminine subject הִיא) is שִׁתְּפָרְשָׁנָה (or the Niphal שִׁתְּפָרְשָׁנָה).

44, **Note 2.** NOTE: The eleven days are those in which she cannot be counted as a נִדָּה, but as a זָבָה in which a flux is considered to be זֵבֶה and not דָּם נִדָּה.

44, **Note 6.** Because the blood that she saw was not due to נִדָּה but to זֵבֶה because it occurred during the eleven days between the two menstrual periods. According to R. Joshua therefore if she had no respite a night and a day the blood is considered דָּם קוֹשֵׁי and is טָהוֹר.

46, **Note ***. i.e., the eleven days when the blood is considered זֵבֶה.

46, **Note §.** If the blood appeared during labour it is considered clean.

46, **Note †.** The יָמֵי טָהָר when the blood is clean.

68, **Note 2.** If the seventh year produce was gathered by any person he is permitted to eat of it so long as like produce is still growing in the country where he lives. Once this produce had begun to wither in the fields, the gathered produce of the same species must be removed.

73, **Note 8.** The final ruling is that the כַּתִּימִים come under the same ruling as נִכְרִים, viz., that their blood stains are deemed clean in every respect.

83, **Note 3.** לְהִגְלִיעַ: It is difficult to vowelise this word which as given in the text is the infinitive Kal of the verb גִּלַע which is actually not used in the Kal form; perhaps it is a misprint for the infinitive Niphal לְהִגְלִיעַ or for the abbreviated infinitive Hithpael לְהִתְגַּלֵּעַ (compare לְהִגְלִיעַ in the preceding *Mishnah*, **Note 7**).

96, **Note 3.** Some prefer the vocalisation וְאִשְׁלָג or וְאִשְׁלָג, others וְאִשְׁלָג.

96, **Note 4.** See GENERAL INTRODUCTION, **Note 5**.

- 97, **Note 6.** It is of no effect for the purpose of examination as mentioned above or for the purpose if he knows that it is **נִדָּה מִיָּד**: it will not be removed that way, it will not become clean when immersed thereafter. If the seven constituents are mixed they react chemically and neutralise their effectiveness on the stain.
- 98, **Note 2.** Any woman who naturally before menstruation shows certain signs that it is coming. The time when these symptoms become evident suffices to be deemed unclean.
- 101, **Note 8.** She may cohabit the first night only to make sure that it is not **נִדָּה מִיָּד**; she must not cohabit after the first night, and when the blood discharge stops she counts seven days in cleanness and then has the ritual bath.
- 102 **Note §.** The **אֲמַרְתָּ אֲמַרְתָּ** is of opinion that if she examined herself in the morning of the seventh day and immersed herself in the ritual bath, and after a few days found herself clean, she is presumed to have been clean in the interval; but if she only examined herself on the second day of her menstruation and immersed herself on the eighth day, and after a few days she found herself unclean, she is considered to have been unclean during the interval.

R. Judah says that her examination on the morning of the seventh day is not sufficient to establish her cleanness but she must have made examination also in the evening of the seventh day, otherwise she is considered to have been unclean in the interval.

The **אֲמַרְתָּ** say that even if she made examination on the second day of her menstruation, and she immersed herself on the eighth day, she is deemed to have been clean in the interval, but not if she examined herself only on the first day of her menstruation and found herself to be clean.

- 104, **Note 3.** All women that die are deemed to have died while being menstruants.
- 105, **Note *.** Or . . . *by virtue of the fact that the menstruation had begun to come upon her when she was dead, i.e., the blood began to move [literally was uprooted from her].* The rendering in the text is closely literal.

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סדר

מכשירין

TRACTATE
MACHSHIRIN

[BEING THE EIGHTH TRACTATE OF THE SIXTH ORDER TAHAROTH]

TEXT - INTRODUCTION - TRANSLATION - NOTES

By

PHILIP BLACKMAN, F.C.S.

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INTRODUCTION

מַכְשִׁירִין, **Machshirin**, is the eighth *Tractate* or *Treatise* (מִסְפֵּקֵת) of the sixth *Order Tahoroth* (סֵדֶר טְהוּרֹת) of the *Mishnah* (מִלְשֵׁנָה).

מַכְשִׁירִין is the plural form of the participial noun **מַכְשִׁיר**, *preliminary act, preparatory means, preparation, disposer, that which makes fit for levitical uncleanness*, derived from the *Hiphil verb* **הִכְשִׁיר**, (1) *permit, declare valid*, (2) *prepare, render fit, predispose*, (3) **render aught susceptible to contract levitical uncleanness**.

The *Tractate* treats of *liquids* (water or the like of water) that according to *Leviticus 11, 34, 38*, prepare and predispose *seeds and fruits and foods* to become *susceptible to ritual uncleanness* on purposeful or tacitly acceptable wetting.

The main subjects dealt with in the six Chapters are:

1. Conditions of (dripping) liquids imparting uncleanness.
2. Further conditions of (dripping) liquids imparting uncleanness.
3. Public baths for Jews and gentiles; heating on the Sabbath; vegetables on sale in a city inhabited by gentiles; finding a foundling, lost property, flesh, produce; tithes; Sabbatical year produce; produce, food, wood—susceptiveness to uncleanness.
4. Person rendered unclean by wetting; dripping water and uncleanness; produce and wood rendered unclean by wetting or dripping water.
5. Immersion, swimming—questions of uncleanness; wetting certain objects and uncleanness; pouring liquid from vessel to vessel and uncleanness; woman stirring cooking food and uncleanness.
6. Dew on produce (on roof) and uncleanness; eggs and fish, and uncleanness; *the seven liquids that impart uncleanness*; derivatives of these seven liquids that impart uncleanness, and some that do not impart uncleanness; human milk and milk from cattle in what concerns rendering aught susceptible to uncleanness.

The titles of the six Chapters are:

CHAPTER 1	כָּל-מִשְׁקָה	פָּרָק א
CHAPTER 2	זֵיעַת בָּתִּים	פָּרָק ב
CHAPTER 3	שֶׁק	פָּרָק ג
CHAPTER 4	הַשׁוּחָה	פָּרָק ד
CHAPTER 5	מִי שֶׁטָּבַל	פָּרָק ה
CHAPTER 6	הַמְצֵלָה	פָּרָק ו

Leviticus 11, 34, 38:

מִכֹּל הָאֲכָל אֲשֶׁר יֵאָכֵל אֲשֶׁר יִבּוֹא עָלָיו מִיָּם יִטְמָא וְכֹל מִשְׁקָה אֲשֶׁר יִשְׁתֶּה בְּכֹל כֵּלֵי יִטְמָא.^[34]

All food therein which may be eaten, *that on which water cometh*, shall be unclean; and all drink in every such vessel that may be drunk shall be unclean.

וְכִי יִתֵּן מַיִם עַל הָאֲרֶז וְהָפֵל מִבְּנֵי־הֶמֶט עָלָיו טָמֵא הוּא לָכֶם.^[38]

But if water be put upon the seed, and aught of their carcase fall thereon, it is unclean unto you.

Note. The technical formula *בְּכִי יִתֵּן* (or *בְּכִי יִיָּתֵן*) is rendered throughout in *italics* thus *If water be put on*. *יִתֵּן* is the Scriptural form; *יִיָּתֵן* is the Mishnaic form.

מַכְשִׁירִין

TRACTATE

MACHSHIRIN

CHAPTER 1

פָּרָק א

Mishnah 1

מִשְׁנָה א

If any liquid were acceptable at the outset, even though it was not acceptable in the end,¹ or if it were acceptable in the end, although it was not acceptable at the outset,² then it comes under the law of *If water be put on*.³ Unclean liquids impart uncleanness whether they were acceptable or not acceptable.⁴

כָּל־מִשְׁקָה שֶׁתְּחַלְתּוּ לְרִצּוֹן, אִף עַל פִּי שְׂאִין יִסּוּפוּ לְרִצּוֹן, אוֹ שֶׁסּוּפוּ לְרִצּוֹן אִף עַל פִּי שְׂאִין יִתְחַלְתּוּ לְרִצּוֹן, הֲרִי זֶה בְּכִי יוֹתֵן מִשְׁקִין טְמֵאִין מִטְמֵאִין לְרִצּוֹן וְשֵׁלֵא לְרִצּוֹן.

1 *e.g.*, one put a vessel out to be washed clean by the rain, but it was not his intention that the rain-water should fall off the vessel on to some fruit. 2 *e.g.*, he did not look forward for any rain to fall on to his vessel, but he was quite willing that if it fell it should fall on to his fruit. 3 (הֲרִי זֶה) בְּכִי יוֹתֵן 3, then it comes under the law of 'If water be put on' (Leviticus 11, 38, וְכִי יִתֵּן מַיִם, But if water be put on), *viz.*, it is a liquid which if put on foodstuffs renders them susceptible to uncleanness; *If water be put on* is a formularistic technical expression used throughout in this Tractate. **Note:** The Scripture gives יִתֵּן. 4 *i.e.*, whether they are applied intentionally or not intentionally.

Mishnah 2

מִשְׁנָה ב

If one shook a tree¹ to bring down from it fruit² or an uncleanness³ [and drops of rain were thus brought

הַמַּרְעִיד אֶת־הָאֵילָן לְהַשִּׁיר מִמֶּנּוּ אוֹכְלִין אוֹ אֶת־הַטּוֹמְאָה אֵינָן

down and fell on the fruit], this does not come under the law of *If water be put on*; [but if he shook it] to bring down therefrom the drops of rain,⁴ the School of Shammai say, The drops that fall and the drops that still remain [to fall later] come under the law of *If water be put on*; [but] the School of Hillel say, The drops that fall come under the law of *If water be put on*, but the drops that yet remain do not come under the law of *If water be put on*, for he intended that all the rain drops should fall down together.⁵

בְּכִי יוֹתֵן; לְהַשִּׁיר מִמֶּנּוּ
 יִמְשְׁקִין, בֵּית שַׁמַּאי אוֹמְרִים,
 הַיּוֹצֵאִין וְאֶת־שֶׁבּוּ בְּכִי יוֹתֵן; בֵּית
 הַלֵּל אוֹמְרִים, הַיּוֹצֵאִין בְּכִי יוֹתֵן
 וְאֶת־שֶׁבּוּ אֵינָן בְּכִי יוֹתֵן, מִפְּנֵי שֶׁהוּא
 מִתְכוּוֹן שֶׁיֵּצְאוּ מִכּוּלוֹ.

1 *Literally the tree [viz., the definite form]. 2 Literally *foods*. Or actually some *foodstuff* placed on a branch. 3 e.g., a crow had left a morsel of carrion on a branch. Literally *the uncleanness*. 4 Literally *liquids*. 5 viz., he had no thought for the drops that remained and their subsequent fall was not 'agreeable' to him. *Or הָאֵלֶּן.

Mishnah 3

If one shook a tree¹ [to bring down the rain drops or fruit or aught else], and [drops of water] fell² upon another tree,³ or [if he shook] a bough⁴ [to bring down the fruit or aught else], and [drops of rain dripped] on to another bough,³ and under them were seeds or vegetables⁵ unplucked from the soil, the School of Shammai say, They come under the law of *If water be put on*; but the School of Hillel say, They do not come under the law of *If water be put on*. R. Joshua said in the name of Abba Jose Chali Kufri⁶ a citizen of Tibon,⁷ Wonder at thyself⁸ if the Law enjoin anywhere that a liquid⁹ can render aught *susceptible to uncleanness*¹⁰ unless it is intentionally applied, as it is said,¹¹ *But if water be put*¹² upon the seed.

מִשְׁנָה ג
 הַמְרַעֵד אֶת־יְהִיאֵלֶן יוֹנֵפֵל עַל
 יִחַבְרוּ אוֹ יִסֹּכֶה וְנִפְלָה עַל
 יִחַבְרֶתָהּ, וְתַחֲתָהּ זֵרְעִים אוֹ יִרְקוֹת
 הַמְחוּבְּרִין לַקְרָקַע, בֵּית שַׁמַּאי
 אוֹמְרִים, בְּכִי יוֹתֵן; וּבֵית הַלֵּל
 אוֹמְרִים, אֵינָן בְּכִי יוֹתֵן. אָמַר רַבִּי
 יְהוֹשֻׁעַ מִשּׁוֹם אַבְבָּא יוֹסִי קוֹפְרִי
 אִישׁ טִבְעוֹן, תִּמָּה עֲצֻמָּה אִם יֵשׁ
 מִשְׁקָה יִטְמָא בְּתוֹרָה עַד שֶׁיִּתְכוּוֹן
 יוֹתֵן, שֶׁנֶּאֱמַר, וְכִי יוֹתֵן מִים עַל
 זֵרַע.

1 Literally *the tree*. 2 The גמרא gives ונפלו [viz., the plural form] which seems more correct than the singular form ונפל. 3 Literally *its fellow*. 4 Or *bush*. 5 Or *herbs, greens*. Literally . . . attached to the soil. 6 Or חל'יקופרי, Chalikufrī (Aligora), a seaport in Cyprus. 7 Or Tibin (some identify it with Tubun west of Sephpharis). 8 Compare פסחים 28b. 9 Or יש-משקה. 10 טמא, Piel; some point it as the adjective טמא, unclean, which does not seem satisfactory. 11 See Leviticus 11, 38. 12 Scripture gives יתן. R. Joshua's argument is that the meaning of יתן implies that the action must be through the intentional agency of a person.

Mishnah 4

משנה ד

If one shook a bundle of vegetables,¹ and [the drops of rain on it] dripped² from the upper side to the bottom, the School of Shammai say, It comes under the law of *If water be put on*; [but] the School of Hillel say, It does not come under the law of *If water be put on*. The School of Hillel said to the School of Shammai, If one shake the stalk [of a plant], do we give any consideration lest [the drops] dripped³ from⁴ leaf to leaf? The School of Shammai made reply to them, A stalk is [only] a single [thing], but a bundle [contains] many stalks. The School of Hillel said to them, If one pulled out [from a stream] a sack full of fruit, and placed it on the bank of the stream, do we have to consider lest [the water] dripped⁵ from the top side to the bottom? Yet⁶ if he had brought out [from the stream] two [sacks], and put them one on top of the other, the lower [sack] comes under the law of *If water be put on*. R. Jose says, The lower [sack in the case just cited] has not become *susceptible to uncleanness*.⁷

הנוער אגודה של ירק, וירדו מצד העליון לתחתון, בית שמאי אומרים, בכי יותן; בית הלל אומרים, אינם בכי יותן. אמרו בית הלל לבית שמאי, והלא הנוער את הקלה, הוששין אנו שמא יצאו ימן העלה לעלה? אמרו להן בית שמאי, שהקלה אחד ואגודה קלחים הרבה. אמרו להם בית הלל, תרי המעלה שק מלא פירות ונתנו על גב הצהר, הוששין אנו שמא ירדו מצד העליון לתחתון? אבל אם העלה שנים ונתנו זה על גב זה, התחתון בכי יותן. רבי יוסי אומר, התחתון יטהור.

1 Or ירק. Or *greens, herbs*. 2 ירדו is *future tense*; or ירדו, *past tense*, which makes the rendering *If one shook . . . dripped*. Some render this *If one shake [the rain off]* a

bundle of vegetables, and [the drops] drip. 3 יצאו is future tense; or יצאו, past tense, and the rendering is *If one shook . . . dripped*. 4 Literally *from the leaf to the leaf*. 5 Or the past tense ירדו; compare Note 2 above. 6 This is the continuation of the statement of the School of Hillel. 7 Literally *the bottom one is clean*, and of course the upper one is clean.

Mishnah 5

משנה ה

If one squeeze [the dew] from a leek,¹ or press [rain water] out of his hair* with his garment, R. Jose says, The [water] that comes forth [at squeezing] comes under the law of *If water be put on*, but [the water] that remains² does not come under the law of *If water be put on*, for he intends that all [the water] should be removed.³

הממחק את-הכרישה, והסוחט
שערו בכסותו, רבי יוסי אומר,
היוצאין בכי יותן, ואת-שבו אינן
בכי יותן, מפני שהוא מתכפין
שיצאו מכולו.

1 Or כרישא. While still attached to the soil, according to some. 2 Literally *which is in it*. 3 שיצאו is future tense; not יצאו, past tense. *See the GENERAL INTRODUCTION, Note 5.

Mishnah 6

משנה ו

If one blow on lentils* to test them whether they be good, R. Simon¹ says, It does not come under the law of *If water be put on* [because his spittle fall on them]; (but the Sages² say, It comes under the law of *If water be put on*). And if one eat sesame with his [wetted] finger,³ R. Simon¹ says, The liquid that is on his hand does not come under the law of *If water be put on*; but the Sages⁴ say, It comes under the law of *If water be put on*. If one hide his produce in water because of thieves,⁵ it does not come under the law of *If water be put on*. It once happened that people of Jerusalem hid their fig-cakes in water because of

הנזפה בעדשים לכדקן אם יפות
הן, רבי ישמעון אומר, אינן בכי
יותן; (וחכמים אומרים, בכי
יותן). והאוכל שומשמן באצבעו,
משקין שעל ידו, רבי ישמעון אומר,
אינן בכי יותן; וחכמים אומרים,
בכי יותן. הטומן פירותיו במים
מפני הגנבים, אינן בכי יותן.
מעשה באנשי ירושלים שטמנו
דבילתן במים מפני הסיקרין
ושהרו להן חכמים. הנותן פירותיו

robbers,⁶ and the Sages declared them clean [or *insusceptive to uncleanness*]. If one put his produce on a rapid stream⁷ to bear it along⁸ with him, it does not come under the law of *If water be put on*.

1 His view is rejected. 2 Their opinion is accepted. The **גמרא** does not give the bracketed phrase. 3 He has the seeds in one hand, and wetting a finger of the other hand in his mouth thus picks up the seeds to eat them; and in this way he wets with his spittle the hand holding the seeds. 4 Their view is accepted. 5 Literally *the thieves* [viz., the definite form]. 6 The terrorists during the last siege of Jerusalem. Literally *the robbers*. Compare **גִּטִּין** 5⁶, 56a. 7 Literally *on the current of a river* [to float it along]. 8 Or **לְהֵבֵאֵן**. *The plural of **עֲדָשָׁה** is **עֲדָשִׁים**, but there are also the rarely used forms **עֲדָשִׁין** and **עֲדָשׁוֹת**.

CHAPTER 2

פֶּרֶק ב

Mishnah 1

מִשְׁנָה א

The drippings¹ from [damp walls in] houses, tanks, ditches or caves are clean.² The perspiration of a person is clean;³ if he drank unclean water and perspired,³ his perspiration is clean;² if he had been in [a bath of] drawn water⁴ and perspired, his perspiration is unclean,⁵ [but] if he [first] dried himself and [then] perspired,⁶ his perspiration is clean.²

וַיֵּצֵת בְּתִים בּוֹרוֹת שִׁיחַיִן וּמְעָרוֹת
 טְהוֹרָה. וַיֵּצֵת הָאָדָם טְהוֹרָה;
 שָׁתָה מִיָּם טְמֵאִים וְהִזְיַע וַיֵּצֵתוֹ
 טְהוֹרָה; בָּא בְּמִים שְׂאוּבִים וְהִזְיַע
 וַיֵּצֵתוֹ טְמֵאָה, נִסְתַּפַּג וְאַחֵר כִּן
 הִזְיַע וַיֵּצֵתוֹ טְהוֹרָה.

1 וַיֵּצֵה, וַיֵּצֵה, dripping(s), moisture, sweat, perspiration, vapour. בּוֹר, cistern, pit, reservoir, tank. שִׁיחַ,* ditch, trench. מְעָרָה, cave, cavern. 2 They do not render foodstuffs susceptible to uncleanness. 3 Or וְהִזְיַע. 4 See מְקוֹאוֹת, INTRODUCTION. 5 It renders foodstuffs susceptible to uncleanness because it is mingled with some of the drawn invalid water. 6 The sweat is not mingled with any of the drawn invalid water. Or הִזְיַע as pointed by some. *Not to be confused with שִׁיחַ (plant, tree, shrub, bush) and שִׁיחַ, שִׁיחַ (talk, speech, discourse, thought).

Mishnah 2

מִשְׁנָה ב

If [the water] of a bath-house be unclean [by reason of its being drawn water], the drippings* [from

מְרַחֵץ טְמֵאָה וַיֵּצֵתָה טְמֵאָה,
 וּטְהוֹרָה בְּכִי. יוֹמֵן. הַבְּרִיכָה

the walls] are unclean,¹ and if [the drippings be] clean [because the bath contained valid water], it comes under the law of *If water be put on.*² If there be a puddle³ in a house, and [the walls of] the house sweat⁴ [dripping moisture] by reason thereof,⁵ and [the puddle] is unclean [because it contains drawn water], the [dripping] sweat of§ the whole house because of⁶ the puddle is unclean.⁷ *Or ויעתה §Or יעית.

1 Foodstuffs are rendered unclean. 2 viz., if they fall on to foodstuff they render it susceptible to uncleanness and it becomes unclean straightway; but if the water be clean (sc., it is running water) the drippings render foodstuff susceptible to uncleanness but it does not become unclean forthwith. 3 Literally the puddle [viz., the definite form]. Actually lake, pond, pool. 4 Or מויע. 5 Some render it in consequence of the heat therein [causing the evaporation and condensation]. 6 Some render it through the heat of [compare the preceding Note]. 7 The general principle is that dripping water (direct from water, or as the result from evaporation and condensation) renders foodstuffs susceptible to uncleanness, but perspiration (from the body or house walls) does not do so.

Mishnah 3

If there be two puddles¹ [within a house], one clean and the other unclean, the [dripping] sweat² [on the walls] near to the unclean [puddle] is unclean, [and that] near to the clean one is clean, [and the dripping sweat] that is midway is unclean [by reason of the doubt of the source]. If unclean iron³ [from broken up utensils] were smelted⁴ with clean iron [and made into utensils], and the greater part was of unclean [iron], [the whole] is unclean, and if the larger part were of clean [iron], [all of it] is clean; [if the clean and unclean iron were] equal, [the whole] is unclean. If in latrine vessels⁵ into which Israelites and gentiles⁶ urinate the greater part [of the urine] be from the unclean

משנה ג

שתי יבריכות אחת טהורה ואחת טמאה, המויע קרוב לטמאה טמא, קרוב לטהורה טהור, מחצה למחצה טמא. ברזל טמא ישבילו עם ברזל טהור, אם רוב מן הטמא טמא, ואם רוב מן הטהור טהור; מחצה למחצה טמא. וגסטריות שישראל ועובדי גלילים מטילין לתוכה, אם רוב מן הטמא טמא, ואם רוב מן הטהור טהור; מחצה למחצה טמא. מי שפיקות שירדו עליהן

[persons],⁷ [the urine] is unclean, but if the greater part be from the clean [persons], it is clean; [if the clean and unclean urine be] equal, it is unclean. If rain water fell into unclean water,⁸ and the greater part is from the unclean [water], [the whole] is unclean, and if the larger part be from the clean [water], [the whole] is clean; if [the clean and unclean water be] equal, [the whole] is unclean; [this ruling holds good] only when⁹ the unclean water was [in the container] first,¹⁰ but if the rain water, irrespective of its quantity,* was there before¹⁰ the unclean water, [all is] unclean.

מִי גִשְׁמִים, אִם רֹב מִן־הַטָּמֵא
טָמֵא, וְאִם רֹב מִן־הַטָּהוֹר טָהוֹר;
מִחֻצָּה לְמִחֻצָּה טָמֵא; אֵימָתִי
בְּזֶמַן שֶׁקָּדְמוּ מִי שְׁפִיכוֹת, אֲכַל
אִם קָדְמוּ מִי גִשְׁמִים, אֲפִילוֹ כְּלֵל־
שֶׁהָן לְמִי שְׁפִיכוֹת, טָמֵא.

1 See the preceding Mishnah. 2 Or הַמְּוִיעַ. 3 Compare פְּלִימ 114. 4 Literally mingled. שֶׁבִלְלוּ = שֶׁבִלְלָה אוֹתוֹ [viz., the singular verb שֶׁבִלְלָה plus the accusative pronominal suffix לוֹ]; or שֶׁבִלְלוּ [viz., the plural verb with reference back to the objective case בְּרִיל]. 5 Literally cisterns, reservoirs. Compare פְּלִימ 43. 6 The urine from a gentile is always unclean. Some read this in the singular, viz., יִשְׂרָאֵל. וְעוֹבֵד גִּילּוּלִים, If . . . an Israelite and a gentile . . . 7 sc., the gentiles. 8 Literally water that is poured away (after being used for washing and is presumed unclean); some render it dirty water, but such need not necessarily be 'unclean water' which is clearly here referred to. 9 Or the definite form בְּזֶמַן. 10 קָדְמוּ, שֶׁקָּדְמוּ, Piel forms; perhaps preferable, respectively, קָדְמוּ, שֶׁקָּדְמוּ, the Kal forms. *See ADDENDA at the end of this Tractate.

Mishnah 4

מְשֻׁנָּה ד

If one plaster¹ his roof [using dirty water], or washes his garment,² and rain water³ came down on the unclean water,⁴ if the larger part be from the unclean [water], [all] is unclean, and if the greater part be from the clean [water], [the whole] is clean; if [the clean and unclean water be in] equal [quantities], [the whole] is unclean. R. Judah⁵ says, If the rain continued to fall⁶ [faster than before], [all became clean].

יְהוֹטֵרָף אֶת־גִּינוֹ, וְהִמְכַבֵּס אֶת־
כְּסוּתוֹ וַיִּרְדּוּ יַעֲלֶיהֶן גִּשְׁמִים, אִם
רֹב מִן־הַטָּמֵא טָמֵא, וְאִם רֹב
מִן־הַטָּהוֹר טָהוֹר; מִחֻצָּה לְמִחֻצָּה
טָמֵא. רַבִּי יְהוּדָה אוֹמֵר, אִם
הוֹסִיפוּ לְגִטְף.

1 Some texts give הַמְּטִיחַר, If one clean. Others render this If one plaster with clay and unclean water. 2 Thus producing unclean water. 3 Falling rain water is clean.

4 Literally *on them*. 5 His view is rejected. 6 Literally *drip, drop*. Compare *תענית* 19a; *אהלות* 35.

Mishnah 5

משנה ה

If Israelites and gentiles dwell in a city wherein is a bath-house for bathing¹ on the Sabbath,² and the majority [of the people] are gentiles, [an Israelite] may bathe there forthwith³ [after the conclusion of the Sabbath]; but if the majority be Israelites, [an Israelite] must wait for as long as it would take to heat up⁴ the water; if [the Israelites and gentiles be] equal [in numbers], [an Israelite] must wait for as long as it would take for the water to be heated.⁴ R. Judah says, If it be a small bath⁵ [specially kept in readiness] for⁶ an important [gentile] official,⁷ [an Israelite] may bathe in it immediately [after the close of the Sabbath].

עיר שישׁראל ועובדי גלולים דרים
בה והיה בה מרחץ מרחצת
בשבת, אם רוב עובדי גלולים
רוחץ מיד; ואם רוב ישׁראל ימתין
כדי שיחמו החמין; מחצה למחצה
ימתין כדי שיחמו החמין. רבי
יהודה, אומר באמבטי קטנה, אם
יש בה רשות, רוחץ בה מיד.

1 *מרחצת*, that allows bathing, i.e., is heated and kept open for that purpose. 2 Jews may not bathe in water specially heated for them on the Sabbath. Or the indefinite form *בשבת*. 3 Compare *שבת* 122a, 151a. 4 Or *שיחמו* preferably. 5 Literally *bath, tub, bathing reservoir*. 6 Or *ישבה*. Literally *if there be therein*. 7 *רשות* [popular pronunciation *רשות*], *authority, control, power*, is especially used for *Roman government in Palestine, Roman party, Roman officials*.

Mishnah 6

משנה ו

If [an Israelite] found that vegetables¹ [gathered on the Sabbath] were sold* in a city² [at the conclusion of the Sabbath], and the majority [of the people] were gentiles, he may buy [them] forthwith,³ but if most [of the people] were Israelites, he must wait [before buying] until§ [others] could come from a neighbouring place [with

מצא בה ירק נמכר אם רוב
עובדי גלולים לוקח מיד, ואם
רוב ישׁראל, ימתין כדי שיבואו
ממקום קרוב; מחצה למחצה,
ימתין כדי שיבואו ממקום קרוב;
ואם יש בו רשות לוקח מיד.

vegetables not gathered on the Sabbath]; if [the numbers of Israelites and gentiles] be equal, he must wait for [others] to come [with vegetables] from a near by place; but if an important [gentile] official⁴ were there,⁵ [an Israelite] may buy straightway.⁶

1 Or ירק. Or herbs, greens. 2 Literally therein. 3 It may be presumed that they were not gathered expressly for Israelites. 4 See the preceding Mishnah. 5 Or ישיבו. 6 It may be presumed that the vegetables were gathered for the official and his following. *נמכר [Niphal participle]; some point this נמכר [Niphal past]. §See ADDENDA at the end of this Tractate.

Mishnah 7

If one found a child abandoned in the city,¹ and most [of its inhabitants] were gentiles, [there being naught to identify its origin, it may be assumed to be] a gentile child,² but if the majority were Israelites, [it may be accepted as] an Israelitish child; [if the Israelites and gentiles were] equal [in number], [it may be accounted to be] an Israelitish child. R. Judah³ says, It should be decided according to which are more prone to abandon⁴ [children].

משנה ז
מָצָא יָבֵה תִינוּק מוּשְׁלָף, אִם רֹב עוֹבְדֵי גִלּוּלִים, עוֹבְדֵי גִלּוּלִים יְעוֹבֵד גִּלּוּלִים, וְאִם רֹב יִשְׂרָאֵל יִשְׂרָאֵל; מִחֻצָּה לְמִחֻצָּה יִשְׂרָאֵל. רַבִּי יְהוּדָה אָמַר, הוֹלְכִין אַחֵר רֹב יְהִמְשְׁלִיכִין.

1 Literally in it. 2 And it may be given non-Jewish food. 3 His view is not accepted. 4 Literally according to the majority that abandon.

Mishnah 8

If one found some lost property¹ in a city,² he need not proclaim it if most [of the people] be gentiles, but if most [of them] be Israelites, he must proclaim it; if [their numbers be] equal, he must proclaim it. If one found any bread in the city,² they decide [whether it is from Israelite bakers or gentile bakers] according to the majority of bakers;³ and if the bread were made of pure flour,⁴ it is decided

משנה ח
מָצָא יָבֵה יְמִצְיָאָה, אִם רֹב עוֹבְדֵי גִלּוּלִים אֵינוּ צָרִיף לְהַכְרִיז, וְאִם רֹב יִשְׂרָאֵל צָרִיף לְהַכְרִיז; מִחֻצָּה לְמִחֻצָּה צָרִיף לְהַכְרִיז. מָצָא יָבֵה פֶת, הוֹלְכִין אַחֵר רֹב יְהִנְחֹתוּמִין; וְאִם הִיָּתָה יֶפֶת עֵיסָה, הוֹלְכִים אַחֵר רֹב אוֹכְלֵי פֶת עֵיסָה. רַבִּי

according to the majority [of the Israelites or gentiles] that eat bread made of pure flour. R. Judah says, [Only] if it were black bread⁵ is it decided according to the majority of eaters of black bread.

1 Literally *find, finding, precious thing*. 2 Literally *in it*. 3 Bread baked by gentiles was prohibited for Jewish use.* 4 פַת עֵיסָה, literally *bread of started dough (of pure or fine flour)*. 5 קִיבֵר, *shorts* (the bran and coarse part of meal that remains after the milling of fine wheat flour). פַת קִיבֵר, *coarse black bread* which was eaten by the poor, slaves, etc. נַחְתוּם*, *a professional baker, one who bakes for the trade*; see חֲלָה 27.

Mishnah 9

משנה ט

If one found flesh¹ in the city,² it is determined [whether it is Israelitish or gentile flesh] according to the majority of butchers;³ if it were⁴ cooked [flesh], it is decided according to the majority of those that eat⁵ cooked flesh.

1 Or *meat*. 2 Literally *in it*. 3 *i.e.*, meat sellers. If the majority are Israelites the flesh is valid (פֶּשֶׁר). 4 The זָכָרָא gives הֵיָהּ which is correct grammatically in agreement with בֶּשֶׂר which is *masculine*. 5 If the majority are Israelites the cooked meat is permitted to be eaten by them (*viz.*, it is פֶּשֶׁר). Or מְבֻשֵׁל.

Mishnah 10

משנה י

If one find produce by the wayside,¹ and the majority [of the people] store up [their produce] in their houses,² he is exempt [from tithing it]; but [if the greater number of people there be wont to take their produce from the fields] to sell in the market, he is liable [to tithe it];³ if [the numbers that stored up the produce in their houses and that sold in the market be] equal, it is deemed as *produce concerning which there is a*

*doubt whether it has been tithed.*⁴ If there be a store-house wherein Israelites and gentiles* deposit [their produce which becomes confused, and one buys therefrom], it is deemed *definitely untithed produce*⁵ if the greater number [of depositors] be gentiles, but if the majority [of the depositors] be Israelites, it is deemed as *doubtful whether it was tithed*,⁶ if [the depositors be] equal [in number], it is deemed *definitely untithed*;⁵ these are the views of R. Meir; but the Sages⁷ say, Even if all of them be gentiles, and but one an Israelite deposited [his produce] therein, [all] is considered as *doubtful whether it was tithed*.⁶ *Or גילולים.

1 Between a field and a town. The question of *separating tithes* arises here. 2 They used to separate tithes before storing. Compare מצטרות 15. 3 Produce sold in the market was not first tithed: it had to be tithed by the buyer. 4 See APPENDIX, Note 1; דמאי, INTRODUCTION. It must be tithed. 5 Tithes must be separated. דמאי, what undoubtedly must be tithed. 6 As there is a doubt it must be tithed. 7 Their view is accepted.

Mishnah 11

משנה יא

[If the produce of one year were confused with the produce of the following year, and] if¹ the produce of the second [year] exceeded [in quantity] that of the third [year], or that of the third [exceeded] that of the fourth, or that of the fourth [exceeded] that of the fifth, or that of the fifth [exceeded] that of the sixth, or that of the sixth [exceeded] that of the seventh,² or that of the seventh [exceeded] that of the year following the seventh,³ it is determined [in each respective case as to which year] the greater quantity [of the mingled produce belonged, and the tithes are then separated accordingly]; if [the mingled quantities were] equal, the more stringent rules apply.⁴

א פירות שניה שרבו על שלישית, ושל שלישית על של רביעית, ושל רביעית על של חמישית, ושל חמישית על של ששית, ושל ששית על של שבועית, ושל שבועית על של מוצאי שבועית, הולכין אחר הרוב; מחצה למחצה, ולהחמיר.

1 Of the seven years Sabbatical cycle, second tithe was given to the poor in the third and sixth years, but was taken to Jerusalem and consumed there in the first, second,

fourth and fifth years; *first tithe* was given to the Levites all the six years (see APPENDIX, Note 1; מַעְשֵׂר מֵעֵשְׂרוֹת INTRODUCTION; מַעְשֵׂר שְׁנֵי INTRODUCTION); no *tithes* were separated in the seventh year (see שְׁבִיעִית INTRODUCTION). 2 *viz.*, the Sabbatical year. 3 *i.e.* the first year of the next cycle of seven years. 4 *e.g.*, if sixth and seventh years' produce was confused in equal amounts, *first tithe* and *poor-man's tithe* are separated and the rest is הַפְקָר (ownerless, free to all); if second and third year produce were confused, but it is not known which was in excess, the *first tithe* and *second tithe* and *poor-man's tithe* must be separated.

CHAPTER 3

פֶּרֶק ג

Mishnah 1

מִשְׁנָה א

If a sack were full of produce, and one put it on the bank of a stream or over the mouth of a pit¹ or on the rim² [of a puddle of water] in a cave, and it absorbed [some water], any [produce] that absorbed [any water]³ comes under the law of *If water be put on*. R. Judah⁴ says, Any [produce] that is over against the water comes under the law of *If water be put on*, but any that is not over against the water does not come under the law of *If water be put on*.

שֶׁק שֶׁהוּא מְלֵא פִירוֹת, וְנָתְנוּ עַל גַּב הַנְּהָר, אוֹ עַל פִּי הַבּוֹר, אוֹ עַל מַעְלוֹת הַמְּעָרָה, וְשָׂאֲבוּ, כָּל־שֶׁשָּׂאֲבוּ בְּכִי יוֹתֵן. רַבִּי יְהוּדָה אָמַר, כָּל־שֶׁהוּא כֹנֵד הַמַּיִם, בְּכִי יוֹתֵן, וְכָל שֶׁאִינוֹ כֹנֵד הַמַּיִם, אִינוֹ בְּכִי יוֹתֵן.

1 Or *cistern, tank*. 2 Literally *steps*. 3 *viz.*, the produce becomes susceptible to uncleanness. 4 His view is rejected.

Mishnah 2

מִשְׁנָה ב

If a [porous earthenware] jar¹ full of produce were put into liquid, or if it were full of liquid and was put into produce, and [the produce absorbed liquid percolating through the walls of the vessel], any [of the produce] that absorbed [any of the liquid] comes under the law of *If water be put on*.² These are the liquids [that percolate easily] to which they referred: water, and

חֲבִית שֶׁהִיא מְלֵאָה פִירוֹת, וְנִתְּנָה לְתוֹךְ הַמַּשְׁקִין, אוֹ מְלֵאָה מַשְׁקִין, וְנִתְּנָה לְתוֹךְ הַפִּירוֹת, וְשָׂאֲבוּ, כָּל־שֶׁשָּׂאֲבוּ בְּכִי יוֹתֵן. בְּאֵלוֹ מַשְׁקִים אָמְרוּ, בְּמַיִם, וּבְיֵין, וּבְחֹמֶץ; וְשָׂאֵר כָּל־הַמַּשְׁקִין

wine, and vinegar; but in the case of all the other³ liquids [which can render dry foodstuffs *susceptible to uncleanness*],⁴ [the produce would be] *unsusceptible to uncleanness*.* R. Nehemiah⁵ declares pulse⁶ *unsusceptible to uncleanness*, for pulse is not absorbent.

1 Or *cask*, whose walls are absorbent. 2 It is *susceptible to uncleanness*. 3 Popular pronunciation וְשֵׁנֶר. 4 Oil, bees' honey, milk, blood—these do not percolate so easily nor are absorbed so readily. See 6⁴. 5 His opinion is rejected. 6 Peas, beans. *And the law וְיִתֵּן בְּכִי יוֹתֵן does not apply.

Mishnah 3

If one detached hot bread¹ [from where it adhered to the side of the oven], and put it over the mouth of a cask² of wine, R. Meir declares it *susceptible to uncleanness* [as it is absorbent or the wine may be unclean]; R. Judah declares it *insusceptible to uncleanness*; R. Jose³ declares it *insusceptible to uncleanness* if

מְשֻׁנָּה ג
הַרוּדָה יִפֹּת חֻמָּה, וְנִתְּנָה עַל פִּי יְחִבִּית שֶׁל יַיִן, רַבִּי מֵאִיר מְטַמֵּא; רַבִּי יְהוּדָה מְטַהֵר; רַבִּי יוֹסֵי מְטַהֵר בְּשֵׁל יְחִסִּים, וּמְטַמֵּא בְּשֵׁל שְׁעוּרִים, מִפְּנֵי שֶׁהַשְּׁעוּרִים שׁוֹאֲבוֹת.

of wheat⁴ but *susceptible to uncleanness*

1 Kneaded with fruit juice or egg and *not susceptible to uncleanness*. Compare תְּרוּמָה 10³. 2 Or *jar*. 3 His view is accepted. 4 It is not absorbent.

Mishnah 4

If one besprinkled [the interior of] his house [with water to lay the dust], and put wheat therein, but [the wheat] became damp,¹ if [this happened] because of* the [sprinkled] water, it comes under the law of *If water be put on*, but if by reason of [the dampness caused by the [virgin] rocky floor,² the law of *If water be put on* does not apply. If one washed his garment in a kneading-trough, and [having poured away the water] put wheat therein,

מְשֻׁנָּה ד
הַמְרַבֵּץ אֶת-בֵּיתוֹ וְנָתַן בּוֹ חִטִּים, יוֹטְנֵנוּ, אִם מִחֻמַּת הַמַּיִם בְּכִי יוֹתֵן, וְאִם מִחֻמַּת הַסֵּלַע אֵינָן בְּכִי יוֹתֵן. הַמְכַבֵּס אֶת-כִּסּוּתוֹ בְּעִרְיָהּ, נָתַן בָּהּ חִטִּים, יוֹטְנֵנוּ, אִם מִחֻמַּת הַמַּיִם בְּכִי יוֹתֵן, אִם מִחֻמַּת הָעֶצְמוֹן אֵינָן בְּכִי יוֹתֵן. הַמְטַוֵּן בְּחוּל, הָרִי זֶה בְּכִי יוֹתֵן. מֵעֵשָׂה בְּאוֹשֵׁי הַמַּחֲוֹ,

and it became damp,¹ if [this happened] because of the water [that may have been left], it comes under the law of *If water be put on*, [but] if [it became damp] of itself,[§]

it does not come under the law of *If water be put on*. If one put [produce] into [wet] sand to become damp,³ it comes under the law of *If water be put on*. It once happened to the people of Machoz⁴ who used to damp [produce] in [moist] sand,⁵ and the Sages said to them, If you have always done it so, you have never prepared aught⁶ in conditions of cleanness.⁷

שֶׁהָיוּ מְטַיְנִין בַּחֹל, אָמְרוּ לָהֶם
חֲכָמִים, אִם כִּף הָיִיתָם עוֹשִׂים,
לֹא עֲשִׂיתֶם טְהָרָה מִימֵכֶם.

1 טָנָן, *be moistened and softened*; (of grains) *be easily peeled in grinding*. טָנָן [Piel], *prepare for grinding*; מְטַנֵּן, participle. הִטָּן [Hiphil], *prepare for grinding*; מְטַיְנִין, participle, appears to be derived from the verb טָנָן, *moisten*, and the correct form from הִטָּן is מְטַיְנִים [for מְטַנֵּי]. Some render this *but [the wheat] became damp when being prepared for grinding*. 2 Literally *the rock*. Grain naturally absorbs moisture from its surroundings and this results in chemical processes. 3 Some render this *If one prepared [wheat] by treating it with [damp] sand for grinding*. 4 Machoz, a coastal district. Some render it *the men of a [certain] harbour town*; compare *Psalms 107, 30*. 5 Some render this *who used to prepare [wheat] for grinding with [wet] sand*. 6 e.g., *holy things, priest's-due* (see APPENDIX, Note 1). 7 Or טְהָרָה; see the GENERAL INTRODUCTION, Note 5. *Some vowelise it מְהַמֵּת. §In the ordinary natural manner as produce does resulting in chemical reactions.

Mishnah 5

If one damped [produce] with dry clay, R. Simon says, If there were¹ dripping moisture² in the clay,³ it comes under the law of *If water be put on*, but if [there were] not,⁴ the law of *If water be put on* does not apply. If one sprinkled his threshing-floor [with water to lay the dust], he need not scruple lest the wheat he put therein became damp⁵. If one gathered grass [early in the morning] with the dew thereon to damp wheat therewith,⁶ it does not come under the law of *If water be put on*, but if it were his intention that the

מְשָׁנָה ה
הַמְטַנֵּן בְּטֵיט הַנּוֹבֵב, רַבִּי שִׁמְעוֹן
אוֹמֵר, אִם יֵשׁ בּוֹ מְשָׁקָה טוֹפָה,
בְּכִי יוֹתֵן, וְאִם יִלְאוּ אֵינֹו בְּכִי יוֹתֵן.
הַמְרַבֵּץ אֶת-נִרְנוֹ אֵינֹו חוֹשֵׁשׁ שְׂמָא
נִתָּן בָּהּ חֲטִימִים וְסֻגְנוֹי. הַמְלַקֵּט עֲשָׂבִים
כְּשֶׁהִטִּיל עֲלֵיהֶם לְהִטָּן בָּהֶם
חֲטִימִים, אֵינֹו בְּכִי יוֹתֵן, אִם נִתְכַנֵּן
לְכַף הָרִי זֶה בְּכִי יוֹתֵן. הַמּוֹלִיךְ
חֲטִין לְטָחוֹן, וְיָרְדוּ עֲלֵיהֶן גְּשָׁמִים

dew⁷ [should effect the moistening], it does come under the law of *If water be put on*. If one took wheat to the miller,⁸ and rain fell on it, and he was glad [of it],⁹ it comes under the law of *If water be put on*; R. Judah says, It is impossible not to be glad,¹⁰ but the law should only apply if he [purposely] stopped [on the way for the rain to fall on the wheat].

1 Or יֶשְׁבוּ. 2 Compare שֶׁבֶת 17a; יוֹמָא 78a; עֲבוּדָה וְרָה 60b; טְהָרוֹת 19, 21, 89. 3 Literally *in it*. 4 Popular pronunciation לָא. 5 The earthen floor absorbs the sprinkled water quickly, and any dampness is the ordinary natural dampness of the earth. 6 *viz.*, with the moisture of the grass and not with the dew. Some render this *to spread the wheat on the grass*. Compare the preceding *Mishnah*. The מִרְאָה gives לְהַטִּיל; לְהַטִּיל is given in some texts; both from טָלַל, *form drops, bless with dew, bedew*. 7 Literally *thereby*. 8 Literally *to mill, to grind*. 9 Because it was advantageous to the milling. 10 *i.e.*, the grain would have to be wetted before milling, only the rain saved him some labour.

Mishnah 6

If one's olives were put on the roof, and rain descended on them, and he was glad [of it], it comes under the law of *If water be put on*. R. Judah¹ says, It is not possible not to be glad [thereat], but the law should apply only if [he intentionally] blocked up the water-spout,² or if he shifted³ [the olives] into the rain water in the gutter.⁴

1 His view is rejected. 2 To retain the rain water on the roof to wet the olives. 3 Or *shook*. חֲלַחַל, *Pilpel*, or *reduplicated form*, of חָלַל, *roll*. 4 Literally *into them* (*viz.*, the water).

Mishnah 7

If ass-drivers¹ were crossing a stream, and their sacks [with produce] dropped into the water, it comes under the law of *If water be put on* if they were glad [of it].* R. Judah²

אִם יִשְׂמַח בְּכִי יוֹמֵן; רַבִּי יְהוּדָה אוֹמֵר, אִי אֶפְשָׁר לְשִׂמּוֹחַ, אֶלָּא אִם עָמַד.

מִלְשֵׁנָה ז'
הָיוּ יוֹמֵי נְתוּנִים בְּגַג, וַיִּרְדּוּ עֲלֵיהֶן גְּשָׁמִים, אִם יִשְׂמַח בְּכִי יוֹמֵן. רַבִּי יְהוּדָה אוֹמֵר, אִי אֶפְשָׁר לְשִׂמּוֹחַ אֶלָּא אִם פָּקַק אֶת-הַצְּנוּר, אוֹ אִם יַחְלַחַל לְתוֹכָן.

מִלְשֵׁנָה ז'
יֵהָמְרִין שְׁהֵיוּ עוֹבְרִים בְּנָהָר, וַיִּפְּלוּ שִׁקְיָהֶם לַמַּיִם, אִם יִשְׂמְחוּ בְּכִי יוֹמֵן. רַבִּי יְהוּדָה אוֹמֵר, אִי

says, It is impossible not to be glad [thereat], but [the law should apply] only if they turned [them] over [to let the water soak in all round]. If one's feet were full of mud—and likewise, also, the feet of his beast—when he crossed a stream, the law of *If water be put on* applies³ if he were glad [thereat].⁴ R. Judah⁵ says, It is impossible not to be glad [of it], but the law should apply only if he stopped [on purpose] and rinsed [the beast's feet]; in the case of a

אֶפְשָׁר שְׂלֵא לְשִׁמּוֹחַ, אֲלֵא אִם
הַפְּכוּיִי הָיָו רְגְלָיו מְלֵאוֹת טֵיט, וְכֵן
רְגְלֵי בְהֵמָתוֹ, עָבַר בְּנֶהֱרָ, אִם
יִשְׂמַח בְּכִי יוֹתֵן. רַבִּי יְהוּדָה
אוֹמֵר, אִי אֶפְשָׁר שְׂלֵא לְשִׁמּוֹחַ,
אֲלֵא אִם עָמַד וְהֵדִיחַ; בְּאֲדָם
וּבְבֵהֵמָה טְמֵאָה לְעוֹלָם טְמֵא.

man or an unclean beast [the dripping water from their feet] always renders *susceptible to uncleanness*.

1 Literally the *ass-drivers*. 2 His opinion is not accepted. 3 If any water dripped off the feet on to produce. 4 *i.e.*, that the feet had become clean. 5 His view is rejected. **sc.*, if the produce derived some advantage from the wetting.

Mishnah 8

מִשְׁנָה ח

If one took the [waggon] wheels and the cattle implements¹ down to the water at the season of² the east wind³ that [the cracks] may become tight and close up [by swelling],⁴ it⁵ comes under the law of *If water be put on*. If one take down a beast to drink, the water that comes up on its mouth comes under the law of *If water be put on*, but the law of *If water be put on* does not apply [to the water] on its feet;⁶ if he intended that its feet⁶ should be rinsed, then also [the water] that comes up on its feet⁶ comes under the law of *If water be put on*. When² [a beast is] footsore,⁷ or when it is threshing,⁸ [the water on its feet]⁶ is always unclean [and the law of *If water be put on* applies]. If a deaf-mute or a mentally defective person or a

הַמּוֹרִיד אֶת-הַגְּלָגְלִים, וְאֶת יְכָלֵי
הַבָּקָר בְּשַׁעַת הַקְּדִים לַמַּיִם,
בְּשִׁבְלִיל שִׁיחּוּצוֹ, הָרִי יִזֶּה בְּכִי יוֹתֵן.
הַמּוֹרִיד בְּהֵמָה לְשִׁתוֹת, הַמַּיִם
הָעוֹלִים בְּפִיהָ בְּכִי יוֹתֵן, וּבְרְגְלֶיהָ
אֵינָן בְּכִי יוֹתֵן; אִם חָשַׁב שְׂיִוְדְּחוּ
רְגְלֶיהָ, אִף הָעוֹלִין בְּרְגְלֶיהָ בְּכִי
יוֹתֵן. בְּשַׁעַת הַתְּחִף וְהַתְּדִישׁ, לְעוֹלָם
טְמֵא. הוֹרִיד חֲרָשׁ שׁוֹטֵה וְקָטָן, אִף
עַל פִּי שֶׁחִשַׁב שְׂיִוְדְּחוּ רְגְלֶיהָ, אֵינָן
בְּכִי יוֹתֵן, יִשִּׁישׁ לָהֶן מַעֲשָׂה, וְאֵין
לָהֶן מִחֻשְׁבָּה.

minor⁹ led down [a beast to the water], even though [its owner] intended that its feet⁵ should be rinsed, [the water on its feet]⁵ does not come under the law of *If water be put on*, since only their act is¹⁰ of consequence but their intention is of no account.¹¹

1 Wooden yokes, poles of the plough. 2 Popularly pronounced בִּשְׁעֵית. 3 The winds in May and October in Palestine are very dry and hot. 4 Compare מִקְנָאוֹת 10³. 5 Dripping water from these objects. 6 Or *legs*. 7 In some texts הָאֵר, *overheated, weary* [רָא, *overheated state, tiredness*]. 8 Literally *in a time of footsoreness or of threshing*. The owner desires this for the beast's sake and for cleanness when threshing the grain. 9 A boy under thirteen years of age (a קַטְמָה is a girl under twelve years of age). 10 Or שֵׁשׁ-לֶהֱן. 11 Compare פְּלִיִּים 17⁶; טְהָרוֹת 8⁶.

CHAPTER 4

פֶּרֶק ד

Mishnah 1

מִשְׁנָה א

If one bent down to drink [from a stream], the water that comes up on his mouth or on his moustache comes under the law of *If water be put on*, but that on his nose* or on his head or on his beard does not come under the law of *If water be put on*. If one draw [water] in a cask,¹ the water that comes up on its outside and on the rope wound about its neck and on [the part of] the rope required to [handle] it comes under the law of *If water be put on*. How much [of the rope] is needed for [handling] it?² R. Simon ben Elazar says, A handbreadth.³ If one put it under a [water] spout, [the water that drained on to the outside of the cask and on the rope] does not come under the law of *If water be put on*.⁴

הַשּׁוֹחָה לְשִׁתּוֹת, הַמַּיִם הָעוֹלִים בְּפִיו, וּבְשַׁפְמוֹ, בְּכִי יוֹמֵן, בְּחוֹטְמוֹ, וּבְרֵאשׁוֹ, וּבִקְנוֹ, אֵינָן בְּכִי יוֹמֵן. הַמְּמַלֵּא יְבֻחֶבֶית, הַמַּיִם הָעוֹלִים אַחֲרָיָהּ, וּבַחֲבֵל שֶׁהוּא מְכוּוֹן עַל צִוְּאָרָהּ, וּבַחֲבֵל שֶׁהוּא לְצִרְכָּהּ, הֲרֵי זֶה בְּכִי יוֹמֵן. כַּמָּה הִיא לְצִרְכָּהּ? רַבִּי שִׁמְעוֹן בֶּן אֶלְעָזָר אָמַר, טֶפֶח. וְתַנְהָ תַחַת הַצִּוּוֹר, אֵינָן בְּכִי יוֹמֵן.

1 Or *barrel, jar*. 2 Compare פְּלִיִּים 14³. 3 See Volume I, Page 18f. 4 Because he wants the water to enter the vessel only. *Some vocalise this בְּחוֹטְמוֹ, others בְּחוֹטְמוֹ.

Mishnah 2

משנה ב

Rain that fell on one, even if he were an *original source of levitical uncleanness*,¹ does not come under the law of *If water be put on*, but if he shook off [the rain], it comes under the law of *If water be put on*. If one stood under a [water] spout to cool himself, or to rinse himself,² when he was unclean, [the dripping water from him] is unclean [and renders foodstuffs and produce unclean], but if he were clean, [the water running off him] comes under the law of *If water be put on*.³

מי שירדו עליו גשמים, אפילו יאב הטומאה, אינו בכי יותן, ואם נער בכי יותן. עמד תחת הצנור להקיר, או לידוח, בטמא טמאין, ובטהור בכי יותן.

1 Compare 1¹. See GENERAL INTRODUCTION. 2 For the *Niphal* לידוח from the *Kal* דוח (compare the next *Mishnah*); see ADDENDA, Page 691. 3 It renders foodstuffs and produce *susceptible to uncleanness*.

Mishnah 3

משנה ג

If one lean a dish¹ against the wall that it might be rinsed² [by the rain water from the wall], this [water] comes under the law of *If water be put on*; but [if he put it there] that the wall may not be damaged³ [by the rain], the law of *If water be put on* does not apply.

הכופה יקערה על הכותל בשביל שתדוח, הרי זה בכי יותן; אם בשביל שלא יילקה הכותל, אינן בכי יותן.

1 Or *basin*. 2 Or *cleansed, washed*. שתדוח, *Hophal* of the *Kal* verb דוח; see the preceding *Mishnah*. Compare שבת 11b; חולין 16a. 3 ילקה [*Kal*]; perhaps the *Niphal* form ילקה.

Mishnah 4

משנה ד

If [water] dripped [from a leaking roof] into a cask¹ [containing produce], the School of Shammai say, Let it be broken;² but the School of Hillel say, [The water] may be emptied out.* And [the School of Shammai] agree [with the School of Hillel] that one may put forth his hand and take produce out of it, and the produce³ remains clean.

יחבית שירד הדלף לתוכה, בית שמאי אומרים, ישבר; בית הלל אומרים, יערה. ומודים שהוא מושיט את ידו, ונוטל פירות מתוכה, יתקם טהורים.

1 Or *jar, jug*. 2 If the water is emptied out in the ordinary manner it would wet the produce and render it *susceptible to uncleanness*. יִשְׁבֵּר [Piel], *let one break it up*; the vocalised form favoured by some, יִשְׁבֵּר [Niphal], *let it be broken*, does not agree grammatically with the feminine קִבִּית as *subject*. 3 Literally *they*. יַעֲרֶה* [Niphal]; or יַעֲרֶה [Piel].

Mishnah 5

If [water] dripped [from a leaky roof] into a kneading trough, the [water] that splashed out or overflowed¹ [or was inside] does not come under the law of *If water be put on*. If one took it up to pour away² [the water elsewhere], the School of Shammai say, It comes under the law of *If water be put on*; but the School of Hillel say, It does not come under the law of *If water be put on*. If one set it³ [on purpose] so that the dripping [water from the leaking roof] should fall into it, the School of Shammai say, The [water] that splashes out or overflows comes under the law of *If water be put on*; the School of Hillel say, The law of *If water be put on* does not apply; both⁴ [Schools] concur that if one took it up to empty it away [elsewhere], it⁵ comes under the law of *If water be put on*. If one [ritually] immersed vessels,⁶ or washed his garment [in a pool] in a cavern, the water that comes up on his hands comes under the law of *If water be put on*, [but] the law of *If water be put on* does not apply [to the water that comes up] on his feet.⁷ R. Eliezer says, If it were not possible for one to go down without his feet⁷ becoming muddy,⁸ [the water] that is brought up on his feet⁷ also comes under the law of *If water be put on*.

1 The vessel not having been placed there to catch the water. 2 When it becomes unacceptable. 3 Or הִצִּיחָה. 4 Less idiomatic אָלוּ וְאָלוּ. 5 The water having

מִשְׁנָה ה
עֲרִיבָה שֶׁיֵּרֵד הַדֶּלֶף לְתוֹכָהּ,
הַנִּיחָזֵן יוֹתֵן אֵינָן בְּכִי יוֹתֵן.
וְנִטְלָה לְשִׁפְכָהּ, בֵּית שַׁמַּאי אוֹמְרִים,
בְּכִי יוֹתֵן, בֵּית הַלֵּל אוֹמְרִים,
אֵינָן בְּכִי יוֹתֵן. הַנִּיחָה שֶׁיֵּרֵד
הַדֶּלֶף לְתוֹכָהּ, הַנִּיחָזֵן וְהַצִּפִּין,
בֵּית שַׁמַּאי אוֹמְרִים, בְּכִי יוֹתֵן;
בֵּית הַלֵּל אוֹמְרִים, אֵינָן
בְּכִי יוֹתֵן; וְנִטְלָה לְשִׁפְכָהּ.
אָלוּ וְאָלוּ מוֹדִים שֶׁהֵן בְּכִי יוֹתֵן.
הַמְטַבִּיל אֶת-הַכֵּלִים, וְהַמְכַבֵּס
אֶת-כִּסּוּתוֹ בַּמַּעֲרָה, הַמַּיִם הָעוֹלִים
בְּיָדָיו בְּכִי יוֹתֵן, בְּרִגְלָיו אֵינָן בְּכִי
יוֹתֵן. רַבִּי אֱלִיעֶזֶר אוֹמֵר, אִם אֵי
אֶפְשֶׁר לוֹ שֶׁיֵּרֵד אֶלֶּא אִם כֵּן נִטְנָפוּ
רִגְלָיו, אַף הָעוֹלִין בְּרִגְלָיו בְּכִי
יוֹתֵן.

been acceptable at the outset. 6 Literally *the vessels* [viz., the definite form]. 7 Or *legs*. 8 The abbreviated form of the *Nithpael* נִתְּנָפוּ.

Mishnah 6

מִשְׁנָה ו

If a basket¹ were full of lupines,² and one put it in a ritual bath,³ [one who is unclean] may put forth his hand and take lupines from it and they remain clean;⁴ when he raised them [with the basket] from the water, [the law of *If water be put on* applies to them forthwith], [and] those that touch the basket are unclean,⁵ but all the other⁶ lupines [not in contact with the basket] remain clean.⁷ A radish [that was put in a pool] in a cavern may be rinsed by a menstruant and it remains clean,⁸ but if she raised it to the

יְקוּפָה שְׁהִיא מְלֵאָה תוֹרְמָסִין, וְנִתְּנָה לְתוֹךְ מִקְוָה, מוֹשִׁיט יָדוֹ וְנוֹטֵל תוֹרְמָסִין מִתּוֹכָהּ וְהֵם יִטְהוּרִים; הָעֵלִם מִן־הַמַּיִם הַנוֹגְעִים בְּקוּפָה יִטְמְאוּ, וְשֶׁאֵר כָּל־הַתוֹרְמָסִים יִטְהוּרִים. צָנוֹן שֶׁבְּמַעְרָה, נִדְּהָ מְדִיחָתוֹ, וְהוּא טְהוֹר, הָעֵלְתוֹ כָּל־שֶׁהוּא מִן־הַמַּיִם יִטְמֵא.

smallest extent out of the water, it becomes unclean.⁹

1 Or *tub, hamper, large container, big vessel*. 2 Or תוֹרְמוֹס. Compare פְּלֵאִים. See וְרָעִים, SUPPLEMENT, מוֹעֵד SUPPLEMENT. 3 Traditional pronunciation מִקְוָה. 4 The ritual bath water being connected with the ground does not render aught *susceptible to uncleanness*. 5 The lupines acquire *second degree uncleanness* (because the basket has become of *first degree uncleanness* by contact with the man who was אֵב הַטּוֹמְאָה, a *primary source of uncleanness*—see GENERAL INTRODUCTION). 6 Popular pronunciation רִשְׁאָר. 7 Being common (חֻלִּין) food they cannot further acquire uncleanness from the unclean lupines. 8 The water in the pool being considered as part of the ground does not come under the law of *If water be put on*. 9 The law of *If water be put on* applies to the moisture on the exposed part of the radish, and this moisture has been rendered unclean by the hands of the menstruant.

Mishnah 7

מִשְׁנָה ז

If produce fell into a water-course, and one whose hands were unclean put out [his hands] and took it up, his hands are rendered clean¹ and the produce remains clean;² but if he purposed that his hands should

פִּירוֹת שֶׁנִּפְלוּ לְתוֹךְ אֲמַת הַמַּיִם, פָּשַׁט מִי שֶׁהָיוּ יָדָיו טְמֵאוֹת וְנִטְלָן יָדָיו יִטְהוּרוֹת, וְהַפִּירוֹת יִטְהוּרִים;

be rinsed, his hands become clean,³ יָדָיו יָדוּ וְיָדָיו שִׁינְדָחוּ וְיָדָיו יָדוּ
yet the produce comes under the law אֲמַרְתָּ וְהַפִּירוֹת יִבְכִי יוֹתֵן.⁴

1 Even though he had no intention to do so the act is nevertheless equivalent to a ritual immersion; but if the produce was *tithe* or *priest's-due* [see APPENDIX, **Note 1**] his hands become clean only if he had in mind that the immersion was to be ritual. 2 It was not his intention that it should fall in and become wet. 3 They were 'ritually' immersed. 4 Because the fall of the produce into the water was 'acceptable' since it led to the cleansing of his hands.

Mishnah 8

מִשְׁנָה ח

If a pot were full of water, and it was put into a *ritual bath*, and one suffering from an *original* [direct] cause of *levitical uncleanness*¹ thrust his hand into the pot,² it [namely, the pot] becomes unclean;³ if [he were unclean from] contact with [any other] *uncleanness*,⁴ [the pot with the water] remains clean,⁵ but all other⁶ liquids become unclean [if touched by a hand unclean in any degree of uncleanness in like circumstance], because water can not render other⁷ liquids [than water] clean.⁸

קָדְרָה שֶׁהִיא מְלֵאָה מֵיָם, וְנִתְּוָנָה לְתוֹךְ הַמְּקָה, וּפָשַׁט יָאֵב הַטּוֹמְאָה אֶת-יָדוֹ לְתוֹכָהּ, טְמֵאָה; מִנְעַ יְטוֹמְאוֹת טְהוֹרָה וְשֹׁאֵר כָּל-הַמְּשָׁקִין טְמֵאִין, שֹׁאֵין הַמַּיִם יִמְטְהֵרֵן אֶת-שֹׁאֵר הַמְּשָׁקִין.

1 See GENERAL INTRODUCTION. 2 Literally *therein*. 3 An אֵב הַטּוֹמְאָה renders an earthenware vessel unclean if touched on the inside; and the hand is still unclean, for it is not directly in the מְקָה. 4 *viz.*, he was not an אֵב הַטּוֹמְאָה. 5 An earthenware vessel is not rendered unclean by any uncleanness other than an אֵב הַטּוֹמְאָה. 6 Popular pronunciation וְשֹׁאֵר. *e.g.*, wine, oil, milk. 7 Popularly pronounced שֹׁאֵר. 8 מְטְהֵרִים in some texts.

Mishnah 9

מִשְׁנָה ט

If one drew water with a swipe and bucket,¹ up to three days [any water in the bucket renders produce that falls into it] *susceptible to uncleanness*. R. Akiba says, If [the water in the bucket] dried up,² [any produce that fell into it is accounted] to be

הַמְּמֵלֵא בְּקִילוֹן עַד שְׁלֹשָׁה יָמִים, טְמֵאִין רַבִּי עֲקִיבָא אוֹמֵר, אִם נִגְבּוּ מִיַּד טְהוֹרִים וְאִם לֹא נִגְבּוּ אִמְלוּ עַד שְׁלֹשִׁים יוֹם טְמֵאִים.

clean,* but if it did not dry up,³ [the water] renders it *susceptible to uncleanness* even up to thirty days.

1 This is an arrangement consisting of an upright pole or post (called a *sweep*, *sweep*, or *swipe*) fixed in the ground, with a movable arm across it having a balancing weight at one end and a rope or bucket hanging from the other end which is lowered into a well to fetch up water. Many render קילון an *irrigating channel*. See ADDENDA at the end of this *Tractate*. 2 e.g., the bucket was emptied and it became dry. נָבְבוּ [Kal], or נָבְבוּ [Piel]. Some render it נָבְבוּ [Piel] or נָבְבוּ [Kal], *one dried it*. 3 Some render it לֹא נָבְבוּ or לֹא נָבְבוּ, *he did not dry it*. *i.e., there is no water there to render it susceptible to uncleanness. The rendering ... *it is accounted insusceptible to uncleanness* does not seem very satisfactory.

Mishnah 10

מְשֻׁנָּה י

If [unclean] liquid fell on wood, and rain fell on it, and the rain [water] was more [than the unclean liquid], [the mingled moisture] is clean; if one took the wood¹ outside that the rain should fall on it, even if the rain [water] were more, [the mingled moisture] is unclean;² if [the wood] absorbed the unclean liquid [and the outside of the wood was dry], then even though one took it outside that the rain should fall on it, [the rain water] remains clean;³ but he must not heat [the oven] with it [namely, the wood just mentioned] with other than clean hands.⁴ R. Simon⁵ says, If the wood [that had absorbed the unclean liquid] were wet, and it was set alight, and the liquid that came out was more than the [unclean] liquid which it had absorbed, [the absorbed liquid] has become clean.

עֲצִים שֶׁנִּפְּלוּ עֲלֵיהֶם מִשְׁקִין, וַיִּרְדּוּ
עֲלֵיהֶם גְּשָׁמִים, אִם רָבוּ טְהוּרִים;
יְהוּצִיאֵם שִׁירְדוּ עֲלֵיהֶם גְּשָׁמִים,
אִף עַל פִּי שְׂרָבוּ טְמֵאִים;
בְּלָעוּ מִשְׁקִים טְמֵאִים, אִף עַל
פִּי שְׁהוּצִיאֵם שִׁירְדוּ עֲלֵיהֶן גְּשָׁמִים
טְהוּרִין; וְלֹא יִסְיָקֵם אֶלָּא בִּיָּדִים
טְהוּרוֹת בְּלֶבֶד. רַבִּי שְׁמַעוֹן
אוֹמֵר, אִם הָיָה לַחִין וְהִסְיָקוֹ, וַרְבוּ
הַמִּשְׁקִין הַיּוֹצֵאִין מֵהֶן עַל הַמִּשְׁקִין
שֶׁבְּלָעוּ, טְהוּרִים.

1 Literally *them*. 2 The intention renders the rain water (or rain-drops) unclean on contact with the unclean liquid. 3 Because it does not come in contact with the absorbed unclean liquid. 4 So that the clean rain water on the wood is not rendered unclean and foodstuff in the oven remains clean. But if the unclean absorbed moisture has not dried out the heat in the oven will bring it out, and it will render the oven unclean. 5 His view is not accepted.

CHAPTER 5

פָּרָק ה'

Mishnah 1

מִשְׁנָה א

If one immersed himself¹ in a stream, and before him was another stream which he [was obliged to] pass through, the second [water] has rendered the first [water still on him] clean.² If his fellow by reason of his drunkenness pushed him³ [into the water after his ritual immersion]—and likewise, also, [if this drunken fellow pushed] his beast [into the water]—the second [water] has made the first [water still on him] clean;² but if [his fellow were sober, and had done this] to him in play, it comes under the law of⁴ *If water be put on.*

מִי יִשְׁטַבֵּל בְּנָהָר, וְהָיָה לְפָנָיו נָהָר אַחֵר וְעָבַר בּוֹ, ²טָהְרוּ שְׁנַיִם אֶת־הָרֵאשׁוֹנִים. יִדְחֵהוּ חֵבְרוֹ לְשִׁכְרוֹ, וְכֵן לְבִהְמָתוֹ, ²טָהְרוּ שְׁנַיִם אֶת־הָרֵאשׁוֹנִים; וְאִם כְּמִשְׁחַק עָמוּ, יִתְּרִי זֶה בְּכִי יוֹתֵן.

1 *viz.*, ritually. The water on him being 'acceptable' renders *susceptible to uncleanness* aught it falls upon. 2 *The presence of the second water was 'not acceptable,' and remaining clean and being in excess nullified the first water still on him. Some render this *and the mingled water does not render produce susceptible to uncleanness.* 3 דְחָיו in some texts. 4 Because the wetting was not unexpected—and indeed was desired by one of them at least—the water was 'acceptable.' *The vocalisation טָהְרוּ [Kal] as favoured by some is grammatically incorrect since the Kal is *intransitive [neuter]*; here the *transitive [active] Piel* as given is required.

Mishnah 2

מִשְׁנָה ב

If one were rowing [or swimming] in the water, [the water] that is splashed¹ does not come under the law of *If water be put on*, but if it were his intention to splash upon his fellow, it comes under the law of *If water be put on*. If one make bubbles in the water,² [the water] that is splashed up or what is left therein³ does not come under the law of *If water be put on*.

הִשָּׁט על פְּנֵי הַמַּיִם יִהְיֶה תַּזְוִין אֵינָן בְּכִי יוֹתֵן, וְאִם נִתְכַּוֵּן לְהַתִּיז עַל חֵבְרוֹ הָרִי זֶה בְּכִי יוֹתֵן. הַעוֹשֶׂה ²צְפוּר בַּמַּיִם, הַנִּתְזָרֵן, וְאֵת ³שֶׁבָה, אֵינָן בְּכִי יוֹתֵן.

1 Unavoidably, unintentionally. 2 By blowing through a tube or hollow reed, or by throwing pebbles into the water or along its surface. צְפוּר, literally *bird*; in some texts צְנוּר. Or the *indefinite* form בַּמַּיִם, *in water*. 3 *viz.*, in the tube; according to some: the water of the bubbles.

Mishnah 3

משנה ג

If rain-water came down [through a leaky roof] on to¹ produce, and one mixed it up to dry, * R. Simon² says, It comes under the law of *If water be put on*; but the Sages³ say, The law of *If water be put on* does not apply.

פירות שירד הקלף לתוכן, ובללן שנינובו, רבי שמעון אומר, בכי יותן; ויחכמים אומרים, אינן בכי יותן.

1 Literally *into their midst*. 2 His opinion is rejected. 3 Their ruling is accepted. *Pual. Or שנינובו.

Mishnah 4

משנה ד

If one measure a tank¹ whether along its depth or along its width, [the water on the measure] comes under the law of *If water be put on*, according to the view of R. Tarfon;² [but] R. Akiba³ says, The law of *If water be put on* applies [when] its depth is measured, but [when] its breadth [is measured] the law of *If water be put on* does not apply.⁴

המודד את-הבור, בין לעמקו בין לרחבו, הרי זה בכי יותן, דברי רבי טרפון; רבי עקיבא אומר, לעמקו בכי יותן, ולרחבו אינו בכי יותן.

1 Literally [*viz.*, in the definite form] *the tank*. Or *cistern, pit, reservoir*. 2 He subsequently agreed with R. Akiba. 3 His opinion is accepted. 4 One can measure across without having to wet the measure, therefore water on it was 'not acceptable.' But when the depth is determined, the measuring rod must be thrust into the water, and the water on it is 'acceptable.'

Mishnah 5

משנה ה

If one thrust his hand or his foot or a reed into a pit¹ to ascertain whether water was² there [the water brought up] does not come under the law of³ *If water be put on*, [but] if to ascertain how much water was therein, it comes under the law of⁴ *If water be put on*. If one cast a stone into a pit to ascertain whether water was² therein, [the water] that splashed does not come under the law of *If water be put on*, and [the water] that is on the stone is clean [—it does not render aught susceptible to uncleanness].

פשט ידו או רגלו או קנה לבור, לידע אם יש בו מים, אינן בכי יותן, לידע כמה מים יש בו, הרי זה בכי יותן. זרק אבן לבור, לידע אם יש בו מים, הגתזין אינן בכי יותן, ואת שבאבן טהורים.

1 Or *tank, cistern, reservoir*. 2 Or **שֶׁבוּ**. 3 The wetting was 'not acceptable' but unavoidable. 4 The wetting was part of the measuring and therefore 'acceptable'.

Mishnah 6

משנה ו

If one beat¹ upon a [wetted] hide² outside the water³ [where it had been steeping, to drive out the water], it comes under the law of *If water be put on*, [but if he beat it while it lay] in the water, it does not come under the law of *If water be put on*. R. Jose⁵ says, Even if [he beat it while it lay] in the water, it comes under the law of *If water be put on*, for he intended that [the water] should get away with the filth.⁶

יהחובט על השלח, יחויץ למים, בכי יותן, לתוך המים, אינן בכי יותן. רבי יוסי אומר, אף לתוך המים בכי יותן מפני שהוא מתכוין שיצאו עם הצואה.

1 Usually with a piece of hide. 2 A *fresh skin* or *pelt*. 3 *viz.*, it was removed from the water used for soaking it. 4 While the hide is sunk beating it will not remove the water but will loosen the dirt. 5 His view is rejected. 6 Or *offscourings*. Literally *excrement*.

Mishnah 7

משנה ז

The water that comes up on [the outside of] a ship or on the ballast¹ or on the oars² does not come under the law of *If water be put on*. [The water] on traps³ or on nets or on gins⁴ does not come under the law of *If water be put on*, but [any water which] one shook off comes under the law of *If water be put on*. If one take out a ship⁵ into the Great Sea⁶ to tighten [the seams], [or] takes out a nail into the rain to temper it, [or] leaves⁷ a burning piece of wood⁸ in the rain to quench it, [any water thereon] comes⁹ under the law of *If water be put on*.

המים העולין בספינה יובעקל ויבמשוטות אינן בכי יותן. במצודות, ובקשתות, ובמכמרות אינן בכי יותן, ואם נער בכי יותן. המוליך את הספינה לים הגדול לצרפה, המוציא מסמר לגשמים לצרפו, המניח את האוד בגשמים, לכבותו, הרי זה בכי יותן.

1 Some render this *or in the bilge*. 2 Or *rudder*. 3 Or *snares, nets, hunting implements*. 4 Or *traps, small fishing nets*. Or **ובמכמרות**, **ובמכמרות**. 5 Literally *the ship* [*viz.*, the definite form]. 6 *sc.*, the *Mediterranean Sea*. 7 Or **המניח**. 8 Or *burning fire*.

brand. Literally [viz., the definite form] the burning piece of wood. 9 In the case of a ship the reference is to the water penetrating through the seams.

Mishnah 8

משנה ה

[The water on] a covering¹ [spread over food] on a table [to keep off insects and dust] or [the water on] the matting² [to protect] bricks [from the rain] does not come under the law of *If water be put on*, but if one shake off [such water], it comes under the law of *If water be put on*.

קְסִיָּא שֶׁל שׁוּלְחָנוֹת יְוֵהֲשִׁיפָא שֶׁל
לְבָנִים אֵינָן בְּכִי יוֹתֵן, וְאִם גָּעַר בְּכִי
יוֹתֵן.

1 Or קְסִיָּא שֶׁל שׁוּלְחָנוֹת, a table cloth, and the rendering is then: [The water on] a table-cloth [covering food set out under it]. The rendering of קְסִיָּא vessels or utensils does not suit the context. 2 Or shavings.

Mishnah 9

משנה ט

Any uninterrupted flow¹ [of liquid poured from a clean utensil into an unclean one] remains clean,² except [in the case of an unbroken stream of] thick honey³ or a thickened batter.⁴ The School of Shammai say, The pulp⁵ made from grits or beans also [acts as a connective to impart uncleanness] because [the glutinous stream] shrinks back [into the clean utensil when it is interrupted.]

כָּל-הַנִּצְוֹק טְהוֹר, חוּץ מִדְּבַשׁ
הַדוֹפֵין, יְוֵהֲצַפְתָּהּ בֵּית שְׁמַאי
אוֹמְרִים, אִף הַמְקֵפָה שֶׁל גְּרִיסִין,
וְשֶׁל פּוֹל, מִפְּנֵי שֶׁהִיא סוֹלֶדֶת
לְאַחֲרֶיהָ.

1 *Compare טְהוֹרוֹת 89; יָדִים 47. 2 viz., the clean liquid remains clean because the unbroken stream is not a connective. 3 Or thickened honey (honey mixed with a thickening ingredient); some render it the honey from *Zif* (or *Zifin*), a place in the territory of Judah (compare סוּטָה 912, 48b; *Joshua* 15, 24; *Psalms* 54, 2). 4 Some render it a viscid mass (made from flour and honey). Maimonides renders it *except [the semi-fluid] stream of honey from Zifin [Zif] or from Tsapachath*. Because when the flow ceases the sluggish stream does not break immediately but drags back and thus forms a connective to convey uncleanness to the clean vessel. 5 מְקֵפָה, or מְקֵפָה, is a stiff mass like porridge made of grist, oil and onions usually, and is semi-fluid. Compare סוּכָה 29, 29a; יְדֵרִים 610; חוּלִין 14b. *Or הַנִּצְוֹק, הַנִּצְוֹק.

Mishnah 10

משנה י

If one poured hot [water from a clean utensil] into hot¹ [water in an unclean utensil], or cold [water from a clean utensil] into cold water in an unclean utensil, or hot [water from a clean utensil] into cold [water in an unclean utensil], [in each case the water in the clean utensil] remains clean;² [but if] cold [water

הַמְעֵרָה מִחֶם יֶלְחֵם וּמִצּוֹנָן לְצוֹנָן
וּמִחֶם לְצוֹנָן טְהוֹר ; מִצּוֹנָן לְחֶם
טָמֵא . רַבִּי שְׁמַעוֹן אוֹמֵר , אִף
הַמְעֵרָה מִחֶם לְחֶם , יִנְכַחוּ שֶׁל
תַּחְתּוֹן יָפָה מְשַׁל עֲלֵיוֹן , טָמֵא .

be poured from a clean utensil] into hot [water in an unclean utensil], [the cold water in the higher utensil] becomes unclean [by reason of the rise of the hot unclean vapour or steam to the clean water]. R. Simon³ says, Also if hot [water from a clean vessel be emptied] into hot [water in an unclean vessel], and the heat⁴ of the lower [unclean water] be greater than that of the upper [clean water], [the clean water] becomes unclean.

1 It is to be observed in all these cases that when liquid is poured from one vessel into another, the first must be on a higher level (however small). 2 The flowing stream does not form a *connective* to convey the uncleanness. 3 His opinion is rejected, because the rising unclean vapour or steam is carried past by the ascending hot air above the hot clean water in the upper vessel. 4 Literally *strength, power*.

Mishnah 11

משנה יא

If a woman whose hands were clean stirred¹ [the food] in a cooking-pot that was unclean, and her hands sweated² [because of the heat, or were covered with condensed vapour], they become unclean. If her hands were unclean, and she stirred in a clean³ cooking-pot, and her hands sweated, [the food in] the cooking-pot becomes unclean;⁴ R. Jose⁵ says, [This applies only] if [the unclean perspiration or condensation] dripped [into the cooking-pot]. If one be weighing grapes in the pan of a pair of scales,⁶ the wine [left] in the pan does not render aught

הָאִשָּׁה שֶׁהָיוּ יָדֶיהָ טְהוֹרוֹת , וּמְגִיטָהּ
בְּקִדְרָה טָמְאָה , אִם הִזְעוּ יָדֶיהָ
טָמְאוֹת . הָיוּ יָדֶיהָ טָמְאוֹת , וּמְגִיטָהּ
בְּקִדְרָה טְהוֹרָה , אִם הִזְעוּ יָדֶיהָ ,
הִקְדְּרָה טָמְאָה ; רַבִּי יוֹסִי אוֹמֵר ,
אִם נִטְפוּ . הַשּׁוֹקֵל עֲנָבִים בְּכַף
מְאֻנָּים , תִּזְיֵן שֶׁבְּכַף טְהוֹר , עַד
שִׁיעָרָה לְחוּף יַהֲלִי ; הָרִי זֶה
דוֹמָה לְסֵלִי זֵיתִים וְעֲנָבִים , כְּשֶׁהֵן
מְנֻטְפִין .

susceptible to uncleanness until it is poured into a utensil;⁷ in this respect it is like to baskets of olives or grapes when [their juices] drip [from them].⁸

1 הַיָּס, הַיָּס [Hiphil, from Kal יָס], stir (with a ladle etc.). 2 Or הַיָּע. 3 טְהוּרָה is considered redundant by some. 4 The vapour from the food is a *connective* between the liquid of the food and the perspiration or condensed vapour on the hands. 5 His view is rejected because the intervening vapour and the dampness on the stirring implement as well form an efficient *connective* in both cases. 6 Or in the pan of a balance. 7 Literally the utensil [viz., in the definite form]. The juice then becomes a liquid in its own right. 8 i.e., the juices are clean, and only become unclean or make aught susceptible to uncleanness in their own right when received in a utensil.

CHAPTER 6

פֶּרֶק ו'

Mishnah 1

מִשְׁנָה א

If one took his produce on the roof because of vermin,¹ and dew fell thereon, it does not come under the law of *If water be put on*; [but] if this² were his intention, it does come under the law of *If water be put on*. If a deaf-mute, [or] a mentally deficient person or a minor³ took it up, even though he purposed that the dew should descend thereon, it does not come under the law of *If water be put on*, since in their case⁴ the act matters and their purpose is of no consequence.⁵

הַמַּעֲלָה פִּירוּתוֹ לַגַּנּוּ, מִפְּנֵי יִהְיֶינָהּ, וְיָרַד עֲלֵיהֶם טֵל, אֵינָם בְּכִי יוֹתֵן; אִם נִתְכַּוֵּן לְכַף, הָרִי זֶה בְּכִי יוֹתֵן. הַעֲלֵן חֲרַשׁ שׁוֹטֵה יוֹקֵטֵן, אֵף עַל פִּי שֶׁחֲשַׁב שֶׁיָּרַד עֲלֵיהֶן טֵל, אֵינָן בְּכִי יוֹתֵן, שִׁישׁ לָהֶן מַעֲשֵׂה, וְאֵין לָהֶן מַחֲשָׁבָה.

1 Literally the vermin [viz., the definite form]. i.e., to keep it free from maggots, etc. 2 sc., that the dew should cover the produce. 3 קָטָן, a boy under thirteen years of age. [קַטְנָה is a girl not yet twelve years old.] 4 Or שִׁישׁ-לָהֶן. 5 Compare 3⁸.

Mishnah 2

מִשְׁנָה ב

If one take up [on the roof] bunches of herbs¹ or packed figs² or garlic³ that they keep fresh, [any dew that

הַמַּעֲלָה אֶת-יְהָאֲגוּדוֹת, וְאֶת-יְהַקְצִיעוֹת, וְאֶת יְהָשׁוּם, לַגַּנּוּ, בְּשִׁבִיל

fell on them] does not come under the law of *If water be put on*. All bundles of herbs in market places⁴ are unclean;⁵ R. Judah declares [them] clean when they are fresh* [and moist]; R. Meir said, (And) the reason why they declared them unclean is [that they blow upon them to remove the dust and] because of the moisture from the mouth.⁶ All [kinds of] meal and flour⁷ in the markets are unclean.⁸ Split grain,⁹ groats, and barley grist are unclean everywhere.¹⁰

שִׁמְתֵינוּ אֵינָן בְּכִי יוֹמָן. כָּל-
הָאֲגוּדוֹת שֶׁל בֵּית הַשְּׁוֹקִים,
טְמֵאִין; רַבִּי יְהוּדָה מְטַהֵר
בְּבִלְחִים; אָמַר רַבִּי מֵאִיר, וְכִי
מִפְּנֵי מָה טִימְאוּ אֶלְא מִפְּנֵי מִשְׁקָה
יִהְיֶה. כָּל-הַקְּמָחִין וְהַסְּלִתוֹת שֶׁל
בֵּית הַשְּׁוֹקִים טְמֵאִים. יִהְיֶילְקָא
הַטְּרָגִיס וְהַטְּסָגִי טְמֵאִים. בְּכָל
מְקוֹם.

1 Or bundles of greens (or vegetables). 2 Or figs to be packed. 3 Literally [viz., in the definite form] . . . the bunches of herbs or the packed figs or the garlic. 4 Literally [viz., in the definite form] . . . the bundles of herbs in the market places. Popularly mispronounced הַשְּׁוֹקִים. 5 This is the accepted ruling. The sellers wet their wares to keep them fresh and handling them renders them unclean. 6 Some render it . . . unclean because of the liquid from their mouth [when they undo the knots of the strings with their teeth]; therefore even if they are fresh they are also unclean. 7 Literally [viz., in the definite forms] . . . the meals and flours. קֶמַח, meal, flour, first flour. סֵלֶת, sifted fine flour. 8 The grain is wetted before milling and thus becomes susceptible to uncleanness, and the finished flour is handled by many people regardless of the condition of levitical uncleanness of their hands. 9 חֵילְקָא, חֵילְקָה, § split grain, grits, grist, spelt for husking; pounded wheat (see בְּרֵכוֹת 37a); according to some, husked wheat; (see מוֹעֵד קָטָן 13b) wheat grains each broken into two parts. טְרָגִיס, טְרָגִיס, † groats, mess of groats (see בְּרֵכוֹת 37a); wheat grains each broken into three parts (see מוֹעֵד קָטָן 13b). טְסָגִי, טְסָגִי, † barley grist, pearl barley; barley grains each split into four parts. 10 Literally [viz., in the definite form] The split grain, the groats, and barley grist. Because they are wetted in their preparation and there is every suspicion that they must have been rendered unclean by the numerous handlings. *In which case they require no moistening. §Latin *alica, halica*. †Greek *τράγος*. ‡Greek *πυραύλη*.

Mishnah 3

All eggs¹ may be presumed² clean³ save those that belong to vendors of liquids; but if they sold dry produce also,⁴ [the eggs] are deemed [undoubtedly] clean.⁵ All fish may be

מִשְׁנָה ג
כָּל-יִהְיֶיעִים בְּבִחּוֹקַת יְטַהֲרֶה,
חוּץ מִשָּׁל מוֹכְרֵי מִשְׁקָה; וְאִם הָיוּ
מוֹכְרִין יַעֲמִהֵן פִּירוֹת יְבֵשִׁים

presumed unclean.⁶ R. Judah⁷ says, Pieces* [of fish] from Ilthith,⁸ and the Egyptian fish that is brought [packed] in baskets and the Spanish tunny⁹ may be presumed clean.¹⁰ All [kinds of] brine¹¹ are presumed unclean.¹² And regarding all of these¹³ an עֵם הָאָרֶץ¹⁴ may be believed when he states that they are clean—save [the brine] from fish—because these are put in the charge of an עֵם הָאָרֶץ § [on condition of being kept in cleanness]. R. Eliezer¹⁵ ben Jacob says, Clean brine¹⁶ into which water, whatsoever its quantity, fell becomes unclean.¹⁷ *Literally *A piece of*.

טְהוּרוֹת. כָּל־הַדְּגִים בְּחֻזְקָה
טוֹמְאָה. רַבִּי יְהוּדָה אָמַר,
חֲתִיכַת אֱלִתוֹת, וְדָג הַמִּצְרִי הַבָּא
בְּקוֹפָה, וְקוֹלֵיִם הָאֲסֻפְּנִין, הָרִי
אֵלוֹ¹⁰ בְּחֻזְקַת טְהוּרָה. כָּל־הַצִּיר
¹²בְּחֻזְקַת טוֹמְאָה. וְעַל ¹³כּוֹלָם
¹⁴עֵם הָאָרֶץ נֶאֱמַן לֹאמַר טְהוּרִים
הֵן, חוּץ מִשְׁלַ דְּגָה, מִפְּנֵי שֶׁהֵן
מִפְּקֻדֵּינָא אוֹתָהּ אֶצֶל עֵם הָאָרֶץ.
רַבִּי אֱלִיעֶזֶר בֶּן יַעֲקֹב אָמַר,
¹⁶צִיר טְהוּר שֶׁנִּפְּלוּ לְתוֹכּוֹ מִים
כָּל־שָׁהֵן ¹⁷טְמֵא.

1 Literally [*viz.*, the definite form] the eggs. 2 חֻזְקָה, presumption [or assumption] of the continuance of an actual status until proof of a change is furnished. 3 Literally [in] cleanness. Or טְהוּרָה; see GENERAL INTRODUCTION, Note 5. 4 Literally with them. 5 The vendors would be most careful to keep their hands dry after handling liquids in order not to wet dry produce for sale. 6 Many people are wont to handle fish exposed for sale. 7 His view is rejected. 8 Perhaps the name of a large species of fish sold cut up in lumps. אֱלִתוֹת or אֱלִתִּית, perhaps identical with חִילְתָּא, a district containing the navigable part of the *Orontes* up to *Antiochia*. 9 Literally and the tunny of the Spaniards. Some render this word *colias* (from the Greek *κολίας* which Greek lexicographers translate *coly-mackerel*, *Scomber colias*, but the English word *colias* seems to be applied exclusively to a large genus of typical sulphur butterflies (lepidopterous insects of the family *Pieridæ*). 10 Because of the supposed reason that they are not wetted, water being harmful to the dead fish before sale. 11 Literally *All the brine*. 12 Because of the addition of water and much handling. 13 *viz.*, eggs, produce, brine. 14 See APPENDIX, Note 12. 15 His ruling is accepted. 16 *sc.*, which had not been rendered susceptible to uncleanness. 17 *i.e.*, susceptible to uncleanness. §Sec ADDENDA at the end of this *Tractate*.

Mishnah 4

מִשְׁנֵה ד

[The law of *If water be put on* applies to these] seven liquids: dew,¹ and water, and wine, and oil, and blood, and milk, and bees' honey. Hornets'* honey² is clean,³ and it is permitted to be eaten.⁴

שֶׁבַע מִשְׁקִין הֵן, יְהַטֵּל, וְהַמִּים,
וְהַיַּיִן, וְהַשֶּׁמֶן, וְהַדָּם, וְהַחֵלֶב, וְדָבֶשׁ
דְּבוֹרִים. דְּבֶשׁ צְרָעִים טְהוּר,
וּמוֹתָר בְּאֵכִילָה.

1 Literally [*viz.*, in the definite form] *the dew, and the water, and the wine, and the oil, and the blood, and the milk.* 2 This is not considered a liquid. 3 It does not convey uncleanness or render susceptible to uncleanness. 4 *i.e.*, it is **כָּשֵׁר**. *Some vowelise it **צָרְעִים**.

Mishnah 5

[These are deemed] *derivatives of water* [to which the law of *If water be put on applies*]: [any liquid] that comes from the eye, from the ear, from the nose, from the mouth, [human moist] excrement or [human] urine,¹ [whether it is expelled] consciously or unconsciously. [These are considered] *derivatives of blood* [to which the law of *If water be put on applies*]: blood [that issues in] slaughtering clean beasts, or* wild animals, or* birds, and blood [issuing] from an opened vein² for drinking [by a heathen or beast]. Water [that drains] off cheese³ is deemed as milk, and the fluid⁴ [that runs out from the olives] is considered as oil because it is not excluded from the category of oil according to the opinion of R. Simon; but R. Meir⁵ says, Even if [this fluid] have no

oil in it [it is counted as a liquid to acquire uncleanness and to render produce *susceptible to uncleanness*]. The blood of an unclean reptile⁶ is like to its flesh⁷—it imparts uncleanness but it does not render [produce] *susceptible to uncleanness*; and§ we have no other case like it.

1 Some render this *urine whether of adults or of children.* 2 **הַקְּנִיָה**, *blood-letting, opening a vein.* 3 Literally *water of milk.* 4 Compare **טְהוּרוֹת** 92.3. 5 His view is accepted. 6 See *Leviticus* 11, 29, 30; **שֵׁבֶת** 141. 7 Both convey uncleanness in like bulk. Compare **מַעֲיֵלָה** 43. §See ADDENDA at the end of this *Tractate*.

Mishnah 6

These communicate uncleanness and cause *susceptiveness to uncleanness*: the discharge of one afflicted with a

משנה ה

תולדות למים, היוצא מן-העין, מן-האוזן, מן-החוטם, מן-הפה, ימי רגלים בין גדולים בין קטנים, לדעתו ושלא לדעתו. תולדות לדם, דם שחייטה* בבמה* ובחיה ובעופות הטהורים, ודם הקנה לשתייה. מי חלב קחלב, והמוחל כשמן, שאין המוחל יוצא מידי שמן, דברי רבי שמעון; רבי מאיר אומר, אף על פי שאין עמו שמן. דם השרץ ככשרו, מטמא ואינו מכשיר; ואין לנו כיוצא בו.

**viz.*, clean.

משנה ו

אלו מטמאין ומכשירין, זובו של זב, ורוקו, ושכבת זרעו, ומימי

flux,¹ and his saliva, and his semen and his urine, and a *quarter-log*² [of blood] from a corpse, and the blood of a menstruant. R. Eliezer³ says, Semen does not render [produce] *susceptible to uncleanness*. R. Eliezer³ ben Azariah says, The blood of a menstruant does not render [produce] *susceptible to uncleanness*. R. Simon³ says, The blood of a corpse does not render [produce] *susceptible to uncleanness*,⁴ and if it fell on a gourd,⁵ one may scrape it off⁶ and it is clean [straightway].

רָגְלוֹ, יוֹרְבִיעֵית מִן־הַמֶּת, וְדָם הַנִּזְדָּה. רַבִּי אֱלִיעֶזֶר אוֹמֵר, שְׂכַבְת זָרַע אֵינָה מְכַשֶּׁרֶת. רַבִּי אֱלִיעֶזֶר בֶּן עֲזַרְיָה אוֹמֵר, דָּם הַנִּזְדָּה אֵינוֹ מְכַשֶּׁיר. רַבִּי שְׁמַעוֹן אוֹמֵר, דָּם הַמֶּת אֵינוֹ מְכַשֶּׁיר, וְאִם גָּפַל עַל הַדְּלָעַת גִּזְרָהּ, וְהִיא טְהוֹרָה.

1 See the GENERAL INTRODUCTION. 2 See Volume I, Page 18f. 3 His opinion is rejected. 4 The גַּמְרָא does not give אֵינוֹ מְכַשֶּׁיר. 5 The general name for cucumbers, pumpkins, etc.; see Volumes I and II, SUPPLEMENTS, FLORA. 6 גִּזְרָהּ in the גַּמְרָא.

Mishnah 7

These [liquids] neither impart uncleanness nor render [produce] *susceptible to uncleanness*: perspiration,¹ and ill-smelling moisture,² and excrement,³ and blood that issues with them, and [any] fluid [appertaining to] an eight months' [abortion]—R. Jose⁴ says, Save its blood [which conveys uncleanness like the blood of a viable child]—and [the fluid of] one that drinks of the water of Tiberias even though it issues clean [from the anus], the blood of slaughtering of unclean⁵ cattle, wild beasts, and birds, and the blood coming from an opened vein⁶ for healing.⁷ R. Eliezer⁸ declares [all] these unclean and valid to render [produce] *susceptible to uncleanness*. R. Simon⁹ ben Elazar says, The milk¹⁰ of a male is clean [and neither acquires uncleanness nor renders produce *susceptible to uncleanness*].

מִשְׁנָה ז'
אֵלוֹ לֹא מְטַמְּאִין וְלֹא מְכַשֶּׁירִין, יְהִיזָעָה, יוֹהֲלִיחָה סְרוּחָה, וְהִרְאִי וְהִדָּם הַיּוֹצֵא עִמָּהֶם, וּמִשְׁקָה בֶּן שְׁמוֹנֶה, רַבִּי יוֹסִי אוֹמֵר, חוּץ מִדָּמוֹ, וְהַשּׁוֹתֶה מִי טְבִירָה, אֵף עַל פִּי שְׂיוּצָאִין גְּקִיִּים, דָּם שְׁחִיטָה בְּבִהְמָה בְּחִיָּה וּבְעוֹפוֹת הַטְּמֵאִים, וְדָם הַקָּזָה לְרִפּוּאָה. רַבִּי אֱלִיעֶזֶר מְטַמֵּא בְּאֵלוֹ. רַבִּי שְׁמַעוֹן בֶּן אֱלִיעֶזֶר אוֹמֵר, חֵלֵב הַזֶּכֶר טְהוֹר.

1 Literally [viz., the definite forms] *the perspiration, and the ill-smelling moisture, and the blood that issues with them.* 2 Or *purulent secretion, malodorous pus.* 3 The same as רָעִי, רָעִי. 4 His view is rejected. 5 viz., whose flesh is forbidden to be eaten. The vowelisation might be בְּהֵמָה בְּחַיָּה וּבְעוֹפוֹת * viz., in the definite form, as is given in many similar cases; compare Note 1 above. 6 Compare the preceding Mishnah. 7 Or *as a remedy.* 8 His opinion is not accepted. 9 This ruling is accepted. 10 This is not considered a liquid of the same category as the seven liquids named in Mishnah 4 of this Chapter. *viz., *unclean* in the three cases.

Mishnah 8

A woman's milk renders [produce] *susceptible to uncleanness* whether [it is drawn] intentionally or [issues] unintentionally,¹ but the milk of cattle does not render aught *susceptible to uncleanness* save [when it is milked] intentionally.² R. Akiba said, It is *an inference from minor to major*: seeing that a woman's milk—that is intended for children only—renders [produce] *susceptible to uncleanness* whether [it is drawn] intentionally or [issues] unintentionally, all the more reason must the milk of cattle—that is intended both for children and for adults—render [produce] *susceptible to uncleanness* whether [it is drawn] intentionally or [issues] unintentionally. [The Sages] said to him, Nay! If a woman's milk that [issues] unintentionally is unclean by virtue of the blood from a wound on her is unclean, [must it follow that] the milk of a beast [that issues] unintentionally is unclean by reason of the blood from a wound on it is clean? [R. Akiba] said to them, I apply a stricter ruling to milk than to blood for, if one draw off the milk [from the animal] for the healing of

מִשְׁנֵה ח

חֵלֶב הָאִשָּׁה מְטַמָּא לְרִצּוֹן וְשֵׁלָא לְרִצּוֹן, וְחֵלֶב הַבְּהֵמָה אֵינוֹ מְטַמָּא אֶלָּא יִלְרִצּוֹן. אָמַר רַבִּי עֲקִיבָא, קָל וְחֹמֶר הַדְּבָרִים, מָה אִם חֵלֶב הָאִשָּׁה שְׂאֵינוֹ מִיּוֹחֵד אֶלָּא לְקַטְנִים, מְטַמָּא לְרִצּוֹן וְשֵׁלָא לְרִצּוֹן חֵלֶב הַבְּהֵמָה שֶׁהוּא מִיּוֹחֵד לְקַטְנִים וְלַגְדוּלִים אֵינוֹ דִּין שֵׁיטְמָא לְרִצּוֹן וְשֵׁלָא לְרִצּוֹן. אָמְרוּ לוֹ, לֹא, אִם טָמֵא חֵלֶב הָאִשָּׁה שֵׁלָא לְרִצּוֹן, שָׂדֵם מִגִּפְתָּה טָמֵא, יְטַמָּא חֵלֶב הַבְּהֵמָה שֵׁלָא לְרִצּוֹן, שָׂדֵם מִגִּפְתָּה טְהוֹר? אָמַר לָהֶם, מִחֲמִיר אֲנִי בְּחֵלֶב מִבְּדָם, שֶׁחֹלֵב לְרִפּוּאָה טָמֵא, וְהַמְקִיז לְרִפּוּאָה יְטְהוֹר. אָמְרוּ לוֹ, סְלִי וְיָתִים וְעֹנְבִים יִזְכִּחוּ, שֶׁהַמְשָׁקִים הַיּוֹצֵאִין מִזֶּן לְרִצּוֹן טָמֵאִים וְשֵׁלָא לְרִצּוֹן יְטְהוֹרִין. אָמַר

it, [the milk] can become unclean, but the blood that is drawn [from the beast] for [its] healing is clean.³ [The Sages] replied to him, Baskets of olives or of grapes can furnish evidence: the liquid that is expressed from them [for some remedy] intentionally is *susceptible to uncleanness*, but what exudes unintentionally is *insusceptible to uncleanness*.⁴ [R. Akiba] made reply to them, Nay! If you base your argument on baskets of olives or of grapes [that the liquid which issues of itself is *insusceptible to uncleanness*]⁵—which in their initial [combined] state is [solid] food and in their last stage are liquid⁶—do ye likewise contend of milk which is a liquid in both its first stage and final stage!⁶ Thus far⁷ was the reply

[of R. Akiba to the Sages]. R. Simon said, From this point onward⁸ we replied* before him [on behalf of the Sages], Rain (water) will furnish the proof: both in its initial state and in its final state it is a liquid,⁹ but it only renders aught *susceptible to uncleanness* [when applied] intentionally; [R. Akiba] made answer to us, Nay! According to your argument of rain, most of which is intended not for man¹⁰ but for the earth§ and for the trees, [ye would also argue of milk] most of which is intended for man!¹¹

לֶהֱ, לֹא, אִם אִמְרַתְּ בְּסֵלֵי זֵיתִים
וְעֹנֵבִים שֶׁתְּחַלְתָּן אוֹכֵל וְסוֹפֵן
מִשְׁקָה, תֹּאמְרוּ בְּחֶלֶב שֶׁתְּחַלְתוּ
וְסוֹפוֹ מִשְׁקָה! עַד כִּפְּאֵן הִיְתָה
תְּשׁוּבָה. אָמַר רַבִּי שְׁמַעוֹן, מִכְּפֹאֵן
וְאֵילָף הִיְיָנוּ מְשִׁיבִין לְפָנָיו מִי
וְשָׁמַיִם יוֹכִיחוּ, שֶׁתְּחַלְתָּן וְסוֹפֵן
מִשְׁקָה וְאֵינָן מִטְּמֵאִין אֶלָּא לְרִצּוֹן;
אָמַר לָנוּ, לֹא, אִם אִמְרַתֶּם בְּמִי
וְשָׁמַיִם שְׂאִין רִיבָן לְאָדָם אֶלָּא
לְאֶרְצוֹת וְלֵאֵילָנוֹת וְרוֹב הַחֶלֶב
לְאָדָם!¹¹

1 It also acquires uncleanness from the woman herself if she is unclean or from aught unclean. 2 If it issues of itself it does not render aught unclean or *susceptible to uncleanness*. 3 'Even so, the blood that issues when the animal receives a wound is clean, nevertheless the milk that issues unintentionally should be *susceptible to uncleanness*!' 4 'Even so in the case of milk, if the milk be withdrawn for the sake of the beast's health, the milk is susceptible to uncleanness, yet if the milk issue of itself it is *insusceptible to uncleanness*!' 5 The uncleanness of a foodstuff differs from the uncleanness of a liquid. 6 'As the state of the milk does not alter, *i.e.*, it is a fluid throughout, therefore if it issue unintentionally it should also be *susceptible to uncleanness*!' 7 Popular pronunciation כֶּאֱ [כֶּן]. 8 Popular pronunciation מִכְּפֹאֵן [מִכְּנֵן]. 9 *viz.*, in the clouds and on earth. 10 Perhaps the vowelisation might be the *definite* form לְאָדָם uniform with the *definite* forms וְלֵאֵילָנוֹת וְלְאֶרְצוֹת. 11 'Therefore if the milk issue of itself, it is *susceptible to uncleanness* and renders

foodstuffs susceptible to uncleanness.' Perhaps לְאָדָם (see the preceding Note 10).
 12 In some editions סָלִיק מַסְכֵּת מִכְשִׁירִין, CONCLUSION OF TRACTATE MACHSHIRIN, and in others סָלִיקָא לָהּ מַסְכֵּת מִכְשִׁירִין, TRACTATE MACHSHIRIN CONCLUDED. *הֵייוּ מְשִׁיבִין, literally we used to reply; perhaps we [continued with the discussion] and replied. §Literally for the lands.

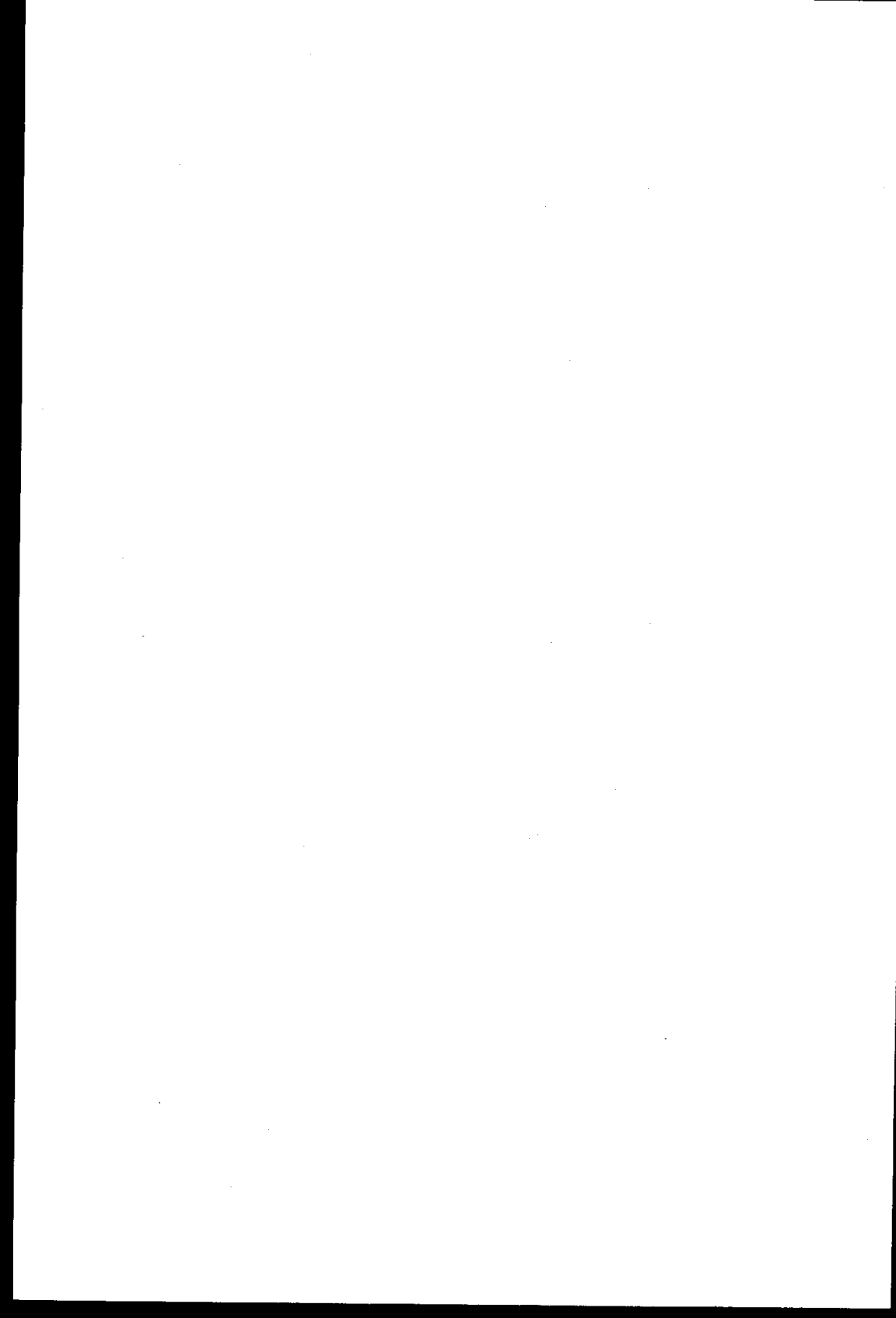
וְנִשְׁלְמָה לָּהּ מַסְכֵּת מִכְשִׁירִין¹²

TRACTATE MACHSHIRIN CONCLUDED

ADDENDA

[Additional Notes to this Tractate MACHSHIRIN]

- 23, Note *. מִי שְׂפִיכוֹת כָּל-שֶׁזֶן refers to מִי שְׂפִיכוֹת: the slightest quantity of שְׂפִיכוֹת renders the מִי גִשְׁמִים unclean.
- 26, Note §. The force of כְּדִי is to stress the importance of the 'time' and not of the actual 'fact'. Thus here it is important for him to delay before buying until such time as other greens or vegetables could be collected after the Sabbath, i.e., he need not know whether they had actually been gathered after the conclusion of the Sabbath.
- 42, Note 2. דִּוּחַ [Kal], לְהִדִּיחַ [להִדִּיחַ, Hiphil] rinse, swill, הוּדַח [Hophal] be rinsed, be swilled, not to be confused with נָדַח [Kal] slip, move off, נִדְּחָה [Niph'al] be banished, be exiled, הִדִּיחַ [Hiphil] lead astray, הוּדַח [Hophal] be led astray.
- 49, Note 1. If קִילוֹן is here rendered irrigating channel the translation of the text becomes R. Akiba says, If [the water in the irrigating channel] dried up, . . .
- 63, Note *. Either therefore it is a proof that he is trusted in those other things; 'or we do not believe him concerning fish because we deposit them with the עַמֵּי הָאָרֶץ, how can one vouch for another עַמֵּי הָאָרֶץ? i.e., another עַמֵּי הָאָרֶץ may have rendered unclean and the last עַמֵּי הָאָרֶץ does not know.
- 65, Note *. sc., 'We have no other blood that should convey uncleanness like flesh of the same bulk as its flesh does.'



מִסְכֵּת

זְבִים

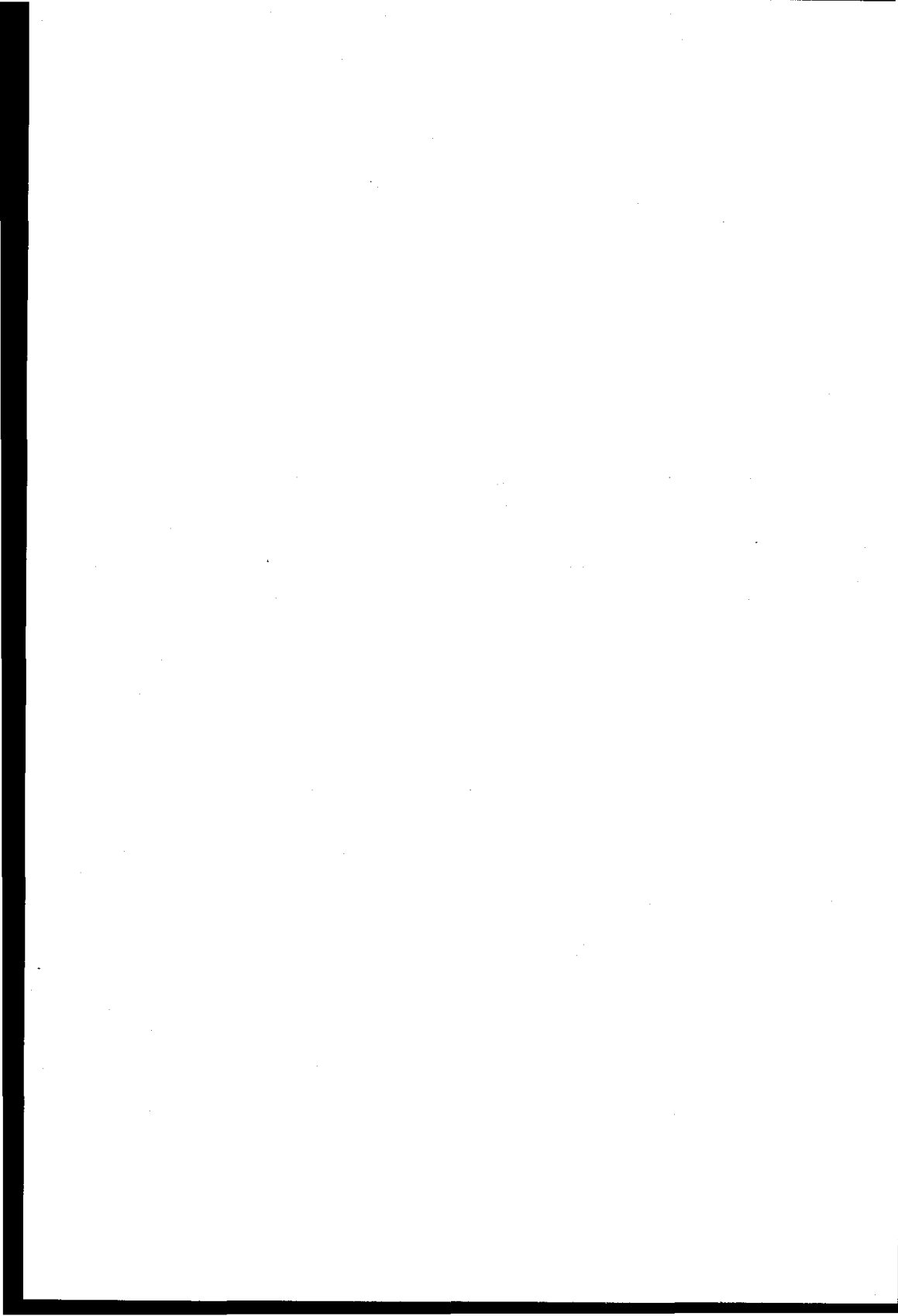
TRACTATE
ZAVIM

[BEING THE NINTH TRACTATE OF THE SIXTH ORDER TAHAROTH]

TEXT - INTRODUCTION - TRANSLATION - NOTES

By

PHILIP BLACKMAN, F.C.S.



INTRODUCTION

זָבִים, *Zavim*, is the ninth *Treatise* or *Tractate* (מִסְכָּה) of the sixth Order *Tahoroth* (סֵדֶר טְהוֹרוֹת) of the *Mishnah* (מִשְׁנָה). Some prefer the orthographic form **Zabim** to **Zavim**.

זָבִים is the plural form of the participial noun **זָב** (masculine), one suffering from **gonorrhoea*** (also referred to as **discharge, flow, flux, issue**)—the corresponding feminine forms are **זָבָה** (singular) and **זָבוֹת** (plural)—and is a derivative of the *Kal verb* **זָבַב**, *drip, flow, discharge, issue*.§

The *Tractate* is given (without **גְּמָרָא**) in the *Babylonian Talmud* (תְּלַמְדוּד) (בְּבִבְלִי); it is not given in the *Jerusalem* (or *Palestinian*) *Talmud* (תְּלַמְדוּד) (יְרוּשָׁלַיִם).

The *Tractate* is based on *Leviticus* 15, 2–18, 25–30,† and deals with the subject of uncleanness or defilement of those suffering from running issues. A man becomes a **זָב** or a woman a **זָבָה** if there have been three flows on one day or on consecutive days; when the flows have ceased, seven days in cleanness must be observed, and then the garments must be washed and he (or she) immerses in the *ritual bath* (מִקְוָה or מִקְוֵה); finally, on the eighth day, he (or she) brings two young pigeons or two turtle doves, one as a **חֲטָאת** (*sin-offering*) and the other as an **עוֹלָה** (*burnt-offering*) which the **כֹּהֵן** (priest) offers up.

A **זָבָה** under certain conditions is termed a **נִדָּה**, *menstruant*.

The *Tractate* contains five Chapters whose titles are:

CHAPTER 1	הַרְוָאָה	פָּרָק א
CHAPTER 2	הַפֵּל מִיִּטְמָאִין	פָּרָק ב
CHAPTER 3	הַזָּב	פָּרָק ג
CHAPTER 4	רִבֵּי יְהוֹשָׁע	פָּרָק ד
CHAPTER 5	הַנוֹגֵעַ	פָּרָק ה

The main subjects dealt with in the five Chapters are briefly:

1. The qualifications of a **זָב**;‡ clean days; ritual immersion; communicating uncleanness; liability to an offering.
2. Susceptiveness to

uncleanness; imparting uncleanness; the hermaphrodite; examining a בִּזְיָה . † 3. Associating with a בִּזְיָה ; † conveying uncleanness. 4. The menstruant and conveyance of uncleanness; the בִּזְיָה and conveyance of uncleanness. 5. Contact with a בִּזְיָה or with a הִזְיָה , and acquisition of uncleanness; spread of uncleanness; connectives; contact with issues from a בִּזְיָה ; † eating carrion and resulting uncleanness; touching certain unclean things and conveyance of uncleanness; rendering priest's-due unclean. **Gonorrhœa*, a specific contagious inflammatory disease of the mucous membrane of the genitourinary tract and discharge from the urethra or from the vagina. §For זָבַח , הִזְבַּח see 1¹, **Note 1.** †Or הִזְבַּח . ‡These will be found in full in הִזְבַּח INTRODUCTION.

TRACTATE

ZAVIM

CHAPTER 1

פֶּרֶק א

Mishnah 1

מִשְׁנָה א

If a man has had¹ one onset of a discharge,² the School of Shammai say, [He is] as *the woman that awaits day against day*,³ [but] the School of Hillel say, [He is] as *one who has experienced pollution*.⁴ If one had one discharge and it ceased on the second day, and on the third day he had two discharges, or [on the third day he had] one [discharge] as profuse as two [discharges], the School of Shammai say, [He is] a real זָב;⁵ and the School of Hillel say, He renders unclean whatsoever he lies on or sits upon, and he must have ritual immersion in *running water*,⁶ but he is exempt from the *offering*.⁷ R. Elazar ben Judah said, The School of Shammai concur that such a one is not a real זָב, but what they disputed was concerning one who experienced two [discharges] or one [discharge] as copious as two [discharges], (and) on the second day it ceased, and on the third day he [once more] had

יִהְיֶה רְאוּאָה רְאוּאָה אַחַת שֶׁל יוֹזֵב, בֵּית שַׁמַּי אֹמְרִים, יִכְשׁוּמְרַת יוֹם כְּנֹגֵד יוֹם; בֵּית הַלֵּל אֹמְרִים, יִכְבַּעַל קָרִי רְאוּאָה אַחַת, וּבִשְׁנֵי הַפְּסִיק וּבִשְׁלִישֵׁי רְאוּאָה שְׁתַּיִם, אוֹ אַחַת מְרוּבָה כְּשְׁתַּיִם, בֵּית שַׁמַּי אֹמְרִים, יִזָּב גַּמּוֹר; בֵּית הַלֵּל אֹמְרִים, מְטַמֵּא מִשְׁכָּב וּמוֹשָׁב, וְצָרִיף בִּיאַת מַיִם חַיִּים, וּפְטוֹר מִן־הַקָּרְבָּן. אָמַר רַבִּי אֶלְעָזָר בֶּן יְהוּדָה, מוֹדִים בֵּית שַׁמַּי בְּזוֹה שְׂאִינוֹ זָב גַּמּוֹר, וְעַל מָה נִחְלָקוּ, עַל הַרְוָאָה שְׁתַּיִם, אוֹ אַחַת מְרוּבָה כְּשְׁתַּיִם, וּבִשְׁנֵי הַפְּסִיק, וּבִשְׁלִישֵׁי רְאוּאָה אַחַת, בֵּית שַׁמַּי אֹמְרִים, זָב גַּמּוֹר, וּבֵית הַלֵּל אֹמְרִים, מְטַמֵּא

one [discharge], the School of Sham-mai say, [He is] a real זב, but the School of Hillel say, He renders unclean whatever he lies on or sits on, and he must have ritual immersion in *running water*, but he is exempt from the offering.

משכב ומושב, וצריך ביאת מים חיים, ופטור מן-תקרן בן.

1 ראה, literally see, notice, observe. 2 זוב, flux, gonorrhœa [in the male], prolonged menstruation [in the female]. זיבה, gonorrhœa, protracted menstruation. ראייה, affection, feeling, attack, onset; literally glance, look, seeing. 3 i.e., whatever he lies on or sits upon becomes unclean even if he does not touch it. See פסחים 85; מגילה 24; הוריות 13; גדה 47, 613. Or the indefinite form פשומרת, as a woman . . . 4 i.e., what he lies on or sits on does not become unclean, but one who has touched the issue becomes unclean. קרי, nocturnal discharge of semen, seminal discharge. 5 viz., one undoubtedly afflicted with gonorrhœa and subject to all the laws in Leviticus 15, 1-15, 19-24. 6 See Leviticus 15, 13; מקנאות, INTRODUCTION. ביאה, literally entry, entrance, coming. 7 See Leviticus 15, 14 et seq. The intervening day when he had no discharge causes the first day's discharge to be deemed קרי and not זיבה, so that he experienced only two discharges of זיבה and two do not require an offering.

Mishnah 2

משנה ב

If one experienced a flow of semen on the third day of reckoning after his issue, the School of Shammai say, It disannuls¹ the two [clean] days that preceded it;² the School of Hillel say, It disannuls only that day.³ R. Ishmael⁴ says, If he experienced [a flow of semen] on the second [day], it disannuls only the foregoing [day]. R. Akiba says, It is all one whether he experienced it on the second [day] or whether he experienced it on the third [day]. For the School of Shammai say, It has disannulled the two days before it, and the School of Hillel say, It has disannulled only that day. But they concur that if he experienced it⁵ on the fourth [day],

הרואה קרי, ביום השלישי לספירת זובו, בית שמאי אומרים, יסתר שני ימים שלפניו; בית הלל אומרים, לא סתר אלא יומו. רבי ישמעאל אומר, הרואה בשני סותר שלפניו. רבי עקיבא אומר, אחד הרואה בשני, ואחד הרואה בשלישי. שבית שמאי אומרים, סתר שני ימים שלפניו, ובית הלל אומרים, לא סתר אלא יומו. ומודים ברואה ברביעי, שלא סתר

it disannuls only that day when he experienced a flow of semen, but when he had a discharge even on the seventh day, it disannuls [all the days] before it.⁶

אָלֵא יוֹמוֹ בְּרוּאָה קָרִי, אֲבָל אִם
רָאָה זֹכֵב, אֲפִילוּ יוֹם שְׁבִיעִי סָתַר
שֶׁל פְּנָיו.

1 סָתַר literally [viz., in the *past tense*] *disannulled, cancelled, annulled*. 2 *i.e.*, he begins on the fourth day to observe anew seven days 'in cleanness.' 3 *i.e.*, he observes five days more 'in cleanness.' 4 His view is rejected. 5 Or the *indefinite form* בְּרוּאָה, *if one experienced it*. 6 And he must begin anew to observe seven days 'in cleanness.'

Mishnah 3

מְשֻׁנָּה ג

If one experienced one [discharge]¹ on one day, and two [discharges] on the next day, [or] two [discharges] on one day and one [discharge] on the following day, [or] three [discharges] in three [successive] days or in three [successive] nights, he is² a real זָב.

רָאָה יְאֻחַת הַיּוֹם, וְשֵׁתִים לְמָחָר,
שְׁתֵּים הַיּוֹם, וְאַחַת לְמָחָר, שֶׁלֹּשׁ
לְשִׁלְשָׁה יָמִים, אוֹ לְשִׁלְשָׁה לַיְלוֹת,
הָרִי זֶה זָב גָּמוּר.

1 Of זִבְהָ. 2 Compare 1¹. He must bring an *offering*.

Mishnah 4

מְשֻׁנָּה ד

If one experienced one [discharge],¹ and it ceased sufficiently long² to enable him to have ritual immersion and dry himself,³ and he afterwards experienced two [discharges], or one [discharge] as copious⁴ as two [discharges],⁵ or if he experienced two [discharges] or one [discharge] as copious as two [discharges], and it then ceased for as long as to allow him to have ritual immersion and dry himself, and he afterward experienced one [discharge], he is a real זָב.⁶

רָאָה יְאֻחַת וְהִפְסִיק כְּדִי טְבִילָה
וְיָסִיפוֹ, וְאַחַר כֵּךְ רָאָה שְׁתֵּים אוֹ
אַחַת יְמֵרוּבָה כְּשֵׁתִים, אוֹ רָאָה
שְׁתֵּים אוֹ אַחַת מְרוּבָה כְּשֵׁתִים,
וְהִפְסִיק כְּדִי טְבִילָה וְיָסִיפוֹ, וְאַחַר
כֵּךְ רָאָה אַחַת, הָרִי זֶה זָב גָּמוּר.

1 Of זִבְהָ. 2 כְּדִי [construct] preferable to כְּדִי [absolute] favoured by some.* 3 An interval less than this requirement renders the two issues to be considered as one. 4 Or *profuse*. 5 *viz.*, the flow continued uninterrupted for at least as it would take one to immerse and dry himself. 6 Compare 1¹. He must bring an *offering*. *See ADDENDA at the end of this *Tractate*.

Mishnah 5

If one experienced one [discharge]¹ as copious as three [discharges], which [lasted] as [long as it takes to go] from Gad Yavan² to Siloach³ —[an interval] sufficient for two ritual immersions and two dryings—he is a real **זב**.⁴ If one experienced one [discharge] as copious as two⁵ [discharges], he imparts uncleanness to aught he lies on or sits upon, and he must have ritual immersion in *running water*,⁶ but he is exempt from the *offering*. R. Jose⁷ said, They did not speak of one [discharge] which was copious [enough to determine one as a real **זב**] unless there was⁸ sufficient thereof to equal three [discharges].

1 Of **זיבה**. 2 A place near Jerusalem; compare *Isaiah* 65, 11. **גַּד**, **דַּד**, *Fortune*, a deity worshipped by the *Babylonians* and many of the Jewish exiles (see **סנהדרין** 63b); **גַּד**, *Greek, Greece*; thus literally **גַּד גַּד** *Greek Fortune* or *Fortune of Greece*. 3 Or *Siloa, Siloah, Siloam*, a pool near Jerusalem. See **סוכה** 49,10; **פָּרָה** 32. 4 He must bring an *offering*. 5 Compare the preceding *Mishnah*. 6 See 11. 7 His view is rejected. 8 Or **לשִׁבָּה**.

מְשֻׁנָּה ה

רָאָה יֵאֵחַת מְרוּבָּה כְּשֶׁלֶשׁ שֶׁהִיא
כַּמֶּן יָגֵד יָגוֹן לְשִׁלּוֹחַ, שֶׁהוּן כְּדֵי שְׁתֵּי
טְבִילוֹת וְכֻשְׁנֵי סְפוּגוֹן, הֲרִי זֶה יֵזֵב
גְּמוּרֵי. רָאָה אֵחַת מְרוּבָּה כְּשֶׁתַּיִם,
מִטְמֵא מִשְׁכָּב וּמוֹשָׁב וְצָרִיךְ בִּיֵּאֵת
מִיָּם-חַיִּים, וּפְטוּר מִן-הַקָּרְבָּן.
אָמַר רַבִּי יוֹסֵי, לֹא אָמְרוּ אֵחַת
מְרוּבָּה, אֲלָא אִם כֵּן יֵישׁ בָּהּ כְּדֵי
שְׁלֹשׁ.

Mishnah 6

If one experienced one [discharge]¹ during the day and one at twilight, or one at twilight and one the next morning, and it was known that part of the discharge [suffered at twilight occurred] during the day and part of it on the morrow, he is liable to an *offering* since his status [as a **זב**] regarding *uncleanness* is certain;² [but] if there be a doubt³ whether part of the discharge [suffered at twilight occurred] during the day and part of it on the next

מְשֻׁנָּה ו

רָאָה יֵאֵחַת הַיּוֹם, וְאֵחַת בֵּין
הַשְּׁמֻשׁוֹת, אֵחַת בֵּין הַשְּׁמֻשׁוֹת, וְאֵחַת
לְמָחָר, אִם יָדוּעַ שֶׁמִּקְצַת הָרֵאִיָּה
מֵהַיּוֹם, וּמִקְצַתָּהּ לְמָחָר, יֵוֹדֵאִי
לְקָרְבָּן וּלְטוּמְאָה; אִם יִסְפֹּק
שֶׁמִּקְצַת הָרֵאִיָּה מֵהַיּוֹם, וּמִקְצַתָּהּ
לְמָחָר, יֵוֹדֵאִי לְטוּמְאָה וְסָפֵק
לְקָרְבָּן. רָאָה שְׁנֵי יָמִים בֵּין

day,⁴ then his status is undoubted concerning *uncleanness*, but there is a doubt with regard to the *offering*.
 השמשות, ספק לטומאה ולקרבן.
 אחת בין השמשות, ספק לטומאה.
 If one experienced discharges on two [successive] days at twilight, there is a doubt [regarding his status] concerning [both] *uncleanness* and the *offering*.⁵ [If one experienced] one [discharge] at twilight, there is a doubt [concerning his status] with regard to *uncleanness*.⁶

1 Of זיבה; see 11. 2 Because at the twilight discharges, the first belonged to the day just ended, thus making two discharges on that day, and the second discharge pertained to the next day, and so three distinct discharges occurred in two days (and this applies even if the interval during the twilight was not time enough to have the ritual bath and to dry oneself). He has to observe seven days in cleanness.* 3 Or ספק. 4 viz., it is possible that the whole discharge belonged either to the day just ended or to the following day just beginning, then he must observe seven days 'in cleanness' because there were at least two discharges; but an offering is brought for three flows. 5 If the first discharge occurred at the commencement of twilight, it belongs to the day just ended, and if the second discharge was at the end of the second twilight, it belongs to the day following, thus there is an interval of a whole day and so he does not observe the seven days 'in cleanness' and brings no offering. If the first discharge belonged wholly to the day just ended and the second discharge also to its day just ended, he observes seven days 'in cleanness' but brings no offering. If either of the discharges occurs in two parts, one belonging to the day just ended and the other to the next day, we have here three discharges, and he must observe seven days 'in cleanness' and bring an offering, but it is not eaten. 6 viz., whether an offering must be brought.§ If the whole discharge occurred at the beginning or end of twilight, it counts as one; but if part occurred at the beginning of twilight and part at the end, this makes two discharges. *§See ADDENDA at the end of this *Tractate*.

CHAPTER 2

פרק ב

Mishnah 1

משנה א

All [even an infant one day old] are susceptible to *uncleanness*¹ because of a discharge,² even proselytes, even bondmen, whether manumitted or whether they are not manumitted, a deaf-mute, a mentally deficient person, and a minor,³ one rendered impotent artificially or one naturally

הכל מיטמאין בזיבה, אף הגרים, אף העבדים בין משוחררין, בין שאינן משוחררין, חרש, שוטה, יקטן, סרים אדם סרים חמה, טומטום ואנדרויגוס נותנין עליהן

impotent.⁴ One whose sex is indeterminate⁵ and an hermaphrodite⁶ come under the stringent rulings that apply to (the) man and under the stringent rulings that apply to (the) woman: they render unclean by reason of [a discharge of] blood like a woman, and by reason of [the discharge of] semen⁷ like a man; but their uncleanness remains in doubt.⁸

חומרי האיש, וחומרי האשה, מטמאין בדם כאשה, ובליבן כאיש, וטומאתן בספק.

1 מטמאין (מטמאין) an abbreviation of the *Hithpael* participle מהטמאין. 2 *Gonorrhæa*, protracted menstruation. See 1¹. 3 קטן, a boy under thirteen years of age [קטנה, a girl under twelve years of age]. 4 Compare יבמות 8^a, 80^a; סנהדרין 93^b. 5 סריס אדם, one emasculated (or castrated) through human agency; סריס תמה, a eunuch when first seeing the sun, viz., impotent from birth, one born without testes. 6 Or one whose genitals are hidden, one whose sex is unknown. See בכורים 4¹. 6* Or one of double sex. 7 לובן, literally white colour, white matter. Compare נדה 31^a. 8 Or בספק. The doubt is that if the לובן is from a male it is unclean, if from a female it is clean; there is also a doubt regarding the blood or red flux, if it is from a male it is clean, if from a female it is unclean; but if both לובן and a red discharge issued together, then from the preceding statements the combination must undoubtedly be unclean, and any תרומה rendered unclean by it must be burned, yet the subject is not culpable if he (or she) entered the Temple. *Greek* ανδρογυνος

Mishnah 2

משנה ב

According to seven considerations do they examine a יוב [to determine the cause of his complaint] if he have not already been certified as afflicted with a discharge:² regarding what food [he had eaten],³ regarding what drink [he had taken],⁴ (or) regarding what load⁵ [he had carried], regarding a jump [he had made], regarding some sickness [he had suffered], (or) regarding aught he had seen,⁶ or regarding impure thoughts⁷— [whether] he had impure thoughts before he saw [a woman] or he saw [a woman] before he had impure thoughts. R. Judah⁸ says, Even if he saw cattle, [or] wild beasts or

בשבצה דרכים בודקין את-יהוב עד שלא נזקק לזיבה, במאכל, במשחה, ובמשא, בקפיצה, בחולי, ובמראה, ובהרהור, הרהר עד שלא ראה, או שראה עד שלא הרהר. רבי יהודה אומר, אפילו ראה בהמה חיה ועוף מתעסקין זה עם זה, אפילו ראה בגדי צבע האשה. רבי יעקיבא אומר, אפילו אכל כל-מאכל, בין רע בין יפה, ושטה

birds copulating,⁹ even if he saw the coloured garments of a woman, [a discharge does not make him a זב]. R. Akiba¹⁰ says, Even if he ate any food, whether bad or whether good, or drank any liquid, [a discharge does not render him a זב]. [The Sages] said to him,¹¹ '[Then] there¹² would henceforth be no זב' [R. Akiba] said to them, 'The responsibility [for the existence] of זב is no concern of yours!' After one has been certified as afflicted with a discharge they do not examine him, [for any discharge that he next experiences through] no fault of his,¹³ or [any discharge concerning which there is] a doubt, or a discharge of semen,

[such are] deemed unclean, because there is a reason therefor.¹⁴ If one experienced a first [discharge], they must examine him,¹⁵ [if he had] a second [discharge], they must examine him,¹⁶ [but if he experienced] a third [discharge], they do not examine him.¹⁷ R. Eliezer¹⁸ says, Even [if he experienced] a third [discharge], they must examine him [to decide whether he must bring] the offering.

כָּל־מִשְׁקָהּ אָמְרוּ לוֹ, אֵין בְּאֵן זָבִים מִעֲמָהּ! אָמַר לָהֶם, אֵין אַחֲרֵי־זָבִים עֲלֵיכֶם! מִשְׁנֹזֵק לְזִבָּה אֵין בּוֹדֵקִין אוֹתוֹ, אֹנֶסוּ וְסָפְקוּ וְשִׁכְבַת וְרָעוּ טְמָאִים, שְׁרֵגְלִים לְדָבָר. רָאָה רָאָה רֵאשׁוּנָה רֵאשׁוּנָה בּוֹדֵקִין אוֹתוֹ; בְּשֵׁנִיה בּוֹדֵקִין אוֹתוֹ; בְּשִׁלִּישִׁית אֵין בּוֹדֵקִין אוֹתוֹ. רַבִּי אֱלִיעֶזֶר אָמַר, אַף בְּשִׁלִּישִׁית בּוֹדֵקִין אוֹתוֹ מִסְפֵּי הַקֶּרְבָּן.

1 Literally [viz., the definite form] the זב. See INTRODUCTION and 11. Compare 9⁺ זביר, דרך, way, road, count, manner, method. 2 See the preceding Mishnah, Note 1. i.e., three flows render him a real זב; see 11.* 3 e.g., a heavy meal, or fat flesh, milk, cheese, eggs, old wine, pulse, grits, etc., which cause or promote this complaint. 4 i.e., excessive drinking. 5 i.e., unduly heavy weight. 6 Literally regarding an appearance (or sight, view). sc., excitement caused by the sight of a woman. 7 viz., indecent fancies about a woman (whether in her presence or not). In all these seven cases, if there was an interval between the first discharge and the second one he is not a זב. 8 His view is rejected. 9 Literally engaging one with the other. 10 His opinion is not accepted. 11 viz., R. Akiba. 12 Popular pronunciation פֵּאן (פֵּן). 13 He must bring an offering after observing seven days 'in cleanness.' § 14 Or there is a basis for it. Literally the thing has feet. Compare זביר 9^{3,4}; viz., there is evidence for it that it is not caused from one of the seven causes, since he had already had two issues in addition to this one. [If the first זביר נרע is followed by זביר he is טהור, because we say that זביר נרע was not זביר; but if he had another זביר נרע, both prove that the זביר נרע was also זביר and

therefore he becomes a real **זָב**. 15 If it resulted from one of the seven causes, even though the two following discharges were not so caused, he does not bring an *offering*; but as regards uncleanness, if the first discharge resulted through one of the seven causes but the next was not so the rules of a real **זָב** apply to him. 16 If the discharge resulted through one of the seven causes, he is not a **זָב** regarding an *offering* or *uncleanness*. 17 If† the two preceding discharges were not the result from one of the seven causes, we do not examine him after the third **רִאִיָּה**. 18 His view is rejected. *§†See ADDENDA at the end of this *Tractate*.

Mishnah 3

מִשְׁנָה ג

If one experienced a discharge of semen¹ [followed by a second discharge],² he does not render unclean as if it were a discharge if the interval [between them were less than] twenty-four hours.³ R. Jose says, [He is not a **זָב** if the two occurred] on the same day.⁴ If a heathen had a discharge of semen and [then] became a proselyte, he immediately communicates* uncleanness as if it were a [gonorrhoeal] discharge.⁵ If a woman suffered an issue of [menstruous] blood,⁶ or she was in hard labour,⁷

הַרְוָאָה ¹ קָרַי אֵינוֹ מְטַמֵּא בְּזִיבָה
 מֵעֵת לְעֵת רַבִּי יוֹסֵי אוֹמֵר, יוֹמוֹ.
 עוֹבֵד כּוֹכְבִּים שָׂרָאָה קָרַי, וְנִתְגַּיֵּיר.
 מִיָּד הוּא מְטַמֵּא בְּזִיבָה. הַרְוָאָה
 דָּם וְהַמְקֻשָּׁה מֵעֵת לְעֵת. וְהַמְכָּה
 אֶת-עַבְדּוֹ, יוֹם יוֹמִים, מֵעֵת לְעֵת.
 כָּלֵב שָׂאֲכַל בְּשַׂר הַמֵּת, שְׁלֹשָׁה
 יָמִים ¹⁰ מֵעֵת לְעֵת, הֵרִי הוּא
 כְּבָרִייתוֹ.

[the prescribed interval is] twenty-four hours. And if one strike his bondman, the *day or two*⁸ is *twenty-four hours*. If a dog ate of the flesh of a corpse, [the flesh] remains⁹ [undigested and] in its natural state for three [whole] days, of twenty-four hours each.¹⁰

1 See *Leviticus* 15, 16. It conveys no uncleanness if the discharge is through inadvertance or because of some weakness. 2 Of gonorrhoea. 3 This interval applies only to the causes **מִרְאָה** and **הִרְהוּר** (see the foregoing *Mishnah*). 4 But if the night intervened, even if the interval is less than twenty-four hours, he is a real **זָב**. This view is rejected. 5 The proselyte has straightway the same ruling as a newly-born child, *viz.*, the first discharge of gonorrhoea conveys uncleanness even if the cause was one of the seven stated in the preceding *Mishnah*. 6 See **נִדָּה** 11, 44. All that she had touched during the past twenty-four hours has become unclean. 7 Blood issuing outside the menstruation period is not accounted unclean. If a woman was in hard travail during the eleven days of **יְבֵה** period with issue of blood, then the pains ceased and she gave birth twenty-four hours later, the blood

that had issued before the cessation of the pains is termed **דִּם וַיִּכָּה** (see 11, **Note 1**).
8 See *Exodus* 21, 21. **9** **וְהָיָא** instead of **הָיָא** in some texts. **10** See **אֵהָלוֹת** 117.
 *See **ADDENDA** at the end of this *Tractate*.

Mishnah 4

The **בַּי** imparts uncleanness to aught he lies upon¹ in five ways, so that it renders unclean persons² and garments [when he] stands, sits,³ lies, hangs,⁴ or leans [on it]. And whatsoever he lies upon imparts uncleanness to a person⁵ in seven ways so that he imparts uncleanness to garments: [if he be] standing, sitting, lying, hanging, or leaning [thereon], or by touching or carrying [it].

1 See *Leviticus* 15, 24. This is the accepted ruling. **2** Literally [*viz.*, in the *singular*] *person, man*. **3** See *Leviticus* 15, 6. **4** The article (a *couch* or *seat*) was on one pan of a balance and being heavier lifted up a **בַּי** in, or holding on to, the other pan. **5** Literally [*viz.*, in the *definite form*] *the person*.

CHAPTER 3

פָּרָק ג

Mishnah 1

If a **בַּי** and one who was clean sit* [together] in a boat or on a raft¹ or rode on a beast, even though their garments do not touch, [both the latter and his garments] acquire *treading-contact-uncleanness*.² If they sit* [together] on a board,³ on a bench, on a bed-frame,⁴ or on a pole,⁵ when⁶ these do not remain steady,⁷ or if they ascend* a tree that is unsteady,⁸ [or] an unsteady branch of a firm tree, [or] an Egyptian ladder⁹ that was not fixed

מִשְׁנֵה א

הַזָּב וְהַטְּהוֹר *שִׁישְׁבוּ בְּסִפִּינָה אוּ
 בְּאֶסְדָּא, אוּ שָׂרְכְּבוּ עַל גַּבֵּי בְּהֵמָה,
 אִף עַל פִּי שְׂאִין בְּגֵדֵיהֶם נוֹנְעִים,
 הָרִי אֱלוֹ טְמָאִים מְדָרְסִי *יֵשְׁבוּ עַל
 הַנֶּסֶר, עַל הַסַּפְסָל, עַל הַגִּישִׁישׁ שֶׁל
 מִטָּה וְעַל הָאֶכְלוֹנֶס, בְּזִמְן שֶׁהֵן
 מְחֻזְרִין, *עָלוּ בְּאֵילָן שֶׁכֶּתוּ רַע,
 וּבְסוּכָה שֶׁכֶּתָה רַע בְּאֵילָן יָפָה,

[securely] with a nail,§ [or] a (landing) bridge or a beam¹⁰ or a door when they were not treated with clay [to secure them], [the latter together with his garments] becomes unclean.¹¹ [But] R. Judah¹² declares them clean.

בְּסוּלָם מִצְרֵי בִזְמַן שֶׁאֵינוֹ קָבוּעַ
בְּמַסְמָר, עַל הַקֶּבֶשׁ וְעַל הַקּוֹרָה
וְעַל הַדְּלֵת, בִּזְמַן שֶׁאֵין עֲשׂוּיָן בְּטֵיט.
רַבִּי יְהוּדָה מְטַהֵר.

1 Compare בְּרִכּוֹת 46. 2 See GENERAL INTRODUCTION. Compare גִּדָּה 63; פְּלִים 24¹; פֶּרֶה 10¹. 3 Or *log, plank*. 4 On which the mattress is laid. 5 Or *beam*. אֶכְלוּטֶס the same as כְּלוּטֶס † *beam of a loom*. 6 Or the *definite form* בִּזְמַן. 7 † Literally *when these halt (or limp)*. 8 Literally *whose strength is poor*. 9 A kind of ladder wide at the bottom and narrow at the top. Compare בְּתָרָא 36. 10 Or *rafter*. Literally [viz., the definite forms] *the bridge, the beam, the door*. 11 The whole *Mishnah* treats of the cases: (a) when the clean person depresses the support, the בִּזְ is raised and causes the other to become טוֹמְאָה (see GENERAL INTRODUCTION); (b) if the בִּזְ depresses the support, the other is raised or 'carried' and becomes טוֹמְאָה לְטוֹמְאָה. 12 His opinion is rejected. *Literally [viz., in the past tense] *sat, ascended* respectively. § Or בְּמַסְמָר, בְּמַסְמָר. ††† See ADDENDA, Page 723.

Mishnah 2

[If a בִּזְ and one that was clean] were closing¹ or opening [together a door or a gate], [the latter is rendered unclean], but the Sages say, [The latter does not become unclean] unless one was closing it and the other was opening it.² If one were raising the other out of the pit,³ R. Judah⁴ says, [The uncleanness is imparted] only when he who is clean lifts out the one who is unclean. If they together were twisting ropes, the Sages say, [the uncleanness is communicated] only when one pulled in one direction and the other pulled in the opposite direction. If they were weaving⁵ [together], whether standing or whether sitting, or [if they were] milling⁶ [grain together], R. Simon⁷

משנה ב

יִמְנִיפִין אוֹפוֹתֵיהֶן, וְחֻכְמִים אוֹמְרִים,
עַד שֶׁיֵּהָא זֶה מִגֵּר, וְזֶה יִפּוֹתֵהּ.
מִעֲלִין זֶה אֶת־זֶה מִן־יְהַבּוּר, רַבִּי
יְהוּדָה אוֹמֵר, עַד שֶׁיֵּהָא הַטְּהוֹר
מִעֲלָה אֶת־הַטְּמֵא. מִפְּשִׁילִין
בְּחֻבְלִין, וְחֻכְמִים אוֹמְרִים, עַד
שֶׁיֵּהָא זֶה מוֹשֵׁף הַיֵּלֶף, וְזֶה מוֹשֵׁף
הַיֵּלֶף. יְאוּרְגִים בֵּין בְּעוֹמְדִין, בֵּין
בְּיוֹשְׁבִין, אוֹ יוֹתְנִין, רַבִּי שְׁמַעוֹן
מְטַהֵר בְּכוֹלָן, חוּץ מִן־הַטּוֹתְנִין
בְּרֻחִים שֶׁל יָד. פּוֹרְקִין מִן־הַחֲמוּר
אוֹ טוֹעֲנִין, בִּזְמַן שֶׁמִּשְׁאֵם כָּבֵד,
טְמֵאִין, בִּזְמַן שֶׁמִּשְׁאֵם קַל טְהוֹרִין.

declares clean [the one that was clean], except when they were milling with a handmill. If they were unloading an ass or loading it, [the clean one] becomes unclean when⁸ their load was heavy, but [the clean one] remains clean when the load was light. But in all these cases⁹ they [that were clean] are deemed clean to join an assembly [to eat of *non-holy produce* in condition of cleanness], but they are accounted unclean [to eat of *priest's-due*].¹⁰

1 הגיף, הגיף, close, shut, fasten, the Hiphil forms of the Kal גיף. 2 viz., they were pushing or pulling in opposite directions. 3 Literally [viz., the definite form] the pit. Or cistern, reservoir, tank, vat. 4 His view is rejected. 5 Or braiding, plaiting. 6 Or grinding. 7 His opinion is not accepted. 8 Or the definite form גיף. 9 Even in the case of the heavy load. 10 See APPENDIX, Note 1.

Mishnah 3

If a אב and one that was clean sat [together] in a large boat—and what is¹ a large boat? R. Judah says, Any such as can not heel² with [the movement of a] person [in it]—[or] if they sat on a board, [or] on a bench, [or] on a bed-frame, or on a pole,³ when⁴ these were firmly secured, or if they ascended a tree that was steady, [or] a bough that was firm, [or] a Tyrian [ladder]⁵ or an Egyptian ladder when it was fixed firmly with a nail,⁶ [or] a bridge, [or] a beam, or a door, when they were kept firm with clay, even if [both went up] at one end, [he that was clean together with his garments] remains clean. If a clean person strike an unclean person [a אב], he remains clean;⁷ if an unclean person [a אב] strike a clean person, [the latter] becomes unclean,⁸ because, if he that was clean drew back,⁹ he that was unclean would fall [from the effort to strike].¹⁰

משנה ג

הנב ונהטור שישובו בספינה גדולה, יאזרו היא ספינה גדולה? רבי יהודה אומר, כל שאינה יכולה ילקמיט באדם, ישבו על הנסר, על הספסל, על הגשיש של מטה, ועל האכלונס, בזמן שאינן מחגירין, עלו באילן שכחו יפה, בסוכה שכחה יפה, ובסולם צורי או מצרי בזמן שהוא קבוע במסמר, על הכבש, על הקורה, ועל הדלת, בזמן שהן עשויין בטיט, אפילו מצד אחד טהורין. הטהור מכה את הטהור טהור; הטהור מכה את הטהור טמא, שאם ימשך הטהור, הרי הטהור ינופל.

1 This is an explanatory interruptive interpolation. Or אִיזוֹ; see Volume II, Page 12. 2 Or *till, rock, wabble, wobble*. Some render this *any [boat] that has no staggering effect on a person*. 3 See Mishnah 1 of this Chapter for alternative meanings of these terms and for the following terms. Note: literally the *definite* forms. 4 Or [*viz.*, the *definite* form] בְּזִמְזִין. 5 A kind of large heavy ladder that does not bend. 6 Or בְּמִסְמֵר, בְּמִסְמֵר. 7 *viz.*, he does not become an אֵב הַטְּוִמָּאָה (see GENERAL INTRODUCTION), but he becomes רֵאשׁוֹן לְטְוִמָּאָה. 8 He and his garments become אֵב הַטְּוִמָּאָה. 9 יִמְשֵׁךְ, *Kal*; or יִמְשֵׁךְ, *Niphal*. 10 So that the contact from the blow is virtually a 'leaning action.'

CHAPTER 4

פָּרָק ד

Mishnah 1

מְשֵׁנָה א

R. Joshua¹ says, If a menstruant sat on a bed with a woman that was clean, the kerchief² on the head [of the latter] acquires *treading-contact-uncleanness*,³ if [the menstruant] sat in a boat, the utensils at the top by the flag [on the mast] of the boat contract *treading-contact-uncleanness*. If [a menstruant] took a tub⁴ full of clothes, they become unclean⁵ when they are heavy, but they remain clean when their weight is light. If a בַּיִטְּוִמָּאָה struck against a balustrade⁶ to cause a loaf of *priest's-due*⁷ to fall off, [the loaf] remains clean.⁸

רַבִּי יְהוֹשֻׁעַ אוֹמֵר, נָדָה שֵׁיִשְׁבָּה עִם הַטְּהוֹרָה בַּמִּטָּה, כִּכְפַת שְׂפָרָאשָׁה, טָמְאָה מִדֶּרֶס; יִשְׁבָּה בְּסַפִּינָה, כְּלִים שְׂפָרָאשׁ הֵגֵס שְׂבִטְסַפִּינָה, טָמְאִין מִדֶּרֶס. נוֹטְלָת יַעֲרִיבָה מְלֵאָה בְּגָדִים, בְּזִמְזִין שְׂמִשְׁאֵן כָּבֵד, טָמְאִין, בְּזִמְזִין שְׂמִשְׁאֵן קַל טְהוֹרִין. זָב שֶׁהִקִּישׁ עַל כְּצוֹצְרָא, וְנָפַל כֶּכֶר שֶׁל יִתְרוֹמָה, טְהוֹר.

1 His view is rejected. 2 Or *cap*. Literally [*viz.*, the *indefinite* form] a *kerchief*. Even though the unclean woman had not sat on it. 3 See GENERAL INTRODUCTION. 4 Or *trough*. 5 They become אֵב הַטְּוִמָּאָה. 6 Or כְּצוֹצְרָה, *balcony, compartment surrounded with bars (posts, pillars)*. 7 See APPENDIX, Note 1. 8 The בַּיִטְּוִמָּאָה did not shift it directly.

Mishnah 2

מְשֵׁנָה ב

If [a בַּיִטְּוִמָּאָה] knocked against the main rafter,¹ [or] against the rectangular [ground] frame, [or]

הִקִּישׁ עַל הַמַּרְיֵשׁ, עַל הַמַּלְבֵּיִן, עַל הַצְּנוּר, וְעַל הַדֶּף, אֵף עַל פִּי

against a water-spout,² or against a board,³ even if [the board] be fastened up only with ropes, [or] against an oven, or against the flour receiver [in the mill], or against the lower millstone,⁴ or against the wooden support on which the hand-mill is fixed, or against the *seah*-measure⁵ of the olives grinding-mill—R. Jose⁶ says, Also the bath-attendants'⁷ board⁸—[and a loaf of *priest's-due* on any of these fell off], it remains clean.

שְׁהוּא עָשׂוּי בַּחֲבָלִים, עַל הַתַּנּוּר, וְעַל הַיָּם, וְעַל אֲצִטְרוּבָל, וְעַל חֲמֹר שֶׁל רַחִים שֶׁל יָד, וְעַל סָאָה שֶׁל רַחִים שֶׁל וַיִּתִּים, רַבִּי יוֹסִי אוֹמֵר, אִף עַל קוֹרַת הַבִּלְגִּין טְהוֹר.

1 Or *beam*, *joist*, upon which the roof woodwork is supported. 2 Or *duct*. 3 Or *plank*. 4 Or אֲצִטְרוּבָל * It is fixed and immovable. Compare בַּתְּרָא 4³. There are many orthographic forms for this term. 5 See Volume I, Page 18f. 6 His opinion is rejected. 7 Who receives as fee a small coin. Some render it *the bath-attendant's*, *the bathing-master's* [*viz.*, in the *singular*]. Compare שְׂבִיעִית 8⁵. 8 On which they sit. Some render *this the bath-attendants' boards* and others *the bath-attendant's board*. In some texts קוֹרוֹת, boards. *Greek στρόβιλος.

Mishnah 3

If [a זָב] knocked against a door,¹ [or] against a door-bolt,² [or] against a lock, [or] against an oar,³ or against the framework under the millstone,⁴ or against a tree that was unsteady, or against a branch that was infirm [even if it were] on a firm tree, [or] against an Egyptian ladder* when⁵ it was not securely fixed with a nail,⁶ [or] against a bridge, [or] against a joist,⁷ or against a door, when these⁸ are not kept firm with clay, these become unclean.⁹ If [a זָב knocked] against a chest, [or] against a box,¹⁰ or against a cupboard,¹¹ they become unclean;¹² [but] R. Nehemiah and R. Simon declare these clean.¹³

מִשְׁנָה ג
הַקִּישׁ עַל הַדְּלָת, עַל הַנֶּגֶר, עַל הַמְּנוּעוּל, עַל הַמְּשׁוּט, וְעַל הַקִּלְתָּה, וְעַל אֵילָן שֶׁכַּחוּ רַע, וְעַל סוּכָה שֶׁכַּחָה רַע עַל אֵילָן יָפָה, עַל סוּלָם מִצָּרִי, בְּזִמְן שְׂאִינוֹ קָבוע בְּמִסְמָר, עַל הַכֶּבֶשׂ, עַל הַקּוֹרָה, וְעַל הַדְּלָת בְּזִמְן שְׂאִינוֹ עֲשִׂירִין בְּטִיט, טְמֵאִין. עַל הַשִּׁדָּה, עַל הַתִּיבָה, וְעַל הַמְּגִדָל, טְמֵאִין; רַבִּי נְחֵמְיָה וְרַבִּי שִׁמְעוֹן מְטַהְרִין בְּאֵלוֹ.

1 Literally [*viz.*, in the *definite* forms] *the door*, *the door-bolt*, *the lock*, *the oar* . . . *the bridge*, *the joist*, *the door* . . . *the chest*, *the box*, *the cupboard*. 2 Or *pin*, that fits into

sockets at the top or bottom. 3 Or rudder. 4 In which the dust is caught. According to Rashi, the hopper. 5 Or בְּזִמְנָן [viz., the definite form]. 6 See 3³. 7 Or beam, post, rafter. 8 viz., bridge, joist, door. 9 Because of their unsteadiness the בַּיִת leans heavily on them for safety, and a loaf of priest's-due (see APPENDIX, Note 1) that falls off becomes unclean. 10 Or ark. 11 Literally tower, turret. 12 sc., if a loaf of priest's-due fell off it becomes unclean. 13 Their view is not accepted. *See 3¹.

Mishnah 4

If a בַּיִת were lying* on five forms¹ or on five (money-) bags² along their length, they become unclean,³ [but if he lay] across their breadth, they remain clean;⁴ if he slept [on them across their width], and there is a doubt⁵ whether he turned on them [along their length], they are accounted unclean. If he lay on six seats,⁶ his two hands [resting] on two,⁷ his two feet on two⁷ [others], his head on one [other], and his body on the [last] one, only that one under his body becomes unclean.⁸ If he stood on two⁹ seats, R. Simon¹⁰ says, If they were distant from one another they remain clean. *Or מוֹטֵל, מוֹטֵל.

1 Or benches. 2 Compare שֵׁבֶת 10³, 120a; פְּלִים 29¹. תְּמִשָּׁה (masculine) in some texts is grammatically incorrect as פּוֹנְדֵיָא (פּוֹנְדֵיָה) is feminine. 3 For the major part of each will support the greater part of his body. 4 Since none will support the greater part of his body. The rule is that for the acquisition of uncleanness the greater part of the body must satisfy the attitude of 'sitting upon' or 'lying upon'—but they are unclean on account of מִגַּע (contact). 5 Or סִפֵּק. 6 Or chairs, stools, bolsters. כְּסֵא, masculine; plural כְּסָאוֹת and כְּפִיּוֹת. 7 שְׁנַיִם (masculine) in some texts is the correct grammatical form; the absolute (feminine) שְׁתַּיִם would be less inadmissible grammatically than the textual construct שְׁתֵּי. 8 Because the greater part bears the major part of the weight of the body, and it becomes אֵב הַטּוֹמְאָה; the other seats become רֵאשׁוֹן לְטוֹמְאָה (see GENERAL INTRODUCTION). 9 שְׁתֵּי in some texts is incorrect grammatically. 10 His view is rejected. In this case the ruling is that neither seat becomes אֵב הַטּוֹמְאָה, but both are רֵאשׁוֹן לְטוֹמְאָה. If they are close together, they are both אֵב הַטּוֹמְאָה.

מְשֻׁנָּה ד

בַּיִת שֶׁהָיָה מוֹטֵל עַל תְּמִשָּׁה
 יִסְפָּסְלִים, אוֹ עַל חֲמֵשׁ פּוֹנְדֵיּוֹת
 לְאֶרְכוֹ, יִטְמְאִין, לְרַחְקָן יִטְהוּרִין;
 יִשֹּׁן, יִסְפָּק שְׁנֵתֵיהֶן עֲלֵיהֶן, יִטְמְאִין.
 הָיָה מוֹטֵל עַל שֵׁשׁ כְּפִיּוֹת, שְׁתֵּי
 יָדָיו עַל שְׁתֵּי, שְׁתֵּי רַגְלָיו עַל שְׁתֵּי,
 רֵאשׁוֹ עַל אֶחָד, גּוּפוֹ עַל אֶחָד, אֵין
 יִטְמָא, אֶלָּא זֶה שֶׁתַּחַת הַגּוּף. עוֹמֵד
 עַל יְשׁוּבֵי כְּסָאוֹת, רַבִּי יִשְׁמַעוֹן
 אוֹמֵר, אִם רַחוּקִין זֶה מִזֶּה, יִטְהוּרִין.

Mishnah 5

If there were ten¹ cloaks one above the other,² and [a זב] slept on the topmost, they all become unclean. If a זב were [sitting] in one pan of a balance,³ and in the opposite [pan] was aught to lie on or sit on, if the זב depressed [his pan], they remain clean,⁴ but if [the object(s) in the other pan] weighed down [that pan], they become unclean.⁵ R. Simon says, If there be only one [object whereon to lie], [and its pan went down], it becomes unclean; but if there be many, they remain clean, because one only does not support the greater part [of the זב].⁶

משנה ה

יֵעָשֶׂר טַלְיֹת יִזוּ עַל גַּב זוֹ, לָשֵׁן עַל גַּבֵי הַעֲלִיּוֹנָה כּוֹלֵן טְמֵאוֹת. הַזָּב בְּכַף מֵאֻזְנִים וּמֹשֵׁב כְּנֶגְדּוֹ, כָּרַע הַזָּב יִטְהוֹרֵן, כָּרְעוּ הַן טְמֵאִין. רַבִּי שְׁמַעוֹן אוֹמֵר, בִּיחִידֵי טְמֵאָה; וּבְמֵרֻבֵּין טְהוֹר שְׂאִין אֶחָד נוֹשֵׂא אֶת־רֻבּוֹ.

1 Actually any number, and even if a big stone was at the top under him. 2 Or זי; see Volume II, Page 12. 3 Or pair of scales. 4 From treading-contact-uncleaness, אב הטומאה (אב הטומאה) *מדרס; but they suffer מדף,* indirect contact-uncleaness which is אב הטומאה (אב הטומאה) *ראשון לטומאה (compare פרה 10^{1,2}). 5 They become אב הטומאה. 6 His weight is distributed over all of them. *See GENERAL INTRODUCTION.

Mishnah 6

If a זב be in one pan of a balance¹ and there be foodstuffs or liquids in the other pan, they become unclean;² but if it be a corpse, all³ [in the other pan] remains clean save a person;⁴ and here is a case wherein greater stringency applies to a זב than to a corpse. But a corpse may come under greater stringency than a זב, for the זב renders unclean by lying or sitting whatever is under him so that these impart uncleanness to man and impart uncleanness to garments, and [too, imparts] indirect-

משנה ו

הַזָּב בְּכַף מֵאֻזְנִים, וְאוֹכְלִין וּמִשְׁקִין בְּכַף שְׁנֵיָה טְמֵאִין; וּבִמַּת יֵהַל טְהוֹר חוּץ מִן־הָאָדָם; וְהָחוֹמֵר בְּזָב מִבִּמַּת. וְחוֹמֵר בִּמַּת מִבְּזָב, שֶׁהִזָּב עוֹשֶׂה מִשְׁכָּב וּמוֹשֵׁב מִתְּחַתּוֹ לְטֵמֵא אָדָם וְלְטֵמֵא בְּגָדִים, וְעַל גַּבֵּי מִדְּף, לְטֵמֵא אוֹכְלִין וּמִשְׁקִין מֵה־שְׂאִין הַמַּת מִטְּמֵא. וְחוֹמֵר בִּמַּת שֶׁהַמַּת מִטְּמֵא בְּאֵהָל וּמִטְּמֵא

contact-uncleanness⁵ to whatsoever lies above him, so that these render unclean foodstuffs and liquids—uncleanesses that a corpse does not impart.⁶ But a stricter ruling applies to a corpse [than to a בַּי]: a corpse⁷ imparts uncleanness by overshadowing,⁸ and it also imparts seven-day uncleanness, and a בַּי does not impart uncleanesses after this manner.

1 Or a pair of scales. 2 Irrespective if either pan went down or not. 3 *sc.*, foodstuff, liquid, seat, couch. 4 He becomes unclean if his pan went down and thus the corpse was raised. Literally [*viz.*, the definite form] *the person*. 5 Popularly mispronounced מַדְרֵךְ. 6 If a corpse lies above several mattresses or covers, they do not render a person unclean to communicate uncleanness to garments; and a number of coverings over a corpse become unclean and convey uncleanness to foodstuffs and liquids. If a corpse lies near a ceiling, and above the ceiling heavy cushions, etc., depress the ceiling on to the corpse, these remain clean; but if a בַּי lies near the ceiling, in this case they become unclean and render foodstuffs and liquids unclean. 7 Literally *because the corpse*. 8 Even if there is no contact.

Mishnah 7

מִשְׁנָה ז

If [a בַּי] were sitting on a bed, and there were four cloaks§ beneath the four legs of the bed, [all the four cloaks] become unclean, for [the bed] can not stand on three [legs];¹ R. Simon² declares them clean. If [a בַּי] were riding on a beast, and there were four cloaks beneath the four feet of the beast, they remain clean,³ for it can stand on three⁴ [feet]; if there were one cloak under [its] two⁵ forefeet [or] under [its] two⁵ hindfeet, or under a forefoot and a hindfoot,⁶ it becomes unclean.⁷ R. Jose⁸ says, A horse⁹ imparts uncleanness [from a בַּי on its back to a cloak] under its hindfeet and [likewise also] an ass through its forefeet, for a horse leans upon its hindlegs and an ass leans

הָיָה יוֹשֵׁב עַל גְּבֵי הַמֶּטָּה, וְאַרְבַּע
 סְטֵלִיּוֹת תַּחַת אַרְבַּע רַגְלֵי הַמֶּטָּה,
 טְמֵאוֹת, מִפְּנֵי שְׂאִינָהּ יְכוּלָה לַעֲמוֹד
 עַל יְשָׁלֵשׁ; רַבִּי שִׁמְעוֹן מְטַהֵר.
 הָיָה רוֹכֵב עַל גְּבֵי בְהֵמָה וְאַרְבַּעַת
 טְלִיּוֹת תַּחַת אַרְבַּע רַגְלֵי בְהֵמָה,
 טְהוֹרוֹת, מִפְּנֵי שֶׁהִיא יְכוּלָה לַעֲמוֹד
 עַל יְשָׁלֵשׁ; הַיְתָה טְלִיַת אֶחָת
 תַּחַת שְׁנֵי יָדַיִם, תַּחַת שְׁנֵי רַגְלָיִם,
 תַּחַת יָד וְרַגֵּל, יְטַמְּאָהּ. רַבִּי יוֹסִי
 אָמַר, הַסּוֹס מְטַמֵּא בְּרַגְלָיו
 וְהַחֲמוֹר בְּיָדָיו, שֶׁמִּשְׁעָנֵת הַסּוֹס עַל

on its forelegs. If [a זב] sat on the beam of an olive press,¹⁰ the utensils in the olives-container¹² become unclean;¹² [but if he sat] on a washer's clothes-press¹³ [to one side thereof],¹⁴ the articles under it remain clean; [but] R. Nehemiah¹⁵ pronounces them unclean.

רָגְלוֹ וּמִשְׁעֶנֶת הַחֲמֹר עַל יָדָיו.
יָשָׁב עַל קוֹרַת ¹⁰בֵּית הַבַּד,
כְּלִים ¹¹שֶׁבְעַקֵּל ¹²טְמֵאִין; עַל
^{14, 15}הַמְּכַבֵּשׁ שֶׁל כּוֹבֵס, כְּלִים
שֶׁתַּחְתָּיו טְהוֹרִין; רַבִּי נְחֵמְיָה
מְטַמֵּא.

1 viz., no one cloak can be excepted for obviously all four bear the זב. 2 His view is not accepted. 3 Because of the doubt (טפיק) as to which cloak was not touched. 4 The correct grammatical form is the feminine שלש. 5 שתי grammatically is the correct form (for both דָּ and רָגְלָא are feminine). * 6 Less idiomatic וְרָגְלָא. 7 For it cannot stand on two feet but it can on three, hence one foot must have touched the cloak. 8 His opinion is rejected. 9 Literally [viz., in the definite form] the horse. 10 בד, olive-press, tank. בֵּית הַבַּד, the building with the press and tank and the implements for pressing the olives. 11 Or עַקֵּל; some render it bale or basket of loose rope texture containing the olive pulp for pressing, others the basket for the pressed out olives. Compare מְעִשְׂרוֹת 17; טְהוֹרוֹת 108; מְכַשִּׁירִין 57. 12 Because the beam touches the container and is thus a connective. 13 Compare שֶׁבֶת 20⁵. The press placed on top of washed articles. 14 The press thus does not support his whole weight. 15 His opinion is not accepted. *See ADDENDA at the end of this Tractate. §Or טְלִיחוֹת.

CHAPTER 5

פֶּרֶק ה'

Mishnah 1

מִשְׁנָה א

If one [that is clean] touch a זב, or if a זב touch him, [or] if one [who is clean] move¹ a זב, or if the זב move him,² he renders unclean by contact, but not by carrying, foodstuffs and liquids and utensils³ that can be cleansed in the ritual bath. R. Joshua laid down a general principle:⁴ anyone that renders garments unclean when⁵ he is in contact [with a זב],⁶ communicates first-degree-unclean-ness⁷ to foodstuffs and liquids and

הַנוֹגֵעַ בְּזָב, אוֹ שֶׁהִזָּב נֹוגֵעַ בוֹ, יִהְיֶה מְטֵמֵא
אֶת-הִזָּב אוֹ שֶׁהִזָּב מְטֵמֵא מְטֵמֵא
אוֹכְלִים וּמִשְׁקִים וְכֻלֵּי שֶׁטֶף בְּמַנְעָה,
אֲבָל לֹא בְּמִשְׁאָא. כֹּלֵל אָמַר רַבִּי
יְהוֹשֻׁעַ, כָּל-הַמְטַמֵּא בְגָדִים בְּשַׁעֲת
מְנַעוֹ, מְטַמֵּא אוֹכְלִין וּמִשְׁקִין
לְהִיּוֹת יִתְחַלֵּה וְהַיָּדִים לְהִיּוֹת
שְׁנִיּוֹת וְאִינוּ מְטַמֵּא לֹא אָדָם

second-degree uncleanness to the hands, but he does not communicate uncleanness to a person or to an earthenware utensil; after his separation from what has rendered him unclean, he communicates *first-degree uncleanness* to liquids and *second-degree uncleanness* to foodstuffs and to the hands, but he does not render garments unclean.

וְלֹא כְּלֵי חָרָס; לְאַחַר פְּרִישָׁתוֹ
מִמַּטְמְאֵי מַטְמָא מְשַׁקֵּן לְהִיּוֹת
תְּחִלָּה וְהָאוֹכְלִין וְהַדְּרִים לְהִיּוֹת
שְׁנִיּוֹת, וְאֵינוֹ מַטְמָא בְּגָדִים.

1 Or הַמְּטִיט. מְטִיט, מְטִיט, *Hiphil participle from Kal verb* טוט. 2 Or מְטִיטוֹ. 3 Of wood or metal; earthenware vessels are excluded. 4 Popular pronunciation כָּלֵל. 5 Or בְּשַׁעַת. 6 Or זְבָה; or a יוֹלְדָת (a woman in childbirth) or what they lie on or sit on. 7 תְּחִלָּה is sometimes used for לְטוֹמְאָה, *first-grade uncleanness*.

Mishnah 2

And [R. Joshua] laid down¹ another general principle: all that is borne above a זָב [even though there is no contact] becomes unclean; and all above which a זָב is borne [without contact] remains clean, excepting what is suited for lying on and sitting on and a person.² Thus: if the finger of a זָב were beneath a layer of stones,³ one that was clean [sitting] above renders unclean* at two stages⁴ and invalidates* at one [stage more];⁵ if he separated himself [from the cause of the uncleanness],⁶ he renders unclean* at a first stage and invalidates* at a second stage.⁷ If he that was unclean were above [the course of stones], and he that was clean [held his finger] below it, [the latter] renders unclean** at two stages and invalidates* at one stage [further]; if he separated himself [from the source of the uncleanness], he renders

מִשְׁנָה ב

וְעוֹד כָּלֵל אַחַר יְאָמְרוֹ, כָּלֵל
הַנִּישָׂא עַל גַּב הַזָּב, טְמָא; וְכָל
שֶׁהַזָּב נִישָׂא עָלָיו טָהוֹר, חוּץ מִן־
הָרְאוּי לְמִשְׁכָּב וְלְמוֹשָׁב וְהָאָדָם.
כִּי צַד אֲצַבְעוֹ שֶׁל זָב תַּחַת
הַנְּדָבָה, הַטָּהוֹר מִלְּמַעְלָן
מַטְמָא שְׁנַיִם וּפּוֹסֵל אֶחָד;
פִּירֵשׁ מַטְמָא אֶחָד וּפּוֹסֵל אֶחָד.
הַטְּמָא מִלְּמַעְלָן, וְהַטָּהוֹר מִלְּמַטָּן,
מַטְמָא שְׁנַיִם וּפּוֹסֵל אֶחָד; פִּירֵשׁ
מַטְמָא אֶחָד וּפּוֹסֵל אֶחָד. הָאוֹכְלִין
וְהַמְּשַׁקֵּין, הַמְּשַׁכְּב וְהַמוֹשָׁב,
וְהַמְּדַף מִלְּמַעְלָן, מַטְמָאִין שְׁנַיִם
וּפּוֹסֵלִין אֶחָד פְּרָשׁוּ; מַטְמָאִין
אֶחָד וּפּוֹסֵלִין אֶחָד. וְהַמְּשַׁכְּב

unclean* at a first stage and invalidates* at one [further] stage. If foodstuffs or liquids, [or] aught for lying upon or sitting on, or other article⁹ [not fitted for lying on or sitting upon] were above [the layer, and the finger of the **ז** was under it], they render unclean* at two¹⁰ stages and invalidate* at one other stage; if they separated [from the uncleanness by removal, or by the removal of the finger of the **ז**], they render unclean* at one stage and invalidate* at one more stage. And if aught for lying on or sitting upon were below [the course of stones], [and the finger of the **ז** was above the course], they render unclean* at two stages and invalidate* at one [further] stage; if they separated [from the uncleanness by removal, or by the removal of the finger of the **ז**], they [still] render unclean* at two stages and invalidate* at one [further] stage.¹¹ If foodstuffs or liquids or other article [not fitted for lying on or sitting upon] were beneath [the course of stones, and the finger of the **ז** was above the course], they remain clean.

1 Literally *And they said*. 2 Literally [*viz.*, in the definite form] *and the person*. 3 Or *course of bricks*. The bricks press upon the finger and the one sitting above is 'carried' as it were by the **ז**, and he becomes **אב הטומאה**. 4 *i.e.*, at one step (or remove) and this in turn at another—and so on. 5 If he touches any foodstuff of *priest's-due*—(see APPENDIX, Note 1) it becomes **ראשון לטומאה** which in its turn renders other (*priest's-due*) foodstuff **שני לטומאה**, and this now renders other (*priest's-due*) foodstuff invalid (*i.e.*, unclean but not able to communicate any further uncleanness). 6 *sc.*, he went away from the stones or the **ז** removed his fingers, and he thus becomes **ראשון לטומאה**. 7 He renders such **שני לטומאה**, and this in turn renders *priest's-due* unclean and invalid. 8 Since the **ז** bears upon him by way of the intervening material. 9 It is difficult to vowelise and translate this word here, in this case, for **מדף** is a vessel used for smoking bees out of a hive (see **פ'ל"ג** 167), and **מדף** is a trap, clap-board to catch birds (see **פ'ל"ג** 235). These terms must not be confused with **מדף**, *indirect-contact-uncleanness* (see 46). 10 In some texts **אחד**, at one stage. 11 Because the **משכב** or **מושב** of a **ז** are always **אב הטומאה**. *Of foodstuff of *priest's-due*. § **ג'י** in some texts.

Mishnah 3

משנה ג

[Why did they say that foodstuffs and liquids and articles under what a **ז** rests upon are clean?]

מפני שאמרו, כל-הנושא ינישא על גבי משכב טהור חונן מן-

Because they have said, Whatever bears¹ or is borne upon¹ aught suited for lying upon remains clean, save a man.² Whatsoever bears¹ or is borne upon¹ carrion remains clean,³ save one that moves it;⁴ R. Eliezer⁵ says, Also he that bears it [becomes unclean if he shifts it even without direct contact]. Whatsoever bears¹ or is borne upon¹ a corpse remains clean,⁶ save what overshadows it or a man when⁷ he moves it.⁸

הָאָדָם כָּל־הַנוֹשָׂא וְנוֹשָׂא עַל
גַּבֵּי הַנִּבְלָה טָהוֹר חוּץ מִן־
הַמְּסִיט; רַבִּי אֱלִיעֶזֶר אוֹמֵר, אֵךְ
הַנוֹשָׂא כָּל־הַנוֹשָׂא וְנוֹשָׂא
עַל גַּבֵּי הַמֵּת טָהוֹר, חוּץ
מִן־הַמַּאֲהִיל, וְאָדָם בְּזִמְנֵי שֶׁהוּא
מְסִיט.

1 But there must be no actual contact: there must be intervenient partition. 2 Even if he did not touch or shift it, for what a **גַּב** lies on renders unclean by *carrying*, and even if one sat on a stone above the resting place of a **גַּב** he becomes unclean (compare 47). Literally *the man*. 3 This is the case where someone put the carrion on him and he neither touched it nor moved it nor moved himself. 4 Shifting it even without contact renders him unclean. Or **הַמְּסִיט**. 5 His opinion is not accepted. 6 Thus, if a corpse lay above a ceiling which it weighed down causing it to touch foodstuffs or vessels below, this is a case where the corpse 'is borne;' if a corpse lay below a ceiling which contacted it because of the weight of foodstuffs or vessels above the ceiling, this is a case where the corpse 'bears.' 7 Or the *definite* form **בְּזִמְנֵי**. 8 One who bears a corpse or is borne by it becomes unclean; if he bears a corpse without contact, and shifts it, or if he was above a corpse with aught between but causes it to be shifted, he becomes unclean; if he bears a corpse or is borne by it, and there is neither contact nor shifting, he remains clean. Or **מְסִיט**.

Mishnah 4

מְשֻׁנָּה ד

If part¹ of one that is unclean [namely, a **גַּב**, rest] upon one who is clean, or if part of one who is clean [rest] upon one that is unclean [namely, a **גַּב**], or if *connectives*¹ of one that is unclean [rest] upon one that is clean, or if *connectives* of one who is clean [rest] upon one who is unclean, [then the one who is clean becomes] unclean.² R. Simon³ says, If part of one that is unclean [rest] upon one who is clean, [the latter] becomes unclean, but if part of one that is

יִמְקַצֵּת טָמֵא עַל הַטָּהוֹר, וְיִמְקַצֵּת
טָהוֹר עַל הַטָּמֵא, וְחִבּוּרֵי טָמֵא עַל
הַטָּהוֹר, וְחִבּוּרֵי טָהוֹר עַל הַטָּמֵא,
יִטָּמֵא. רַבִּי שִׁמְעוֹן אוֹמֵר, מְקַצֵּת
טָמֵא עַל הַטָּהוֹר, טָמֵא, וְיִמְקַצֵּת
טָהוֹר עַל הַטָּמֵא טָהוֹר.

who is clean, [the latter] becomes unclean, but if part of one that is

clean [rest] upon [the one who is unclean, [he nevertheless remains] clean.

1 Such as *teeth, hair, nails*. Compare אהלות 33. 2 The rule or רובו של זב (see 44) applies to what he rests on and not to a person. 3 His opinion is not accepted.

Mishnah 5

If [the greater part of] one who is unclean [namely, a זב, rests] upon part of a couch,¹ or if [the greater part of] one who is clean [rests] upon part of an [unclean] couch, [he that was clean becomes] unclean. If part of one who is unclean [rests] on a couch, and [also] part of one that is clean [rests] upon the [same] couch, [the latter] remains clean. Thus it is found that *uncleanness* can be communicated onto part [of a couch and render the whole unclean], and [that uncleaness] can leave a part [of a couch to render a person unclean].

(And² likewise, also), if a loaf of *priest's-due*³ were put on an [unclean] couch, with paper between,⁴ whether [the uncleaness] were above or beneath,⁵ it remains clean. And similarly, too, if it were a stone⁶ affected with leprosy, [the loaf] remains clean; R. Simon⁷ declares the like of this unclean.

1 Or *bed*, or anything else fitted or suitable for lying upon. 2 זבן is not given in the זמרא. 3 See APPENDIX, Note 1. 4 Popularly pronounced בינתיים. 5 *i.e.*, whether the loaf lay under the couch or above it, and this is termed technically 'whether the loaf bore the couch or was borne by it.' 6 *sc.*, instead of the couch there was a stone. 7 His view is rejected.

Mishnah 6

If one touched a man with a discharge¹ or a woman with a discharge,¹ or a menstruant, or a

משנה ה

הטמא על מקצת המשכב, והטהור על מקצת המשכב טמא. מקצת טמא על המשכב ומקצת טהור על המשכב טהור. נמצאת טומאה ונקנסת לו ויוצאת ממנו במיעוטו. (וכן) שפכר של תרומה שהוא נתון על גבי משכב והגזיר בינתיים, בין מלמעלה בין מלמטה; טהור. וכן באבן המנוגעת טהור; רבי שמעון מטמא בו.

משנה ו

הנוגע יבוב יובזבה, ובגדה, ובבילדת, ובמצורע, במשכב,

woman after childbirth, or a leper, [or] aught on which these had been lying, or aught on which these had been sitting,² he renders unclean* at two stages³ and invalidates* at one stage [more]. If he separated himself [from the uncleanness], he renders unclean* at one stage and invalidates* at one stage [further]. It is all one [in the above mentioned sources of uncleanness], whether he touched, or shifted,⁴ or bore or was borne, [he becomes unclean].

1 viz., gonorrhœa. See 11, INTRODUCTION, GENERAL INTRODUCTION.

2 Literally on a couch or on a seat. 3 Compare Mishnah 2, Note 4, of this Chapter.

4 Or הַמְּסִיט. *Foodstuffs of priest's-due (see APPENDIX, Note 1). Compare Mishnah 2, Note *, of this Chapter.

Mishnah 7

מְשֻׁנָּה ז

If one touched the discharge [of gonorrhœa] of a זָב, or his saliva, [or] his semen, [or] his urine, or the blood of a menstruant, he renders unclean* at two stages¹ and invalidates* at one stage [more]; if he separated himself [from the uncleanness] he renders unclean* at one stage and invalidates* at one [more] stage. It is all one whether he touched [it] or whether he moved [it].² R. Eliezer says, Even if he bore [it].³

הַנוֹגֵעַ בְּזוֹבוֹ שֶׁל זָב, וּבְרוֹקוֹ, בְּשִׁכְבַּת זָרְעוֹ, בְּמִימֵי רִגְלָיו, וּבְדָם הַנֶּהֱדָה *מִטְמָא שְׁנַיִם *וּפּוֹסֵל אֶחָד; פִּירֶשׁ, *מִטְמָא אֶחָד *וּפּוֹסֵל אֶחָד. אֶחָד הַנוֹגֵעַ וְאֶחָד הַמְּסִיט. רַבִּי אֱלִיעֶזֶר אוֹמֵר, אִף *הַנוֹשֵׂא.

1 Compare the preceding Mishnahs. 2 Or הַמְּסִיט. 3 According to his view, if he 'bore' any one of these—it was above him—and he moved it, he becomes unclean even if there was no actual contact. His opinion is rejected. *Compare 52^{8,10}.

Mishnah 8

מְשֻׁנָּה ח

If one [that was clean] carried an unclean saddle,¹ or if he were carried on it, or if he moved it,² he renders

הַנוֹשֵׂא אֶת-הַמַּרְכָּב, וְהַנוֹשֵׂא עָלָיו, וְהַמְּסִיטוֹ, *מִטְמָא שְׁנַיִם *וּפּוֹסֵל

unclean* at two stages³ and invalidates* at one [further] stage; if he separated himself [from the uncleanness], he [still] renders unclean* at one stage and invalidates* at one stage [more]. If one [that was clean] carried carrion [and shifted it]⁴ or the water [mingled with the ashes] of [the red-heifer] sin-offering of which there was⁵ sufficient for a sprinkling, he renders unclean* at two stages, and invalidates* at one stage [further]; if he separated himself [from the uncleanness], he [still] renders unclean* at one stage and invalidates* at one [further] stage.

אָחַד; פִּירֶשׁ, מִטְמֵא אֶחָד *וּפּוֹסֵל
 אֶחָד. הַנּוֹשֵׂא אֶת־הַנְּבֵלָה וְאֶת־מִי
 חֲטָאת *שֵׁשׁ בָּהֶם כְּדֵי הַזָּה *מִטְמֵא
 שְׁנַיִם *וּפּוֹסֵל אֶחָד; פִּירֶשׁ, מִטְמֵא
 אֶחָד *וּפּוֹסֵל אֶחָד.

1 מִרְכָּב, saddle, riding seat, handle of saddle; an unclean saddle. Compare *Leviticus* 15, 9; פְּלִיִּים 13. 2 Or וְהִמְסִיטוֹ. 3 Compare the preceding *Mishnahs*. 4 'Bearing' without shifting does not render him unclean. § 5 Or שֵׁשׁ־בָּהֶם. *Foodstuffs of priest's-due. Compare the foregoing *Mishnahs*. § נְבֵלָה, (construct נְבֵלָה, popular but wrongly נְבֵלָה), (1) carrion, an animal which has died a natural death; (2) carcase (carcass); (3) [ritually] an animal not slaughtered in accordance with ritual rules. Compare *Leviticus* 11, 39; *Deuteronomy* 14, 21; הַזֵּלִין 24; עֲבוֹדַת זָרָה 67b; פְּרִיתוֹת 21a; עֲדוּיוֹת 51, 81; עוֹקֵצִין 33.

Mishnah 9

If one [who is clean] eat of the carrion of a clean bird, and it is yet in [his] gullet,¹ he renders unclean* at two stages² and invalidates* at one stage [more]; if he put his head into the air-space of³ an oven, [he himself is unclean, yet in this case] he does not impart uncleanness and the oven remains clean; if he eject it⁴ or swallows it, he renders unclean* at one stage and invalidates* at one [further] stage. But so long as it⁵ remains in his mouth—and before he has swallowed it—he remains clean.

מִשְׁנָה ט
 הָאוֹכֵל מִנְּבֵלַת עוֹף טָהוֹר, וְהָיָא
 בְּבֵית הַבְּלִיעָה *מִטְמֵא *שְׁנַיִם
 *וּפּוֹסֵל אֶחָד; הִכְנִיס רֵאשׁוֹ לְאָוִיר
 הַתַּנּוּר טָהוֹר וְטָהוֹר הַתַּנּוּר;
 *הִקְיָאָה אוּ בְלָעָה *מִטְמֵא אֶחָד
 *וּפּוֹסֵל אֶחָד. *וּכְשֶׁהוּא בְּתוֹךְ פִּי
 עַד שֶׁיִּבְלַעְנָה טָהוֹר.

1 Before he swallows it, it renders his garments unclean. See ADDENDA at the end of this *Tractate*. 2 Compare the preceding *Mishnahs*. 3 Or לְאָוִיר, לְאָוִיר,

לְאֵיִר, לְאֵיִר. Some render לְאֵיִר הַתְּנוּרָה טָהוֹר into the air-space [of an oven], the oven remains clean, and consider וְטָהוֹר הַתְּנוּרָה redundant; others consider redundant טָהוֹר וְ־ he does not communicate uncleanness (literally he is clean [regarding this question here] and . . .), making the text לְאֵיִר הַתְּנוּרָה טָהוֹר הַתְּנוּרָה, into the air-space of the oven, the oven remains clean, which is identical in meaning with the first phrase (with the interpolation not as an interpolation). 4 Or vomits it forth. Literally [viz., in the past tense], ejected, swallowed. הִקְיָאָה, Hiphil from the Kal קוּיָא. 5 The vocalisation וְיִבְשֶׁהוּא [viz., in the masculine] here is inadmissible as the reference is to נִבְלָה which is feminine. *Foodstuffs of priest's-due. Compare the preceding Mishnahs.

Mishnah 10

מִשְׁנָה י

If one touch a [dead] unclean reptile,¹ or semen, or one that acquired corpse-uncleanness,² or a leper during his days of counting,³ or the water [mingled with the ashes of the red heifer] sin-offering that is insufficient for a sprinkling, or carrion, or an unclean saddle,⁴ he renders unclean* at one stage and invalidates* at one [more] stage. This is the general principle:⁵ whatsoever⁶ comes in contact with any of the primary⁷ causes of levitical uncleanness that are stated in the Law renders unclean* at a first stage and invalidates* at one stage [more], save a man,⁸ [and] if he separate⁹ [from the uncleanness], he renders unclean* at one stage and invalidates* at one stage [further].

הַנּוֹגֵעַ יְבִשְׂרָץ, וּבִשְׂכַבְתָּ זָרַע, וּבִטְמֵאָה מֵת, וּבִמְצוֹרֵעַ בְּיָמֵי סְפָרוֹ, וּבְמֵי חֲטָאת שָׁאִין בָּהֶם כְּדֵי הַזֵּיָיָה, וּבְנִבְלָה יוֹבְמָרְכָב *מִטְמֵא אֶחָד *וּפּוֹסֵל אֶחָד. זֶה הַקְּלָל, *כֹּל הַנּוֹגֵעַ בְּאֶחָד מִכָּל אֲבוֹת הַטּוֹמְאוֹת שֶׁבַתּוֹרָה *מִטְמֵא אֶחָד *וּפּוֹסֵל אֶחָד, חוּץ מִן־הָאָדָם, *פִּירֵשׁ *מִטְמֵא אֶחָד *וּפּוֹסֵל אֶחָד.

1 Or moving creature, creeping thing. See Leviticus 11, 29, 30; שֵׁבַת 14. 2 טְמֵא לֵמָּה, one rendered (Leviticallly) unclean through a corpse. 3 After his cure he must remain outside the camp for seven days, viz., he must abstain from marital intercourse. See Leviticus 14, 8. Or סְפָרוֹ. 4 מְרַכָּב, saddle, handle of a saddle; the degree of uncleanness resulting from an unclean person's riding; (see Leviticus 15, 9); an unclean saddle. 5 Popularly pronounced הַקְּלָל. 6 e.g., utensils, foodstuffs. 7 Or direct, original. See GENERAL INTRODUCTION. 8 Literally the man. Who conveys uncleanness at two stages and renders invalid at one further stage. 9 Literally [viz., in the past tense] separated. He then becomes רֵאשׁוֹן לְטוֹמְאָה, one who has acquired uncleanness in the first degree. *Foodstuffs of priest's-due. Compare the preceding Mishnahs.

Mishnah 11

One who has experienced a [nocturnal] pollution is as one that has been in contact with a [dead] unclean reptile,¹ and one who has sexual intercourse with a menstruant is as one who acquires *corpse-uncleanness*;² but [the consequence of the uncleanness] is graver³ for one that has sexual intercourse with a menstruant [than it is for one that suffers *corpse-uncleanness*] because he communicates a light *uncleanness* to aught he lies upon or sits on so that this communicates uncleanness to foodstuffs and liquids.⁴

1 See the preceding *Mishnah*, **Note 1**. 2 Compare the preceding *Mishnah*, **Note 3**. He becomes **אב הטומאה** and is unclean for seven days. 3 **המור**, *grave, grievous, heavy, important, weighty; restrictive, severe, strict, stringent*. 4 *viz.*, he renders unclean through any number of intervening articles under him, but one who acquires *corpse-uncleanness* renders unclean only the first one beneath him. Basis *Leviticus 15, 4*.

Mishnah 12

These invalidate *priest's-due*¹ [on contact]:¹ one that eats food of *first degree uncleanness*,² and one who eats food of *second degree uncleanness*,³ and one that drinks of unclean liquids,³ and one who immerses [ritually] his head and the greater part of his [body] in drawn water,⁴ and one that was clean on whose head and the greater part of his [body] there fell three *logs*⁵ of drawn water, and a Scroll [of Scripture],⁶ and the hands,⁷ and *he who had immersed himself the self-same day*,⁸ and foodstuffs and utensils⁹ which had been rendered unclean* by liquids.¹⁰ **שְׁנֵי טַמְאֵי** [*Niphal*]; or **שְׁנֵי טַמְאֵי** [*Nithpaal*].

1 Literally [*viz.*, in the definite form] *the priest's-due* (see APPENDIX, **Note 1**). This ruling is **מִדֵּרֵבֶּנָּה**, as enjoined by the Sages, and not **מִדֵּאֲוִירֵי תַּא** (or **מִן־הַתּוֹרָה**), as prescribed by the Law. These are accounted to become **שְׁנֵי לְטוּמְאָה**, of *second grade*

uncleanness. Compare טְהוֹרוֹת, GENERAL INTRODUCTION and 4¹¹. 2 He becomes שָׁנִי לְטוֹמְאָה and by contact renders *priest's-due* invalid. 3 In this case also he becomes שָׁנִי לְטוֹמְאָה and invalidates *priest's-due* by contact. 4 See מְקוּאוֹת, GENERAL INTRODUCTION. He renders *priest's-due* invalid by contact. 5 See Volume I, Page 18f. He becomes unclean and invalidates *priest's-due* on contact. 6 It renders *priest's-due* invalid by contact. Literally [*viz.*, in the definite form] and the Scroll. Compare כְּלִים 156, יָדִים 45. 7 Unwashed hands render *priest's-due* invalid by contact. 8 See the next Tractate, טְבוּל יוֹם, INTRODUCTION. If after the ritual bath he did not await sundown and touched *priest's-due* he invalidates it. 9 Literally [*viz.*, in the definite form] and the utensils. 10 Even if the liquids were rendered unclean by unwashed hands (which are שָׁנִי לְטוֹמְאָה). The foodstuffs or vessels render *priest's-due* unclean on contact. 11 In some texts סְלִיק מִסֶּכֶת זָבִים, CONCLUSION OF TRACTATE ZAVIM, and in others סְלִיקָה לָהּ מִסֶּכֶת זָבִים, TRACTATE ZAVIM CONCLUDED.

וְנִשְׁלְמָה מִסֶּכֶת זָבִים¹¹

TRACTATE ZAVIM CONCLUDED

ADDENDA

[Additional Notes to this Tractate ZAVIM]

- 14, Note 2. *i.e.*, sufficient time that he could have ritual immersion (טְבִילָה) and dry himself (טָפַח), not that he actually did.
- 16, Note 2. His status as a זָבִי is certain as regards his liability to uncleanness and to bring an offering.
- 16, Note 6. No offering is brought in this case, but he is unclean because there is a doubt of two רְאִיּוֹת.
- 22, Note 2. עַד שֶׁלֹּא יִזְקַק לְיִזְבָּה literally *if he have not already become within the bounds* [or bonds or orbit or rule] *applying to one stricken with a discharge*. Compare Note 13 further on.
- 22, Note 13. מִשְׁנִזְקֵק לְיִזְבָּה, literally *After one have become within the orbit* [or bonds or bounds or rule] *of the state of יִזְבָּה*. Compare Note 2 above.
- 22, Note 17. Some comment on this thus: Even if the third discharge did not result from one of the seven causes—the two first also not having resulted from one of the seven causes—he brings an offering.

23, **Note ***. מִיִּטְמֵא *Hithpael participle*, means strictly *is susceptible to uncleanness*, and therefore as given in some texts מִיִּטְמֵא *Piel participle*, is the correct form here as it does mean *it communicates uncleanness to*.

31, **Note 5**. כְּלוֹנֵס, *Greek χελεόντες* as if χελεους.

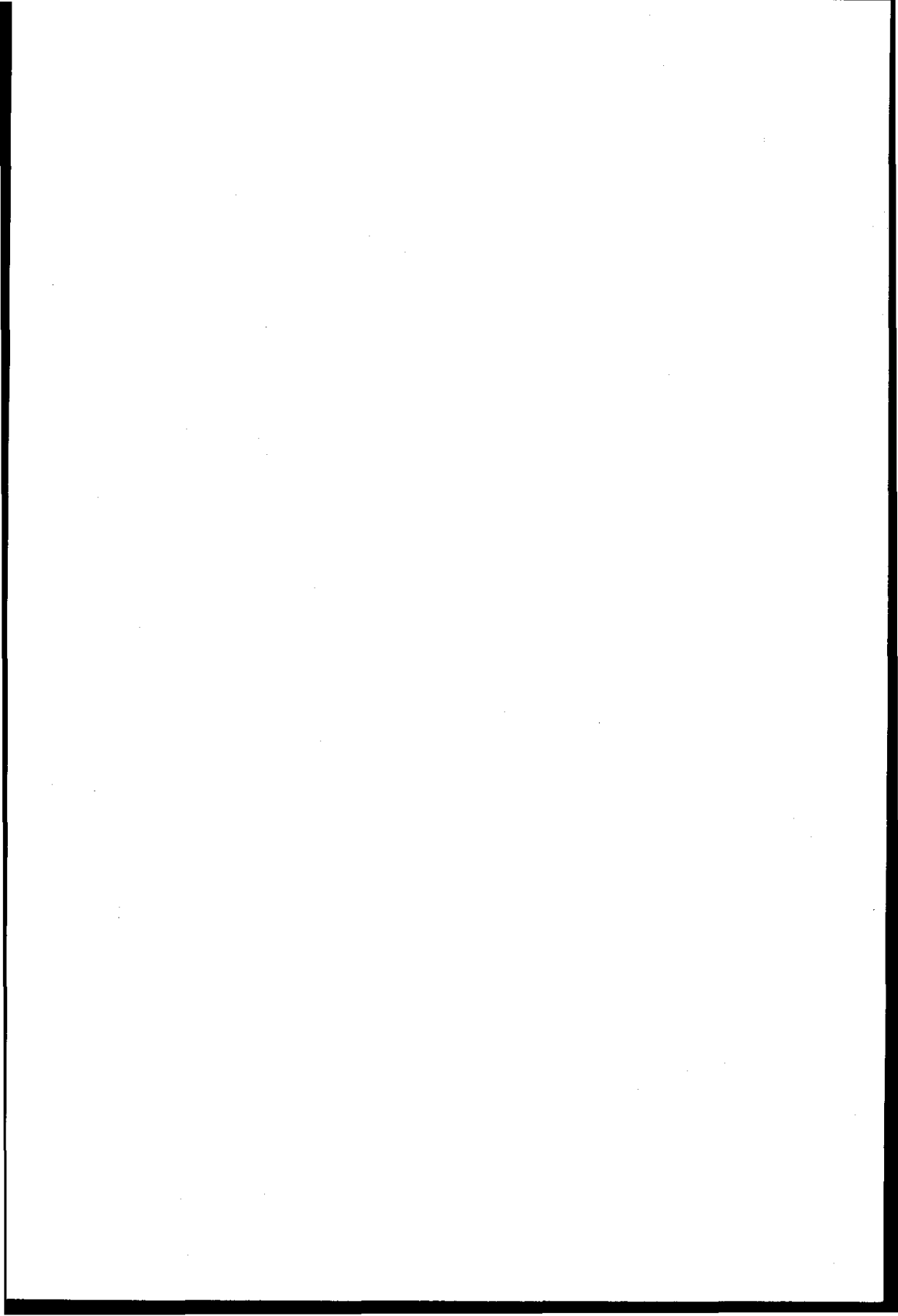
31, **Note 7**†. Some render מְחֻזְרֵין *when tightly secured* which seems unsatisfactory.

31, **Note ¶**. Some render בְּסוּכָה שְׂפָחָה רַע בְּאֵילָן יָפֵה [or] *an unsteady branch even if the tree be steady*; the rendering [or] *an unsteady branch [or] a sound [or steady] tree* does not seem satisfactory.

47, **Note 7**. Or thus: Since it can stand on three legs each one of the four legs is deemed as a mere assistant—and the cloak is clean; but the animal cannot stand on two legs, therefore if the cloak is under two legs each of the legs is doing the work because the other could not do the work alone.

59, **Note 1**. The רִמְבַּ"ם explains this: if he put his head with the carrion in his mouth into the oven the man is still clean and we do not consider it as if it were in the gullet; and if he had it in the gullet the oven remains clean although his uncleanness has taken place in the air-space of the oven whilst swallowing it.

ש"ך says everything in the oven is clean and the oven itself is also clean.



מסכת

טבול יום

TRACTATE

TEVUL YOM

[BEING THE TENTH TRACTATE OF THE SIXTH ORDER TAHAROTH]

TEXT - INTRODUCTION - TRANSLATION - NOTES

By

PHILIP BLACKMAN, F.C.S.

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INTRODUCTION

טְבוּל יוֹם, **Tevul Yom***, is the tenth *Tractate* or *Treatise* (מִסְכָּת) of the sixth *Order Tahoroth* (סֵדֶר טְהוֹרוֹת) of the *Mishnah* (מִשְׁנָה).

טְבוּל יוֹם [*feminine טְבוּלַת יוֹם*], *one who has bathed in the daytime, one who has immersed himself* [or *herself, טְבוּלַת יוֹם*] **in the ritual bath but must wait for sundown to be declared perfectly purified.**

*Some prefer the reading **Tebul Yom** or **T'bul Yom.**

The term **טְבוּל** is the *Kal passive participle* of the verb **טָבַל**, *dip, immerse, bathe in the ritual immersion bath for purification.*

During the interval between immersion and sunset the **טְבוּל יוֹם** is deemed **שְׁנֵי לְטוּמְאָה**, *of second degree uncleanness* (see **GENERAL INTRODUCTION**); he imparts uncleanness to **תְּרוּמָה**, *priest's-due* (which becomes **שְׁלִישֵׁי לְטוּמְאָה**, *of third degree uncleanness*, and **פְּסוּל**, *invalid*, and must be burned; see **פְּלִים** 1^{5,8}), but does not render unclean **חֻלְיִין**, *non-holy produce*; he must not touch **קִדְּשִׁים**, *hallowed things* (see **זְבָחִים** 51-8); and he may not penetrate beyond the Temple **חֵיל**, *Rampart* (see **פְּלִים** 1⁸).

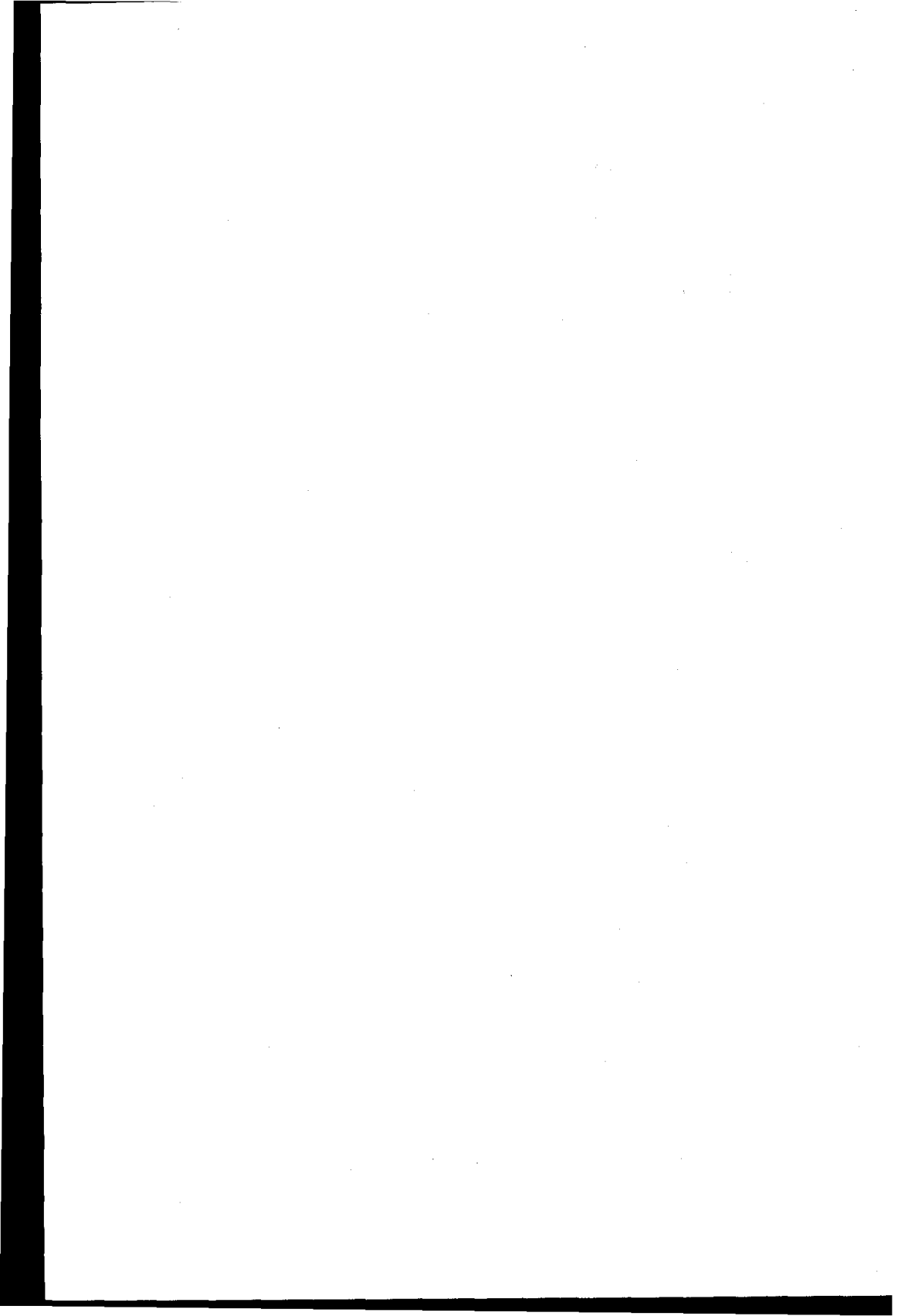
The *Tractate* (but without **זְמַרָּא**) is given in the **תְּלַמוּד בְּבִלְיָ** (*Babylonian Talmud*) but is not given in the **תְּלַמוּד יְרוּשָׁלַּיִמִּי** (*Jerusalem, or Palestinian, Talmud*).

The *Tractate* contains four Chapters whose titles are:

CHAPTER 1	הַמְכַנֵּס	פָּרָק א
CHAPTER 2	מְשָׁקָה	פָּרָק ב
CHAPTER 3	קַל-יְדוּחַ*	פָּרָק ג
CHAPTER 4	אוֹכֵל מֵעֵשֶׂר	פָּרָק ד

The main subjects dealt with in the four Chapters are:

1. Connectives in relation with the **טְבוּל יוֹם**, and uncleanness; contact of certain produce with the **טְבוּל יוֹם**. 2. Fluid issues from the **טְבוּל יוֹם**; hands of the **טְבוּל יוֹם** regarding cleanness; certain dishes, wine, oil touched by the **טְבוּל יוֹם**. 3. Fruit stalks as connectives; egg touched by the **טְבוּל יוֹם**; dough mingled with dough or yeast of *priest's-due* touched by the **טְבוּל יוֹם**; non-holy [**חֻלְיִין**] vegetables cooked with oil of *priest's-due* touched by the **טְבוּל יוֹם**; food dropping from the mouth or garment of the **טְבוּל יוֹם** on to *priest's-due*. 4. Wet *tithe* produce touched by the **טְבוּל יוֹם**; *priest's-share of dough* and the **טְבוּל יוֹם**; *priest's-share of dough* and the **טְבוּלַת יוֹם**; *minor priest's-due* (or *tithe of priest's-due*); exchanging *second tithe*; *bill of divorce*; separation of *priest's-due*. *See 3¹, **Note 1.**



טְבוּל יוֹם

TRACTATE

TEVUL YOM

CHAPTER I

פֶּרֶק א

Mishnah 1

מִשְׁנָה א

If [a priest] collected [many portions of] *the priest's share of the dough*¹ intending² to separate [them], but they stuck together,³ the School of Shammai say, [They are all] a *connective* [among themselves to acquire uncleanness if any part be touched] by a *טְבוּל יוֹם*,⁴ but the School of Hillel say, They are not a *connective*.⁵ If lumps of dough [of *priest's-due*] were stuck together,⁷ or if loaves [of *priest's-due*] were stuck together,⁷ [or] if a batter-cake⁸ [of *priest's-due*] were baked on top of [another] batter-cake but had not yet crusted over in the oven,⁹ or if there were a froth bubble¹⁰ on water, or the first scum¹¹ that comes up in boiling bean-groats,¹² or the scum of new wine¹³—R. Judah says, [The two Schools dispute about the scum] of [boiling] rice also—the School of Shammai say, [All these serve as] a *connective* [to render unclean the lot if any part be touched] by a

הַמְכַנֵּס יְחִלוֹת עַל יְמֵנָת לְהַפְרִישׁ
וְנִשְׁכּוּ, בֵּית שְׁמַאי אוֹמְרִים, חֶבּוּר
בְּטְבוּל יוֹם; וּבֵית הֵלֵל אוֹמְרִים,
אֵינוֹ חֶבּוּר. מִמְקַרְצוֹת נוֹשְׁכוֹת
זוֹ בְּזוֹ וְכַפְרוֹת נוֹשְׁכוֹת זֶה בְּזוֹ,
הָאוֹפֶה חֲמִיטָה עַל גַּבֵּי חֲמִיטָה,
עַד שֶׁלֹּא קָרְמוֹ בַּתְּנוּרָה, וְיֻקְוִלִית
שֶׁל מַיִם הַמְחֻוֶּלֶת, וְרִתִּיחַת
וְרִתִּיחַת שֶׁל פּוּל רֵאשׁוֹנָה, וְרִתִּיחַת
וְרִתִּיחַת שֶׁל אֹרֶז, בֵּית שְׁמַאי אוֹמְרִים,
חֶבּוּר בְּטְבוּל יוֹם; בֵּית הֵלֵל
אוֹמְרִים, אֵינוֹ חֶבּוּר; וּמוֹדִים
בְּשֶׁאֵר כָּל-הַטּוֹמְאוֹת בֵּין קְלוֹת
בֵּין חֲמוּרוֹת.

טְבוּל יוֹם; [but] the School of Hillel say, They are not a *connective*; and [the School of Hillel] agree

[with the School of Shammai that these are *connectives*] in the case of all other¹⁴ *uncleanesses*, whether they are slight¹⁵ or whether they are grievous.¹⁶

1 See APPENDIX, Note 3; חֲלָה, INTRODUCTION. 2 Popularly mispronounced מִנַּת, which is the *construct* form. The *absolute Aramaic* (or *Chaldaic*) מִנַּת would be admissible if the other terms in this sentence were also *Aramaic*. 3 וְנִשְׁכּוֹ, *Kal*; the word could be vowelised וְנִשְׁכּוֹ, *Niphal*, but it would not be uniform with the *Kal* (*participle*) נִשְׁכּוֹת further on. 4 See INTRODUCTION. 5 *i.e.*, only the piece touched becomes unclean and it may be removed leaving the remainder clean. 6 מִקֶּרֶצֶת, a piece of dough taken from the main dough in the kneading trough. 7 See Volume II, Page 12. Literally *one with the other*. 8 Compare 24. Or a thin cake. 9 *viz.*, they could still adhere, but they would be separated to preserve their appearance. 10 קוּלִית, ball, globule, blob. קוּלִית שֶׁל מַיִם, literally a hollow ball of water, *sc.*, a bubble, froth. See the next *Mishnah*. 11 רְתִיחָה, effervescence, foam, froth, scum. 12 Or bean-grits. See SUPPLEMENT (FLORA) in Volumes I, II. 13 Compare the next *Mishnah*. 14 Popular pronunciation בְּשֹׂאֵר. 15 וְלֹד, derivative *uncleaness* (e.g., רֵאשׁוֹן לְטוּמְאָה, first degree *uncleaness*); see GENERAL INTRODUCTION. 16 *i.e.*, אֵב הַטּוּמְאָה, original (or direct, primary) source of *levitical uncleaness*. הָמוֹר, grievous, heavy, weighty, important; restrictive, severe, strict, stringent.

Mishnah 2

If [a priest] collected [many portions of] *the priest's share of the dough* without any intention of¹ separating [them], or if a batter-cake [of *priest's-due*] were baked on top of [another] batter-cake after they had crusted over in the oven,² or a solid globule on the water,^{3,4} or the second scum that rises in boiling bean-groats,⁴ or the scum of old wine,⁴ or [the scum] of oil whether new or old,⁵ or [the scum] of [boiled] lentils—R. Judah⁶ says, Also⁷ [the scum] of beans⁸—these [if of *priest's-due*, both serve as *connectives* and] become unclean if touched by a טָבּוּל יוֹם, and, it is needless to state, [if touched] by all [other degrees of] *uncleaness*.⁹

משנה ב

הַמְכַסֵּס חֲלוֹת עַל מִנַּת שְׂלֵא
לְהַפְרִישׁ, הָאוֹפֶה חֲמִיטָה עַל גְּבִי
חֲמִיטָה, מִשְׁקָרְמוֹ בַּתְּנוּרָה, וְקוּלִית
שֶׁל מַיִם שְׂאִינָה,⁸ מְחוּלְחָלֶת,
וְרְתִיחַת יִגְרִיסִין שֶׁל פּוּל שְׂנִיָּה,
וְרְתִיחַת יִינֵן יֶשֶׁן, וְשֶׁל שֶׁמֶן לְעוֹלָם,
וְשֶׁל עֲדָשִׁים, רַבִּי יְהוּדָה אוֹמֵר,
יֵאָף שֶׁל טָפָה, טְמָאִים בְּטָבוּל
יוֹם, וְאֵין צָרִיךְ לוֹמַר בְּכָל
הַטּוּמְאוֹת.⁹

1 See the preceding *Mishnah*. 2 By this method they are easily broken apart when completely baked without spoiling their appearance. 3 Literally a blob of water that is not hollow. 4 Compare the preceding *Mishnah*. 5 Literally or of oil at any time. 6 His view is rejected. 7 אף is not given in the גמרא. 8 טופח, a kind of bean; it is not exactly known what plant this is, some rendering it vetchling, others a kind of barley. Compare פאה 6⁷; כלאים 1¹. 9 Literally by all the uncleannesses.

Mishnah 3

משנה ג

The nail-shaped piece of dough¹ behind a loaf, or a small piece of salt,² or a burnt crust less³ than a *finger's-breadth*,⁴ [if any of these are eaten with the loaf of *priest's-due*, they become totally invalid if touched by a יום]. R. Jose⁵ says, If any [of the burnt loaf] can be eaten,* it becomes [wholly] unclean⁶ [if the burnt crust be touched by a יום]; and, it is needless to say, if it be touched by all [other degrees of] uncleanness [it becomes unclean].⁷

מסמר שאחר הכפר, וגרזר מלח קטן, ותרחור פחות ממצאצבע. רבי יוסי אומר, כל-שהוא נאכל עליו, טמאים בטבול יום; ואין צריך לומר בכל הטומאות.

1 Or מסמר, מסמר. A piece of projecting dough, perhaps to serve as some sort of trade-mark. 2 That had stuck to the loaf and was baked with it, or used as a mark. 3 Popular traditional pronunciation פחות. 4 Or *fingerbreadth*. See Volume I, Page 18f. 5 His opinion is not accepted. 6 i.e., invalid. * נאכל עמו in some texts. 7 Literally by all the uncleannesses.

Mishnah 4

משנה ד

A pebble¹ on a loaf or a large bit of salt,² or a lupin³ or burnt crust⁴ more than a *finger's-breadth** [do not serve as *connectives* to convey uncleanness to the whole loaf if touched by a יום]. R. Jose⁵ says, Whatsoever [forming part of a loaf] can not be eaten therewith remains clean [but is not a *connective* to convey uncleanness if touched] by a *primary uncleanness*⁶; and there is no need to state [that it remains clean if touched] by a יום.

הצרור שבכפר וגרזר מלח גדול, והתורמוס, והתרחור יתר ממצאצבע. רבי יוסי אומר, כל-שהוא נאכל עמו טהורים בבאב הטומאה; ואין צריך לומר בטבול יום.

1 Literally *the pebble* [viz., in the *definite* form]. 2 For a mark. 3 §Or *lupine*; see Volume I, Page 497. 4 Literally [viz., in the *definite* form] or *the burnt crust*. 5 His opinion is rejected. 6 See GENERAL INTRODUCTION. *See Volume I, Page 18f. Or *fingerbreadth*. §Greek Θέριος.

Mishnah 5

משנה ה

Barley¹* or spelt* so long as² they have not been husked,§ root of crowfoot,* and asafetida,* and laserpiliu³*—R. Judah says, Also black beans—remain clean if touched by a *primary uncleanness*, and, needless to state, [they become unclean if touched] by a טבול יום, according to the view of R. Meir;⁴ but the Sages⁵ say, They remain clean [if touched] by a טבול יום, and become unclean [if touched] by all [the other degrees of] *uncleanness*†. Barley* or spelt,* when they have been hulled,§ and hulled or unhulled wheat,* black cumin,⁶* and sesame⁷* and pepper⁸*—R. Judah says, White beans also—become unclean [if touched] by a טבול יום, and, it is needless to say, [that they become unclean if touched] by all [the other degrees of] *uncleanness*†.

הַשְּׂעוּרָה, *וְהַכּוֹסְמֶת, בְּזֵמַן שְׂאִיִּן §קְלוּפִים, *הַתִּיּאָה, *וְהַחֲלִיתִית, *וְהָאֱלוּם, רַבִּי יְהוּדָה אוֹמֵר, אֶף אֲפוּנִים שְׁחוּרִים, טְהוּרִים בְּאֵב הַטּוֹמְאָה, וְאֵין צָרִיךְ לֹאמֵר, בְּטָבֹל יוֹם, דְּבָרֵי רַבִּי יִמְאִיר; וְחֻכְמִים אוֹמְרִים, טְהוּרִים בְּטָבֹל יוֹם, וְטִמְאִים בְּכָל הַטּוֹמְאוֹת. הַשְּׂעוּרָה *וְהַכּוֹסְמֶת בְּזֵמַן שֶׁהֵן §קְלוּפִים, *וְהַחֲטָה בֵּין שְׂהִיא קְלוּפָה בֵּין שְׂאִינָה קְלוּפָה, **תִּקְצַח *וְהַשְּׂמֹשׁוֹם, **וְהַפְּלֶפֶל, רַבִּי יְהוּדָה אוֹמֵר, אֶף אֲפוּנִים לְבָנִים טִמְאִים בְּטָבֹל יוֹם, וְאֵין צָרִיךְ לֹאמֵר, בְּכָל הַטּוֹמְאוֹת.

1 See SUPPLEMENT (FLORA), Volumes I and II. 2 Or the *definite* form בְּזֵמַן. 3 Or a *kind of asafetida*; or perhaps *silphium*, an umbelliferous plant whose resinous juice was used by the ancient *Greeks*; *laserpitium*, a genus of perennial herbs of the *parsley* family. 4 His opinion is rejected. 5 Their ruling is accepted. 6 Or *cumin*. 7 Or *sesame*. 8 Or וְהַפְּלֶפֶל †. *Literally [viz., in the *definite* form] *the barley, the spelt, the root of crowfoot, the asafetida, the laserpiliu, the wheat, the black cumin, the sesame, the pepper*. §Hull, husk—remove the outer integument from. †Also וְהַפְּלֶפֶל, וְהַפְּלֶפֶל, וְהַפְּלֶפֶל. †Literally by all the *uncleannesses*.

CHAPTER 2

פֶּרֶק ב

Mishnah 1

משנה א

The fluids¹ [which issue] from a **טבול יום** are like to the liquids [of *priest's-due*] which he touches: none of them² impart uncleanness [to aught holy, but they render invalid]; but [in the case of] all other³ unclean persons, whether [the uncleanness be] light⁴ or grievous,⁵ any fluid that discharges from them is like to the liquids that* they touch: both are of *first degree uncleanness*§ save a liquid that is an *original cause of levitical uncleanness*.⁶

יִמְשָׁקָה טָבוּל יוֹם כְּמִשְׁקִין שֶׁהוּא נוֹגֵעַ בָּהֶן, אֵלָיו וְאֵלָיו אֵינָן מְטַטְּאִין; וְשֶׁאֵר כָּל-הַטְּמֵאִין בֵּין קִלְיָן בֵּין חֲמוּרִין, הַמִּשְׁקִין הַיּוֹצְאִים מֵהֶן כְּמִשְׁקִין שֶׁהוּא נוֹגֵעַ בָּהֶן, אֵלָיו וְאֵלָיו תִּתְחַלֶּה חוּץ מִן-הַמִּשְׁקָה שֶׁהוּא אֵב הַטּוֹמְאָה.

1 Literally [*viz.*, in the *singular indefinite* form] *A fluid of.* e.g., tears, saliva, urine, pus, blood from a wound, a woman's milk. **2** Less idiomatic אֵלָיו וְאֵלָיו. **3** Popular pronunciation וְשֶׁאֵר. **4** e.g., from contact with an *unclean reptile* (שָׂרָץ). **5** e.g., from contact with a זָב (or זָבָה), one suffering from *gonorrhœa* (sec זָבִים, INTRODUCTION and 1¹). **6** The זָב or זָבָה, *gonorrhwal discharge*. *Some render this literally *that he touches*. §ראשון לטומאה = תְּחִלָּה.

Mishnah 2

משנה ב

If a cooking-pot were full of liquid, and a **טבול יום** touched it, and the liquid were of *priest's-due*, the liquid becomes invalid but the cooking-pot remains clean;¹ if [the liquid] were *non-holy* [foodstuff], all remains clean. If his hands were soiled,² all becomes unclean.³ This is a case where greater stringency applies to the hands than to the **טבול יום**; but greater stringency may apply to the **טבול יום** than to the hands in the case wherein a state of doubt concerning the **טבול יום** invalidates *priest's-due*,⁴ but a state of doubt regarding the hands is accounted clean.⁵

קִדְרָה שֶׁהִיא מְלֵאָה מִשְׁקִים, וְנוֹגֵעַ בָּהּ טָבוּל יוֹם, אִם הָיָה מִשְׁקָה תְּרוּמָה הַמִּשְׁקִין פְּסוּלִין, וְהַקִּדְרָה יִטְהוֹרָה; וְאִם הָיָה מִשְׁקָה חוּלִין הַכֹּל טָהוֹר. וְאִם הָיוּ יָדָיו מְסוּאָבוֹת הַכֹּל יִטְמָא. זֶה הוּמָר בַּיָּדִים מִבְּטָבוּל יוֹם; וְחוּמָר בְּטָבוּל יוֹם מִבְּיָדָים, שֶׁסָּפַק טָבוּל יוֹם פּוֹסֵל אֶת-הַתְּרוּמָה, וְהַיָּדִים סָפְקוֹן טָהוֹר.

1 Invalidated *priest's-due* (see APPENDIX, Note 1) does not communicate uncleanness. 2 *i.e.*, unwashed. Compare חלה 22; חולין 25. 3 If the pot contained liquid of *priest's-due*. 4 *e.g.*, if a טבול יום were in contact with two loaves of *priest's-due*, and it is not known which, then both are invalid. 5 If there are two loaves of *priest's-due* and there is a doubt whether he touched them or not, in the case of a טבול יום they are פסול (*invalid*), in the case of ידים they remain טהור (*clean*).

Mishnah 3

If the dish¹ [of groats] of *priest's-due* [mixed with] garlic and oil of *non-holy produce* were touched at any part² by a טבול יום, he invalidates the whole of it. If the dish [of groats] of *non-holy produce* [mingled with] garlic and oil of *priest's-due* were touched by a טבול יום at any part,³ he invalidates only the part that he touches. And⁴ if there were much garlic [therein], they determine according to which was the greater part. R. Judah said, This is the case only when⁵ the garlic [of *priest's-due* was in excess and served] whole⁶ in the dish, but if it were mashed fine* in a mortar, it remains clean,⁷ because [the owner] desired its breaking up.⁸ [And likewise, also] with all other⁹ pounded [foodstuffs] which are mashed with liquids, or¹⁰ that are generally mashed with liquids were not mashed with liquids but were served whole in the dish— [the ruling applies to] these as to a cake of pressed figs.¹¹

משנה ג

המקפה של תרומה והשום והשמן של חולין שנגע טבול יום במקצתן פסל את-כולם. המקפה של חולין והשום והשמן של תרומה שנגע טבול יום במקצתן לא פסל אלא מקום מנעו. ואם היה השום מרובה, הולכין אחר הרוב. אמר רבי יהודה, אימתי בזמן שהן גוש בקערה, אבל אם היה מפוזר במדוכה טהור, מפני שהוא רוצה בפיוורו. ושאר כל-הנדוכין שדכן במשקין, אבל את-שדרכן לדוף במשקים, נדכן שלא במשקין, והן גוש בקערה, הרי אלו כעגול של ידבלה.

1 Or המקפה. מקפה, מקפה, a thick stiff porridge-like mass of grits or grist or groats [see SUPPLEMENT (FLORA), Volumes I and II], oil and onions. Compare סיכה 29, 29a; נדרים 610; חולין 14b. See APPENDIX, Note 1. 2 Of the added oil or onions (which in this case are connectives). 3 Of the added onions or oil. 4 Some render this *And if the garlic were more [than the porridge]*. 5 Or the definite form בזמן. 6 And in one place—not mixed up. 7 Even if all the pounded garlic

is in one place, only that part of it touched by a **טבול יום** becomes invalid. 8 It cannot now serve as a *connective*. 9 Popular pronunciation **ושאר**. 10 Literally, **אבל**, *but*; some prefer actually the reading **או**, *or*, as given in the **ומרא**. * 11 The single figs are not deemed *connectives*—only what is touched becomes invalid. *See ADDENDA at the end of this *Tractate*. ***מפור, מסוור**.

Mishnah 4

משנה ד

If the dish¹ [of grist] and the batter-cake [therein] were [both] *non-holy* [foodstuff], and the oil of *priest's-due* floated over them, and a **טבול יום** touched the oil, he has rendered invalid only the oil; but if he stirred² [it all], wherever³ the oil went⁴ [that] becomes invalid.

המקפה והחמיטה של חולין, והשמן של תרומה צף על גביהן, ונגע טבול יום בשמן, לא פסל אלא השמן; ואם היבץ, כל-מקום שהילף השמן, פסול.

1 Or *grits, groats*; see the preceding *Mishnah*. 2 **הבץ**, *beat, stir* into a pulp. 3 *viz.*, the whole mixture, because the oil cannot be separated or distinguished from the whole mixture. 4 **שהילף**, *Piel*, the same as **שהלף**, *Kal*.

Mishnah 5

משנה ה

If a layer of jelly¹ formed over the flesh of *hallowed things*,² and a **טבול יום** touched the jelly,³ the pieces [of the flesh] are permitted;⁴ if he touched a piece [of the flesh], [that] piece and all that came up therewith are a *connective* with one another.⁵ R. Jochanan¹⁷ ben Nuri says, In both cases⁶ do they serve as *connectives* with each other. And similarly, too, is the case with [cooked] pulse spread⁷ over slices [of bread].⁸ If pulse⁹ were boiled in a cooking-pot,¹⁰ so long as¹¹ [the seeds] remain separate* they are not a *connective*,¹² but when they become one mass they are a *connective*;¹³ if they were [boiled down] into several¹⁴ masses,

בשר הקדש שקרם עליו יתקיפה, נגע טבול יום בקיפה תתיכות מותרות; נגע בתתיכה, תתיכה וכל העולים עמה חבור זה לזה. רבי יוחנן בן נורי אומר, שניהם חבור זה לזה. וכן בקטניות שקרמו על גבי פרוסות. מעשה קדרה בקטניות בזמן שהן פרודים, אינן חבור, בזמן שהן גוש חבור; אם היו גושין תרבה, תרי אלו ימנו. שמן שהוא צף על גבי היין, ונגע טבול יום

[and an unclean reptile touched one of them], they must be counted.¹⁵ If oil were floating on wine¹⁶, and a טבול יום touched the oil, he invalidates the oil only; R.

Jochanan¹⁷ ben Nuri says, They are a *connective* towards each other.¹⁸

1 Composed of the *spices, broth and fat*. 2 See זבחים 51-8. 3 Only this becomes invalid. 4 *i.e.*, they are clean. 5 They become invalid, but all the rest remains clean. 6 *viz.*, if he touched the jelly or a piece of the flesh. His opinion is rejected. 7 Literally *which crusted, which formed a film*. 8 *sc.*, if a טבול יום touched either, neither one nor the other becomes invalid. 9 The גמרא has וקטנית. 10 Literally *If a preparation of pulse of a cooking-pot*. 11 Or the *definite* form בלמן. 12 *sc.*, only those touched become invalid. 13 *sc.*, if one seed is touched the whole becomes invalid. 14 Literally *many*. 15 יבנו [Kal] or יבנו. [Niphal]. In the case of *priest's-due* (see APPENDIX, Note 1) and the lumps were in contact, the one touched becomes ראשון לטומאה (of *first-degree uncleanness*) which renders by contact the next שני לטומאה (of *second-degree uncleanness*), and this in turn renders the remainder שלישי לטומאה (of *third-degree uncleanness*) and invalid (but this last no longer imparts uncleanness). 16 Literally [*viz.*, the *definite* form] *the wine*. 17 His view is not accepted. 18 *i.e.*, whichever is touched the other becomes invalid. **i.e.*, loose.

Mishnah 6

משנה ו

If a cask¹ [of wine of *priest's-due*] sank² into a vat³ of wine [of *non-holy produce*], [the latter wine floating over the surface of the former], and a טבול יום touched [the wine] therein,* if [he touched the wine] from the rim [of the cask] inwards, this is a *connective* [and the wine in the cask becomes invalid], but [if he touched the wine] from the rim outwards, it is not a *connective* [and the wine in the cask remains clean]. R. Jochanan⁴ ben Nuri says, Even if [the surface of the wine in the vat] were higher⁵ by the height of a man [than the rim of the cask], and he touched [the wine at the top] immediately over the mouth of the cask, [this wine serves as] a *connective* [and the wine in the cask is rendered invalid]. *בָּהּ in some texts.

חֲבִית שֶׁשָּׁקְעָה לְתוֹךְ בּוֹר שֶׁל יַיִן, וְנָנַע בּוֹ טְבוּל יוֹם, מִן־הַשֶּׁפָּה וְלִפְנֵים, חֲבוּר, מִשֶּׁפָּה וְלַחוּץ, אֵינוֹ חֲבוּר. רַבִּי יוֹחָנָן בֶּן נוּרִי אוֹמֵר, אֲפִילוֹ עַל גְּבַהּ רוֹם קוֹמָה וְנָנַע כְּנֹגַד פִּיהַ חֲבוּר.

1 Or *jar, jug, barrel*. 2 שֶׁשָּׁקְעָה (*subject חֲבִית*); or שֶׁשָּׁקְעָה (= אֲשֶׁר שָׁקַע אֹתָהּ, in which the *accusative* or *objective* אֲשֶׁר אֹתָהּ refers to חֲבִית). 3 Or *pit, cistern, tank*. 4 His opinion is rejected. 5 Or רוֹם.

Mishnah 7

If a cask [of wine of *priest's-due*] were holed,¹ either at its mouth or in its base or at its side,* and a יום טבול touched [the oozing wine] there, [this serves as a *connective* and all the wine] becomes unclean. R. Judah² says, [If the hole were] at its mouth or in its base,³ [all the wine becomes unclean, but [if the hole were] in its side*—on one side or on another side⁴—[the wine] remains clean.⁵ If one poured⁶ [liquid] from⁷ one utensil into another utensil, and there was⁸ therein [namely, in the utensil poured into, sufficient for neutralisation], [what has been touched] becomes neutralised⁹ as [one part] in a hundred and one [parts].¹⁰

מְשֻׁנָּה ז
 יְהִיבֵת לְשֻׁנְקָהּ, בֵּין מִפִּיהָ בֵּין מִשׁוּלֶיהָ בֵּין מִצְדָּיהָ, וְנָנַע בּוֹ טְבוּל יוֹם טְמֵאָה. רַבִּי יְהוּדָה אוֹמֵר, מִפִּיהָ וּמִשׁוּלֶיהָ טְמֵאָה, מִן הַצְּדָדִין מִכַּאן וּמִכַּאן טְהוֹרָה. הַמְעַרָה מְכַלֵּי לְכָלִּי, וְנָנַע טְבוּל יוֹם בְּקִלּוֹת אִם יֵשׁ בּוֹ יַעֲלֶה בְּאַחַת וּמֵאָה.

a יום טבול touched the jet [of liquid], and there was⁸ therein [namely, in the utensil poured into, sufficient for neutralisation], [what has been touched] becomes neutralised⁹ as [one part] in a hundred and one [parts].¹⁰

1 Or jar, jug, barrel. שֻׁנְקָהּ, *Niphal* [subject תְּהִיבֵת]; or שֻׁנְקָהּ, *Kal* = אֲשֶׁר נָקַב אוֹתָהּ [אֲשֶׁר אוֹתָהּ] accusative or objective in apposition to תְּהִיבֵת. 2 His opinion is rejected. 3 All the wine can leak out in this position. 4 Popular pronunciation מִכַּאן וּמִכַּאן [מִכַּן וּמִכַּן]. 5 Only a small portion of the wine will escape in this position, and the small quantity that becomes invalid is neutralised as 'one part invalid in one hundred-and-one parts valid.' 6 הַמְעַרָה [*Hiphil*] or הַמְעַרָה [*Piel*]. 7 Or מְכַלֵּי מְכַלֵּי. 8 Or יֵשׁ בּוֹ. 9 עוֹלָה בְּאַחַד in some texts. *Literally [*viz.*, in the plural] sides. 10 בְּאַחַד in some texts.

Mishnah 8

If a bubble¹ in an [earthenware] jar² were holed in the inner side and on the outer side,³ whether one hole be above or below or opposite the other, [the whole liquid] becomes unclean [if what seeped through on the outside hole were touched] by a *primary cause of levitical uncleanness*,⁴ and [it also] becomes unclean [internally] if it be⁵ in a shelter wherein is a corpse; if

מְשֻׁנָּה ח
 יִבְעָבוֹעַ שְׂכֹחֵת שְׂזִיבָה, בֵּין מִבְּפְנֵים בֵּין מִבְּחוּץ, בֵּין מִלְּמַעַל בֵּין מִלְּמַטָּן, זֶה כְּנֶגֶד זֶה טְמֵא יִבְאֵב הַטּוֹמְאָה, וְטְמֵא בְּאֵהָל הַמֵּת; הַפְּנוּמִי מִלְּמַטָּן, הַחִיצוֹן מִלְּמַעַל, טְמֵא בְּאֵב הַטּוֹמְאָה, וְטְמֵא בְּאֵהָל הַמֵּת; הַפְּנוּמִי מִלְּמַעַל, וְהַחִיצוֹן

[the hole facing the] inside [of the vessel] be low down [in the bubble], and that [facing the outside] be high up [in the bubble], [all the liquid] becomes unclean [if what oozed out were touched] by a *primary cause of levitical uncleanness*, and [too, it] becomes unclean [inside] if it be in a shelter wherein lies a corpse; if [the hole facing] the interior [of the vessel] be high up [in the bubble], and [that facing] the exterior be low down [in the bubble], [the contents] remain clean [if what issued forth at the hole were touched] by a *primary cause of levitical uncleanness*,⁵ but [all within] becomes unclean if it be in a shelter wherein is a corpse.

1 When earthenware utensils are baked (fired) bubbles often form on the inner or/and outer surfaces and they enclose air; or bubbles may form inside the wall, between the outer and inner surfaces. 2 Or jug. 3 *i.e.*, the inner side is actually the wall of the vessel, the outer side is the part standing away from the vessel wall. Liquid can pass out through these two holes. The literal rendering *whether on the inside or whether on the outside* does not seem satisfactory. 4 See GENERAL INTRODUCTION. 5 Even if its mouth is closed by a tightly fitting lid (צמיד פתיל). Compare 10² בליים. 6 Since the issue lower down does not form a *connective* for what is above. *גמרא in the מפתחים ומבחיץ; some consider בין מלמעל בין מלמטן redundant. Literally בין ... בין *whether ... or*.

CHAPTER 3

פרק ג

משנה א

Mishnah 1

All¹ stalks of fruits which are a *connective* [when touched] by a *primary cause of levitical uncleanness* are also a *connective* [if touched] by a טבול יום. If any food² were broken, but was still partly attached, R. Meir says, If one took hold of the bigger part and the smaller one came away with it [without breaking away], [either] is deemed as the other³ [in that they are *connectives* with one another]. R. Judah says, If one laid hold of the smaller part and the bigger one came away therewith [without breaking off], [either] is accounted

כל-ידות האוכלים שהם חבור
באב הטומאה חבור בטבול יום.
אוכל שנפרס ומעורה מקצת, רבי
מאיר אומר, אם אוחז בגדול,
והקטן עולה עמו, הרי הוא כמזהו.
רבי יהודה אומר, אם אוחז בקטן,
והגדול עולה עמו, הרי הוא
כמזהו; רבי יוחנן אומר,
בשהור; ויחכמים אומרים,
בטמא. ושאר כל-האוכלים,

as the other; R. Nehemiah* says, אֶת־שְׁדַרְכוֹ לֵיאָחוּ בְּעֵלָה, אֹתוֹ
 [The ruling holds good if one grasped] the clean part [that was
 not touched by the טָבִיל יוֹם]; but the Sages⁴ say, [This applies if
 one took hold of the portion that was] unclean.⁵ And in the case of
 all other⁶ edible plants,⁷ such as are wont to be held by the leaf, should
 be held⁸ by the leaf, and let such as are generally held by the stalk
 be held by the stalk.⁹

1 יָדוֹת, plural construct; popularly mispronounced יָדוֹת (which is the plural absolute).
 Literally All the handles of foodstuffs; see עֵינֵקֶצִיץ 11. 2 sc., any eatables (bread, fruit,
 etc.). 3 Whichever part a טָבִיל יוֹם touches renders the other invalid. 4 Their
 ruling is accepted. 5 And the portion not touched by the טָבִיל יוֹם also becomes
 invalid; but if it broke away when laid hold of it remains clean. 6 Popular pro-
 nunciation וְשֵׂאֵר. 7 i.e., fruits, vegetables; literally foodstuffs. 8 The זְמַרָא gives
 אֹחֲזִין. 9 If the leaf or stalk does not part, then whichever part the טָבִיל יוֹם touches
 the other also becomes invalid; if either the leaf or the stalk comes away, only what
 the טָבִיל יוֹם lays hold of becomes invalid. *See ADDENDA at the end of this
 Tractate.

Mishnah 2

משנה ב

If vegetables¹ of priest's-due² [in a
 dish or stew-pot] had a beaten-up
 egg³ over it, and a טָבִיל יוֹם touched
 the egg, he invalidated only the
 stalk⁴ which is over against it.⁵ R.
 Jose⁶ says, The whole layer [of the
 vegetables] at the top [becomes
 invalid]. If [the egg] were like a
 helmet,⁷ it is not a connective.

יֵרֶק שֶׁל תְּרוּמָה, וּבִיצָה טְרוּפָה
 נְתוּנָה עַל גִּבּוֹ, וְנָנַע טָבִיל יוֹם
 בְּבִיצָה, לֹא פָסַל אֶלָּא הַקֶּלַח
 שֶׁכְּנָגְדוֹ רַבִּי יוֹסִי אָמַר, כָּל־
 הַסָּדֵר הָעֲלִיּוֹן. אִם הָיָה כְּמִין
 כּוֹבֵעַ, אֵינָה חֲבוּרָה.

1 Literally [viz., in the singular] vegetable. Or יֵרֶק. Or greens, herbs. 2 See
 APPENDIX, Note 1. 3 Compare עֲדִיּוֹת 24. i.e., both yolk and white. 4 sc.,
 that part of the vegetables. 5 sc., under the part of the egg touched. The egg
 being חֲזֵלִין (non-holy food) remains valid. 6 His opinion is rejected. 7 i.e., the
 heat caused it to swell up in the middle (leaving a hollow space under it) and it
 adheres to the vegetables at its edges.

Mishnah 3

A streak of egg adhered to the sides¹ of a stew-pot,² if a **טָבּוּל יוֹם** touched the pot* on the inside of the rim, it is a *connective* [and invalidates the food of *priest's-due* in the pot], [but if he touched it] on the outside³ of the rim, it is not a *connective*. R. Jose⁴ says, [Only the] streak [of egg] and all that peels away with it [is a *connective*]. And likewise, also, [the same ruling applies] to [boiled] pulse a film of which has adhered to the rim of the pot.

1 The alternative plural form **דּוֹפְנִים** occurs rarely. 2 **לֶפֶס** the same as **אֶלְפֶס**, a tightly-covered pot. The yolk and egg (of **חֻלְיִן**) were beaten up and heated over greens in the pot. **שֶׁקֶרֶם**, literally *which form a film*. 3 Some of the egg is on the outside of the rim. 4 His opinion is not accepted. See ADDENDA at the end of this Tractate. *Literally it.

Mishnah 4

If [non-holy] dough¹ were mixed with dough of *priest's-due*,² or was leavened with leaven of *priest's-due*, it is not rendered invalid§ [if touched] by a **טָבּוּל יוֹם**. R. Jose and R. Simon pronounce it invalid. If dough were rendered *susceptible to uncleanness* by a liquid,³ and it was kneaded with fruit juice,⁴ and a **טָבּוּל יוֹם** touched it, R. Elazar* ben Judah of Bartotha in the name of⁵ R. Joshua says, He invalidated† the whole of it; [but] R. Akiba⁶ says in his name,⁷ He rendered invalid only [the dough in] the place which he touched.

1 **עֵסָה** (**עֵיפָה**), *started dough*, in contradistinction to **בִּצָק**, *risen dough*. **חֻלְיִן**, *non-holy proude*. 2 **נִדְמַע** [*Niph'al*, from **דָּמַע** Kal], *become דְּמַאי* through admixture (see **דְּמַאי** INTRODUCTION). See APPENDIX, Note 1. 3 By water. See **מְשִׁירִין**

משנה ג

חוט של ביצה, שקרם על ידפנות של לפס, ונגע בו טבול יום, מן השפה ולפנים חבור, מן השפה ולחוץ אינו חבור. רבי יוסי אומר, חוט וכל שנגלף עמו. וכן בקטניות שקרמו על שפתה של קדרה.

משנה ד

עסה שנדמעה, או שנתחמצה בשאור של תרומה, ואינה נפסלת בטבול יום. רבי יוסי ורבי שמעון פוסלין. עיסה שהוכשרה במשקה, ונילושה במי פירות, ונגע בהן טבול יום, רבי אלעזר בן יהודה איש ברתותא אומר, משום רבי הושע, מפסל את כולה; רבי עקיבא אומר, משמו, לא פסל אלא מקום מגעו.

INTRODUCTION. 4 Fruit juices do not render foodstuffs *susceptible to uncleanness*. See מִכְשֵׁרִין 6^t. 5 מִשּׁוּם, in behalf of, quoting . . . as author, (= מִשְׁמוֹ) in the name of. 6 His opinion is accepted. 7 i.e., in the name of R. Joshua. *In some texts אֱלִיעֶזֶר, *Eliezer*. †The dough—not the leaven is the עֶקֶר (deciding point). †See ADDENDA at the end of this *Tractate*.

Mishnah 5

If vegetables¹ of *non-holy produce* were cooked² with oil of *priest's-due*,³ and a *קַבּוּל יוֹם* touched it, R. Elazar⁴ ben Judah of Bartotha in the name of⁵ R. Joshua says, He invalidated the whole. R. Akiba says in his name,⁶ He rendered invalid [the vegetables] only at the place he touched.

1 Or יֵרֶק. Or *greens, herbs*. Literally in the singular. 2 שִׁבְשְׁלוּ, which they cooked; or אֲשֶׁר בִּשַׁל אֹתוֹ [= שִׁבְשְׁלוּ], which one cooked (it).* 3 See APPENDIX, Note 1. 4 In some texts אֱלִיעֶזֶר, *Eliezer*. 5 See the preceding *Mishnah*. 6 *sc.*, quoting R. Joshua as his authority. See ADDENDA at the end of this *Tractate*.

Mishnah 6

If one that was clean were chewing food, and [some] fell on his garments and on a loaf of *priest's-due*, [the loaf] has not become *susceptible to uncleanness*.¹ If he were eating crushed olives or moist dates, and he intended to suck their stones,² and [a stone] dropped on his garments and on a loaf of *priest's-due*, [the loaf] becomes *susceptible to uncleanness*.³ If one were eating dried olives or dry dates, and it was not his intention to suck their stones, and [one] fell on his garments and on a loaf of *priest's-due*, [the loaf] remains *unsusceptible to uncleanness* as those,⁴ irrespective of whether he was clean or a *קַבּוּל יוֹם*. R. Meir⁵ says, In both these cases,⁶ it

מִשְׁנֵה ה

יֵרֶק שֶׁל חוּלִין אֲשֶׁר שִׁבְשְׁלוּ בְשֶׁמֶן שֶׁל תְּרוּמָה, וְנָגַע בּוֹ טַבּוּל יוֹם, רַבִּי אֱלִיעֶזֶר בֶּן יְהוּדָה אִישׁ בְּרִיתוֹתָא אָמַר מִשּׁוּם רַבִּי יְהוֹשֻׁעַ, פָּסֵל כָּלֹי. רַבִּי עֲקִיבָא אָמַר מִשְׁמוֹ, לֹא פָסֵל אֶלָּא מְקוּם מְנַעֲוֵי.

מִשְׁנֵה ו

טְהוֹר שֹׁעֵס מִן-הָאוֹכֵל, וְנָפַל עַל בְּגָדָיו, וְעַל כֶּכֶר שֶׁל תְּרוּמָה יִטְהוֹר. הִיָּה אוֹכֵל זֵיתִים פְּצוּעִים וְתִמְרִים רְטוּבוֹת, כָּל-שֶׁהוּא רוֹצֵה לְמוּץ אֶת-גִּרְעִינָתוֹ, וְנָפַל עַל בְּגָדָיו, וְעַל כֶּכֶר שֶׁל תְּרוּמָה, יִטְמָא. הִיָּה אוֹכֵל זֵיתִים נְגוּבִין וְתִמְרִים יְבֻשׁוֹת, כָּל-שֶׁאִינּוֹ רוֹצֵה לְמוּץ אֶת-גִּרְעִינָתוֹ וְנָפַל עַל בְּגָדָיו, וְעַל כֶּכֶר שֶׁל תְּרוּמָה, יִטְהוֹר, אֶחָד טְהוֹר, וְאֶחָד טַבּוּל יוֹם *כְּאֵלֹי רַבִּי

becomes *susceptible to uncleanness* if he were a **טבול יום**, for the fluids [discharged] from one unclean render aught *susceptible to uncleanness* irrespective as to whether their presence is acceptable or unacceptable to him; but the Sages⁷ say, A **טבול יום** is not unclean.

ימאיר אומר, אלו ואלו טמאין
בטבול יום, שמשקין של טמא
מכשירין לרצונו, ושלא לרצונו;
יחכמים אומרים, אין טבול יום
טמא.

1 **טהור**, literally *clean*, *sc.*, it is still *insusceptible to uncleanness*. *i.e.*, it is not rendered *susceptible to uncleanness*, because of his spittle, seeing that he had not intentionally dropped it for he certainly did not mean to soil his clothes. 2 Literally its stones. **גלעין**, **גלעין**, are *collective nouns* and have the same meaning as **גלעין** (the plural of **גלעין**, *kernel, stone, nut*); compare **עוקצין** 22. 3 **טמא**, literally *unclean*. *i.e.*, his saliva is a consequence of his intention and therefore renders it *susceptible to uncleanness*. 4 *viz.*, its status of cleanness has not been impaired, as in the first case above (compare **Note 1**). 5 His view is rejected. 6 *sc.*, whether the olives and dates were dry or not. Less idiomatic **אלו ואלו**. 7 Their opinion is accepted. The fluid issuing from a **טבול יום** only renders aught *susceptible to uncleanness* if discharged with intent. See **מכשירין** 44. *Some vocalise it **באלו**.

CHAPTER 4

פרק ד

Mishnah 1

משנה א

If foodstuff that was *tithe* were rendered *susceptible to uncleanness* by a liquid, and a **טבול יום** touched it, or [if it were touched by] soiled hands,¹ *priest's-minor-due*² may be separated therefrom in purity,³ for [the *tithe* has acquired merely] *third-degree uncleanness*, and *third-degree uncleanness* is deemed as clean in *non-holy produce* [and in *tithe*].⁴

אוכל מעשר שהוכשר במשקה,
ונגע בו טבול יום, או ידיים
מסואבות, מפרשין ממנו תרומת
מעשר בטהרה, מפני שהוא שלישי,
והשלישי טהור לחולין.

1 *i.e.*, unwashed hands. 2 Or *tithe of priest's-due*. Or **תרומה קטנה**. See APPENDIX, **Note 1**. 3 Or **בטהרה**. Or *in cleanness*. *i.e.*, it is valid. A **טבול יום** (or unwashed hands) does not render *tithe* invalid, even if the *priest's-minor-due* had not been separated. 4 *i.e.*, **מעשר** and **חולין** have an equal grade of sanctity.

Mishnah 2

A woman, a *טבולת יום*, may knead (the) dough,¹ and cut herself *the priest's-share of the dough*,² and separate it, and put it³ on an inverted basket of twigs⁴ or on a tray,⁵ and draw it near [to the main dough], and designate it [as *the priest's-share of the dough*], since [the dough that she has touched has suffered only] *third-degree uncleanness*, and [ought of] *third degree uncleanness* is accounted as clean in *non-holy produce*.⁶

משנה ב
האשה שהיא טבולת יום, לשה את-העיסה, וקוצה לה חלה, ומפרשתה, ומנחתה בכפישה מצרית, או בנחתא, ומקפת וקורא לה שם, מפני שהיא שלישי, והשלישי טהור לחולין.

- 1 See 34, **Note 1**. 2 See APPENDIX, **Note 3**; חלה, INTRODUCTION.
3 Or ומנחתה. 4 כפישה, an inverted vessel, generally a container divided into two receptacles by the bottom between. Literally an Egyptian holder; some consider מצרית redundant. Compare שבת 20²; סוטה 2¹, 3¹; 26¹ כלים. 5 Or אנחתא. Or board.
6 Compare the preceding Mishnah, **Note 4**. *Compare the next Mishnah, **Note 1**.

Mishnah 3

If a kneading-trough [that had suffered uncleanness] were immersed [in the ritual bath],¹ they may knead (the) dough² therein before sunset the *self-same day*, and cut from it the *priest's-share of the dough*, and set it alongside [the main dough], and designate it [as *priest's-share of the dough*] because it is [merely] of *third-degree uncleanness*, and [ought of] *third-degree uncleanness* is deemed as clean in the case of *non-holy produce*.³

משנה ג
ערבה שהיא טבולת יום לשין בה את-העיסה, וקוצין ממנה חלה, ומקפת וקורין לה שם, מפני שהיא שלישי, והשלישי טהור לחולין.

- 1 *The term *טבולת יום* (see INTRODUCTION) is also applied as here to a *kneading-trough* (ערבה), and similarly *טבול יום* is applied to a *לגין* (see the next Mishnah, **Note 1**). 2 Or העפה. See 34, **Note 1**. 3 Compare the foregoing Mishnah, **Note 6**. *Compare 4^{2,4}, **Note 1**.

Mishnah 4

If a bottle¹ [by reason of an uncleanness that had befallen it] were immersed in the ritual bath, and before

משנה ד
ילגין שהוא טבול יום, ומלאהו מן-הקבית מעשר טבל, אם אמר

*sundown the selfsame day*² one filled it from a cask³ containing *tithe* from which the *priest's-due of tithe*⁴ had not yet been separated, and he said, 'Let this be the *priest's-due of tithe* after it grows dark,' this is valid *priest's-due of tithe*;⁵ [but] if he said, 'Let this be for *Eruv*,'⁶ he has said naught.⁷ If the cask were broken [before sunset], [the contents of] the bottle is produce from which *priest's-due* had not been separated;⁸ if the bottle were broken [while there was yet daylight], [the contents of] the cask is produce wherefrom *priest's-due* had not been separated.⁹

הָרִי זֶה תְּרוּמַת מַעְשֵׁר מִשְׁתַּחֲשֵׁד,
הָרִי זֶה תְּרוּמַת מַעְשֵׁר; אִם אָמַר
הָרִי זֶה יֵעָרֹב, לֹא אָמַר כְּלוּם.
וְשִׁבְרָה הַחֲבִית הַלְגִין בְּטַבְּלוֹ;
וְשִׁבַר הַלְגִין, הַחֲבִית בְּטַבְּלָהּ.

1 לָגִין, a vessel larger than a כּוּס, *cup*, and smaller than a בַּד, *jar, pitcher*; see the preceding *Mishnah*, **Note 1**. 2 See INTRODUCTION. 3 Or barrel, jar. Literally [*viz.*, the definite form] *the cask*. 4 Or תְּרוּמַת קְטָנָה, *priest's-minor-due*. See APPENDIX, **Note 1**. 5 After sundown. 6 See APPENDIX, **Note 4**; עִירֻבֵין, INTRODUCTION, 31. 7 *i.e.*, it is not valid, for being untithed it is not in valid possession to be made use of before nightfall. 8 Because when the time arrived to designate *priest's-due* there was no produce from the cask to do so. 9 Since there was nothing left in the bottle when the time for designation arrived.

Mishnah 5

מִשְׁנֵה ה

Aforetime¹ they used to say, They may exchange [*second tithe* in Jerusalem]² for the produce of an אֶרֶץ;³ [then] they altered [this and added] saying, [They may] also [exchange *second tithe* in Jerusalem] for the money⁴ [of an אֶרֶץ]. Aforetime they used to say, If one went forth in chains,⁵ and he said, 'Write out a letter of divorce for my wife,' these should write it out and give⁶ [it to her]; [then] they extended this, saying, [This applies] also [to one] that sets out on a voyage [across the sea] or goes forth with a caravan; R. Simon⁷ of Shezuri says, [This ruling applies] also to one about to die.⁸

בְּרֵאשׁוֹנָה הָיוּ אוֹמְרִין, מִמְחַלְלִין
עַל פִּירוֹת עִם הָאֶרֶץ; חֲזָרוּ
לוֹמַר, אַף עַל יְמֵעוֹתָיו. בְּרֵאשׁוֹנָה
הָיוּ אוֹמְרִים, הַיּוֹצֵא בְּקוֹלָר, וְאָמַר,
כְּתֹבוּ גֵט לְאִשְׁתִּי, הָרִי אֵלָיו
יְכַתְּבוּ וַיִּתְּנוּ; חֲזָרוּ לוֹמַר, אַף
הַמְּפָרֵשׁ, וְהַיּוֹצֵא בְּשִׁירָא; רַבִּי
שִׁמְעוֹן שְׁזוּרִי אוֹמֵר, אַף הַמְּסוּפֵן.

1 *i.e.*, Formerly [originally, beforetime] the law was that . . . Compare **בְּתוֹבוֹת** 82b; **וְדָרִים** 111². 2 See **מַעֲשֵׂר שְׁנִי**, INTRODUCTION. 3 See APPENDIX, **Note 11**. And there need be no suspicion that the produce of the **עַם הָאָרֶץ** was *second tithe*, *viz.*, they did not have to fear that they were exchanging *second tithe* produce for *second tithe* produce. 4 Literally *his money*. Popular mispronunciation **מְעוֹתָיו**. 5 Fetters round the neck. See **גִּיטִין** 6⁵. 6 Even if he did not expressly tell them to hand it to her: it is to be assumed in all the cases here cited that extreme stress or anxiety or pain or distraction frustrated his intention for this instruction. 7 His ruling is accepted. 8 Or *dangerously ill*.

Mishnah 6

Ashkelonian levers¹ that were broken, but whose hooks² still remained, are *susceptible to uncleanness*. If a pitchfork,³ or a winnowing fan,⁴ or a rake⁵—and likewise, also, a comb for the hair—have lost one of its teeth, and another of metal⁶ was made [to replace it], such become *susceptible to uncleanness*. And regarding all these, R. Joshua said, 'A new law⁷ have the Scribes established,⁸ and I have naught to say in reply⁹ [to such as would dispute it].

מִשְׁנָה ו

הַכְּדוּמִין הָאֲשֶׁקְלוֹנִים שֶׁנִּשְׁבְּרוּ, וְאֲנָקְלֵי שְׁלֵהֶם בְּקִימָתָם, הֲרִי אֵלֶּי טְמֵאִין. הַמַּעֲבָר וְהַמְזוּרָה וְהַמְּגוּב, וְכֵן מִסְרָק שֶׁל רֹאשׁ שֶׁנִּשְׁנֵטְלָה אַחַת מִשִּׁינֵיהֶן וַעֲשָׂאן שֶׁל מַתְּכוֹת הֲרִי אֵלֶּי טְמֵאִין. וְעַל כֵּלָּן אָמַר רַבִּי יְהוֹשֻׁעַ, דְּדָבַר חֲדָשׁ חֲדָשׁוֹ הַסּוֹפְרִים, וְאִין לִי מַה-לְהַשִּׁיב.

1 Literally [*viz.*, in the definite form] *the Ashkelonian levers, the pitchfork, the winnowing-fan, the rake*. Ashkelonian levers, implements for raising made in Ashkelon; poles with hooks for hanging on them vessels containing water to cool in the air; [Rambam] rods with hooks for bringing up vessels from a well; [according to another opinion] grappling irons. 2 Or **אֲנָקְלֵי**. Literally [*viz.*, in the singular] *hook*. See **בְּלִים** 137. 3 Used for shifting grain from one side to the other in the first winnowing stage. Compare **בְּלִים** 137, **Note 3**. 4 Compare **בְּלִים** 137, **Note 4**. 5 An implement with many teeth for separating the grain from the chaff. Some render it *glove*, others *an implement to dry* the grain by winnowing. Compare **בְּלִים**, 137, **Note 5**. 6 Compare **בְּלִים** 137. Literally [*viz.*, in the plural] *metals*. 7 Literally *thing, matter*. 8 **חֲדָשׁ**, establish (institute, promulgate) a new law or an interpretation of a Biblical law. 9 *i.e.*, it was beyond his comprehension why they made this innovation, he could not justify it. Compare **בְּלִים** 137, **Note 7**. *Some derive this word from the verb **אָנַק**, **אָנַק**, *choke, press*, with **ל** formative; others assume it to be an adaptation of the Greek ἀγκλη.

Mishnah 7

If one were separating *priest's-due* [from wine or oil] in the vat,¹ and said, 'This² shall be *priest's-due* provided³ that it comes up safely,' [the presumption is that he meant safe] from breakage or from spilling but not from [acquiring] *uncleanness*. R. Simon⁴ said, [It may be assumed that he meant] also from [acquiring] *uncleanness*. If [the filling vessel on being drawn up] were broken [and the contents dropped back into the vat], [the contents in the vat] do not become subject to the law of *priest's-due*.⁵ How far [must it be from the vat so that when] it is broken it is still not deemed as *priest's-due*? At such a distance that if it were to roll back* it would [on its own] reach the vat.⁶ R. Jose⁷ says, Also if one had sense enough to stipulate thus but did not so stipulate, and it was broken, it is not accounted as *priest's-due*, for this is a condition laid down by the Court.⁸

משנה ז
התורם את-הבור ואמר, הרי זו
תרומה על מנת שתעלה שלום,
שלום מן-השבר ומן השפיקה אבל
לא מן-הטומאה. רבי שמעון
אומר, אף מן-הטומאה. ושברה
אינה מדמעת. עד היכן תשבר
ולא תדמע? כדאי שתתגלגל ותגיע
לבור. רבי יוסי אומר, אף מי
שקהו בו דעת להתנות ולא התנה,
ושברה אינה מדמעת מפני שהוא
תנאי בית דין.

1 Or *cistern, tank, pit*. 2 Or זו; see Volume II, Page 12. 3 See 1¹, Note 2. 4 His view is rejected. 5 See APPENDIX, Note 1. Compare תרומות 31.2. דמע, render ought subject to the law of *priest's-due*, mix non-holy produce [חילין] with *priest's-due* in proportion sufficient to render the mixture forbidden to non-priests; generally mix non-holy things with sacred things. In this case because the contents in the rising vessel were not yet *priest's-due*. אינה מדמעת, does not make דמע by itself if mingled with חילין produce). תרומות, the general name for *priest's-due*, is rarely termed ראשית, first, and דמע (see Exodus 22, 28; תרומות 4a; אהלות 16¹). 6 Such a distance would indicate that it had not come up in safety. 7 His opinion is not accepted. 8 viz., if one fails to make a permitted condition, such condition is assumed to apply nevertheless. *Or שתתגלגל.

נְשַׁלְמָה מִסְכַּת טְבוּל יוֹם

TRACTATE TEVUL YOM CONCLUDED

ADDENDA

[Additional Notes to this Tractate TEVUL YOM]

23, **Note 10.** The same applies to all cases of הַדּוֹכִין שֶׁדָּבַק בְּמִשְׁקִים that if they are גִּישׁ בְּקַעֲרָה and the טָבִיל יוֹם touches them then פָּסוּל הַכֹּל (*all is invalid*), and in the case of גִּדּוּף, only מְקוֹם מִנְעוּ (*the place which he touched*) is פָּסוּל.

But if it is customary to crush them with מִשְׁקִים, and he crushed them without, then if the טָבִיל יוֹם touches the גִּישׁ he invalidates only the מְקוֹם מִנְעוּ.

31, **Note ***. R. Nehemiah says that only if the part which the טָבִיל יוֹם has not touched comes away with the part which he has touched, then the clean part also becomes unclean.

33, **Note 4.** The תַּבָּא קַמָּא says that only that part of the egg which is outside the rim becomes unclean.

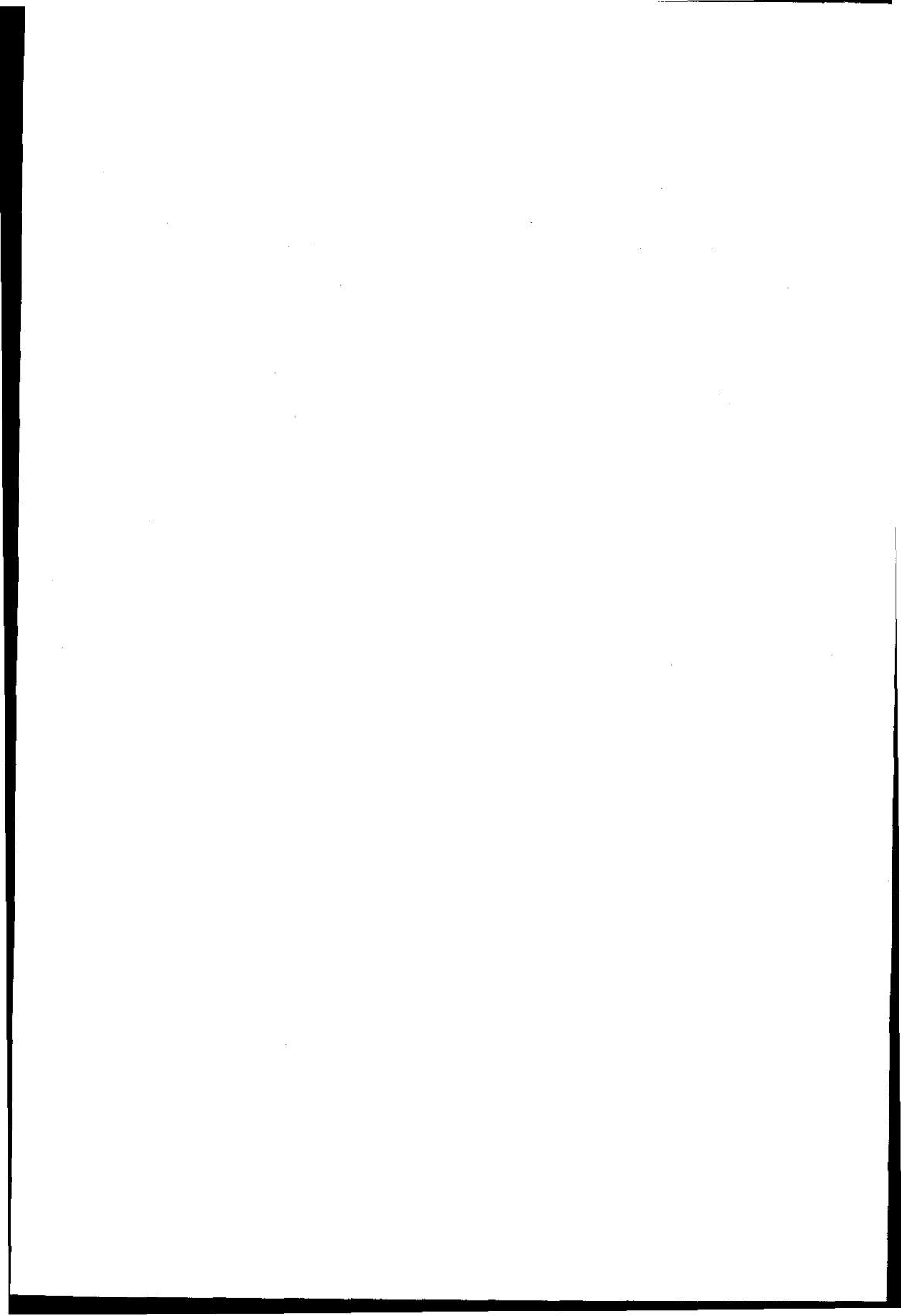
R. Jose taking a lenient view says that the egg inside, including the part within the rim, is clean; the only unclean portion is that which comes away from the pot with the streak.

34, **Note †.** The fruit juice renders the dough (עֲשֵׂה) a *connective*.

But R. Akiba says that fruit juice does not render susceptible to uncleanness and is therefore ignored—as if it was not there—and he does not invalidate more than the place he touches.

35, **Note 6.** Oil renders susceptible to uncleanness and is also a *connective*.

R. Akiba says that though oil renders susceptible to uncleanness yet it is not a *connective*.



מסכת

יָדַיִם

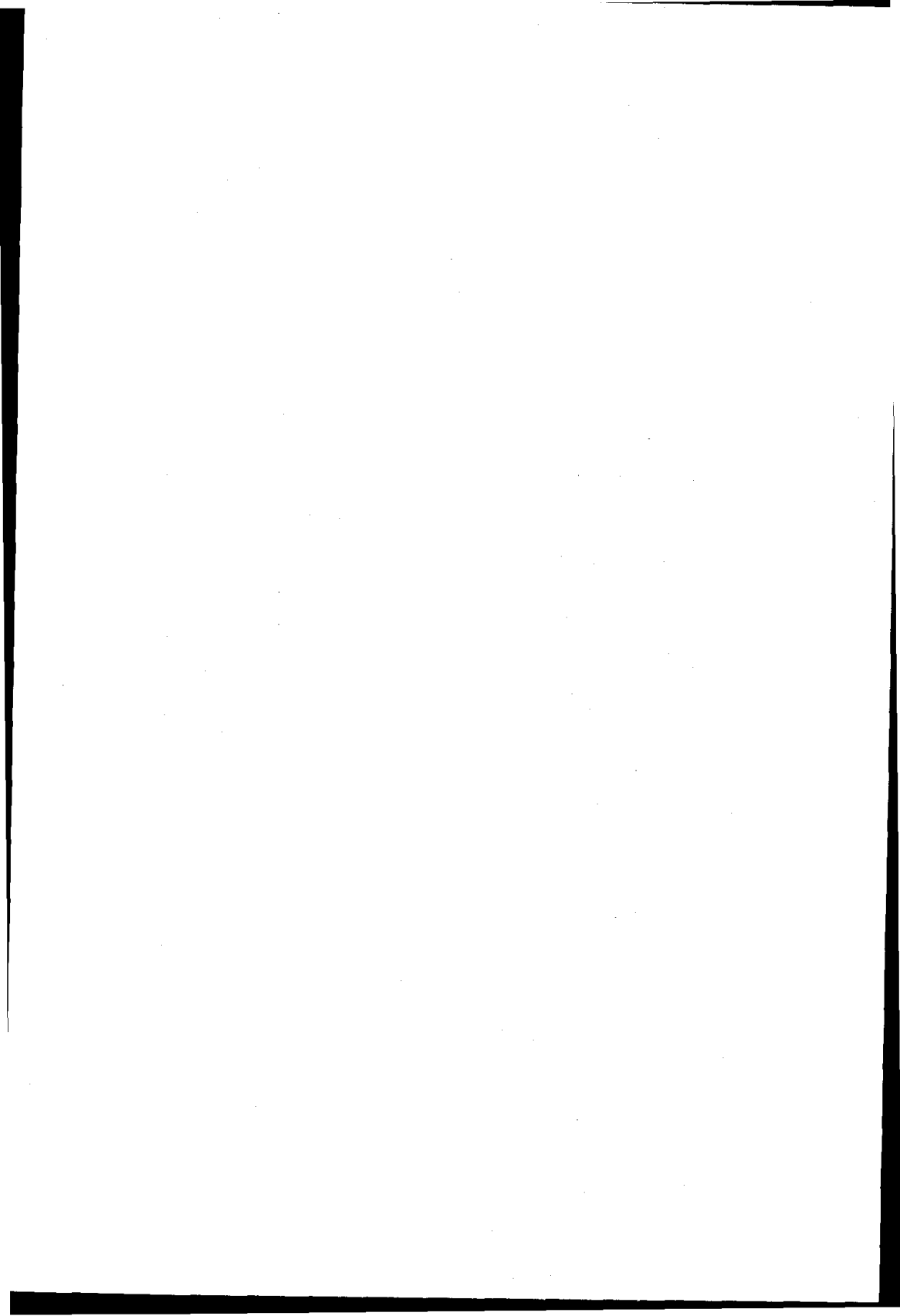
TRACTATE
YADAYIM

[BEING THE ELEVENTH TRACTATE OF THE SIXTH ORDER TAHAROTH]

TEXT - INTRODUCTION - TRANSLATION - NOTES

By

PHILIP BLACKMAN, F.C.S.



INTRODUCTION

יָדַיִם, **Yadayim**, is the eleventh *Tractate* or *Treatise* (מִסְכָּת) of the sixth Order *Taharoth* (סֵדֶר טְהוּרוֹת) of the *Mishnah* (מִשְׁנָה).

יָדַיִם is the *dual* (*plural*) form—the *absolute plural* form is **יָדוֹת**—of the noun **יָד**, (1) **hand**, (2) *forefoot, foreleg*, (3) *handle, haft*, (4) *authority, power, possession*, (5) *part, portion*. It is believed to be a derivative of the *Kal verb* **יָדָה**, *move, point*.

The *Tractate* deals with the *ritual uncleanness of the hands*, according to traditional law, and their *purification*. The hands are deemed to be ordinarily **שְׁנֵי לְטוּמְאָה**, in the state of *second-degree uncleanness* (see GENERAL INTRODUCTION).

The *Babylonian Talmud* (תַּלְמוּד בַּבְּלִי) gives this *Tractate* without **זְמַרָא**; The *Jerusalem* (or *Palestinian*) *Talmud* does not give it.

The *Tractate* contains four Chapters whose titles are:

CHAPTER 1	מִ רְבִיעִית	פָּרָק א
CHAPTER 2	נָטַל לְיָדוֹ	פָּרָק ב
CHAPTER 3	הַמְכֻנִּים	פָּרָק ג
CHAPTER 4	בּוֹ בָּיִם	פָּרָק ד

The main subjects treated in the four Chapters are briefly:

1. The quantity of water needed for cleansing the hands; the kinds of vessels to be used; rendering the water invalid; who may pour the cleansing water over the hands; some ways of pouring the water. 2. More ways of pouring the cleansing water over the hands; *priest's-due* falling into the cleansing water; conditions of doubt regarding the cleanness or uncleanness of the hands and contact with clean loaves; conditions of doubt concerning the uncleanness or cleanness of unclean loaves in contact with the hands. 3. How the hands may suffer *first-degree uncleanness* or *second-degree uncleanness*. 4. Some conditions determining or affecting the validity of various offerings; some observations regarding *tithes* in Ammon, Moab and Egypt; some differences of opinions concerning cleanness and uncleanness and other matters in disagreement between the Pharisees and Sadducees.

*The *pausal* **יָדַיִם** would seem to be the preferable and correct form here, but the vowelisation and pronunciation **יָדַיִם** have become so popularly and permanently stereotyped that it has been retained thus throughout here and elsewhere.

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מִסְכֵּת

יָדַיִם

TRACTATE

YADAYIM

CHAPTER 1

פֶּרֶק א

Mishnah 1

מִשְׁנֵה א

[For the ritual cleansing of the hands] a *quarter-log*¹ of water must be poured over the hands of one person [and it may] even [be made to suffice] for two; half* of a *log* [may serve] for three or for four [persons]; a *log* or more [may suffice] for five [persons], or for ten, or for a hundred. R. Jose² says, But [these rulings apply] only provided that there remains not less than a *quarter-log* for the last one among them. They may add [more cleansing water] to the second [cleansing water for pouring over the hands], but more must not be added to the

יְמֵי רַבִּיעִית גּוֹתְנִין לַיָּדַיִם לְאַחַד
אֶף לְשָׁנַיִם; *מִחֲצִית לֹג, לְשִׁלְשָׁה,
אוּ לְאַרְבָּעָה; מְלוּג לְחֲמִשָּׁה,
וְלַעֲשָׂרָה, וְלִמְאָה. רַבִּי יוֹסֵי
אוֹמֵר, וּבְלֶבֶד שְׁלֹא יִפְחוֹת לְאַחֲרוֹן
שְׁבָהֶם מְרַבֵּיעִית. מוֹסִיפִין עַל
הַשְּׁנָיִים וְאֵין מוֹסִיפִין עַל
יְהֵרָאשׁוּנִים.

1 *מְרַבֵּיעִית* instead of *יְמֵי רַבִּיעִית* in some texts. 2 His opinion is not accepted. 3 The ruling (*דִּין*) is that one has to wash the hands up to the wrists. If one does so with one operation with one *רַבִּיעִית* both hands are clean. But people do use one *רַבִּיעִית* to pour over the hands twice, and in this case the water first poured on the hands does not cleanse because it was not a *רַבִּיעִית* but it becomes effective when the rest is next used. Hence it says here that if he had not washed his hands with the first application [*sc.*, the water did not reach the wrists] the water has become unclean, and he may not now add fresh water to wash the rest of the hands for the first time; but with the second water which he pours the second time, if it had not reached the wrists, he may add more water and wash the whole hands. **Note:** the first pouring must cover the whole hands; the *רַבִּי* says that the *מֵי* *יְהֵרָאשׁוּנִים* must be a full *רַבִּיעִית* for each person.

Mishnah 2

משנה ב

All kinds of vessels may be used [for pouring the cleansing water] over the hands, even from vessels made of baked ordure,¹ [or] stone vessels, [or unbaked] earthenware vessels. [The cleansing water] may not be poured over the hands either from the sides of [broken] utensils, or from the bottom [or sides] of a filling-ladle,² or out of the bung of a barrel,³ nor may one pour over his fellow's hands from his own cupped hands, for [the water] must not be drawn nor *the ashes* mingled therewith nor [*the mingled water and ashes*] of the [red heifer] *sin-offering* be sprinkled⁴ [in and from other than a vessel], nor must [the cleansing water] be poured over the hands except with a vessel; and only vessels with closely fitting covers⁵ provide protection⁶ [to their contents against acquiring uncleanness in a shelter where lies a corpse]; and⁷ [sound] vessels only furnish protection against [uncleanness present in] earthenware vessels.⁸

בְּכָל הַכֵּלִים נוֹתְנִין לַיָּדַיִם, אֲפִילוּ
בְּכָלֵי יִגְלָלִים בְּכָלֵי אֲבָנִים בְּכָלֵי
אֲדָמָה: אֵין נוֹתְנִין לַיָּדַיִם, לֹא
בְּדַפְנוֹת הַכֵּלִים וְלֹא בְּשׂוּלֵי הַמִּתְחָן,
וְלֹא בְּמַגִּיפֵת הַחֲבִית, וְלֹא יִתֵּן
לַחֲבֵרוֹ בְּחַפְזוֹ, מִפְּנֵי שֶׁאֵין מְמַלְאֵין,
וְאֵין מְקַדְשֵׁין, וְאֵין מִזִּין מִי חֲטָאת,
וְאֵין נוֹתְנִין לַיָּדַיִם אֶלָּא בְּכָלֵי; וְאֵין
מְצִילִין בְּצִמִּיד פֶּתִיל אֶלָּא כֵלִים;
שֶׁאֵין מְצִילִין מִדְּכָלֵי חֲרָשׁ אֶלָּא
כֵלִים.

1 Compare פְּרָה 5⁵, כֵּלִים 10¹. יִגְלָל, *dung, excrement, dirt, manure*; supposed to be *baked ordure for making utensils*. 2 Compare פְּרָה 5⁵, טְהָרוֹת 107, כֵּלִים 2³. A utensil for filling vessels out of a well, vine-vat, or oil-cistern. 3 Or *cask, jar, jug*. 4 See פְּרָה INTRODUCTION. 5 צִמִּיד פֶּתִיל, *covered with a tight fitting lid* (basis Numbers 19, 15). 6 See כֵּלִים 101^a. 7 Literally *because*. 8 See כֵּלִים 8³. חֲרָשׁ (Biblical) the same as חֲרָם (Aramaic). If a dead unclean reptile (שָׂרָץ—Leviticus 11, 29, 30; שֶׁבֶת 14¹) lies in an earthenware vessel, any foodstuffs and liquids suspended in the air-space inside—even if not in contact with the vessel or with the reptile—become unclean, but a person or vessel in like circumstances does not contract uncleanness; and in the latter case any liquids or foodstuffs in the suspended vessel remain clean, provided this vessel is sound. In the case of the צִמִּיד פֶּתִיל—if a sound vessel is properly shut with a close-fitting cover and it is in a room where lies a corpse, the contents remain clean; but if this vessel is unsound, e.g., it is cracked, the cover is ineffective to prevent the contents suffering uncleanness.

Mishnah 3

If water be too unfit for cattle to drink, and it is in a vessel,¹ it is invalid [for cleansing the hands], but when it is on the ground,² it is valid.³ If there fell therein any ink, [or] resin,⁴ or vitriol,⁵ and the colour [of the water] is changed, it is invalid. If one performed any act of work with it, or if he steeped⁶ his bread in it, it is invalid. Simon⁷ of Teman says, Even* though he intended to soak [his bread] in other [water] but it fell into this [cleansing water], it remains valid.

1 Literally [*viz.*, in the plural] vessels. 2 Literally in the plural and indefinite form. 3 If polluted or putrid; but if by reason of mud, it is invalid. Such valid water may be used for the ritual bath if there is forty seahs of it (see *מְקַנְאוֹת* INTRODUCTION). 4 Or gum; especially ink prepared with gum. Compare *גִּיטִין* 23. 5 *Or copperas; a material used as an ingredient of shoe-black and of ink. See *שִׁבְתָּה* 124, 91. 6 *פָּרָה*, 24, *סוֹטָה*, 23, *גִּיטִין*, 22, *מְגִלָּה* 61. 7 His opinion is not accepted*. See ADDENDA at the end of this *Treatise*.

מִשְׁנָה ג

הַמַּיִם שֶׁנִּפְסְלוּ מִשְׁתִּית הַבְּהֵמָה,
בְּכֵלִים פְּסוּלִים, וּבְקַרְקָעוֹת
כְּשֵׁרִים. נָפַל לְתוֹכָן, דִּיּוֹ, יְקוּמוֹס,
וְקַנְקָנְתוֹם, וְנִשְׁתַּנּוּ מֵרְאִיָּהוּ
פְּסוּלִים. עָשָׂה בָּהֶן מְלֶאכָה אוֹ
שִׁשְׂרָה בָּהֶן פְּתוּ פְּסוּלִין. יִשְׁמְעוֹן
הַתִּמְנִי אָמַר, *אֶפִּילוֹ וְנִתְכַּוֵּן
לְשֵׁרוֹת בָּזָה וְנִפְל לְשֵׁנֵי כְּשֵׁרִים.

Mishnah 4

If one rinsed¹ utensils in the cleansing water,² or if he scrubbed [liquid] measures therein, it becomes invalid [for cleansing the hands]. If he rinsed therein utensils that had [already] been rinsed,¹ or which were new, it remains valid. R. Jose³ declares [the cleansing water] invalid in the case of new vessels.

1 *הִרְדִּים* (*Hiphil*, from *Kal הִרַח*), *rinse, swirl, cleanse, wash off*. *מִוּדָה*, *Hophal participle*. See Page 691, 42, **Note 2**. 2 Literally in them. 3 His opinion is not accepted.

מִשְׁנָה ד

יְהִדִּים בָּהֶן אֶת־הַכֵּלִים אוֹ שְׁמִיחָה
בָּהֶן אֶת־הַמְּדוֹת פְּסוּלִים. הִדִּים
בָּהֶם כֵּלִים מְוֻדָּחִים, אוֹ חֲדָשִׁים,
כְּשֵׁרִים. רַבִּי יוֹסִי פּוֹסֵל בְּחֲדָשִׁים.

Mishnah 5

The water wherein the baker¹ dips fine white loaves of bread² is invalid [for cleansing the hands]; but if

מִשְׁנָה ה

הַמַּיִם שֶׁהִנְחִיתוֹם מִטְּבִיל בָּהֶם אֶת־
הַגְּלוֹסְקִין, פְּסוּלִים; וְכִשְׁהוּא

he dip his hands therein [and then wets the loaves with his hands], it remains valid. All are eligible to pour [cleansing water] over the hands, even a deaf-mute, or a mentally defective person, or a minor.³ One may put⁴ a cask⁵ between his knees and thus pour out [the cleansing water on to his hands]; one may turn a cask on its side and so let the water fall [on his hands];⁶ and an ape may pour out [the cleansing water] on [one's] hands;⁷ [but] R. Jose⁸ pronounces [the water] invalid in these two [last cases].

מְדִיחַ אֶת-יָדָיו בְּהֶן כְּשָׂרִים. הַכֹּל
כְּשָׂרִים לִיתֵן לְיָדַיִם אֲפִילוֹ חֲרָשׁ
שׁוֹטֵה יוֹקֵטָן. יִמְצִיחַ חֲבִית בֵּין
בְּרַפְיוֹ וְנוֹטֵל; מִטָּה חֲבִית עַל צְדָה
וְנוֹטֵל; וְהִקּוֹף נוֹטֵל לְיָדַיִם; רַבִּי
יְוָסִי פוֹסֵל בְּשַׁעֲרֵי אֱלוֹהֵי.

1 נְחֻמּוֹם, baker for the trade, professional baker. 2 גְּלוֹסְקִין, fine white flour; white delicate bread. Compare דְּמַאי 6¹²; שֶׁבֶת 30b; עִירוּבֵין 64b; פְּסָחִים 6b. 3 קָטָן, a boy under thirteen years of age (קְטַנָּה, a girl under twelve years of age). 4 Or מְגִיחַ. 5 Or jar, jug, barrel. 6 Not necessarily straightway—the water may go on dripping out until it is used for the cleansing of the hands. 7 The act of cleansing is valid in all these cases. 8 His opinion is not accepted.

CHAPTER 2

פָּרָק ב

Mishnah I

מְשֻׁנָּה א

If one poured [cleansing water] over [only] one of his hands with one rinsing, his hand becomes clean;¹ [but if he poured] over both² his hands with a single rinsing [on each], R. Meir³ declares [them] unclean if he do not pour [over them] at least a *quarter-log*.⁴ If a loaf of *priest's-due*⁵ fell [into the water after he had poured a *quarter-log* of water in a single rinsing over the hands], it remains clean; R. Jose⁶ declares it unclean.

נֹטֵל לְיָדוֹ אַחַת מְשֻׁטֵּפָה אַחַת, יָדוֹ
יִטְהוֹרָה; יִלְשְׁתִּי יָדָיו מְשֻׁטֵּפָה
אַחַת, רַבִּי מְאִיר מִטְּמֵא עַד שְׂיִטּוֹל
יִמְרַבֵּיעֵית. נָפַל כֶּפֶר שֶׁל תְּרוּמָה,
טְהוֹר; רַבִּי יְוָסִי מְטַמֵּא.

1 He cleansed only the one hand that was unclean, or even if both hands were unclean but he desired to cleanse only one, it is valid; and though the vessel first contained a *quarter-log* of water and someone else had already used some of it, it is still valid. See ADDENDA at the end of this *Tractate*. 2 לְשֵׁנִי, in some editions, is grammatically incorrect as יְדֵי is feminine. 3 His view is not accepted. 4 See

Volume I, Page 18f. 5 See APPENDIX, Note 1. 6 His opinion is rejected. See ADDENDA at the end of this *Tractate*.

Mishnah 2

[If one had a vessel that contained a *quarter-log* of cleansing water some of which had been used by someone else, and from the remainder] he poured [over his hands] with a single rinsing at one place and [he went away and poured the cleansing water over his hands] with a second rinsing at *another* place¹, and a loaf of *priest's-due*² fell upon the first [wetness], it becomes unclean, but if it fell upon the second [wetness], it remains clean; if he poured [the cleansing water over his hands] with a single rinsing, and with a second rinsing at the *same* place, and a loaf of *priest's-due* fell [on to the wetness], it becomes unclean. If one poured the first [cleansing water over his hands], and a piece of wood³ or a pebble was found on his hands, his hands remain unclean⁴ [even though he poured the second cleansing water over them], because the second cleansing water cleanses only the water on the hand.⁵ Rabban Simon⁶ ben Gamaliel says, Any creature [that lives] in the water is *insusceptible to uncleanness* [and does not affect the validity of the rinsings if found on the hands].

1 The *גמרא* gives *אחר* instead of *אחר*. 2 See APPENDIX, Note 1. 3 Or *קיסם*, *קיסם*.* 4 For the water on the wood or pebble became unclean from the first water on the hands and thus again rendered the hands unclean. 5 But it does not render clean the wetness on the pebble or the wood, and this wetness still renders the hands unclean. 6 His opinion is not accepted. *See ADDENDA at the end of this *Tractate*.

Mishnah 3

The hands are *susceptible to uncleanness*,¹ and acquire cleanness [by the cleansing water poured over them]

משנה ב

נטל את-הִרְאֻשׁוֹנִים לְמָקוֹם אֶחָד
וְאֶת-הַשְּׁנָיִים לְמָקוֹם אֲחֵר, וְנָפַל
כֶּכֶר שֶׁל-תְּרוּמָה עַל הִרְאֻשׁוֹנִים
טָמֵא, וְעַל הַשְּׁנָיִים טָהוֹר; נִטַּל
אֶת-הִרְאֻשׁוֹנִים וְאֶת הַשְּׁנָיִים
לְמָקוֹם אֶחָד, וְנָפַל כֶּכֶר שֶׁל תְּרוּמָה
טָמֵא. נִטַּל אֶת-הִרְאֻשׁוֹנִים וְנִמְצָא
עַל יָדָיו קִיסָם אוֹ צְרוּר יָדָיו
טָמְאוֹת. שְׂאֵין הַמַּיִם הָאֲחֵרוֹנִים.
מְטַהְרִים אֶלְאִי הַמַּיִם שֶׁעַל גַּב הַיָּד.
רַבִּן שִׁמְעוֹן בֶּן גַּמְלִיאֵל אוֹמֵר,
כֹּל-שֶׁהוּא מִבְּרִיַּת הַמַּיִם, טָהוֹר.

his hands remain unclean⁴ [even though he poured the second cleansing water over them], because the second cleansing water cleanses only the water on the hand.⁵ Rabban Simon⁶ ben Gamaliel says, Any creature [that lives] in the water is *insusceptible to uncleanness* [and does not affect the validity of the rinsings if found on the hands].

משנה ג

הַיָּדִים יְמִיטְמָאוֹת וְיִמִּיטְהָרוֹת, עַד
הַפְּרָקִי כִּיצַד? נִטַּל אֶת-

up to the wrist. How so? If one poured the first [cleansing water] up to the wrist, and the second cleansing water beyond² the wrist, and the water ran back to the hand,³ [the hand] becomes clean; [but] if [both the first water of] the first [rinsing] and [of] the second [rinsing were poured] beyond the wrist [and flowed back to the hand,⁴ [the hand] remains unclean. If one poured the first [cleansing water] over one hand, and bethinking himself poured the second [cleansing water] over both hands, they remain unclean.⁵ If* one poured the first [cleansing water] over his two hands, and reconsidering poured the second [cleansing water] over one hand, [only] this hand becomes clean. If one poured [the cleansing water] over one hand, and he rubbed it on

the other, it becomes unclean [again]; [but if he rubbed it] on [the hair of] his head or on the wall, it remains clean.⁶ [The cleansing water] may be poured [over the hands of] four or five persons [whose hands are placed] side by side or above each other, only provided that they are not in contact⁷ so that the water flows [freely] between them.

הָרֵאשׁוֹנִים עַד הַפֶּרֶק, וְאֵת הַשְּׁנָיִים
 חוּץ לַפֶּרֶק וְחִזְרוּ לַיָּד, טְהוֹרָה ;
 נָטַל אֶת־הָרֵאשׁוֹנִים וְאֵת הַשְּׁנָיִים,
 חוּץ לַפֶּרֶק, וְחִזְרוּ לַיָּד, טְמֵאָה.
 נָטַל אֶת־הָרֵאשׁוֹנִים לְיָדוֹ אַחַת,
 וְנִמְלַף, וְנָטַל אֶת־הַשְּׁנָיִים לְשֵׁמִי
 יָדָיו, טְמֵאוֹת. *נָטַל אֶת־
 הָרֵאשׁוֹנִים לְשֵׁמִי יָדָיו וְנִמְלַף, וְנָטַל
 אֶת־הַשְּׁנָיִים לְיָדוֹ אַחַת יָדוֹ טְהוֹרָה.
 נָטַל לְיָדוֹ אַחַת, וְשִׁפְשָׁפָה בְּחִבְרָתָהּ,
 טְמֵאָה, בְּרֵאשׁוֹ אוֹ בְּכוֹתֶל, טְהוֹרָה.
 נוֹטְלִין אַרְבָּעָה וְחֲמִשָּׁה זֶה בְּצַד
 זֶה, אוֹ זֶה עַל גַּבֵּי זֶה, וּבְלִבְד־שִׁירְפוֹ
 שִׁיבּוֹאוּ בָהֶם הַמַּיִם.

1 מִטְּמֵאוֹת, מִיִּטְהָרוֹת, מִיִּטְמָאוֹת are respectively abbreviations of the *Hithpaal* forms מִתְּמָאוֹת, מִתְּהָרוֹת. 2 *sc., above, higher up than.* 3 The second water cleansed the first water. 4 The first water above the wrist rendered the second water unclean. 5 [Maimonides] If one poured מַיִם רֵאשׁוֹנִים on one hand only and then joined both hands and now poured over them מַיִם שְׁנָיִים then both hands are unclean, because the מַיִם רֵאשׁוֹנִים became unclean from the hand that was not rinsed and thus the מַיִם שְׁנָיִים became unclean. 6 If this hand became dry, and it then touched the moisture on his head or on the wall, it again becomes unclean. 7 Literally *that they loosen them* [referring to the persons] or *that they are lax* [referring to the hands], as the *Kal verb* רָפוּ is both *neuter* (or *intransitive*) and *active* (or *transitive*), though in the latter sense the correct *grammatical* form should be שִׁתְּרַפְיָהּ in agreement with the *feminine noun* הַיָּדַיִם [understood] but the Mishnaic constructions are not always grammatically correct. שִׁירְפוֹ [*Kal*]; or שִׁירְפוֹ [*Piel*], *that they loosen [them], i.e., not in contact.* *See ADDENDA at the end of this *Tractate*.

Mishnah 4

If there be a doubt¹ whether an [invalidating] act of work were done with the cleansing water* or not,² [or] if there be a doubt whether there was³ of it* the prescribed quantity of cleansing water or not,⁴ [or] if there be a doubt whether [the cleansing water] was unclean or⁵ clean, because of the doubt thereof it is accounted clean, for they have said,⁶ If there be a doubt about the hands whether they have become unclean⁷ or have rendered unclean or have become clean,⁷ they are considered clean. R. Jose⁸ says, If [there be a doubt] whether they became clean, they are deemed unclean. How so? If one's hands were clean, and before him were two unclean loaves⁹, and there is a doubt whether he touched [them] or not,⁹ [or] if one's hands were unclean, and before him were two¹⁰ clean loaves, and there is a doubt whether he touched [them] or not,⁹ [or] if¹¹ one hand of one were unclean, and the other [hand] was clean, and before him were two clean loaves, and he touched one of them, and there is a doubt whether he touched [them] with the unclean [hand] or with the clean one¹², [or] if one's hands were clean and before him were two loaves, one unclean and the other clean, and he touched one of them, and there is a doubt whether he touched the unclean [loaf or] the clean one,¹³ [or] if one of one's hands were unclean and the other clean, and before him were

משנה ד

ספק נעשה בהם מלאכה, ספק לא נעשה בהם מלאכה, ספק יש בהם כשעור, ספק שאין בהם כשעור, ספק טמאים, ספק טהורין, ספקן טהור, מפני שאמרו ספק הידים, ליטמא, ולטמא, וליטהר, טהור. רבי יוסי אומר, ליטהר, טמא. כיצד? היו ידיו טהורות, ולפניו שני ככרים טמאים, ספק נגע ספק לא נגע, היו ידיו טמאות, ולפניו שתי ככרים טהורים, ספק נגע ספק לא נגע, היו ידיו אחת טמאה ואחת טהורה, ולפניו שני ככרים טהורים, נגע באחד מהם, ספק בטמאה נגע ספק בטהורה נגע, היו ידיו טהורות ולפניו שני ככרים, אחד טמא ואחד טהור, נגע באחד מהן, ספק בטמא נגע ספק בטהור נגע, היו ידיו אחת טמאה ואחת טהורה, ולפניו שני ככרים, אחד טמא ואחד טהור, נגע בשתיהן, ספק טמאה בטמא וטהורה בטהור או טהורה בטמא וטמאה בטהור,

two loaves, one unclean and the other clean, and he touched them both,¹⁴ and there is a doubt whether [his] unclean [hand touched] the unclean [loaf] or the clean [hand touched] the clean [loaf] or the clean [hand touched] the unclean [loaf] or the unclean [hand touched] the clean [loaf], the hands [retain their status] as before and the loaves [retain their status] as before.¹⁵

1 Or כִּפָּק. 2 Literally [or if there be] a doubt whether an [invalidating] act of work were not done. 3 Or לִשְׁבֵהֶם. 4 Literally [or if there be] a doubt whether there was not the quantity of water prescribed. 5 Literally [or] if there be a doubt whether [the cleansing water] was clean. 6 Compare טְהוּרוֹת 47:11. 7 לִישָׁמָא, *Niphal*. 8 לִישָׁהָר, *Niphal*, or abbreviation of the *Hithpael* וְלִהְתַּטְּהָר. 9 His opinion is not accepted. 10 Literally or if there be a doubt whether he did not touch [them]. 11 שֵׁנִי in some texts is grammatically correct as כְּפָרִים is masculine. 12 Literally if of his hands. 13 Literally or there is a doubt whether he touched [them] with the clean [hand]. 14 Literally [or] there is a doubt whether he touched the clean [loaf]. 15 The correct grammatical construction is בְּשֵׁנִיהֶם (masculine). 16 viz., what was clean or unclean at the outset remains clean or unclean respectively, by reason of the conditions of doubt. *בָּהֶם, בָּהֶם, literally with them. כְּפָרִי תְרוּמָה, loaves of priest's-due; compare 3².

CHAPTER 3

פָּרָק ג

Mishnah 1

מְשֵׁנָה א

If one put his hands within a house affected with leprosy,¹ his hands acquire *first-degree uncleanness*, according to the view of R. Akiba; but the Sages say, His hands suffer *second-degree uncleanness*. Whosoever conveys uncleanness to garments when² he touches [them] imparts *first-degree uncleanness** to the hands [of another],³ according to the opinion of R. Akiba; but the Sages say, [They suffer only] *second-degree uncleanness*. [The Sages] said to R. Akiba, Where⁴ do we find that the hands anywhere acquire *first-degree uncleanness*?⁵ He made reply to them, But how⁶ then can it be possible

הַמְכֻנְסֵי יָדָיו לְבֵית יְהִמְנוּנָע, יָדָיו תְּחִלּוֹת, דְּבָרֵי רַבִּי עֲקִיבָא; וְחֻכְמִים אוֹמְרִים, יָדָיו שְׁנִיּוֹת. כָּל-הַמְטַמֵּא בְּגָדִים בְּשַׁעַת מְנוּעוֹ, מְטַמֵּא אֶת-הַיָּדִים לְהִיּוֹת תְּחִלּוֹת, דְּבָרֵי רַבִּי עֲקִיבָא; וְחֻכְמִים אוֹמְרִים, לְהִיּוֹת שְׁנִיּוֹת. אָמְרוּ לוֹ לְרַבִּי עֲקִיבָא, יֵהֲיֶן מְצִינּוֹ שְׁהַיָּדִים תְּחִלָּה בְּכָל מְקוֹם? אָמַר לָהֶם, וְכִי הֵיאֵךְ אֶפְשָׁר לָהֶן לְהִיּוֹת

for them—except in this case [of the hands cited above]—to acquire *first-degree uncleanness* unless his [whole] body becomes unclean too?⁷ Foodstuffs and utensils which have acquired uncleanness from liquids render the hands unclean with *second-degree uncleanness*, in accordance with the opinion of R. Joshua;⁸ but the Sages say, If aught is rendered unclean [in the *first-degree uncleanness*] by a *primary cause of levitical uncleanness*, it can convey uncleanness to the hands,⁹ [but if aught suffer uncleanness] from a *derivative uncleanness*,¹⁰ it does not communicate uncleanness to the hands.¹¹ Rabban Simon (ben Gamaliel)¹² said, It once happened that a certain woman came before my father [and] said to him, ‘My hands¹³ went into the air-space of¹⁴ an earthenware vessel’; [my father] asked her, ‘(My daughter)¹⁵ and what was [the cause of] its uncleanness?’—but I did not hear what she said to him. The Sages said, The matter is clear:¹⁶ if it were rendered unclean by a *primary source of levitical uncleanness* it communicates uncleanness to the hands, [but if it were rendered unclean] by a *derived uncleanness* it

תחלה, אלא אם כן נטמא גופו, חוץ מזה? האוכלין והכלים שנטמאו במשקין מטמאין את-הידיים להיות שניות, דברי רבי יהושע; וחקמים אומרים, את-שנטמא באב הטומאה, מטמא את-הידיים, בולד הטומאה, אינו מטמא את-הידיים. אמר רבן שמעון (בן גמליאל), מעשה באשה אחת שבאת לפני אבא, אמרה לו, נכנסו יידי ללאויר כלי חרש; אמר לה, (בתי) ובמה היתה טומאתה? ולא שמעתי מה אמרה לו. אמרו חכמים, מבואר הדבר, את שנטמא באב הטומאה, מטמא את-הידיים, בולד הטומאה, אינו מטמא את-הידיים. hands, [but if it were rendered does not render the hands unclean.

1 See *Leviticus* 14, 3 *et seq.*; נטעים, INTRODUCTION. The house is אב בישעת and it imparts uncleanness through the interior space. 2 Or בשעת. 3 See [במים] 57. This might also be rendered *Whatever communicates uncleanness in garments, when one [that is unclean] touches [them also] renders unclean the hands.* R. Akiba's view is rejected. 4 היכן is an emphatic form of היכא, where? Compare פסחים 2b; סוכה 23a. 5 This may be rendered *hands [touching aught unclean] acquire first-degree uncleanness in all conditions.* 6 היאך, how? Compare עבודה זרה 25. 7 The hands to suffer *first-degree uncleanness* must touch an אב הטומאה (and the whole body becomes unclean). R. Akiba's views here are rejected and those of the Sages are accepted. 8 His view is rejected. 9 They are *susceptible to second-degree uncleanness.*

hands unclean, but there is disagreement regarding *Ecclesiastes*. R. Jose says, *Ecclesiastes* does not render the hands unclean, but there is disagreement respecting the *Song of Songs*. R. Simon says, *Ecclesiastes* comes under the lenient rulings of the School of Shammai but under the stringent rulings of⁵ the School of Hilel.⁶ R. Simon ben Azzai said, I have heard a tradition from the seventy-two elders on the day⁷ when they appointed R. Elazar ben Azariah [head] of the academy⁸ that the *Song of Songs* and *Ecclesiastes* render the hands unclean. R. Akiba said, God forbid!⁹ No man in Israel ever contended regarding the *Song of Songs* [to say] that it does not render the hands unclean, [for all the ages of] the whole world are not worth the day whereon the *Song of Songs* was given to Israel, for all the *Hagiographa*¹⁰ is sacred, but the *Song of Songs* is the most sacred [of them all], and if they did have any differences of opinion, they differed only about *Ecclesiastes*. R. Jochanan ben Joshua, the son of R. Akiba's father-in-law, said, In accordance with the opinion of ben Azzai did they contend and so did they decide.¹¹

השירים מטמא את הידים. וקהלת מחלוקת. רבי יוסי אומר, קהלת אינו מטמא את הידים ושיר השירים מחלוקת. רבי שמעון אומר, קהלת מקולי בית שמאי ומחומרי בית הלל. אמר רבי שמעון בן עזאי, מקובל אני מפי שנים ושבעים זקן ביזום שהושיבו את רבי אלעזר בן עזריה בבישיבה ששיר השירים וקהלת מטמאים את הידים. אמר רבי עקיבא, יחס ושלום! לא נחלק אדם מישראל על שיר השירים שלא תטמא את הידים, שאין כל העולם כלו כדאי כיום שניתן בו שיר השירים לישראל, שכל הכתובים קדש, ושיר השירים קדש גדשים, ואם נחלקו לא נחלקו אלא על קהלת. אמר רבי יוחנן בן יהושע בן חמיו של רבי עקיבא, כדברי בן עזאי כד נחלקו וכן נגמרו.¹¹

1 Or שמונים והמש (אז) is common gender in Mishnaic Hebrew). 2 Popularly mispronounced כפרשה. כפרשה in some texts. 3 The Scriptural orthography is ויהי בנוסע הארץ. This section, in Numbers 10, 35, 36, contains 85 letters. 4 A scroll is made up of many sheets of parchment sewn together. 5 Popular pronunciation ומחומרי. 6 See עדויות 53. 7 Compare 41; ברכות 28a; שבת 14; זבחים 13. 8 See 42; זבחים 13. 9 Literally forbearance and peace! See שבת 138b, כבא מציצא 85b, עדויות 56. 10 Literally Writings. 11 This is the ruling.

for them—except in this case [of the hands cited above]—to acquire *first-degree uncleanness* unless his [whole] body becomes unclean too?⁷ Foodstuffs and utensils which have acquired uncleanness from liquids render the hands unclean with *second-degree uncleanness*, in accordance with the opinion of R. Joshua,⁸ but the Sages say, If aught is rendered unclean [in the *first-degree uncleanness*] by a *primary cause of levitical uncleanness*, it can convey uncleanness to the hands,⁹ [but if aught suffer uncleanness] from a *derivative uncleanness*,¹⁰ it does not communicate uncleanness to the hands.¹¹ Rabban Simon (ben Gamaliel)¹² said, It once happened that a certain woman came before my father [and] said to him, 'My hands¹³ went into the air-space of¹⁴ an earthenware vessel'; [my father] asked her, '(My daughter)¹⁵ and what was [the cause of] its uncleanness?'—but I did not hear what she said to him. The Sages said, The matter is clear:¹⁶ if it were rendered unclean by a *primary source of levitical uncleanness* it communicates uncleanness to the hands, [but if it were rendered unclean] by a *derived uncleanness* it

תחלה, אלא אם כן נטמא גופו, חוץ מזה? האוכלין והכלים שנטמאו במשקין מטמאין את הידים להיות שניות, דברי רבי יהושע; וחכמים אומרים, את שנטמא באב הטומאה, מטמא את הידים, בולד הטומאה, אינו מטמא את הידים. אמר רבן שמעון (בן גמליאל), מעשה באשה אחת שבאת לפני אבא, אמרה לו, נכנסו ידי לאויר כלי חרש; אמר לה, (בתי) ובמה היתה טומאתה? ולא שמעתי מה אמרה לו. אמרו חכמים, מבואר הדבר, את שנטמא באב הטומאה, מטמא את הידים, בולד הטומאה, אינו מטמא את הידים.

hands, [but if it were rendered unclean] by a *derived uncleanness* it does not render the hands unclean.

1 See *Leviticus* 14, 3 *et seq.*; נגעים, INTRODUCTION. The house is אב בישעת. 2 Or בישעת. 3 See *ibid.* 57. This might also be rendered *Whatever communicates uncleanness in garments, when one [that is unclean] touches [them also] renders unclean the hands.* R. Akiba's view is rejected. 4 היכן is an emphatic form of היכא, where? Compare פסחים 2b; סוכה 23a. 5 This may be rendered *hands [touching aught unclean] acquire first-degree uncleanness in all conditions.* 6 היאך, how? Compare עבודה זרה 25. 7 The hands to suffer *first-degree uncleanness* must touch an אב הטומאה (and the whole body becomes unclean). R. Akiba's views here are rejected and those of the Sages are accepted. 8 His view is rejected. 9 They are susceptible to *second-degree uncleanness.*

10 See טהרות GENERAL INTRODUCTION. 11 Because they do not acquire *third-degree uncleanness* if they do not touch a *second-degree uncleanness*. The ruling of the Sages is accepted. 12 Some consider בן זמליאל redundant. 13 Perhaps the singular ידי, *my hand*. 14 Or לאויר, לאויר, לאויר. תרש, see 12, Note 8. 15 בתי is not given in the גמרא. 16 Or From this fact it is proven. *ראשון לטומאה is occasionally termed תחלה in the Mishnah.

Mishnah 2

Whatsoever invalidates *priest's-due*¹ can impart *second-degree uncleanness* to the hands, [and] an [unclean] hand² can render [by contact] the other³ unclean, according to the view of R. Joshua;⁴ but the Sages⁵ say, [Aught of] *second-degree uncleanness* does not render [aught else] of *second-degree uncleanness*. [R. Joshua] said to them, But do not the Sacred Scriptures, whose status is of *second-degree uncleanness*, convey [*second-degree*] *uncleanness* to the hands?⁶ They replied to him, Laws⁷ from the Law are not deduced from laws made by the Scribes,⁸ and laws made by the Scribes are not deduced from the laws of the Law, and laws made by the Scribes are not deduced from [other] laws made by the Scribes.

1 Literally [*viz.*, the definite form] the *priest's-due* (see APPENDIX, Note 1). Aught of *second-degree uncleanness* renders *priest's-due* invalid. See זבחים 512. 2 Literally [*viz.*, the definite form] the [unclean] hand. 3 Literally its fellow. 4 His opinions here are rejected. 5 Their views here are accepted. 6 Compare 45; see כלים 156, זבים 512. 7 Literally Naught may be inferred concerning the words [*i.e.*, laws] of the Law from the words of Scribes . . . 8 See Volume I, Pages 6, 13.

Mishnah 3

The thongs of phylacteries [when joined] with the phylacteries render the hands unclean.¹ R. Simon² says, The thongs of phylacteries do not render the hands unclean.

משנה ב

כָּל-הַפּוֹסֵל אֶת-הַתְּרוּמָה, מְטַמֵּא אֶת-הַיָּדִים לְהִיּוֹת שְׁנִיּוֹת, יְהִי מְטַמֵּא אֶת-חֻבְרָתָהּ, דְּבַרֵי רַבִּי יְהוֹשֻעַ. וְהַכֹּמִים אוֹמְרִים, אֵין שְׁנֵי עוֹשֶׂה שְׁנֵי. אָמַר לָהֶם, וְהִלֵּא כַתְּבֵי הַקֹּדֶשׁ שְׁנַיִם מְטַמְּאִים אֶת-הַיָּדִים? אָמְרוּ לוֹ, אֵין דְּגִין דְּבַרֵי תוֹרָה מְדַבְּרִי סוֹפְרִים, וְלֹא דְבַרֵי סוֹפְרִים מְדַבְּרִי תוֹרָה, וְלֹא דְבַרֵי סוֹפְרִים מְדַבְּרִי סוֹפְרִים.

משנה ג

רְצוּעוֹת תְּפִילִין עִם הַתְּפִילִין, יְמַטְמְאוֹת אֶת-הַיָּדִים. רַבִּי יְשֻעָא אָמַר, רְצוּעוֹת תְּפִילִין אֵינָן מְטַמְּאוֹת אֶת-הַיָּדִים.

1 The strap is deemed as a part of the four parchments in תְּפִילִין שֶׁל ראש [or תְּפִלָּה], the head phylactery, on which are written the Scriptural paragraphs (1) Deuteronomy 6, 4-9, (2) Deuteronomy 11, 13-21, (3) Exodus 13, 1-9, (4) Exodus 13, 10-16; and the strap of the arm phylactery, תְּפִילִין שֶׁל יָד [or תְּפִילָה], is deemed as a part of the single parchment in it on which all the four paragraphs are inscribed.
2 His view is not accepted.

Mishnah 4

The blank portions¹ of a [Sacred] Scroll that are above² [the writing], and that are below,³ [and] that are at the beginning,⁴ and that are at the end⁵ render the hands unclean. R. Jose says, The blank part at the end does not render [the hands] unclean until the roller is fastened thereto.⁶

מִשְׁנֵה ד
וְגִלְיוֹן שֶׁבְּסֹפֶר, שְׁמַלְמַעְלָן
וְשְׁמַלְמַטָּן יִשְׁבֹּתְחֻלָּה וְשֶׁבְּסוֹף,
מִטְמְאִים אֶת־הַיָּדִים. רַבִּי יוֹסֵי
אוֹמֵר, שֶׁבְּסוֹף אֵינוֹ מְטַמֵּא, עַד
שִׁיעֲשֹׂה לּוֹ עֲמוּד.

1 גִּלְיוֹן, the margins or blank spaces of scrolls. 2 Three fingerbreadths wide (see Volume I, Page 18f.). Some prefer the vowelisation שְׁמַלְמַעְלָן. 3 A handbreadth in width. 4 This must be wide enough to wrap round the rolled-up Scroll. 5 At the left end, sufficiently wide to enclose the roller. 6 It is then deemed as an essential part of the Scroll.

Mishnah 5

A Scroll in which the writing was erased but there still remained thereof eighty-five letters¹—as many as in the paragraph² And it came to pass, when the ark set forward . . .³—still renders the hands unclean. A sheet of a Scroll⁴ whereon are written eighty-five letters—as many as in the portion And it came to pass, when the ark set forward . . .—renders the hands unclean. All the Sacred Scriptures render the hands unclean. The Song of Songs and Ecclesiastes render the hands unclean. R. Judah says, The Song of Songs renders the

מִשְׁנֵה ה
סֹפֶר שֶׁנִּמְחַק וְנִשְׁתַּיִר בּוֹ יִשְׁמְנִים
וְחֻמְשָׁה אוֹתִיּוֹת, כְּפָרֶשֶׁת וַיְהִי
בְּנִסּוֹעַ־הָאָרוֹן מִטְמֵא אֶת־הַיָּדִים.
מִגִּילָה שֶׁכְּתוּב בָּהּ שְׁמֹנִים וְחֻמְשָׁה
אוֹתִיּוֹת, כְּפָרֶשֶׁת וַיְהִי בְּנִסּוֹעַ
הָאָרוֹן מִטְמֵא אֶת־הַיָּדִים. כָּל־
כְּתָבֵי הַקֹּדֶשׁ מִטְמְאִין אֶת־הַיָּדִים.
שִׁיר הַשִּׁירִים וְקֵהֶלֶת מִטְמְאִין אֶת־
הַיָּדִים. רַבִּי יְהוּדָה אוֹמֵר, שִׁיר

hands unclean, but there is disagreement regarding *Ecclesiastes*. R. Jose says, *Ecclesiastes* does not render the hands unclean, but there is disagreement respecting the *Song of Songs*. R. Simon says, *Ecclesiastes* comes under the lenient rulings of the School of Shammai but under the stringent rulings of⁵ the School of Hilel.⁶ R. Simon ben Azzai said, I have heard a tradition from the seventy-two elders on the day⁷ when they appointed R. Elazar ben Azariah [head] of the academy⁸ that the *Song of Songs* and *Ecclesiastes* render the hands unclean. R. Akiba said, God forbid!⁹ No man in Israel ever contended regarding the *Song of Songs* [to say] that it does not render the hands unclean, [for all the ages of] the whole world are not worth the day whereon the *Song of Songs* was given to Israel, for all the *Hagiographa*¹⁰ is sacred, but the *Song of Songs* is the most sacred [of them all], and if they did have any differences of opinion, they differed only about *Ecclesiastes*. R. Jochanan ben Joshua, the son of R. Akiba's father-in-law, said, In accordance with the opinion of ben Azzai did they contend and so did they decide.¹¹

השירים מטמא את הידים וקהלת מחלוקת. רבי יוסי אומר, קהלת אינו מטמא את הידים ושיר השירים מחלוקת. רבי שמעון אומר, קהלת מקולי בית שמאי ומחומרי בית הלל. אומר רבי שמעון בן עזאי, מקובל אני מפי שנים ושבעים זקן פיום שהושבו את רבי אלעזר בן עזריה בבישיבה ששיר השירים וקהלת מטמאים את הידים. אומר רבי עקיבא, חס ושלום! לא נחלק אדם מישראל על שיר השירים שלא מטמא את הידים, שאין כל העולם פלו כדאי פיום שניתן בו שיר השירים לישראל, שכל הכתובים קדש, ושיר השירים קדש קדשים, ואם נחלקו לא נחלקו אלא על קהלת. אומר רבי יוחנן בן יהושע בן חמיו של רבי עקיבא, כדברי בן עזאי כך נחלקו וכן נגמרו.¹¹

1 Or שמינים והמש (אוח is common gender in Mishnaic Hebrew). 2 Popularly mispronounced כפרשת. 3 כפרשה in some texts. 4 The Scriptural orthography is ויהי בנוסע הארן. This section, in Numbers 10, 35, 36, contains 85 letters. 5 A scroll is made up of many sheets of parchment sewn together. 6 Popular pronunciation ומחומרי. 7 See עדייות 5. 8 Compare 41; ברכות 28a; שבת 14; 13. 9 See 42; זבחים 13. 10 Literally forbearance and peace! See שבת 138b, כבא מציעא, 85b, עדייות 56. 11 Literally Writings. 12 This is the ruling.

CHAPTER 4

פָּרָק ד

Mishnah 1

מִשְׁנָה א

On that same day¹ [the disputants] were counted [by vote] and they decided that a footbath² which held from two *logs*³ to nine *kabs*,³ and was cracked, becomes *susceptible to treading-contact-uncleanness*,⁴ whereas R. Akiba says, A footbath is what its name implies.⁵

יְבוּ בַיּוֹם גִּמְנוּ וְגִמְרוּ עַל עֲרִיבַת הַרְגָּלִים שֶׁהִיא מְשֻׁנֵּי לִוְגִין וְעַד תְּשֻׁעָה קָבִין שְׁסֻדָּקָה שֶׁהִיא יְטֵמְאָה מִדְּרָס, שְׂרָבִי עֲקִיבָא אֹמֵר, עֲרִבַת הַרְגָּלִים כְּשִׁמְהָ.

1 *i.e.*, when R. Eliezer ben Azariah was elected head of the academy (see the preceding *Mishnah*). 2 Literally a trough [used for the washing] of the feet. Perhaps the absolute plural form הַרְגָּלִים might be used here instead of the dual הַרְגָּלִים. 3 See Volume I, Page 18f. 4 See GENERAL INTRODUCTION; כָּלִים 20³. *viz.*, because of its condition none would interfere with the bather on the plea that it was required for its proper purpose. 5 Literally *is as its name, sc.*, in spite of its cracked condition it is still *not susceptible to uncleanness*. R. Akiba's view is rejected.

Mishnah 2

מִשְׁנָה ב

On that same day¹ they said, All the *sacrifices*² that were slaughtered not under their designation³ remain valid, but the owners⁴ are not thereby credited with the fulfilment of their obligation,⁵ save a* *Passover-offering* and a* *sin-offering*. A* *Passover-offering* at its appointed time and a* *sin-offering* at any time [come under this rule];⁶ R. Eliezer says, [Save] also the *guilt-offering*; the *Passover-offering* at its appointed time, and the *sin-offering* and the *guilt-offering* at any time [come under this rule]. R. Simon ben Azzai said,⁷ I received a tradition from the seventy-two elders on the day when they appointed R. Elazar ben Azariah head of the academy⁸ that all *sacrifices* that must be eaten which were slaughtered

יְבוּ בַיּוֹם אָמְרוּ, כָּל-הַזִּבְחִים שֶׁנִּזְבְּחוּ שְׁלֵא לְשִׁמְן כְּשָׂרִים, אֲלֵא שְׁלֵא עָלוּ לְבַעֲלִים לְשׁוֹם חֻבָּה, חוּץ מִן-הַפֶּסַח וּמִן-הַחֲטָאתֵי הַפֶּסַח בְּזִמְנוֹ, וְהַחֲטָאת בְּכָל זְמַן; רַבִּי אֱלִיעֶזֶר אֹמֵר, אֲףֹ הָאֲשָׁם; הַפֶּסַח בְּזִמְנוֹ, וְהַחֲטָאת וְהָאֲשָׁם בְּכָל זְמַן. אָמַר רַבִּי שִׁמְעוֹן בֶּן עֲזַאי, מִקּוּבְלָנִי מִפִּי שִׁבְעִים וְשָׁנַיִם זָקֵן בַּיּוֹם שֶׁהוֹשִׁיבוּ אֶת-רַבִּי אֱלִיעֶזֶר בֶּן עֲזַרְיָה בְּיֹשִׁיבָה שָׁכַל הַזִּבְחִים הַנֹּאכְלִין שֶׁנִּזְבְּחוּ

not under their designation are valid, but their owners are not credited thereby as having fulfilled their obligation save the *Passover-offering* and the *sin-offering*. Ben Azzai did not add [to the statement of the Sages] save the *burnt-offering*,⁹ but the Sages did not agree with him.

שְׁלֵא לְשֶׁמֶן כְּשֵׁרִים, אֲלֵא שְׁלֵא עָלוּ
 לְבַעֲלִים לְשֵׁם חֻבָּה חוּץ מִן-
 הַפֶּסַח וּמִן הַחֲטָאתִי. לֹא הוֹסִיף
 בֶּן עֲזַאי אֲלֵא יְהוֹעֶזְקָה וְלֹא הוֹדוּ
 לוֹ חֲכָמִים.

1 See the preceding *Mishnah*, **Note 1**. 2 See יְבֻחִים 11. 3 *e.g.*, a *burnt-offering* was slaughtered as a *peace-offering* [שְׁלָמִים]. 4 Popularly mispronounced לְבַעֲלִים. 5 *viz.*, he must bring another *offering* as he intended at first (*i.e.*, under its proper designation). 6 The *Passover-offering* is slaughtered on the eve of Passover from midday to nightfall. If these two are slaughtered under any other name they become invalid. 7 See יְבֻחִים 13. 8 See 35. 9 *viz.*, according to him a *burnt-offering* becomes invalid if slaughtered under another name. *Literally *the*.

Mishnah 3

On that same day¹ they said, What [*tithes* must be given by the Israelites living in the lands of] Ammon and Moab in the *Sabbatical year*?² R. Tarfon decreed, [They must give] *poor-man's tithe*.³ And R. Elazar ben Azariah decreed, [They must give] *second tithe*; R. Ishmael said to him, 'Elazar ben Azariah, it is for thee to produce evidence since thou givest the stricter ruling,⁴ because every one that would give a stricter ruling must furnish proof'; R. Elazar ben Azariah said to him, 'Ishmael my brother, it was not I who changed the order of the years,⁵ it was Tarfon my brother who changed it, and it devolves on him to provide evidence'. R. Tarfon replied, Egypt is outside the Land [of Israel]; Ammon and Moab are outside the Land [of Israel]; hence just as in Egypt *poor-man's tithe* must be given

מִשְׁנָה ג

יְבוּ בַיּוֹם אָמְרוּ, עֲמוֹן וּמוֹאָב מַה
 הֵן בְּשַׁבְּעִיעִית? גָּזַר רַבִּי טַרְפוֹן,
 יַמְעֶשֶׂר עֲנִי. וְגָזַר רַבִּי אֶלְעָזָר בֶּן
 עֲזַרְיָה, מַעֲשֶׂר שְׁנִי; אָמַר רַבִּי
 יִשְׁמַעְיָאל, אֶלְעָזָר בֶּן עֲזַרְיָה, עֲלֶיךָ
 רֵאיוֹה לְלַמֵּד, שְׁאֵתָהּ יַמְחִמִּיר, שְׁכַל
 הַמְחִמִּיר עָלָיו רֵאיוֹה לְלַמֵּד; אָמַר
 לוֹ רַבִּי אֶלְעָזָר בֶּן עֲזַרְיָה, יִשְׁמַעְיָאל
 אַחִי, אֲנִי לֹא שָׁנִיתִי מִסֵּדֶר הַשָּׁנִים,
 טַרְפוֹן אַחִי שִׁנְהָה, וְעָלָיו רֵאיוֹה
 לְלַמֵּד. הֵשִׁיב רַבִּי טַרְפוֹן, מִצָּרִים
 חוּץ לְאֶרֶץ; עֲמוֹן וּמוֹאָב חוּץ
 לְאֶרֶץ; מַה-מִּצָּרִים מַעֲשֶׂר עֲנִי
 בְּשַׁבְּעִיעִית, אִף עֲמוֹן וּמוֹאָב מַעֲשֶׂר

in the *Sabbatical year*,⁶ so in Ammon and Moab *poor-man's tithe* must be given in the *Sabbatical year*. R. Elazar ben Azariah answered, Babylon is outside the Land [of Israel]; Ammon and Moab are outside the Land [of Israel]; whence just as in Babylon *second tithe* must be given in the *Sabbatical year*? so in Ammon and Moab *second tithe* must be given in the *Sabbatical year*. R. Tarfon said, Egypt, because it is near, had *poor-man's tithe* imposed on it so that the poor of Israel might depend on it in the *Sabbatical year*; therefore Ammon and Moab that are near should have to give *poor-man's tithe* so that the poor might rely thereon in the *Sabbatical year*. R. Elazar ben Azariah said to him [namely, R. Tarfon], "Thou art as one that would benefit them with money, but thou art as one that would destroy souls;⁸ thou wouldest rob the heavens so that they send down neither dew nor rain, as it is said,⁹ *Will a man rob God? Yet ye rob¹⁰ Me.*¹¹ *But ye say, "Wherein have we robbed thee?"*" In *tithes and heave-offerings*'. R. Joshua said, 'I am as one that will answer for Tarfon my brother, but not in accordance with the subject of his views: [the subject of *tithe* in] Egypt is a new matter, and in Babylon it is an old matter, and the argument¹² before us [regarding Ammon and Moab] is a new matter; let the argument¹³ concerning a new matter be deduced from a new matter, but let not the argument concerning a new matter be deduced from an old matter; [the subject of *tithe* in]

עָנִי בַשְּׁבִיעִית. הָשִׁיב רַבִּי אֶלְעָזָר
בֶּן עֲזַרְיָה, בְּכָל חוּץ לְאֶרֶץ; עֲמוֹן
וּמוֹאָב חוּץ לְאֶרֶץ; מֵהַכָּבֵל
מֵעֶשֶׂר שְׁנֵי בַשְּׁבִיעִית, אִף עֲמוֹן
וּמוֹאָב מֵעֶשֶׂר שְׁנֵי בַשְּׁבִיעִית. אָמַר
רַבִּי טַרְפוֹן, מִצָּרִים שֶׁהִיא קְרוּבָה
עֲשָׂאוּהָ מֵעֶשֶׂר עָנִי, שִׁיהִיו עָנִי
יִשְׂרָאֵל גִּסְמָכִים עָלֶיהָ בַשְּׁבִיעִית;
אִף עֲמוֹן וּמוֹאָב שֶׁהֵם קְרוּבִים,
וְעֵשִׂים מֵעֶשֶׂר עָנִי, שִׁיהִיו עָנִי
יִשְׂרָאֵל גִּסְמָכִים עָלֵיהֶם בַשְּׁבִיעִית.
אָמַר לוֹ רַבִּי אֶלְעָזָר בֶּן עֲזַרְיָה,
הֲרִי אַתָּה כְּמַהֲנֵן מִמוֹן וְאֵין אַתָּה
אֶלָּא כְּמַפְסִיד נַפְשוֹת; קוֹבֵעַ
אַתָּה אֶת־הַשָּׁמַיִם מִלְּהוֹרִיד טַל
וּמָטָר, יִשְׁנֹאֲמַר, הֵיכַבַּע אָדָם
אֱלֹהִים כִּי אַתֶּם¹⁰ קוֹבְעִים¹¹ אוֹתִי
וְאִמְרַתֶּם בְּמֵה קִבְעוּנָהּ הַמֵּעֶשֶׂר
וְהַתְרוּמָה. אָמַר רַבִּי יְהוֹשֻׁעַ, הֲרִינִי
כְּמֹשִׁיב עַל טַרְפוֹן אָחִי אֲבָל לֹא
לְעֲנֵן דְּבָרָיו, מִצָּרִים מַעֲשֵׂה חֲדָשׁ
וּבְכָל מַעֲשֵׂה יָשָׁן,¹² וְהַנִּדּוֹן שֶׁלִּפְנֵינוּ
מַעֲשֵׂה חֲדָשׁ,¹³ יְדוֹן מַעֲשֵׂה חֲדָשׁ
מִמַּעֲשֵׂה חֲדָשׁ, וְאֵל יְדוֹן מַעֲשֵׂה
חֲדָשׁ מִמַּעֲשֵׂה יָשָׁן; מִצָּרִים מַעֲשֵׂה

Egypt was the work of [the] Elders, and in Babylon it was the work of [the] Prophets, and the argument that is before us is the work of [the] Elders, [therefore] let the argument from the work of [the] Elders be from the work of [the] Elders, and let not the argument concerning a work of [the] Elders be from a work of [the] Prophets'. They counted [the votes] and decided that [the Israelites in] Ammon and Moab should give *poor-man's tithe* in the *Sabbatical year*. And when R. Jose the son of Durmaskith¹⁴ came to R. Eliezer¹⁵ in Lod,¹⁶ [R. Eliezer] said to him, 'What new subject had ye in the House of Study¹⁷ to-day?' [R. Jose] answered him, 'They counted [votes] and decided that Ammon and Moab must give *poor-man's tithe* in the *Sabbatical year*'. R. Eliezer wept and said, '*The¹⁸ counsel of the Eternal is with them that fear Him; and His covenant to make them know it. Go forth and say to them, Be not anxious because of your voting, for I have received a tradition from Rabban Jochanan ben Zakkai, who heard it from his teacher, and his teacher [heard it] from his teacher, as a traditional law¹⁹ given to Moses as delivered from Sinai, that [the Israelites in] Ammon and Moab must give *poor-man's tithe* in the *Sabbatical year*'.*

זְקֵנִים, וּבָבֶל מִעֲשֵׂה נְבִיאִים, וְהַגְדוּן
 שְׁלִפְנֵינוּ מִעֲשֵׂה זְקֵנִים, יְדוּן מִעֲשֵׂה
 זְקֵנִים מִמִּעֲשֵׂה זְקֵנִים, וְאֵל יְדוּן
 מִעֲשֵׂה זְקֵנִים מִמִּעֲשֵׂה נְבִיאִים. גִּמְנו
 וּנְגַמְרוּ עִמּוֹן וּמוֹאָב מִעֲשָׂרִין מִעֲשֵׂר
 עָנִי בְשָׁבִיעִית. וּכְשָׁבָא רַבִּי יוֹסִי
 בֶּן דְּרוּרְמָסְקִית אֶצֶל רַבִּי
 אֵילִיעֶזֶר¹⁵ בְּלוֹד, אָמַר לוֹ, מָה
 חֲדוּשׁ הָיָה לָכֶם בְּבֵית הַמְּדֻרָשׁ
 הַיּוֹם? אָמַר לוֹ, גִּמְנוּ וּנְגַמְרוּ עִמּוֹן
 וּמוֹאָב מִעֲשָׂרִים מִעֲשֵׂר עָנִי
 בְשָׁבִיעִית. בְּכַה רַבִּי אֵילִיעֶזֶר
 וְאָמַר, יִסּוּד ה' לִירְאָיו וּבְרִיתוֹ
 לְהוֹדִיעֵם. צֵא וְאָמַר לָהֶם, אֵל
 תְּחוּשׂוּ לְמַגִּינְכֶם, מִקּוֹבֵל אֲנִי מִרַבִּין
 יוֹחָנָן בֶּן זְכַאִי שֶׁשָּׁמַע מִרְבוֹ,
 וּרְבוֹ מִרְבוֹ, עַד הִלְכָה לְמֹשֶׁה
 מִסִּינַי, שֶׁעִמּוֹן וּמוֹאָב מִעֲשָׂרִין
 מִעֲשֵׂר עָנִי בְשָׁבִיעִית.

1 See *Mishnah* 1, **Note 1**, of this Chapter. 2 See *Leviticus* 25, 4 *et seq.*; שְׁבִיעִית INTRODUCTION, 61. 3 See APPENDIX, **Note 1**. 4 *Second tithe* is holy and it (or its equivalent in money) must be consumed in Jerusalem. See מִעֲשֵׂר שְׁנִי INTRODUCTION. 5 *viz.*, *second tithe* is given in the first, second, fourth and fifth years of the *Sabbatical* (or *seven-years*) cycle, and *poor-man's tithe* in the third and sixth years. See מִעֲשָׂרֹת INTRODUCTION. 6 A rule enjoined by the Elders after Ezra's time. 7 This was ordained by the Prophets. 8 By the profanation

of the sanctity of *second tithe*. 9 See *Malachi* 3, 8. 10 Scripture gives קְבָעִים. 11 אָתִי in the Scripture. 12 Niphal וְהִגִּדוּן; or וְהִגִּדוּן the subject is מַעֲשֵׂה. 13 Niphal יָדוּן (subject מַעֲשֵׂה); perhaps Kal יָדוּן or יָדוּן with impersonal subject [viz., let one argue concerning . . .] with מַעֲשֵׂה as object (or accusative). 14 The name of a woman in Damascus. 15 He was under a ban for heresy and could not participate in discussions. 16 לֹוד, *Lod, Lydda* (in south Palestine; Roman name *Diospolis*). Compare מַעֲשֵׂר שְׁנֵי 52. Not to be confused with לֹוד, *Lud, Lydia*, a district in *Asia Minor*; see פְּסָחִים 50a; בָּבֶא בְּתָרָא 10b. 17 Popular pronunciation הַמְדָרָשׁ. 18 See *Psalms* 25, 14. 19 הַלְכָה לְמִשְׁה מְסִינֵי, a traditional law. Compare קִדְוִשִׁין 38b; עֲדוּיוֹת 87; אָבוֹת 11. Such traditions were accepted without question or argument.

Mishnah 4

מִשְׁנֵה ד

On that same day¹ came Judah, an Ammonite proselyte, and stood before the House of Study, and said to them [namely, the Sages], 'What is my status on entering the congregation?'² Rabban Gamaliel said to him, 'Thou art prohibited'. R. Joshua said to him, 'Thou art permitted'. Rabban Gamaliel said to him [namely, R. Joshua], 'Scripture says,³ *An Ammonite or a Moabite shall not enter into the assembly of the Eternal; even to the tenth generation, etc.*' R. Joshua said to him [namely, Rabban Gamaliel], 'But are then [the] Ammonites and [the] Moabites where they used to be? Long ago⁴ Sennacherib, king of Assyria, came up and confused all the nations [beyond recognition], as it is said,⁵ *In that I have removed the bounds* of the peoples and have robbed* their treasures,* and have brought down as one mighty* the inhabitants*'. Rabban Gamaliel replied to him, 'Scripture says,⁶ *But afterward I will bring again the captivity of the children of Ammon, and so they have long ago returned*'. R. Joshua answered him, 'Scripture says,⁷ *that*

יבוא ביום, בא יהודה גר עמוני, ועמד לפניהם בבית המדרש, אמר להם, מה אני לבא בקהל? אמר לו רבן גמליאל, אסור אתה. אמר לו רבי יהושע, מותר אתה. אמר לו רבן גמליאל, התכתוב אומר, לא יבא עמוני ומואבי בקהל ה' גם דור עשירי וגומר. אמר רבי יהושע, וכי עמונים ומואבים במקומן הן? ככבר עלה סנחריב מלך אשור, ובלבל את-כל האומות, שנאמר, ואסיר גבולות עמים, ונעתודותיהם שוסתי, ואוריד כביר יושבים. אמר לו רבן גמליאל, התכתוב אומר, ואחר כך אשיב את-שבות בני עמון, וכבר חזרו. אמר לו רבי יהושע,

I will turn the captivity of my people Israel and Judah, but they have not yet returned'. And they permitted him to come into the congregation.⁸

הַפְּתוּב אֹמֵר, וְשָׁבְתִי אֶת־שְׁבוֹת עַמִּי יִשְׂרָאֵל וְיְהוּדָה, וְעַדְיִין לֹא שָׁבוּ. וְהִתְרַוְּהוּ לָבֵא בְּקִהְלִי.

1 See *Mishnah 1, Note 1*, of this Chapter. 2 *viz.*, with reference to marrying a Jewess. 3 See *Deuteronomy 23, 4*. 4 Popular pronunciation כָּבַר. 5 See *Isaiah 10, 13*. In the Scripture the orthographic forms indicated by the asterisks are respectively גְּבֻלוֹת, וְעִתִּידֵיהֶם, וְשָׁבְתִי, כְּאֵבִיר. 6 See *Jeremiah 49, 6*. 7 See *Jeremiah 30, 3*. *Amos 9, 14* gives a parallel wording וְשָׁבְתִי אֶת־שְׁבוֹת עַמִּי יִשְׂרָאֵל, And I will turn the captivity of my people Israel. 8 *viz.*, to take a Jewish wife.

Mishnah 5

מִשְׁנֵה ה

The *Chaldaic* passages¹ in *Ezra* and *Daniel*² render the hands unclean. If the *Chaldaic* passages [in the Scriptures]³ were written in Hebrew, or if [Scripture passages in] Hebrew were written in *Chaldee* version, or in Hebrew script,⁴ they do not render the hands unclean. [The Scriptures] do not render [the hands] unclean unless they are written in the *Assyrian* lettering, [and] on parchment,⁵ and in ink.

יִתְרַגְּמוּ יִשְׁבְּעוּרָא וְשִׁבְדִּיאל מְטָמֵא אֶת־הַיָּדִים. יִתְרַגְּמוּ שְׁכָתְבוּ עֵבְרִית, וְעֵבְרִית שְׁכָתְבוּ תְּרַגְּמוּ, וְכָתַב עֵבְרִי, אִינוּ מְטָמֵא אֶת־הַיָּדִים. לְעוֹלָם אִינוּ מְטָמֵא עַד שִׁכְתְּבוּ אֲשׁוּרִית עַל הָעוֹר וּבְדִינִי.

1 See בְּרֻכּוֹת 8a, שֵׁבֶת 115a, מְגִלָּה 3a, קְדוּשִׁין 9a. תְּרַגְּמוּ, *interpretation, rendering, translation, version*, particularly the **Targum**, the *Aramaic* (or *Chaldee*) version of the Scriptures; there are three תְּרַגְּמוֹת printed alongside with the Hebrew texts in some editions of the *Pentateuch* (חֻמְשׁ) and the *Prophets* (נְבִיאִים) and the *Hagiographa* (כְּתוּבִים): (1) תְּרַגְּמוֹת אוֹנְקֵלוֹס (the best known and most widely used), (2) תְּרַגְּמוֹת יְרוּשָׁלַיִם, and (3) תְּרַגְּמוֹת יוֹנָתָן בֶּן עוֹזִיאל. 2 See *Ezra 4, 8 to 7, 18; Daniel 2, 4 to 6, 28*. 3* Given in the foregoing **Note 2** and also in *Genesis 31, 47*, and in *Jeremiah 10, 11*. Such versions do not possess the same sanctity. 4 *viz.*, the ancient *Hebrew* lettering (*e.g.*, in the *Siloam* and *Moabite* inscriptions, on *Jewish* coins). After *Ezra's* period, the *Hebrew* lettering was ordinarily used and the Scriptures were written in the *Assyrian* characters (אֲשׁוּרִית or אֲשׁוּרִי) from which the modern form of *Hebrew* square type developed; the *Assyrian* lettering is believed to have been brought by the returning *Babylonian* exiles and made to supersede the older *Hebrew* (*Syriac* or *Samaritan*) characters. 5 Literally [*viz.*, the definite form] the parchment. עוֹר, *hide, leather, parchment, skin*. *אֲשֶׁר כָּתַב שָׁלוּ = שְׁכָתְבוּ; or אֲשֶׁר כָּתַב = שְׁכָתְבוּ. *Popularly pronounced כְּתַב.

Mishnah 6

The Sadducees say [to the Sages], 'We protest against you, O Pharisees, for ye say, The Sacred Scriptures render the hands unclean [but] the books* of the Sectarrians¹ do not render the hands unclean.' Rabban Jochanan ben Zakkai said, 'Have we not against the Pharisees [other causes of complaint] save only this? Behold they say, The bones of a [dead] ass are clean, and the bones of Jochanan the High Priest are unclean [after his death]!' [The sectarians] said to him, 'Because of our love for human beings we declare their bones unclean,² so that man does not fashion the bones of his father or his mother into spoons.'³ [Rabban Jochanan ben Zakkai] said to them, 'Even so the Sacred Scriptures, in proportion to the love for them so is their uncleanness, [but] the books of the Sectarrians which are not beloved of us do not render the hands unclean.' *Greek Ἡμερησία βιβλία [*Homer's diaries*].

1 מִירָם, מִירָס, מִירָם, הַמִּירָם, *Hamiram*, the name of some person after whom some secular books are named; some identify it with בֶּן סִירָא, *Jesus son of Sira (Sirach)* the author of the original *Ecclesiasticus* (סִנְהֶדְרִין 100b), some identify it with בֶּן לַעֲנָה, *ben Laanah* (סִנְהֶדְרִין 28a, תַּלְמוּד יְרוּשָׁלַיִם), and others identify it with בֶּן תַּגְלָא, author of the apocryphal *Book of Tagla*; others connect it with *Homeros (Homer)*; some derive it from the *Hiphil verb* הִמְיִר [מִיִּר, *Kal*], *change, convert, become an apostate or heretic*, hence perhaps the vowelisation הַמִּירָם, *the apostate, the heretic*. 2 Literally *in proportion to the love for them—that is their uncleanness*. 3 תַּרְנוּד, תַּרְנוּד, a kind of spoon pointed at the top and curved at the end. Compare גִּזְרֵי 72, 49b; בְּלֵים 1712, 302.

Mishnah 7

The Sadducees say, 'We protest against you, O Pharisees, for ye pronounce clean the interrupted

מִשְׁנָה ו

אוֹמְרִים צְדוּקִים, קוֹבְלִין אָנוּ
עֲלֵיכֶם פְּרוּשִׁים שְׂאֵתֶם אוֹמְרִים
כִּתְבֵי הַקֹּדֶשׁ מְטַמְּאִין אֶת-הַיָּדִים,
סִפְרֵי הַמִּירָם אֵינָם מְטַמְּאִין אֶת-
הַיָּדִים. אָמַר רַבִּי יוֹחָנָן בֶּן זַכַּי,
וְכִי אֵין לָנוּ עַל הַפְּרוּשִׁים אֶלָּא זֶה
בְּלִבְדָּ? הֲרֵי הֵם אוֹמְרִים, עֲצָמוֹת
חֲמוּר טְהוּרִים וְעֲצָמוֹת יוֹחָנָן כִּהֵן
גָּדוֹל טְמֵאִים! אָמְרוּ לוֹ, לְפִי
חֲבָתָן הִיא טוֹמְאָתָן, שְׁלֵא יַעֲשֶׂה
אָדָם עֲצָמוֹת אָבִיו וְאִמּוֹ תַּרְנוּדוֹת.
אָמַר לָהֶם, אַף כִּתְבֵי הַקֹּדֶשׁ לְפִי
חֲבָתָן הִיא טוֹמְאָתָן, סִפְרֵי הַמִּירָם
שְׂאֵינָן חֲבִיבִין אֵין מְטַמְּאִין אֶת-
הַיָּדִים.

מִשְׁנָה ז

אוֹמְרִים צְדוּקָן, קוֹבְלִין אָנוּ
עֲלֵיכֶם פְּרוּשִׁים, שְׂאֵתֶם מְטַהְרִים

flow¹ [of liquid from vessel to vessel].’ The Pharisees say, ‘We protest against you, O Sadducees, for ye declare clean the channel of water* that comes from a burial ground.’ The Sadducees say, ‘We protest against you, O Pharisees, for ye say, “My ox or my ass that has caused an injury is culpable,² but my bondman or my bondwoman that has caused an injury is exempt”;³ if, in the case of my ox or my ass concerning which (no injunctions are imposed on me), I be liable for any injury caused by them, then all the more in the case of my bondman or my bondwoman regarding whom injunctions are laid upon me must I be liable for any injury they cause!’ [The Pharisees] replied to them, ‘Nay! As ye contend respecting my ox or my ass that have no understanding, would ye also contend of my bondman or my bondwoman that do have⁴ understanding? For if I provoke them to anger, they might go and set on fire another’s shock⁵ of grain, and it would be I that would have to pay compensation!’

אֶת־הַנְּצוּקִי. אוֹמְרִים הַפְּרוּשִׁים,
 קוֹבֵלִין אָנּוּ עֲלֵיכֶם צְדוּקִים, שְׂאֲתֶם
 מִטְהַרִּים אֶת־אֶמֶת הַמַּיִם הַבָּאָה
 מִבֵּית הַקְּבָרוֹת. אוֹמְרִים צְדוּקָן,
 קוֹבֵלִין אָנּוּ עֲלֵיכֶם פְּרוּשִׁים, שְׂאֲתֶם
 אוֹמְרִים שׁוֹרֵי וַחֲמוֹרֵי שְׁהֵיִקוּ
 חֲיִיבִין, וְעַבְדֵי וְאִמְתֵי שְׁהֵיִקוּ
 פְּטוּרִין; מָה אִם שׁוֹרֵי וַחֲמוֹרֵי
 שְׂאֵינִי חֲיִיב בָּהֶם מִצּוֹת, הֲרֵי אֲנִי
 חֲיִיב בְּנֻזְקוֹן, עַבְדֵי וְאִמְתֵי שְׂאֵינִי
 חֲיִיב בָּהֶן מִצּוֹת, אֵינּוּ דִין שְׂאֲהָא
 חֲיִיב בְּנֻזְקוֹן! אָמְרוּ לָהֶם, לֹא! אִם
 אָמַרְתֶּם בְּשׁוֹרֵי וַחֲמוֹרֵי שְׂאֵין בָּהֶם
 דְּעַת, תֹּאמְרוּ בְּעַבְדֵי וּבְאִמְתֵי,
 שְׂיֵשׁ בָּהֶם דְּעַת? שְׂאִם אֶקְנִיטֶם,
 יִלְךְ וְיִדְלִיק גְּדִישׁוֹ שֶׁל אַחַר וְאֲהָא
 חֲיִיב לְשֵׁלִם!

1 The stream is not a *connective* between the clean liquid in the upper vessel and the unclean vessel below. See ADDENDA at the end of this *Tractate*. See מְכַשֵּׁרִין 59.
 2 *i.e.*, the owner must pay compensation. 3 *i.e.*, the owner does not pay compensation. 4 Or שְׂיֵשׁ־בָּהֶם. 5 Or *stack*. *Because it is not a *connective* (חֲבוּר); the same applies to נִצּוּקִי.

Mishnah 8

משנה ח

A Galilean Sadducee¹ said, ‘I protest against you, O Pharisees, for ye write in a *letter of divorce*² both [the names of] the ruler³ and [of] Moses.⁴ The Pharisees say, ‘We protest

אָמַר יְצְדוּקִי גְּלִילִי, קוֹבֵל אֲנִי
 עֲלֵיכֶם פְּרוּשִׁים שְׂאֲתֶם כּוֹתְבִין
 אֶת־הַמּוֹשֵׁל עִם מֹשֶׁה בְּגִטֵּי.

against thee, O Galilean Sadducee, for ye [Sadducees] write both [the name of] the ruler with the Name [of God] on the [same] page, and, further more, ye write [the name of] the ruler *above*,⁵ and the Name [of God] below;⁶ as it is said,⁷ And Pharaoh said, *Who is the Eternal, that I should hearken unto His voice*⁸ to let Israel go?⁹ But when he was smitten what does he say?—*The*¹⁰ *Eternal is righteous.*

אומרים פרושים, קובלין אנו עליך
צדיקי גילי, שאתם כותבים את-
המושל אם השם בדה, ולא עוד
אלא שאתם כותבין את-המושל
מלמעלן, ואת השם מלמתן;
שנאמר, ויאמר פרעה מי ה' אשר
אשמע בקולו, לשלח את-
ישראל? וכשלקה מהו אומר,
ה' הצדיק.¹⁰

1 Some render this *A Galilean heretic*. 2 Popular pronunciation בנט. 3 *viz.*, as the date. 4 In the formula at the conclusion of the bill of divorce: בדה משה וישראל, in accordance with the Law of Moses and of Israel. 5 מלמעלן the pointing favoured by some. 6 Which according to the Sadducees must be a sign of irreverence. Actually—and more clearly—the retort of the Pharisees was to this effect: *Your contention, O Sadducees, is not consistent, since you yourselves by recording in documents God's name after the ruler's name is in disagreement with your statement and ye are acting seemingly even more irreverently! But the fact that Scripture itself [Exodus 5, 2] puts Pharaoh's name before the Eternal's Name proves that there is no force in your argument.* 7 See Exodus 5, 2. 8 The Scripture orthography is בקולו. 9 The Tractate could have concluded with the word ישראל, Israel, but to avoid ending upon an unpleasant note the following happy phrase, ה' הצדיק, *The Eternal is righteous*, was added. 10 See Exodus 9, 27. 11 In some editions מליק מסכת ידים, CONCLUSION OF TRACTATE YADAYIM.

י וְשִׁלְמָה מִסַּכַּת יָדִים

TRACTATE YADAYIM CONCLUDED

ADDENDA

[Additional Notes to this Tractate YADAYIM]

1³, **Note 5.** קִלְקוּטוֹס, קִנְקוּתוֹתִים, קִלְקוּתוֹתוֹם, Greek χαλαχανθος.

13, **Note 7.** Some render this *Even though he intended to soak [his bread] in this [cleansing water] but it fell into other [water], [the latter] remains valid.* The word אֶפִּילוֹ here presents a great difficulty.

Maimonides followed by Bartinoro takes the words of R. Simon as a question: 'Do you mean to say that even if there were no intention it should be invalid? It is not so, but it is valid.'

The Wilna Gaon reads:

שְׂמַעוֹן הַתִּימָנִי אָמַר, אֶפִּילוֹ נִתְכוּוֵן כָּשֶׁר, אֲבָל לְשֵׁרוֹת בָּזָה וְנָפַל לְשֵׁנֵי כְּשָׁרִים, *Simon of Teman says, Even though he intended [to soak his bread in other water] it is valid, but if to soak in one [water] and it fell into the other [cleansing water] it remains valid—even according to the תַּנְאָ קַמָּא.*

But the best way to overcome the difficulty is to read the שְׂשֵׁרָה בָּהֶן פָּתוּ פְּסוּלִין, [or] if [his bread] were soaked [unintentionally] in it, [the water] becomes invalid; to this R. Simon says that not only if there was no intention at all is the water clean, but even if there was intention in the way that he intended to put his bread in one water but it fell into another it is valid because this was without intention (שֵׁלֵא בְּכוּנָה).

21, **Note 1.** But if he used a full רְבִיעִית then if he used all the water in one operation on both hands, they and the water are clean.

The רַמְבַּ"ם however says that if he put both hands one beneath the other and the water was poured over them, the lower hand became unclean from the now unclean water coming down from the upper hand; therefore the מַיִם שְׁנֵיִם must be a רְבִיעִית to make the unclean water clean.

21, **Note 6.** R. Jose says that if the loaf of *priest's-due* fell into the water it is unclean because he is of opinion that though the hands are clean the water is unclean.

22, **Note 3.** Even if the pebble or chip of wood is loose it does not constitute חֲצִיצָה (partition) for טְבִילָה (ritual immersion).

23, **Note *.** [Bartinoro] If one poured מַיִם רְאֻשׁוֹנִים on each hand separately and then put them together for the מַיִם שְׁנֵיִם, the hands are unclean because the מַיִם שְׁנֵיִם were rendered unclean by contact with the respective hands; but if the מַיִם רְאֻשׁוֹנִים were poured over both hands together and the מַיִם שְׁנֵיִם followed they would be clean.

47, **Note 1.** Or . . . ye pronounce clean [what remains in a clean vessel after] the flow [from it into an unclean vessel] had been interrupted.

מסכת

עוקצין

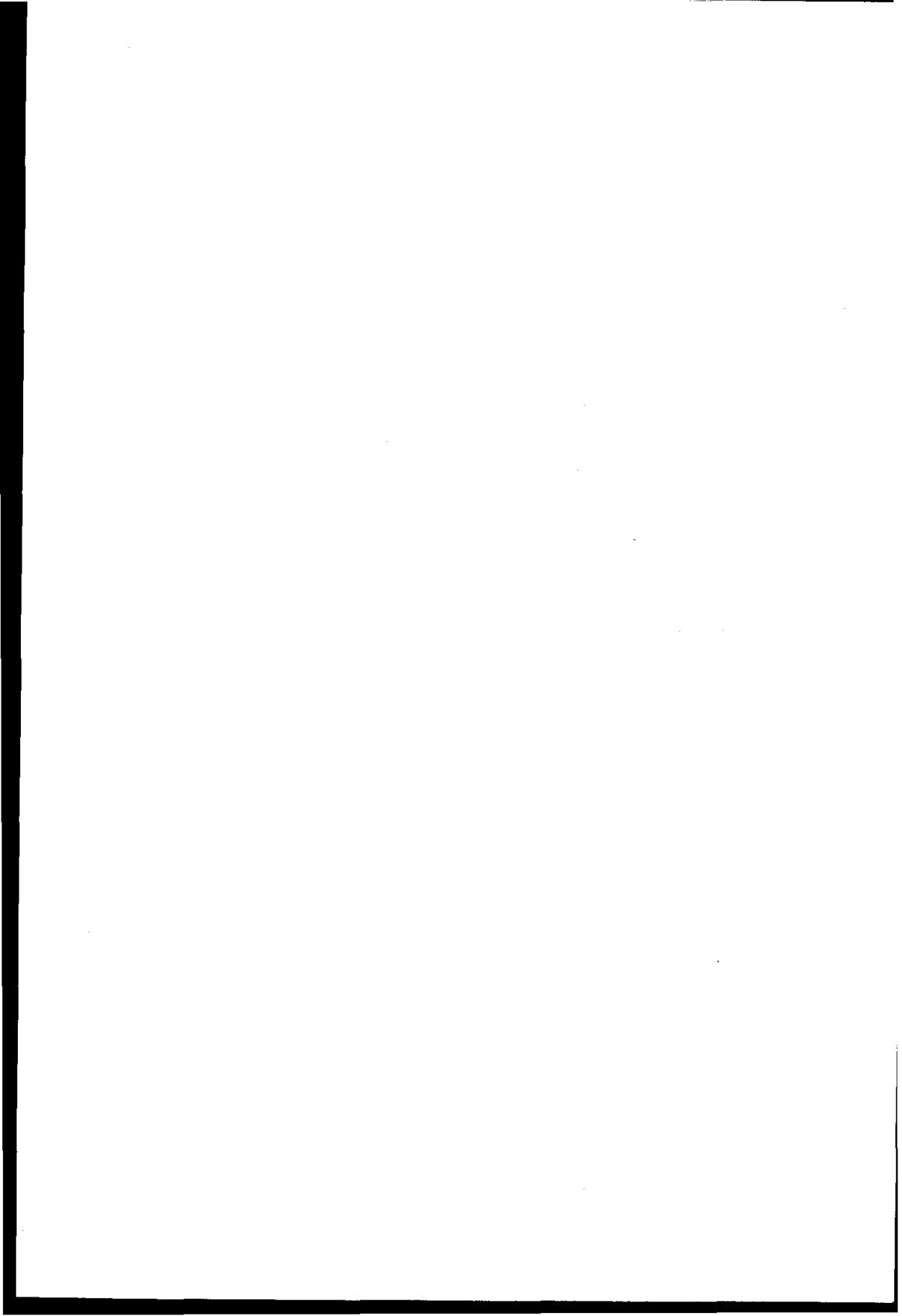
TRACTATE
UKTSIN

[BEING THE TWELFTH TRACTATE OF THE SIXTH ORDER TAHAROTH]

TEXT - INTRODUCTION - TRANSLATION - NOTES

By

PHILIP BLACKMAN, F.C.S.



INTRODUCTION

עוקצין, **Uktsin**, is the twelfth (and last) *Treatise* or *Tractate* (מסכת) of the sixth *Order Tahoroth* (סדר טהרות) of the *Mishnah* (משנה).

עוקצין (also עוקצים, **Uktsim**) is the *plural* of the *substantive* עוקץ,* (1) *point, tail, thorn, sting*, (2) **stalk, peduncle (pedunculus, pedicel, pedicle)**, and is a derivative of the *Kal verb* עקץ, (1) *prick, sting*, (2) **cut fruit by the stalks**. *Some vocalise this עוקץ (עקץ).

The *Tractate* deals mainly with *stalks and shells (or rinds) of fruits and vegetables* with regard to *susceptiveness to ritual uncleanness, to imparting ritual uncleanness, and to effectiveness as connectives*.

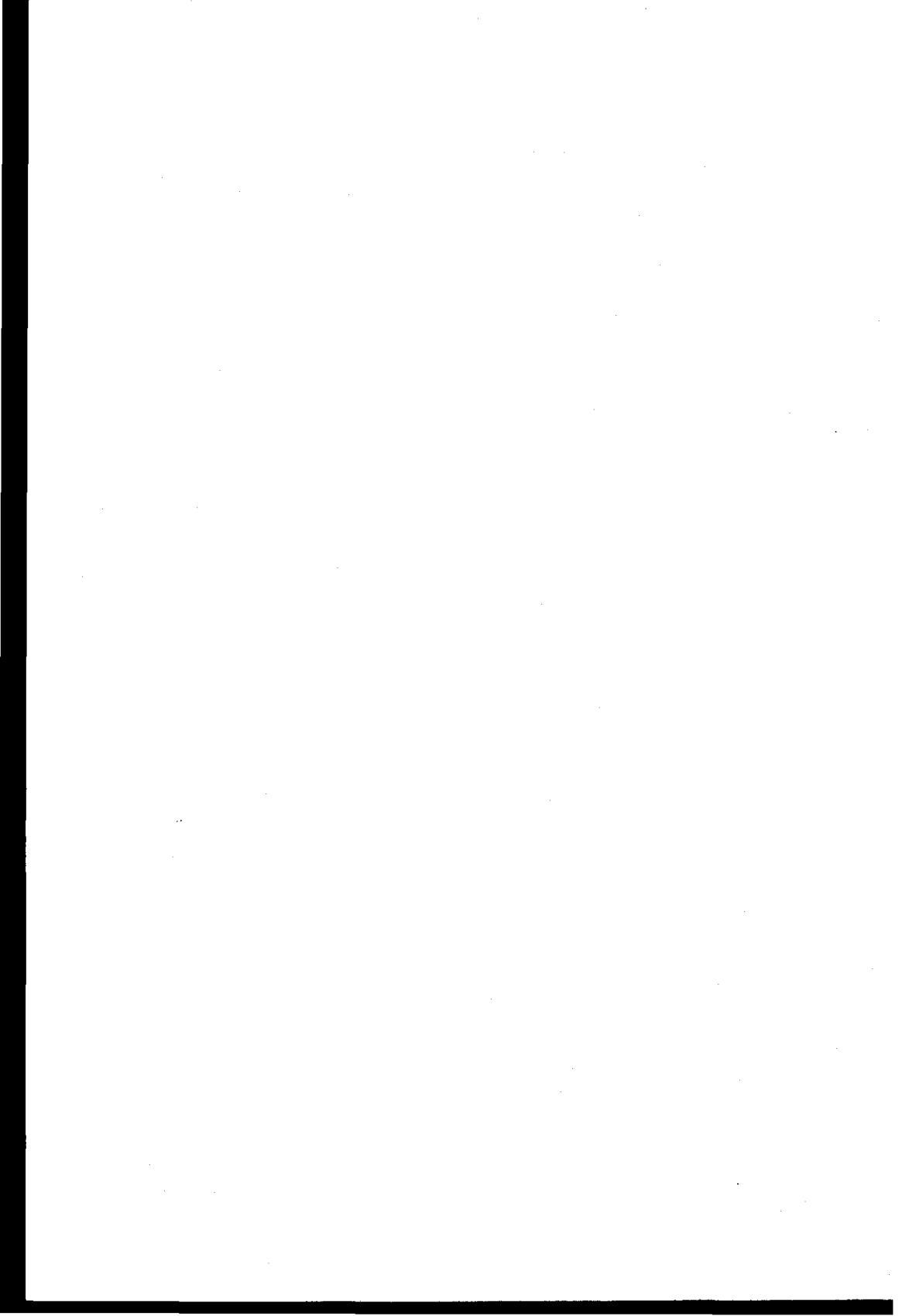
The *Tractate* (without זמרא) is presented in the *Babylonian Talmud* (תלמוד בבלי) but is absent in the *Jerusalem (or Palestinian) Talmud* (תלמוד ירושלמי).

The *Tractate* contains three chapters whose titles are:

CHAPTER 1	פֶּל־עֵהוּא	פָּרָק א
CHAPTER 2	וּיְחִים	פָּרָק ב
CHAPTER 3	יֵשׁ צְרִיכִין	פָּרָק ג

The chief subjects treated in the three Chapters are briefly:

1. Parts of fruits and vegetables that do or do not serve as a protection against uncleanness or convey uncleanness or acquire uncleanness; stalks that are susceptible or unsusceptive to uncleanness; which parts combined with edible parts constitute the minimum quantity (namely, an egg's bulk) to impart *food-uncleanness*. 2. Which parts together with edible parts form the minimum amount (namely, an egg's bulk) to impart *food-uncleanness*; conditions of *insusceptiveness to uncleanness*; fruit-stones and uncleanness; egg-shell, bone, rind as *connectives*; quantity and condition of vegetable leaves with regard to imparting uncleanness; plant pot with young seeds, and *susceptiveness or unsusceptiveness to uncleanness*. 3. *Intention, susceptiveness, insusceptiveness*—and uncleanness, in regard to wild greens, animal limbs, carcasses; plants that under certain conditions do or do not impart *food-uncleanness*; some plants, fish, fat of clean beasts, bee-hive, honeycomb, and *susceptiveness and unsusceptiveness to uncleanness*.



עוקצין

TRACTATE

UKTSIN

CHAPTER 1

פרק א

Mishnah 1

משנה א

Any part [of a fruit] that serves as a 'hold'¹ but is not a protection contracts uncleanness² and imparts uncleanness,³ but it is not included [with the rest of the fruit to constitute the minimum quantity equal to that of an egg's bulk to impart uncleanness]. [The rind or skin or shell of a fruit that] protects [the contents], even if it be not a 'hold,' contracts uncleanness and imparts uncleanness, and it is included [with the rest of the fruit to make up the egg's bulk to impart uncleanness]. [If the part held in the hand serve] neither as a protection or as a 'hold,' it does not contract uncleanness* and does not impart uncleanness.⁴

כל־שהוא יד, ולא שומר, מיטמא
ומטמא, ולא מצטרף. שומר אף
על פי שאינו יד, מיטמא ומטמא,
ומצטרף. לא שומר, ולא יד, לא
מיטמא. ולא מיטמא.

1 יד, literally *hand, handle*; e.g., the stalk of a fruit serves for 'holding'; similarly, a *bone (without marrow)* serves as a 'hold' when one gnaws off any flesh from it. 2§ מיטמא, abbreviation of the *Hithpael* מתטמא. When the fruits contract uncleanness. 3§ It communicates the acquired uncleanness to the whole fruit. 4 And it is not included with the rest to form the minimum quantity of an egg's bulk to convey uncleanness. *§See ADDENDA at the end of this *Tractate*.

Mishnah 2

משנה ב

The roots of¹ garlic, and onions and shallots², when³ they are still moist, and the protuberances on their

שרשי השום ותבצלים,
והקפלוטות, בזמן שהן לחין,

blossom-ends⁴ whether wet or dry, **וְהַפִּיטְמָא שְׁלֵהֶן, בֵּין לְהָה, בֵּין**
and the scape⁵ within the bulb,⁶

UKTSIN 1^{4,5}

shoots of beet³ growing out of the **יֹוסָא מְטַמָּא בְּכֻלָּן, וּמִטְהַר בְּשִׁרְשֵׁי**
root,⁴ and the turnip, [that is, all **קוֹלְסֵי הַכְּרוּב וְהַלְפָּת.**
such] which¹ ordinarily are cut off⁵
[from the roots] but were pulled up with the roots. R. Jose⁶ pronounces
them all *susceptible to uncleanness*, but he declares *insusceptible to uncleanness*
the stalks of cabbage-heads and the turnip.

1 They do not come under the categories of **יָד**, 'hold,' or **שׁוּמֵר**, 'protective;' see
Mishnah 1 above. **2** Which the sellers usually cut off and throw away; according
to some *the thin stringy leaves*. **3** Compare **כְּלָאִים** 1³. **4** The roots are left in the
soil to grow up again. **5** **לִיָּזוּ**, *Niphal*; the vocalisation **לִיָּזוּ** used by some, *viz.*,
the *Kal* form, does not seem satisfactory here (compare **לִיקְצֵר** in the foregoing
Mishnah). **6** His view is rejected.

Mishnah 5

מְשֻׁנָּה ה

All stalks¹ of edible plants which
[one] threshed in the barn² are
insusceptible to uncleanness; [but]
R. Jose³ pronounces them *susceptible*
to *uncleanness*. A sprig⁴ of a vine
that is stripped of its grapes is
insusceptible to uncleanness; [but] one
grape remaining on it renders it
susceptible to uncleanness.⁵ A twig of
a date-palm⁶ which is stripped of
its dates is *unsusceptible to uncleanness*;
a single date remaining thereon
renders it *susceptible to uncleanness*.
And likewise in the case of pulse, if
the pods on a stem be cleared,⁷
[the stem] remains *unsusceptible to*
uncleanness; a single pod left thereon
renders it *susceptible to uncleanness*.
R. Elazar⁸ ben Azariah declares [the stalk of] the bean *insusceptible to*
uncleanness, but declares *susceptible to uncleanness* [the stalks] of [other] pulse
since one uses them in their handling.⁹

כָּל-יְדוֹת הָאוֹכְלִין שֶׁבְסֶסֶן בְּגוֹרֵן
טְהוּרִים; רַבִּי יוֹסֵי מְטַמָּא. פְּסִיגָה
שֶׁל אֲשָׁכּוּל שְׁרִיקָנָה, טְהוּרָה;
שִׁיר בָּה גְרִיר אֶחָד טְמָאָה.
שְׂרָבִיט שֶׁל תְּמָרָה שְׁרִיקָנוּ טְהוּר;
שִׁיר בּוֹ תְּמָרָה אֶחָד, טְמָא. וְכֵן
בְּקִטְנִיּוֹת, שְׂרָבִיט שְׁרִיקָנוּ טְהוּר;
שִׁיר בּוֹ גְרִיר אֶחָד, טְמָא; רַבִּי
אֵלְעָזָר בֶּן עֲזַרְיָה מְטַהֵר בְּשֶׁל
פּוֹל, וּמְטַמָּא בְּשֶׁל קִטְנִיּוֹת, מִפְּנֵי
שֶׁהוּא רוֹצֵה בְּמִשְׁמוֹשָׁן.

1 **יְדוֹת**, *plural construct*, popularly mispronounced **יְדוֹת** (which is actually the *plural*
absolute). **2** Some render this *which [one] stacked on the threshing floor*; others render it
which together with the corn are broken up by the feet of cattle or by flails. **3** His view is
not accepted. **4** Or *branch*. **5** The sprig becomes a **יָד**, 'hold,' to the grape on it.

עוקצין

TRACTATE

UKTSIN

CHAPTER 1

פרק א

Mishnah 1

משנה א

Any part [of a fruit] that serves as a 'hold'¹ but is not a protection contracts uncleanness² and imparts uncleanness,³ but it is not included [with the rest of the fruit to constitute the minimum quantity equal to that of an egg's bulk to impart uncleanness]. [The rind or skin or

כֹּל־שֶׁהוּא יָד, וְלֹא שׁוּמֵר, מִיִּטְמָא
וּמִטְמָא, וְלֹא מְצַטְרֵף. שׁוּמֵר אֶף
עַל פִּי שְׂאֵינּוּ יָד, מִיִּטְמָא וּמִטְמָא,
וּמְצַטְרֵף. לֹא שׁוּמֵר, וְלֹא יָד, לֹא
מִיִּטְמָא. וְלֹא יִטְמָא.

shell of a fruit that] protects [the contents], even if it be not a 'hold,' contracts uncleanness and imparts uncleanness, and it is included [with the rest of the fruit to make up the egg's bulk to impart uncleanness]. [If the part held in the hand serve] neither as a protection or as a 'hold,' it does not contract uncleanness* and does not impart uncleanness.⁴

1 ⁷⁷, literally *hand, handle*; e.g., the stalk of a fruit serves for 'holding'; similarly, a *bone (without marrow)* serves as a 'hold' when one gnaws off any flesh from it. 2§ ²⁸ מִיִּטְמָא, abbreviation of the *Hithpael* מִתְטַמָּא. When the fruits contract uncleanness. 3§ It communicates the acquired uncleanness to the whole fruit. 4 And it is not included with the rest to form the minimum quantity of an egg's bulk to convey uncleanness. *§See ADDENDA at the end of this *Tractate*.

Mishnah 2

משנה ב

The roots of¹ garlic, and onions and shallots², when³ they are still moist, and the protuberances on their

יִשְׂרָשִׁי הַשּׁוּמֵר וְהַבְּצָלִים,
וְהַקְּפֻלוֹטוֹת, בְּזֵמַן שֶׁהֵן לְחִין,

blossom-ends⁴ whether wet or dry, and the scape⁵ within the bulb,⁶ and the roots of garden lettuce⁷ and wild lettuce⁸ and the long radish⁹—according to the opinion of R. Meir, but R. Judah says, The large root of¹⁰ the wild lettuce is included [with the rest] but its fibrous root is not included with the rest—the roots of mint¹¹ and rue, and field herbs¹² and garden herbs which one had uprooted to transplant them, and the [central] stalk of an ear of corn and its husk—R. Eliezer¹³ says, Also the soft downy cobweb-like covering¹⁴—these contract uncleanness and communicate uncleanness and they are included together [to make up the minimum egg's bulk to communicate uncleanness].

וְהַפִּיטְמָא שְׁלֵהֶן, בֵּין לַחָהּ, בֵּין יְבֵשָׁה, וְהַעֲמוּד שֶׁהוּא מְכוּוֹן כְּנֶגֶד הָאוֹכֵל, שְׂרָשֵׁי הַחֲזָרִים, וְהַצְּנוֹן, וְהַנְּפוֹס, וְדַבְּרֵי רַבֵּי מְאִיר, רַבֵּי יְהוּדָה אוֹמֵר, שֶׁשֶּׁשׁ יִצְנוֹן גְּדוֹל, מִצְטָרֵף, וְהַסִּיב שְׁלוֹ אֵינוֹ מִצְטָרֵף, שְׂרָשֵׁי הַמִּיתְנָא וְהַפִּיטְמָא, וְנִרְקוֹת שָׂדֵה, וְנִרְקוֹת גִּנָּה, שֶׁעֲקָרָן לְשִׁתְּלָן, וְהַשְּׂדֵרָה שֶׁל שְׁבוּלָת, וְהַלְבוּשׁ שְׁלֵהָ, רַבֵּי אֶלְעָזָר אוֹמֵר, אִף הַסִּיג שֶׁל רִצְפִית, הָרִי אֵלוֹ מִיטְמָאִים, וּמִטְמָאִים, וּמִצְטָרְפִין.

1 Construct also שְׂרָשֵׁי, שוֹרְשֵׁי. 2 Or* scallions, leeks (see Volumes I, II, SUPPLEMENT—FLORA). 3 Or the definite form בְּזֵמֶן. 4 Or on their upper parts. Compare סִיבָה 36. 5 See the next Mishnah. 6 Or more literally the scape as far as it is enclosed by the edible part. 7 חֲזָרִים plural of חֲזָרָה. Compare פְּלָאִים 12. See 27. 8 Or hill lettuce. Some render this full-grown or round radish. See פְּסָחִים 26, 103; גִּפְסוֹס וְנָפוֹס 11a; עֲבוּדָה זְרָה 28b; עִירוּבֵין 36a; מְכַשִּׁירֵין 46. 9 In some texts פְּלָאִים; a species of radish whose foliage resembles that of the carrot. Compare פְּלָאִים 13⁵. 10 Some render it The long and thin root of. 11 Or מִיתְנָה, מִינְתָה. 12 Or vegetables, greens. 13 His view is not accepted. 14 סִיג, growth, sproutings, רִצְפִית, cobweb. *קַפְלוּטָה, Greek χερφάλωτον. §Greek μένθα.

Mishnah 3

These* contract uncleanness and impart uncleanness, but they are not included together [with the rest to constitute the minimum quantity equal to an egg's bulk that conveys uncleanness]: the roots of garlic and of onions, and of shallots,¹ when² they are dry, and the scape³

מִשְׁנָה ג
אֵלוֹ מִיטְמָאִין, וּמִטְמָאִין, וְלֹא מִצְטָרְפִין, שְׂרָשֵׁי הַשּׁוֹם וְהַבְּצָלִים וְהַקַּפְלוּטוֹת, בְּזֵמֶן שֶׁהֵן יְבֵשִׁים, וְהַעֲמוּד שֶׁאֵינוֹ מְכוּוֹן כְּנֶגֶד הָאוֹכֵל, וְהַפְּרָכִיל, טֶפַח

that is not enclosed by the edible part,⁴ and the twigs with the grapes thereon,* one *handbreadth*⁵ to either end,⁶ [and] the stem of the cluster [of grapes], whatsoever [its length], and the thin branches⁷ of the cluster which is stripped [of grapes], and the stem of the 'broom'⁸ of the palm-tree⁹ [that is] four *handbreadths* [long], and the stalk of an ear of corn to three *handbreadths* [in length], and the stalk of aught reaped [to a length of] three [*handbreadths*], and in the case of [such parts] that are not ordinarily reaped,[§] their stalks and their roots to any length whatsoever, and the glumes¹⁰ of ears of corn—these contract uncleanness and impart uncleanness, but they are not included together [to compose the minimum amount equal to the bulk of an egg that imparts uncleanness].

1 See the preceding *Mishnah*. 2 Or the *definite* form **בְּזֵמַן**. 3 *Scape*, a long naked radical peduncle rising from a depressed stem at or near the surface of the ground (in an acaulescent plant). 4 See the preceding *Mishnah*. 5 See Volume I, Page 18f. 6 **מִכָּאן [מִכָּאן]** popular pronunciation. The *one* handbreadth counts to the grapes, but not beyond that. 7 **זֵנֵב**, *tail*, 'skeleton,' in contradistinction to **יָד**, *hand*, 'stem.' 8 Or 'brush;' *the fan-shaped twig of the palm-tree*. 9 Some vocalise it **תְּמָרָה** (on the model of the Aramaic or Chaldee **תְּמָרָא**), other **תְּמָרָה**. 10 **מִלְעָה**, *glume*, *chaffy bract*, *outer husk of grains*. *Some render this *the stem of a vine*. Compare **בֵּיצָה** 30b, **סוּפָה** 10a. § **לִיקְצָר**, *Niphal*, uniform with the preceding *Niphal participle* **הַנִּקְצָרִים**; the vowelisation **לִיקְצָר**, *viz.*, the *Kal* form as favoured by some does not seem satisfactory here (compare **לִיגְזוּ** in the next *Mishnah*). *If one part becomes unclean the other part contracts uncleanness.

Mishnah 4

These¹ neither contract uncleanness nor communicate uncleanness, and they are not included together [to compose the minimum quantity equal to an egg's bulk to communicate uncleanness]: the stalks of cabbage-heads,² and the young

מִכָּאן וְטֶפַח מִכָּאן, יָד הָאֲשָׁכּוּל,
כָּל-שֶׁהוּא, יִזְנֵב שֶׁל אֲשָׁכּוּל,
שָׂרִיקָנוּ, וְיָד הַמְּכַבֵּד שֶׁל יְתִמָּרָה,
אֲרַבְעָה טְפָחִים, וְקָנָה שֶׁל שְׂבֻלַת
שְׁלֶשָׁה טְפָחִים, וְיָד כָּל-הַנִּקְצָרִים
שְׁלֶשָׁה, וְשֹׁאֵן דֶּרֶכֶן § לִיקְצָר,
יְדֵיהֶם וְשִׂרְשֵׁיהֶן כָּל-שֶׁהֵן,¹⁰ וְיִמְלְעֵין
שֶׁל שְׂבוּלִין, הָרִי אֵלּוּ מִיטְמָאִים,
וּמִטְמָאִין, וְלֹא מִצְטַרְפִּין.

מִשְׁנָה ד
יֵאלּוּ לֹא מִיטְמָאִין, וְלֹא מְטַמְּאִין,
וְלֹא מִצְטַרְפִּין, שְׂרָשֵׁי קוֹלְסִי
הַכְּרוּב, וְהַלְפּוֹת יְתִרְדִּים, וְהַלְפּוֹת,
אֶת-שְׂדֵרְכֶם,¹ לִיגְזוּ, וְנִצְקוּ רַבִּי

shoots of beet³ growing out of the root,⁴ and the turnip, [that is, all such] which¹ ordinarily are cut off⁵

[from the roots] but were pulled up with the roots. R. Jose⁶ pronounces them all *susceptible to uncleanness*, but he declares *insusceptible to uncleanness* the stalks of cabbage-heads and the turnip.

יֹסֵא מִטְמֵא בְּכֶלֶן, וּמִטְהַר בְּשָׂרְשֵׁי
קוֹלְסֵי תְּכָרֹב וְהִלְפֹת.

1 They do not come under the categories of ד', 'hold,' or שומר, 'protective,' see *Mishnah* 1 above. 2 Which the sellers usually cut off and throw away; according to some *the thin stringy leaves*. 3 Compare פְּלֵאִים 13. 4 The roots are left in the soil to grow up again. 5 לִיָּזוּ?, *Niphal*; the vocalisation לִיָּזוּ used by some, *viz.*, the *Kal* form, does not seem satisfactory here (compare לִיקְצַר in the foregoing *Mishnah*). 6 His view is rejected.

Mishnah 5

All stalks¹ of edible plants which [one] threshed in the barn² are *insusceptible to uncleanness*; [but] R. Jose³ pronounces them *susceptible to uncleanness*. A sprig⁴ of a vine that is stripped of its grapes is *insusceptible to uncleanness*; [but] one grape remaining on it renders it *susceptible to uncleanness*.⁵ A twig of a date-palm⁶ which is stripped of its dates is *insusceptible to uncleanness*; a single date remaining thereon renders it *susceptible to uncleanness*. And likewise in the case of pulse, if the pods on a stem be cleared,⁷ [the stem] remains *insusceptible to uncleanness*; a single pod left thereon renders it *susceptible to uncleanness*.

R. Elazar⁸ ben Azariah declares [the stalk of] the bean *insusceptible to uncleanness*, but declares *susceptible to uncleanness* [the stalks] of [other] pulse since one uses them in their handling.⁹

מִשְׁנֵה הַ
כָּל־יְדוֹת הָאוֹכְלִין שֶׁבִּסְסָן בְּגֹרֶן
טְהוּרִים; רַבִּי יוֹסֵי מְטַמֵּא. פְּסִיגָה
שֶׁל אֲשָׁכּוּל שְׂרִיקָנָה, טְהוּרָה;
שֵׁיר בָּהּ נִרְגֵיר אֶחָד טְמֵאָה.
שְׂרֵבִיט שֶׁל תְּמָרָה שְׂרִיקָנוּ טְהוּר;
שֵׁיר בּוֹ תְּמָרָה אַחַת, טְמֵא. וְכֵן
בְּקַטְנִיּוֹת, שְׂרֵבִיט שְׂרִיקָנוּ טְהוּר;
שֵׁיר בּוֹ נִרְגֵיר אֶחָד, טְמֵא; רַבִּי
אֶלְעָזָר בֶּן עֲזַרְיָה מְטַהֵר בְּשֶׁל
פּוּל, וּמְטַמֵּא בְּשֶׁל קַטְנִיּוֹת, מִפְּנֵי
שֶׁהוּא רוֹצֵה בְּמִשְׁמוּשָׁן.

1 יְדוֹת, *plural construct*, popularly mispronounced יְדוֹת (which is actually the *plural absolute*). 2 Some render this *which [one] stacked on the threshing floor*; others render it *which together with the corn are broken up by the feet of cattle or by flails*. 3 His view is not accepted. 4 Or *branch*. 5 The sprig becomes a ד', 'hold,' to the grape on it.

6 See *Mishnah* 3 of this Chapter. 7 Or *stripped, emptied*. 8 His opinion is rejected. He considers that the beans because of their large size do not need the stalk as a **גז**, 'hold,' but the small pulse do require it. 9 **למשמשן** in some texts.

Mishnah 6

The stalks of figs, and [of] dried figs, and [of] locust trees,¹ and [of] algarobas² acquire uncleanness and impart uncleanness, and are included [with the fruit to make up the minimum quantity equal to an egg's bulk to convey uncleanness]; R. Jose³ says, [The same ruling applies] also to the stalk of [the] gourd,⁴ and [to the] stalks of pears, and [of] pippins,⁵ and [of] quinces, and [of] sorb-apples.⁶ The stalk of [the] gourd [is *susceptible to uncleanness* up to a length of] one *handbreadth*,⁷ [and] the stalk of [the] artichoke⁸ [up to] a *handbreadth*; R. Eliezer⁹ Berabbi¹⁰ Zadok says, [Up to] two *handbreadths*. These acquire uncleanness and impart uncleanness, but are not included [with the fruit to constitute the minimum quantity equal to the bulk of an egg to convey uncleanness]. And all other¹¹ stalks [of any other kinds of fruits] do not acquire uncleanness and do not impart uncleanness.

1 *i.e.*, of the fruit of. Or *locust, Judas tree*; according to the Rambam, *a species of figs*; according to Rashi, *a species of peas* (see חולין 67b). The singular is **קליס**. 2* *i.e.*, of the fruit of. Or *algaroba, carob-tree*. Compare ראש השנה 15b; **בבא מציעא** 59b; **בבא בתרא** 70a. 3 His view is rejected. 4* The general name for the *cucumber, pumpkin, etc.* 5 **Latin crustuminum*. See דמאי 14; מעשר שני 13; perhaps *quince*/ according to some a *pear-like fruit red on one side*. 6 **Babylonian dialectical word*. Or *crab-apples, medlars, hawthorn-berries*. 7 See Volume I, Page 18f. 8 § Compare **בלאי** 58. 9 His opinion is not accepted. 10 Some read it as **רבי**, *ben R. ברי רבי, Berabbi (B'rabbi), Beribbi (B'eribbi)*, a title given to some scholars, mostly applied to the disciples of רבי יהודה הנשיא and his contemporaries and to some of the first **אמוראים** and to some of his predecessors. See גטין 47; **בבא מציעא** 47; **אבות** 42; **אהלות** 35. 11 Popular pronunciation **ושאר**. *See SUPPLEMENT, FLORA, Volume VII. §*Greek* χιώρα.

משנה ו

עוקצי תאנים, וגרוגרות, ויהכלוסים, ויהתרוגבים, הרי אלו מיטמאין, ומטמאין, ומצטרפין; רבי יוסי אומר, אף עוקץ דלעת, עוקצי האנסין, ויהקרוסטמלין, והפרישין, והעוזרדין. עוקץ דלעת, טפח, עוקץ קונרס טפח; רבי אליעזר פרבי צדוק אומר, טפחיים. הרי אלו מיטמאין ומטמאין ולא מצטרפים. ושאר כל-העוקצים, לא מיטמאין, ולא מטמאין.

CHAPTER 2

פָּרָק ב

Mishnah 1

מִשְׁנָה א

If olives be preserved¹ with their leaves,² [and a creeping thing touched the leaves, both leaves and olives] remain clean, [for the leaves] were preserved only for appearance's sake. The downy fibres³ on [the] cucumber⁴ and the flower-like sproutings thereon are *unsusceptible to uncleanness*; R. Judah says, So long as the cucumber⁵ [lies] before the vendor⁶ it is *susceptible to uncleanness*.⁷

וַיְחִים¹ שְׂכַבְשֵׁן בְּטַרְפֵּיהֶן טְהוּרִים,
לְפִי שְׁלֵא כְּבָשֵׁן אֶלָּא לְמַרְאֵה.
כְּשׁוֹת שֶׁל קִישׁוֹת וְהַגֵּן שֶׁלָּהּ³
טְהוּרָה; רַבִּי יְהוּדָה אוֹמֵר, כָּל-
זְמַן שֶׁהִיא לְפָנָי הַתַּנְּר, טְמֵאָה.⁷

1 Or *pickled*. 2 טָרַף, *green, foliage*.* 3 כְּשׁוֹת, *fine fibres, fine hairs, pubescence, tuft*. Compare מְקַנְאוֹת 94. 4 Or *on cucumbers* (קִישׁוֹת is both *singular and plural*). Compare תְּרוּמוֹת 31. 5 Literally *it*. 6 תַּנְּר, *travelling merchant or vender*. 7 The fine hair-like growth shields the cucumber from dirt. *See ADDENDA at the end of this *Tractate*.

Mishnah 2

מִשְׁנָה ב

All kernels¹ [of nuts, and all fruit-stones] contract uncleanness and communicate uncleanness, but are not included.² The kernel of a green date,³ although it is [as, a rule] removed [from the edible portion], is included,² but that of the dried [date] is not included,² therefore the skin of⁴ the dried [date]⁵ is included,² but that of the green date is not included.² If part only of a [date] kernel protrude, that part alone against the edible portion is included.² If there be⁶ any flesh on a bone [at one end], that part against the edible portion is included [therewith];² if [the flesh be] at one side thereof, R. Ishmael⁷ says, It is deemed⁸ as if it encircled it like a ring, [and it is included],²

כָּל-יְהִיגְלֵעֵינִין מִטְּמֵאוֹת, וּמְטַמְּאוֹת,
וְלֹא מְצַטְרְפוֹת. גְּלֵעֵינָה שֶׁל
רוֹטֵב אֵף עַל פִּי יוֹצְאָה,
מְצַטְרְפֶת, וְשֶׁל יְבֵשָׁה אֵינָה
מְצַטְרְפֶת, לְפִיכֹף חוֹתֵל שֶׁל
יְבֵשָׁה מְצַטְרֵף, וְשֶׁל רוֹטֵב אֵינֹו
מְצַטְרֵף. גְּלֵעֵינָה שֶׁמִּקְצָתָהּ
יוֹצְאָה, שְׂכַנְנֵד הָאוֹכֵל מְצַטְרֵף.
עֵצִים שֶׁשֵּׁשׁ עָלָיו בֶּשֶׂר, שְׂכַנְנֵד
הָאוֹכֵל מְצַטְרֵף; הִזְיָה עָלָיו מִצַּד
אַחַד, רַבִּי יִשְׁמַעֵאל אוֹמֵר, רֹאֵין
אוֹתוֹ כְּאִילוֹ הוּא מְקִיפוֹ כְּטַבַּעַת,²

but the Sages say, That part [alone] that is against the edible portion is included.² The same [ruling] applies to mint,⁹ and caper¹⁰ and origan.¹¹

וְחֻמְסִים אֹמְרִים, שְׂכַנְנָד הָאוֹכֵל
מִצְטָרֵף. כְּגוֹן הַסִּיאָה¹⁰ וְהָאֲזוֹב⁹
וְהַקֹּרְנִית.¹¹

1 גִּלְעִין, the same as גִּלְעִינָה, גִּרְעִין, גִּרְעִינָה, גִּרְעִינָתָא. Compare בְּרֵכוֹת 39a; מְרוֹמוֹת 7³; שְׁבִיעִית 11⁵; שֶׁבֶת 7^{3,4}, 76b. 2 *i.e.*, included with the rest to make up the prescribed minimum quantity equal to the bulk of an egg to communicate uncleanness. 3 Some render this *the stone of a soft fresh (or moist) date, even if it be detached*. 4 In some texts חוֹתֵם, *the (uneatable) pericarp of a date, the membranous enclosure separating the flesh of a date from the stone, the oblate side of a berry or fruit where the stalk is attached*. חוֹתֵל, literally *a bale; reed-matting wrapper* (for packing dates). 5 Some render this *the skin around the date-stone*. 6 Or שִׁיש־עֲלִיוֹ. 7 His opinion is not accepted. 8 *viz.*, if there is enough flesh that could surround that part of the bone like a ring—then it is included. 9 Or *thyme, savory*. 10 Or *marjoram*. Literally *hyssop*. 11 Or *calamint, wild marjoram*. In these three cases only the stalk against the edible part—even if not enough to go round it—is included. Literally [*viz.*, in the definite forms] *the mint, and the caper and the origan*. See SUPPLEMENT, FLORA (Volumes I and II and in this Volume).

Mishnah 3

A pomegranate or a melon that had become rotten in part is not included;¹ if it be sound at either end² and rotten in the middle, [the sound part] is not included.^{1, 3} The protuberance on the blossom-end of a pomegranate is included,¹ but the sprouting fibres thereon are not included.¹ R. Eliezer⁴ says, The crown⁵ [of a pomegranate] is also *unsusceptible to uncleanness*.

מִשְׁנֵה ג
הַרְמוֹן, וְהָאֲבֵטִיחַ שֶׁנִּימּוֹק מִקְצָתוֹ,
אֵינוֹ יִמְצָטָרֵף; שְׁלֵם מִכְּאֵן²
וּמִכְּאֵן, וְנִימּוֹק מִן-הָאֲמֻצָּע, אֵינוֹ
יִמְצָטָרֵף. הַפֶּטְמָא שֶׁל רְמוֹן,
יִמְצָטָרֶפֶת, וְהַנֶּץ שֶׁלוֹ, אֵינוֹ
יִמְצָטָרֵף. רַבִּי יְאֵלִיעֶזֶר אֹמֵר,
אִף הַמְסָרֵק טָהוֹר.

1 *sc.*, included with the rest to constitute the minimum quantity enjoined equal to an egg's bulk to convey uncleanness. 2 Popular pronunciation מִכְּאֵן וּמִכְּאֵן (מִכְּן וּמִכְּן). Some render this *if it be sound at the sides right round and rotten at the centre*. 3 Some render this [*the unsound or rotten part*] *is not included*. 4 His view is rejected. 5 Or *comb*: the serrated edge of the cup-like growth round the fibres.

Mishnah 4

All shells¹ contract uncleanness and impart uncleanness, and are included.² R. Judah³ says, An onion has three scales: the innermost one, whether whole or holed, is included [with the edible part];² the middle one is included² when whole, but is not included² if holed; and the outside one in either case is *insusceptible to uncleanness*.

1 *Or scales, rinds, skins. Including egg-shells. Literally [viz., in the definite form] the shells. They are שומר. 2 i.e., included with the rest to constitute the prescribed amount equal to an egg's bulk that communicates uncleanness. 3 His opinion is not accepted. Maimonides accepts his ruling. *Popularly pronounced הקליפין.

Mishnah 5

If one cut up [aught]¹ to cook it, even though he did not cut it right through, it is not accounted as connected;² if [he cut it] for preserving³ or for boiling thoroughly⁴ or for setting⁵ on the table,⁶ it is considered connected. If he began to separate⁷ [the cut] parts, [that part only of the] food which he commenced [to remove] is counted not connected. Nuts⁸ arranged together or onions heaped up are deemed as *connective*[s] [among themselves]. When one has started separating the nuts or peeling⁹ the onions, what [he has not started on] is deemed not connected. [The cracked shells of] nuts and almonds are deemed as a *connective* [with the enclosed kernels] unless they are completely crushed.¹⁰

1 Fruit, vegetables, flesh. 2 חבור, connector, connector, connective (agent), is rendered here for the first time in the adjectival connotation connective, connexive, connected. 3 Or

משנה ד

כָּל-יֵהָקְלִיפִין, מִיטְמָאוֹת, וּמְטַמְּאוֹת, יוֹמְצֵרְפוֹת. רַבִּי יְהוּדָה אֹמֵר, שְׁלֹשָׁה קְלִיפִין בְּבָצֵל, תְּפוּיֵמִית בֵּין שְׁלִימָה בֵּין קְדוּרָה מְצֵרְפֶת; הָאִמְצָעִית שְׁלִימָה מְצֵרְפֶת, וְקְדוּרָה אֵינָה מְצֵרְפֶת; וְהַחִיצוֹנָה בֵּין כֶּף וּבֵין כֶּף טְהוּרָה.

משנה ה

יִתְמַחֲתָךְ לְבִשֵׁל אֶף עַל פִּי שְׂלֵא מִירָק, אֵינוֹ חֲבוּר; לְכַבּוֹשׁ וְלִשְׁלוֹק וְלִהְגִּים עַל הַשְּׁלֶחָן חֲבוּר. הַתְּחִיל לְפָרֵק, אֹכֵל שֶׁהִתְחִיל בּוֹ, אֵינוֹ חֲבוּר. הָאֲגוּזִים שְׂאֲמָנָן, הַבְּצָלִים שְׂחֻמְרָן, הָרִי אֵלּוֹ חֲבוּר. הַתְּחִיל לְפָרֵק בְּאֲגוּזִים, וְלִפְקֵל בְּבָצֵלִים אֵינוֹ חֲבוּר. הָאֲגוּזִים וְהַשְּׂקָדִים חֲבוּר עַד שִׁרְסַס.

pickling. 4 Or *seething, boiling to a pulp*. וְלִשְׁלֹק (וְלִשְׁלֹק) [Kal], or וְלִשְׁלֹק [Piel]. 5 Or וְלִהְיִיתָ. 6 The intention being that the cut parts remain joined together. 7 לְפָרֵק [Piel], or לְפָרוֹק (לְפָרוֹק) [Kal]. 8 Some render this *The nuts or the onions strung together*. Literally [viz., in the definite forms] *The nuts, the onions*. 9 וְלִפְקֹל [Piel], or וְלִפְקֹל (וְלִפְקֹל) [Kal]. 10 viz., they cannot enclose the kernels.

Mishnah 6

מִשְׁנָה ו

[The shell of a slightly] roasted egg¹ [is deemed a *connective* for uncleanness] until [a chip] is broken off,² but* that of a [hard] boiled egg [becomes *insusceptible to uncleanness*] when it is completely broken up. A bone wherein there is³ marrow is a *connective* until it is entirely broken up. [The rind of] a pomegranate which has been split in two⁴ [leaving the seeds in their sheaths] is deemed a *connective* until it has

בִּיצָה מְגוּלְגֶלֶת, עַד שִׁיגָנוֹס, וְהִשְׁלֹקָה עַד שִׁירְסָס. עֶצֶם שִׁישׁ בּוֹ מוֹחַ, חֲבוּר עַד שִׁירְסָס. הָרִמּוֹן שֶׁשְׁפָרְדּוֹ חֲבוּר, עַד שֶׁיִּקְיֵשׁ עָלָיו בְּקִנְיָה. פִּיּוּצָא בּוֹ שֶׁלֵּל הַכּוֹבְסִין, וְהַבְּנֵד שֶׁהוּא חָפוּר בְּכֻלָּאִים, חֲבוּר עַד שֶׁיִּתְחִיל לְהִתִּיר.

been struck with a reed [to separate the seeds]. Likewise, the⁵ washers' material loosely stitched together, or a garment that is stitched together [temporarily] with [threads of] *forbidden junction*,⁶ counts as a *connective* until one begins to undo the stitches].⁷

1 viz., the contents are still fluid. 2 viz., it then becomes *unsusceptible to uncleanness*. In all these cases the shell, etc., is a *protective* to the contents so long as it contains them. 3 Or שִׁיש־בּוֹ. 4 שְׁפָרְדּוֹ [Kal]; according to Maimonides שְׁפָרְדּוֹ [Piel], whose grains were loosened [by drying]. 5 Some render this *the loose stitches of the launderers*. Stitches to hold together small articles with larger ones so that they are not confused in the wash. Compare שֵׁבֶת 48b; פָּרָה 12⁹. 6 See כְּלָאִים INTRODUCTION. 7 They becomes *insusceptible to uncleanness* even before the stitches are wholly undone. *Or *but that of a [hard] boiled egg [is deemed a connective] until it is wholly broken up*. *This might be שְׁפָרְדּוֹ [Kal] or שְׁפָרְדּוֹ [Piel], which they split, but it would not be uniform with the other *singular verbs* here.

Mishnah 7

מִשְׁנָה ז

The green leaves of herbs¹ are included², but if they are [unhealthy]³ white, they are not included.² R. Eliezer⁴ bar⁵ Zadok says, The white [leaves] of the cabbage

עָלֵי יִרְקוֹת יְרוּקִים, מִצְטָרְפִין, וְלִבְנִים אֵינָן מִצְטָרְפִין. רַבִּי אֱלִיעֶזֶר בַּר צְדוֹק אָמַר, הַלִּבְנִים

are included,² since they are edible, and [likewise, too, the white leaves] of lettuces⁶ [are included]² for they protect the edible parts.

מִצְטָרְפִין בְּכָרוֹב, מִפְּנֵי שֶׁהֵן אֹכֵל, וּבִתְחִילָה, מִפְּנֵי שֶׁהֵן מְשַׁמְרִין אֶת־הָאֹכֵל.

1 Or *greens, vegetables*. 2 Together with the edible portions to make up the prescribed minimum quantity of an egg's bulk to communicate uncleanness. 3 Or *maggoty (rotten, withered)* and white. 4 His opinion is not accepted. 5 $\text{בֵּר} = \text{גָּז}$, *son of*. Compare 1⁶ where he is quoted as $\text{רַבִּי אֱלִיעֶזֶר בְּרַבִּי צְדוֹק}$. 6 חֲזָרִים (also חֲזָרִין); see 12.

Mishnah 8

The leaves of onions,¹ and the inner central green stalk of onions² that have³ sap inside them [leaving no hollow space] must be determined as they are,⁴ [but] if they have³ an empty space within them, [this] their empty space is crushed.⁵ Spongy⁶ bread must be measured as it is,⁷ [but] if it have⁸ a hollow within it, [this] its hollow is collapsed.⁵ The flesh of a calf that has swelled up [when boiled] and [the] flesh of an old [beast] that has shrunk [when cooked] are determined just as they are.⁹

מִשְׁנֵה ח
עָלֵי יִבְצָלִים, וּבְנֵי בְּצָלִים, אִם יֵשׁ בָּהֶן רִיר, מִשְׁתַּעֲרִין בְּכַמּוֹת שֶׁהֵן, אִם יֵשׁ בָּהֶן חֶלֶל מִמַּעַף, אֶת־חֶלְלָן. פֶּת סְפוּגִית, מִשְׁתַּעֲרֵת בְּכַמּוֹת שֶׁהִיא, אִם יֵשׁ בָּהּ חֶלֶל, מִמַּעַף אֶת־חֶלְלָהּ. בָּשָׂר הַעֵגֹל שֶׁנִּתְפַּח וּבָשָׂר זְקֵנָה שֶׁנִּתְמַעֵט, מִשְׁתַּעֲרִין בְּכַמּוֹת שֶׁהֵן.

1 Some render this *the leek-like sprouts (or shoots)*. 2 Some render this *and the central sprouts (or shoots) of onions*. 3 Or יֵשׁ־בָּהֶן . 4 *i.e.*, the juice is included in the measurement whether the minimum quantity enjoined equal to an egg's bulk is there to convey uncleanness. 5 If there is a hollow space this is first eliminated by crushing and then the determination is made. 6 סְרוּגִית in some texts. סְפוּגִית , *sponge-like*. 7 *sc.*, the tiny pores are included in the determination. 8 Or יֵשׁ־בָּהּ . 9 *viz.*, the minimum of an egg's bulk quantity of each as prescribed suffices to impart uncleanness.

Mishnah 9

A cucumber¹ that was planted in a plant-pot [that had no hole]² and grew and came outside the plant-

מִשְׁנֵה ט
יִקְשׁוֹת שֶׁנִּטְעָה בְּעֵצִין, וְהִגְדִּילָה וַיֵּצֵאָה חוּץ לְעֵצִין, טְהוֹרָה. אָמַר

pot [thus drawing nourishment from the soil] is [now] *unsusceptive to uncleanness*. R. Simon said, What particular virtue does it possess to render it *unsusceptive to uncleanness*?

Only *[the part in the pot] that has become unclean should remain in its state of *uncleanness* and [the part that has grown to the outside and] has become clean should be eaten.³

רַבִּי שִׁמְעוֹן, מֵה־טִיבָה לִיטְהַר?
אֲלָא הֵטֵמָא בְּטוּמְאָתוֹ, וְהִטְהוֹר
יֵאכֹל.

1 Or קִישוּת. 2 If the earth in the pot is not connected with the soil outside the plant is *susceptible to uncleanness*. 3 R. Simon's opinion is rejected. יֵאכֹל [Kal], one may eat it; or יֵאָכֵל [Niph'al], it may be eaten. *Or And [the part which has grown to the outside] is clean and may be eaten; some render it and [the part that has grown to the outside] may be eaten in cleanness.

Mishnah 10

Vessels of baked ordure¹ or vessels of [unfired] clay through which the roots can get out do not render the seeds *susceptible to uncleanness*.² A perforated plant-pot³ does not render the seeds *susceptible to uncleanness*, and one that is not perforated does render the seeds *susceptible to uncleanness*. How large should the perforation be? Sufficiently [big] for a small root to come out. If [a plant-pot without a hole] be filled with earth up to its rim, it is deemed as a board without an upright edge.⁴

מִשְׁנָה י'
כָּלִי יִגְלָלִים וְכָלִי אֲדָמָה שֶׁהִשְׁרִישִׁים
יְכוּלִין לְצֵאת בָּהֶן, אֵינָם מְכַשְׂרִים
אֶת־הַזְּרָעִים. עֲצִיץ נָקוּב אֵינוֹ
מְכַשֵּׁר אֶת־הַזְּרָעִים, וְשְׂאִינוֹ נָקוּב
מְכַשֵּׁר אֶת־הַזְּרָעִים. כַּמָּה הוּא
שְׁעוּרוֹ שֶׁל נָקֵב? כְּדֵי שְׂיֵצֵא בּוֹ
שֶׁרֶשׁ קָטָן. מִלְּאָהוּ עֶפֶר עַד שְׁפֹתוֹ
הָרִי הוּא כְּטַבֵּלֵא שְׂאִין לָהּ לְזַבְיָו.

1 יִגְלָל, a material used for making vessels, supposed to be baked cattle-dung. Compare שֶׁבֶת 16b; מְנַחוּת 69ab; כָּלִים 101; פָּרָה 55; מְקַנְאוֹת 41. 2 They are deemed as attached to the ground. 3 See יֵמַא' 510. 4 Or לְזַבְיָו; the same as לְזַבְיָו. Without a raised rim a flat object is not considered a receptacle and is therefore *insusceptible to uncleanness*. In this case, the surface of the earth being flush with the rim is considered as a flat object. Compare פְּסָחִים 48b; כָּלִים 23, 89, 181; מְקַנְאוֹת 42.

CHAPTER 3

פָּרָק ג

Mishnah 1

מִשְׁנָה א

There are¹ [foodstuffs] that can only become *susceptible to uncleanness* [by wetting with water]² but do not require *intention*;³ [some need both] *intention* and rendering *susceptible to uncleanness*; others [need] *intention* but not to be rendered *susceptible to uncleanness*; [and still others need] neither *intention* nor being rendered *susceptible to uncleanness*.⁴ All foodstuffs that are particularly used by man need to be rendered *susceptible to uncleanness* but do not require *intention*.⁵

יֵשׁ צְרִיכִין¹ הַקָּשֶׁר, וְאֵינָן צְרִיכִים² מִחֲשָׁבָה; מִחֲשָׁבָה וְהִקְשֶׁר;³ מִחֲשָׁבָה וְלֹא הִקְשֶׁר;⁴ וְלֹא מִחֲשָׁבָה; כָּל-הָאוֹכְלִים הַמְיוֹתָדִים לְאָדָם, צְרִיכִין הִקְשֶׁר וְאֵינָן צְרִיכִים⁵ מִחֲשָׁבָה.

1 Or *צְרִיכִין*. 2 And before they convey uncleanness. See *Leviticus 11, 34, 38*; *INTRODUCTION*, 64. 3 To eat of them. 4 They can acquire uncleanness and impart uncleanness straightway without previous *intention* or being rendered *susceptible to uncleanness*. 5 All these categories cited in this *Mishnah* are dealt with in the following *Mishnahs*.

Mishnah 2

מִשְׁנָה ב

Aught cut from a [living] person or from a [live] beast or from a [live] wild animal or from [live] birds, [or] from the carcass¹ of an unclean bird,² and the fat in villages,³ and all other⁴ field herbs⁵ save truffles⁶ and fungus—R. Judah says, Except wild beasts,⁷ and purslane⁸ and kingspear;⁹ R. Simon says, Excepting cardoon;¹⁰ R. Jose says, With the exception of locust pods¹¹—these [can only become *susceptible to uncleanness*] by *intention* and by *preparation* [by wetting with water].

הַחוֹתֵךְ מִן-הָאָדָם, וּמִן הַבְּהֵמָה, וּמִן הַחַיָּה, וּמִן הָעוֹפוֹת, יִמְנַבֵּלֶת¹ הָעוֹף הַטָּמֵא, וְהַחֵלֶב² בְּכַפְרִים, יוֹשָׁאָר³ כָּל-יִרְקוֹת שָׂדֵה, חוּץ מִשְׁמַרְקָעִים, וּפְטָרִיּוֹת, רַבִּי יְהוּדָה אוֹמֵר, חוּץ מִכַּרְשֵׁי שָׂדֵה, וְהַרְגִּילָה,⁴ וְגִזְ הַחֵלֶב; רַבִּי שִׁמְעוֹן אוֹמֵר, חוּץ מִן-הָעֶפְכָּבִיּוֹת; רַבִּי יוֹסִי אוֹמֵר, חוּץ מִן-הַכְּלִיסִין, הָרִי אֵלָיו צְרִיכִין מִחֲשָׁבָה וְהִקְשֶׁר.

1 Popularly mispronounced *מְנַבֵּלֶת*. 2 *viz.*, any bird whose flesh is forbidden to be eaten. See *Leviticus 11, 13ff.* 3 Where they do not usually eat fat. 4 Popular pronunciation *וְשִׁאָר*. 5 Or *wild greens, wild vegetables*. 6 According to Maimonides,

a species of very acrid onions. 7 Compare פְּלִאִים 12. 8 Literally [*viz.*, the definite form] and the purslane. Compare שְׂבִיעִית 71, 95. 9 Or day-lily, asphodel. Compare שְׂבִיעִית 71. 10 A species of edible thistle. Literally the cardoons [*viz.*, definite and plural]. Compare בִּיצָה 34a. 11 See 16. The opinions of R. Judah, R. Simon and R. Jose are not accepted. In some texts הַפְּלוֹסִין. Literally the locust pods [*viz.*, the definite form].

Mishnah 3

The carcase of an unclean beast¹ anywhere, and the carcase of a clean bird in villages, need *intention*,² but [being already unclean] they do not require to be rendered *susceptible to uncleanness*.³ The carcase of a clean beast in any place, and the carcase of a clean bird and fat⁴ in the markets do not need either *intention* or to be made *susceptible to uncleanness*.⁵ R. Simon⁶ says, Also, [the carcase of] the camel, or the hare, or the cony, or the pig [—these do not need *intention*].

מִשְׁנֵה ג
נִבְלַת יְבֵהֶמָה טְמֵאָה בְּכֹל מְקוֹם,
וְנִבְלַת הָעוֹף הַטָּהוֹר בְּכִפְרִים,
צְרִיכִין מִחֻשְׁבָּה, וְאֵינָן צְרִיכִין
יְהִי שֵׁשׁ. נִבְלַת בְּהֵמָה טָהוֹרָה,
בְּכֹל מְקוֹם, וְנִבְלַת הָעוֹף הַטָּהוֹר
יְהִי חֶלֶב בְּשׁוּקִים אֵינָן צְרִיכִין
מִחֻשְׁבָּה, וְלֹא הֶחָשֵׁר. רַבִּי שְׁמַעוֹן
אוֹמֵר, אֵף הַנֶּמֶל. וְהָאֲרָנָת,
וְהַשָּׁפָן, וְהַחֹזִיר.

1 All these mentioned in this *Mishnah* require מִחֻשְׁבָּה and הֶחָשֵׁר. See *Leviticus* 11, 2ff. 2 To be eaten. 3 They communicate uncleanness without preliminary *wetting*. 4 Literally [*viz.*, the definite form] and the fat. 5 They convey uncleanness without previous *intention* or *wetting*. 6 His view is rejected. He bases his opinion on the fact that the flesh of these is eaten by human beings.

Mishnah 4

Dill¹ [of *priest's-due*] used to flavour [the contents of] a pot is not subject to the law of *priest's-due*,² and [being no further accounted a food-stuff] it does not communicate *food-uncleanness*. The young sprouts of the sorb-tree³ and of garden-cress,⁴ and the [edible] leaves of the wild serpentaria⁵ do not communicate

מִשְׁנֵה ד
יְהִי שֵׁשׁ מִשְׁנֵתָן טַעְמוֹ בְּקִדְרָה אֵין
בוֹ מִשׁוּם תְּרוּמָה, וְאֵינָן מִטְמֵא
טוֹמֵאת אוֹכְלִים. לוֹלְבֵי יוֹרְדִים,
וְשֵׁל יַעֲדֵל, וְעֵלֵי הַלּוֹף הַשׁוֹטֵה,
אֵינָן מִטְמֵאִין טוֹמֵאת אוֹכְלִים, עַד

food-uncleanness unless they are sweetened [to make them palatable]; שְׂמִתּוֹקוֹ; רַבִּי שְׁמֵעוֹן אוֹמֵר, אֵף שֶׁל יִפְקוּעוֹת כִּיּוֹצֵא בָהֶם.
R. Simon⁶ says, Also the leaves of the bitter-apple⁷ likewise need sweetening to communicate *food-uncleanness*].

1 Compare בְּרִכּוֹת 39a; מַעְשְׂרוֹת 45. Literally [*viz.*, the definite form] *The dill*.
2 Anyone may eat it without culpability. See APPENDIX, Note 1. 3 Or *service-tree, mountain-ash, brushwood*. Compare שְׁבִיעִית 75. 4 *Or *candytuft, summer-savory*. Or אָדִיל, אָדִיל. Compare שְׁבִיעִית 511. 5 Or *snake-root, dragon's-wort, snake-weed, tarragon, herb-dragon*; perhaps more probably *Egyptian bean, Indian lotus, hyacinth bean*; perhaps *arum, cuckoo-pint, wakerobin*. 6 His view is rejected. 7 Or *coloquintida, bitter-apple*. Literally *bitter-apples* [*viz.*, the indefinite and plural forms]. Compare שְׁבִיעִית 22, כָּלִים 1717. See SUPPLEMENT (GLOSSARY, FLORA), Volume VII. *Or אָדִיל, אָדִיל.

Mishnah 5

מִשְׁנָה ה

Patchock,^{1*} and the ginger-plant,² and [the] principal spices, the root of crowfoot,³ and asafœtida,^{4*} and pepper,^{*} and lozenges of wild saffron^{5*} may be bought with [second] tithe money;⁶ but they do not impart *food-uncleanness*,⁷ according to the view of R. Akiba. R. Jochanan ben Nuri said to him, If they may be purchased with money of [second] tithe, why do they not impart *food-uncleanness*, [and] if they do not impart *food-uncleanness*, they ought not to be bought with [second] tithe money?⁸

יִהְיוּ קוֹשֵׁט וְהַחֲמַס וְרֵאשֵׁי בְשָׂמִים, הַתִּיבָא *וְהַחֲלִיתִית *וְהַפְּלִילִין, וְחִלּוֹת **חֲרִיעַ, גְּלָקְחִים *בְּכֶסֶף מִעֶשֶׂר; וְאֵינָן מִטְמָאִין טוֹמְאֵת אוֹכְלִין, דְּבָרֵי רַבִּי עֲקִיבָא. אָמַר לוֹ רַבִּי יוֹחָנָן בֶּן נוּרִי, אִם גְּלָקְחִים בְּכֶסֶף מִעֶשֶׂר, מִפְּנֵי מָה אֵינָן מִטְמָאִין טוֹמְאֵת אוֹכְלִים, אִם אֵינָן מִטְמָאִין טוֹמְאֵת אוֹכְלִים אֵף הֵם לֹא יִלְקְחוּ בְּכֶסֶף *מִעֶשֶׂר?

1 Or *putchuck, costus*. Compare נְדִיָה 51b. See SUPPLEMENT (GLOSSARY, FLORA). 2 More correct וְהַחֲמַם. Or *amonum*. Compare נְדִיָה 51b. An Indian spice; also a Syriac spice. 3 Used as a spice but considered injurious or even poisonous to beasts. Compare טָבוּל יוֹם 15. 4 Compare שֶׁבֶת 203, 140a. 5 Or *meadow saffron, carthamus, colchicum*. 6 See מִעֶשֶׂר שְׁנֵי INTRODUCTION. 7 Since they are used only for flavouring and not for eating. 8 The accepted ruling is that they do not communicate *food-uncleanness* and may not be bought with money of second tithe. *Literally [*viz.*, the definite forms] *The putchuck, and the asafœtida, and the pepper, the wild saffron*.

Mishnah 6

Early figs¹* and unripe grapes:²* R. Akiba declares that they communicate *food-uncleanness*, [but] R. Jochanan ben Nuri says, [This is so only] when they reach the season for the *tithes*.³ Hard olives and grapes⁴ are declared *susceptible to uncleanness* by the School of Shammai, but the School of Hillel declare [them] *unsusceptible to uncleanness*. Cummin⁵* is declared *unsusceptible to uncleanness* by the School of Shammai, but the School of Hillel pronounce [it] *susceptible to uncleanness*. And likewise, also, [the two Schools differ] regarding *tithes*.⁶

1 פג, *hard (undeveloped, unripe) berry (date, fig, etc.)*. 2 בוקר, *half-ripe fruit* (particularly grapes). Compare שבועית 4⁸. 3 §Some render טומאת אוכלים [by reading מטמא as מטמא, sc., the abbreviated *Hithpael* מתטמא] they acquire *food-uncleanness*. Or המעשרות. 4 They have become hard before ripening, and no oil or wine (respectively) can be expressed from them. 5 Or (black) cummin. See Volume VII (GLOSSARY, FLORA). 6 i.e., whether *tithes* should or should not be separated from foodstuffs that do or do not become unclean. Or למעשרות. Or the definite למעשרות (למעשרות), the *tithes*. *Literally *The early figs, and the unripe grapes, The cummin*. R. Akiba's opinion is accepted. §R. Jochanan's view is rejected.

Mishnah 7

The edible terminal part¹ of the cabbage-tree² is like wood in every respect [and is *insusceptible to uncleanness*] except that it may be bought with money of [second] tithe.³ Unripe dates⁴ are accounted as foodstuff [to suffer uncleanness and to convey uncleanness], but they are exempt from *tithes*.⁵

1 Or the edible white heart. It turns hard and uneatable in winter. 2 A kind of palm tree. 3 Being deemed edible. Compare ערובין 28b. 4 בפניית, *inflorescence of palms*; here *early unripened date-berry*. Compare ערלה 19. 5 Or המעשרות. Literally [viz., the definite form] the *tithes*.

משנה ו

הפגין והבוסר רבי עקיבא מטמא טומאת אוכלין, רבי יוחנן בן נורי אומר, משבוואו לעונת המעשרות. פריצי זיתים ונענבים בית שמאי מטמאין ובית הלל מטהרין. תקצח, בית שמאי מטהרין ובית הלל מטמאין. וכן למעשרות.

משנה ז

הקור הרי הוא כעץ לכל דבר אלא שהוא נלקח בכסף מעשרי כפניות אוכלין ופטורות מן המעשרות.

Mishnah 8

משנה ח

When do fish become *susceptible to uncleanness*?¹ The School of Shammai say, When they have been caught;² but the School of Hillel³ say, When they are dead; R. Akiba⁴ says, [They are *unsusceptible to uncleanness*] if they could live [on being restored to the water]. If a young shoot⁵ of a fig-tree [bearing figs] were [almost] broken off—but was still attached⁶ by its bark⁷—R. Judah⁸ pronounces [the figs on it] *unsusceptible to uncleanness*, but the Sages⁹ say, [The figs are *unsusceptible to uncleanness* only] if [the branch were secured to the tree, the fruit thereon] could live. Corn that has been uprooted, but is still attached to the soil by even a small root, is *unsusceptible to uncleanness*.

דגים מאימתי ימקבלין טומאה?
בית שמאי אומרים, משיצודו;
ובית הלל אומרים, משקמותו;
רבי יעקיבא אומר, אם יכולין
להיות. יחור של תאנה שנפשה
ומעורה בקליפה, רבי יהודה
מטהר, ונחכמים אומרים, אם יכול
להיות תבואה שנעקרה, ומעורה
אפילו בפרש קטן טהורה.

1 Living fish are *insusceptible to uncleanness*. 2 They are then deemed as good as dead. This view is rejected. משיצודו, *Niphal* [subject דגים; some vocalise it as *Kal* [impersonal] משיצודו, *When they have caught them*. (Note: both are literally *future verbs*). 3 Their ruling is accepted. 4 His opinion is not accepted. 5 Or branch. Compare פלאים 1⁸. 6 *Pual* participle from *Piel verb* צירה (*Kal* ערה). 7 Literally *by the bark*. Popular pronunciation בקליפה. 8 His view is rejected. 9 Their ruling is accepted.

Mishnah 9

משנה ט

The fat of [the carcass of] a clean beast¹ is not deemed unclean with *carriion uncleanness*, hence it [can only suffer uncleanness] when rendered *susceptible* [by wetting]. The fat of [the carcass of] an unclean beast is deemed unclean with *carriion uncleanness*, therefore [wetting] is not needed to render it *susceptible* [as it is already unclean]. Unclean fish² and unclean locusts in villages [are unclean only] when there is *intention* [to eat of them³].

חלב בהמה טהורה אינו מיטמא
טומאת נבלות, לפיכך הוא צריך
הכשר. חלב בהמה טמאה מיטמא
טומאת נבלה, לפיכך אינו צריך
הכשר. דגים טמאים ונחגבים
טמאים, צריכין מהשבה בכפרים.

- 1 See *Leviticus 11, 2 et seq.* 2 *i.e.*, forbidden to be eaten. See *Leviticus 11, 9 et seq.*
3 But they need to be rendered *susceptible to uncleanness* elsewhere.

Mishnah 10

A bee-hive,¹ R. Eliezer says, [if it stand on the ground] is deemed as [part of the] ground,² and a *proshbol*³ may be written thereon [as security], and it is not *susceptible to uncleanness* [while it remains] in its position [connected with the earth], and one who breaks honey out of it on the Sabbath⁴ is liable to a *sin-offering*. But the Sages say, It is not regarded as landed property, and a *proshbol* may not be written thereon [as security], and it is *susceptible to uncleanness* [if it stay]* in its place,§ and one that detaches honey therefrom on the Sabbath is exempt⁵ [from a *sin-offering*].

מִשְׁנָה י'
יְכוּרֵת דְּבוּרִים, רַבִּי אֱלִיעֶזֶר
אוֹמֵר, הָרִי הִיא כְּקֶרֶקֶע, וְכוּתְבִין
עָלֶיהָ פְּרוֹזְבוּל, וְאִינָה מְקַבְּלַת
טוּמְאָה בְּמִקּוּמָהּ, וְהַרוּדָה מִמֶּנָּה
בְּשַׁבַּת חַיִּיב חֲטָאת. וְחֻכְמִים
אוֹמְרִים, אִינָה כְּקֶרֶקֶע, וְאִין כּוּתְבִין
עָלֶיהָ פְּרוֹזְבוּל, וּמְקַבְּלַת טוּמְאָה
בְּמִקּוּמָהּ, וְהַרוּדָה מִמֶּנָּה בְּשַׁבַּת
פְּטוּר.

- 1 Popular pronunciation כְּוֹרֵת. See *שְׁבִיעִית* 107; 8, 15; 58, 65; 105. 2 *i.e.*, landed property, immovable property, real estate (in contradistinction to *מְטַלְטְלִין*—popularly pronounced *מִטְלְטְלִין*—movable property). 3 See APPENDIX, Volume VII, Note 6; *שְׁבִיעִית* 103.4.5; 36ab. 4 Compare *שְׁבִיעִית* 107; 66a, 80b; 64a. Or the indefinite form *בְּשַׁבַּת*, on (a) Sabbath. 5 The Sages maintain that it is not connected with the ground. *Against being forfeit in the release year. §Some render this [even if it stay] in its place.

Mishnah 11

When do honeycombs become *susceptible to uncleanness* by reason of being a liquid?¹ The School of Shammai say, From the moment one smokes out the bees;² [but] the School of Hillel say, After one breaks up [the honeycomb to remove it from the hive].³

מִשְׁנָה י"א
חֲלוֹת דְּבֶשׂ, מֵאִמְתִּי מִטְמְאוֹת
מִשׁוּם יִמְשְׁקָהּ? בֵּית שַׁמַּאי אוֹמְרִים,
מִשְׁיַחְרָחֵר; בֵּית הִלֵּל אוֹמְרִים,
מִשְׁיַרְסֵק.

- 1 The honey is already *susceptible to uncleanness* by reason of being a foodstuff. But as a liquid (see *פְּרָה* 87) anything unclean renders it on contact of *first-degree uncleanness*

(לְטוֹמְאָה) לְאֵשׁ—see GENERAL INTRODUCTION). 2 חָרַחַר, *set twigs on fire* to drive bees from a hive. According to Maimonides the rendering here is *When one heats the honeycomb [to melt out the honey]*. 3 Compare שָׂבַת 22¹.

Mishnah 12

מִשְׁנֵה יב

R. Joshua ben Levi said, The Holy One, blessed be He, will at a future time cause all the righteous¹ to inherit three hundred and ten worlds, as it is said,² *That I may cause those that love³ Me to inherit substance, and that I may fill their treasuries.*⁴ (R. Simon ben Chalafta said, The Holy One, blessed be He, found no vessel⁵ that could hold [the] blessing for Israel save *peace*, as it is said,⁶ *The Eternal will give strength⁷ unto His people; the Eternal will bless His people with peace.*

אָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי, עֲתִיד הַקָּדוֹשׁ בְּרוּךְ הוּא לְהַנְחִיל לְכָל יְצִדִיק וְצִדִיק שְׁלֹשׁ מֵאוֹת וְעֶשְׂרֵה עוֹלָמוֹת, יִשְׁנֹאֲמַר, לְהַנְחִיל יְאוּהָבֵי יְשׁ יְאוּצְרוֹתֵיהֶם אֲמֵלֵא. אָמַר רַבִּי שִׁמְעוֹן בֶּן חַלְפָּתָא, לֹא מָצָא הַקָּדוֹשׁ בְּרוּךְ הוּא בְּלִי מַחְזִיק בְּרֶכֶה לְיִשְׂרָאֵל אֶלָּא הַשְּׁלוֹם, יִשְׁנֹאֲמַר, ה' יִעֲזֹר לְעַמּוֹ יִתֵּן, ה' יְבָרֵךְ אֶת-עַמּוֹ בְּשְׁלוֹם.

1 Literally *every righteous one*. יְצִדִיק, *righteous, pious, virtuous*. 2 See Proverbs 8, 21. 3 The Scripture gives אֲהֵבֵי. 4 וְאוּצְרוֹתֵיהֶם in the Scripture. The number 310 is an homiletical interpretation based on the *numerical values of the letters* [an exegetical method termed גִּמְטְרִיאָה or נִימְטְרִיאָה] in the word יְשׁ: י=10, ש=300; compare בְּרֻכּוֹת 8a, סְנַהֲדְרִין 22a. 5 Or כֶּלִי. 6 See Psalms 29, 11. 7 The Scripture gives עֲזָרָה. 8 In some texts עֲזָרָה, עֲזָרָה, CONCLUSION OF TRACTATE UKTSIN. 9 עֲזָרָה, UKTSIM, in some texts.

וְשִׁלְמָה מִסְכַּת עֲזָרָה

TRACTATE UKTSIN⁹ CONCLUDED

ADDENDA

[Additional Notes to this Tractate UKTSIN]

- 1¹, Notes*. If one becomes unclean the other part is not affected (and needless to say it is not מְצֻטְרֵף).
 1¹, Notes 2, 3. When either contracts uncleanness the other part automatically becomes unclean. Note⁷ מִיִּטְמָא, *contract uncleanness, be susceptible to uncleanness*.
 2¹, Note 2. The leaves are neither יָד nor שׁוֹמֵר here. שְׂרֵץ, *creeping thing*; see Leviticus 11, 29, 30, and שְׂבַת 14¹.