

# Mishnah: Seder Tahorot



Mishnah: Seder Tahorot  
Parallel Hebrew – English Edition



Timothy A. Lee Publishing

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Timothy A. Lee Publishing, Cambridge, England

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First Edition 2026

ISBN 978-1-83651-005-5 (Hardback)

ISBN 978-1-83651-005-5 (Paperback)

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# Introduction

This is a facing parallel edition for mishnah: Seder Tahorot. The purpose of this book is to encourage students and scholars to read and the Mishnah. The book displays the Hebrew Mishnah alongside a facing English translation for comparison.

## Introduction

The Mishnah is the earliest comprehensive compilation of rabbinic law. These were formulated around the year 200 but derived from earlier teaching. Its title means study by repetition in the sense of learning and teaching (m.Abot 3.7) and oral instruction (t.Ber 2.12 L. 8).<sup>1</sup> In rabbinic Hebrew, mishnah (מִשְׁנָה) is the noun form of the verb שָׁנָה, ‘to repeat’, or ‘to learn’ (for example, Abot 2.4; 3.3). It comprised interpretations of scripture (midrash), legal rulings (halakhot), and haggadot (non-halakhic material).<sup>2</sup> Later on, a new idea drew from the biblical use of מִשְׁנָה in Deut 17:18 (‘a copy’ of the Torah) and saw the Mishnah as a ‘second’ or parallel Torah. The opening line of tractate Avot, provides an explicit apologetic framework for the authority of oral Torah as found in the Mishnah. Avot 1.1 presents a chain of transmission in which ‘Moses received the Torah at Sinai and handed it on to Joshua, Joshua to the elders, the elders to the prophets, and the prophets to the men of the Great Assembly.’ This formulation serves to legitimise the existence of an authoritative oral corpus by rooting it in Sinai itself. By asserting that oral teaching was transmitted continuously alongside the written Torah, the rabbis justify the very category of Mishnah.<sup>3</sup>

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<sup>1</sup> See H. L. Strack and Günter Stemberger, *Introduction to the Talmud and Midrash*, trans. Markus Bockmuehl (Minneapolis: Fortress Press, 1996). p 109.

<sup>2</sup> See Strack p 109, though note there is very little haggadah.

<sup>3</sup> Neusner, *Rabbinic Literature: An Essential Guide* (Nashville: Abingdon Press, 2005) p 8.

## Structure and Contents

Like the Talmuds, the Mishnah is divided into six orders (*sedarim*), each containing multiple tractates (*masechtot*), which are further subdivided into chapters and paragraphs (*mishnayot*). The six orders are:

1. Zera'im (Seeds) – agricultural laws, blessings, and prayer
2. Mo'ed (Festival Days) – festivals and Sabbath regulations
3. Nashim (Women) – marriage, divorce, and family law
4. Neziqin (Damages) – civil and criminal law, property, and ethics
5. Qodashim (Holy Things) – sacrificial rites, Temple procedures, and dietary laws
6. Tohorot (Purities) – purity and impurity regulations

This structure is not merely topical but conceptual. It reflects a rabbinic worldview in which daily life, ritual practice, social relations, and sacred space are all governed by divine law. Even after the destruction of the Temple, the Mishnah devotes an entire order to sacrificial worship, preserving the legal memory of a cult no longer practiced. This preservation is not antiquarian; it expresses the conviction that the Torah's commandments remain eternally valid, even when their fulfillment is temporarily suspended.

### 1. Zera'im (Seeds) – agricultural law, blessings, prayer

Berakhot	Blessings, Shema, prayer, liturgical rules.
Pe'ah	Leaving the corner of the field for the poor; agricultural charity.
Demai	Produce of doubtful tithing status.
Kilayim	Forbidden mixtures: seeds, animals, garments.
Shevi'it	Sabbatical year laws.
Terumot	Priestly offerings.
Ma'aserot	First tithes.
Ma'aser Sheni	Second tithe and its redemption.
Hallah	Doughoffering.
Orlah	Forbidden fruit of first three years.
Bikkurim	Firstfruits offerings.

## 2. Mo'ed (Festival) – Sabbath and festival law

Shabbat	Sabbath prohibitions and permitted actions.
Eruvin	Legal fictions enabling movement/carrying on Shabbat.
Pesahim	Passover laws and the paschal sacrifice.
Shekalim	Halfshekel Temple tax.
Yoma	Yom Kippur rituals, especially the High Priest's service.
Sukkah	Festival of Sukkot: booths, lulav, rituals.
Beitzah	Festivalday work rules.
Rosh Hashanah	New Year, calendar, shofar.
Ta'anit	Communal fasts for drought and crisis.
Megillah	Purim, public Torah reading.
Mo'ed Katan	Intermediate festival days (Hol haMoed).
Hagigah	Pilgrimage offerings.

## 3. Nashim (Women) – marriage, divorce, vows

Yevamot	Levirate marriage and related kinship laws.
Ketubbot	Marriage contracts and financial obligations.
Nedarim	Vows and their annulment.
Nazir	Nazirite vows.
Sotah	Suspected adultery ritual; related laws.
Gittin	Divorce documents and procedures.
Qiddushin	Betrothal and acquisition in marriage.

#### 4. Neziqin (Damages) – civil/criminal law, courts, ethics

Bava Kamma	Damages, torts, liability.
Bava Metzia	Property, loans, lost objects, labour law.
Bava Batra	Real estate, inheritance, partnerships.
Sanhedrin	Courts, judicial procedure, capital law.
Makkot	Flogging, false witnesses, cities of refuge.
Shevuot	Oaths and penalties.
Eduyot	Testimonies of early sages; legal precedents.
Avodah Zarah	Relations with idolaters; prohibited benefit.
Avot	Ethical maxims of the sages.
Horayot	Erroneous rulings by courts; sinofferings.

#### 5. Qodashim (Holy Things) – sacrificial law, Temple procedures

Zevahim	Animal sacrifices.
Menahot	Grain offerings.
Hullin	Nonsacred slaughter; dietary laws.
Bekhorot	Firstborn animals and humans.
Arakhin	Vows of valuation.
Temurah	Substitution of sacrificial animals.
Keritot	Offences punishable by karet; required offerings.
Me'ilah	Misuse of sacred property.
Tamid	Daily Temple service.
Middot	Measurements and layout of the Temple.
Qinnim	Birdofferings and their combinations.

## 6. Tohorot (Purities) – ritual purity and impurity

Kelim	Degrees of impurity; vessels.
Oholot	Impurity from corpses; tentlaw.
Negaim	Skin diseases (šara'at).
Parah	Red heifer ritual.
Tohorot	Minor impurities.
Miqva'ot	Ritual baths.
Niddah	Menstrual impurity.
Makhshirin	Liquids enabling impurity.
Zavim	Genital discharges.
Tevul Yom	One who immersed but awaits sunset.
Yadayim	Handimpurity; scribal decrees.
Uktzin	Stalks and attachments transmitting impurity.

## Historical Setting

The Mishnah arises from a period of profound upheaval. The destruction of the Second Temple in 70 CE, followed by the Bar Kokhba revolt (132–135 CE), removed the central institutions that had been the focus of Jewish religious life. The priesthood, sacrificial worship, and the Jerusalemcentred legal system were no longer viable. In their void, came the rabbinic movement – a loose network of sages (*tannaim*) and their disciples – which sought to preserve, interpret, and adapt inherited traditions under different circumstances. These traditions were understood to include not only the written Torah (Bible) but also a body of orally transmitted laws, customs, and exegetical principles.

For generations, these teachings circulated orally in the academies of Yavneh, Usha, and Sepphoris. They were attributed to named sages – Hillel, Shammai, Rabban Gamaliel, Rabbi Akiva, Rabbi Meir, and many others – whose debates and rulings formed the backbone of rabbinic legal discourse. Yet oral transmission alone proved increasingly fragile. The dispersion of scholars, the decline of central authority, and the sheer volume of material created the risk of fragmentation. The Mishnah emerges as a response to this crisis: an attempt to stabilise the tradition without abandoning its fundamentally oral character.

## The Language of the Mishnah: Mishnaic Hebrew

The language of the Mishnah – Mishnaic Hebrew – is the natural historical development of Biblical Hebrew into the Roman period.<sup>4</sup> It is not an artificial pseudo-Hebrew but the next diachronic stage of Hebrew, already anticipated in the linguistic profile of late biblical books such as Chronicles, Qoheleth, Esther, and Daniel. Features that appear sporadically in Late Biblical Hebrew – the decline of the *wayyiqtol* (wawconsecutive), increased use of analytic constructions, participial periphrasis, and noticeable Aramaic influence – become the norm in Mishnaic Hebrew. The language reflects the spoken environment of Roman-period Palestine: morphology is simplified, syntax is more flexible, and Aramaic contact leaves clear traces. The result is a vernacular Hebrew dialect in active use, which the Mishnah preserves in a relatively stable literary form without transforming it into a technical legal register.

## Literary Style and Modes of Reasoning

The Mishnah's literary style is terse, it presents laws in a compressed, almost aphoristic form, often without explicit scriptural grounding or narrative context. This concision reflects its origins in oral pedagogy: the Mishnah was designed to be memorised, recited, and debated.

The Mishnah's reasoning is primarily casuistic. Rather than offering abstract principles, it presents concrete cases: 'If one deposits produce with his neighbour...', 'If a woman vows...', 'If an ox gores...'. These cases function as paradigms from which broader rules may be inferred. The text rarely explains its logic; instead, it juxtaposes rulings, leaving the reader (or student) to discern the underlying principles. This feature is precisely what invited the later development of the Gemara, where amoraic sages unpack, question, and systematize the mishnaic material.

## The Mishnah as a Social and Cultural Document

Beyond its legal content, the Mishnah offers a window into the social world of early rabbinic Judaism. It reflects concerns about agriculture, commerce, family life, ritual purity, and communal governance. It

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<sup>4</sup> M.H. Segal was correct in this identification one hundred years ago. See, Segal *A Grammar of Mishnaic Hebrew* 1927.

presupposes a society in which rabbis, householders, priests, and artisans interact within a shared halakhic framework. At the same time, the Mishnah constructs an idealised vision of Jewish life – one in which rabbinic norms are central, even if they were not universally practiced.

The Mishnah also encodes the values of the rabbinic elite: the importance of study, the authority of tradition, and the centrality of legal reasoning. Its discussions of ethics (especially in *Avot*), its concern for fair dealing, and its emphasis on intentionality reveal a moral vision that extends beyond strict legalism.

## Transmission and Reception

The Mishnah became the foundational text for rabbinic study. In the academies of Palestine and Babylonia, amoraic sages produced extensive commentaries – the Jerusalem Talmud and the Babylonian Talmud – which transformed the Mishnah into the core of a vast interpretive tradition. Medieval commentators such as Rashi and Maimonides further shaped its reception, while later halakhic codes (e.g., the *Shulḥan Arukh*) distilled its rulings into normative law.

## The Mishnah and the New Testament

The Mishnah's influence extends beyond Judaism. It is a crucial source for historians of late antiquity, scholars of legal theory, and students of ancient Hebrew. Its conceptualisation of law as a living, discursive tradition has parallels in Roman jurisprudence and early Christian canon law, though its methods and assumptions remain distinctively rabbinic.

The Mishnah is invaluable for interpretation of the New Testament, because it preserves the earliest extensive body of Jewish legal concepts, social norms, and institutional assumptions from roughly the same cultural world in which early Christianity emerged. Although the Mishnah postdates the New Testament by more than a century in its redacted form, much of its material reflects earlier tannaitic traditions that illuminate the legal categories, purity concerns, marriage practices, economic arrangements, and dispute-patterns presupposed in the Gospels and Paul. It provides the only systematic evidence for how Pharisaic-rabbinic halakhah conceptualised issues such as Sabbath observance, vows, oaths, tithing, purity, and judicial procedure – all topics that appear in the New Testament T but without explanation. The Mishnah therefore supplies the vocabulary, legal logic, and

social structures that make New Testament texts intelligible within a first-century Jewish context.

## Sources

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## Contact

If a reader finds an issue in this book, or wishes to suggest an improvement, please email: [reader-suggestions@timothyalee.com](mailto:reader-suggestions@timothyalee.com).

## Acknowledgments

Thank you to Nicholas de Lange whose Hebrew reading groups in the Cambridge University Library were some of the highlights of my PhD. Nicholas guided us through one of the earliest complete copies of the Mishnah still in existent (MS Add.470.1) during Michaelmas Term 2023. Thank you also to Paul Rodrigue who became a friend during these classes and is now a fellow post-doctoral research at the Hebrew University, Jerusalem.

*Cambridge*  
*20<sup>th</sup> May, 2026.*

Timothy A. Lee



1  
אבות הטמאות, השרץ, ושכבת זרע, וטמא מת, והמצרע  
בימי ספרו, ומי חטאת שאין בהם כְּדֵי הַזֵּה, הָרִי אֵלוֹ  
מִטְמֵאִין אָדָם וְכֻלָּם בְּמַגַּע, וְכֻלֵי חֶרֶשׁ בְּאִוִיר, וְאִינָם מִטְמֵאִין  
בְּמִשָּׂא: <sup>2</sup> לְמַעַלָּה מֵהֶם, נְבִלָה, וּמִי חֲטָאת שֵׁישׁ בְּהֶם כְּדֵי  
הַזֵּה, שֵׁהֶם מִטְמֵאִין אֶת הָאָדָם בְּמִשָּׂא לְטֵמָא בְּגָדִים בְּמַגַּע,  
וְחִשׁוּכֵי בְּגָדִים בְּמַגַּע: <sup>3</sup> לְמַעַלָּה מֵהֶן, בּוֹעֵל נְדָה, שֶׁהוּא  
מִטְמֵא מְשֻׁכָּב תַּחְתּוֹן כְּעִלְיוֹן. לְמַעַלָּה מֵהֶן, זֹבּוֹ שֶׁל זָב וְרִקּוֹ  
וְשִׁכְבַת זֵרְעוֹ וּמִימֵי רִגְלָיו, וְדָם הַנְּדָה, שֶׁהֵן מִטְמֵאִין בְּמַגַּע  
וּבְמִשָּׂא. לְמַעַלָּה מֵהֶן, מְרַכָּב, שֶׁהוּא מִטְמֵא תַּחַת אֲבָן מִסְמָא.  
לְמַעַלָּה מִן הַמְרַכָּב, מְשֻׁכָּב, שֶׁשׁוּה מַגְעוֹ לְמִשָּׂאוֹ. לְמַעַלָּה  
מִן הַמְשֻׁכָּב, הַזָּב, שֶׁהַזָּב עוֹשֶׂה מְשֻׁכָּב, וְאִין מְשֻׁכָּב עוֹשֶׂה  
מְשֻׁכָּב: <sup>4</sup> לְמַעַלָּה מִן הַזָּב, זָבָה, שֶׁהִיא מִטְמֵאָה אֶת בּוֹעֵלָהּ.  
לְמַעַלָּה מִן הַזָּבָה, מְצָרַע, שֶׁהוּא מִטְמֵא בְּבִיָּאָה. לְמַעַלָּה מִן  
הַמְצָרַע, עֶצֶם כְּשֹׁעֶרָה, שֶׁהוּא מִטְמֵא טְמֵאת שְׂבָעָה. חֲמוּר  
מְכֻלָּם, הַמֵּת, שֶׁהוּא מִטְמֵא בְּאֵהֶל, מַה שֵּׁאִין כָּלָם מִטְמֵאִין:  
<sup>5</sup> עֶשֶׂר טְמֵאוֹת פּוֹרְשׁוֹת מִן הָאָדָם. מַחֲסֵר כְּפוּרִים, אָסוּר  
בְּקִדָּשׁ וּמִתֵּר בְּתֵרוּמָה וּבְמַעֲשֵׂר. חֲזֹר לֵהִיּוֹת טְבוּל יוֹם, אָסוּר  
בְּקִדָּשׁ וּבְתֵרוּמָה וּמִתֵּר בְּמַעֲשֵׂר. חֲזֹר לֵהִיּוֹת בְּעַל קָרִי, אָסוּר  
בְּשִׁלְשָׁתָן. חֲזֹר לֵהִיּוֹת בּוֹעֵל נְדָה, מִטְמֵא מְשֻׁכָּב תַּחְתּוֹן  
כְּעִלְיוֹן. חֲזֹר לֵהִיּוֹת זָב שֶׁרָאָה שְׁתֵּי רְאִיּוֹת, מִטְמֵא מְשֻׁכָּב  
וּמוֹשָׁב, וְצָרִיף בִּיַּאת מִים חַיִּים, וּפְטוּר מִן הַקֶּרְבֵּן. רָאָה שְׁלֹשׁ,  
חָיִב בְּקֶרְבֵּן. חֲזֹר לֵהִיּוֹת מְצָרַע מְסֻגֵּר, מִטְמֵא בְּבִיָּאָה, וּפְטוּר  
מִן הַפְּרִיעָה וּמִן הַפְּרִימָה וּמִן הַתְּגִלַּחַת וּמִן הַצִּפְּרִים. וְאִם  
הָיָה מְחֻלָּט, חָיִב בְּכֻלָּן. פָּרֵשׁ מִמֶּנּוּ אֲבָר שֵׁאִין עֲלָיו בְּשׂוֹר  
כְּרָאוֹי, מִטְמֵא בְּמַגַּע וּבְמִשָּׂא, וְאִינוֹ מִטְמֵא בְּאֵהֶל. וְאִם יֵשׁ  
עֲלָיו בְּשׂוֹר כְּרָאוֹי, מִטְמֵא בְּמַגַּע וּבְמִשָּׂא וּבְאֵהֶל. שְׂעוֹר בְּשׂוֹר  
כְּרָאוֹי, כְּדֵי לְהַעֲלוֹת אֲרוּכָה. רַבִּי יְהוּדָה אוֹמֵר, אִם יֵשׁ בְּמִקּוֹם  
אֶחָד כְּדֵי לְהַקִּיפוֹ בְּחוּט עֶרְב, יֵשׁ בּוֹ לְהַעֲלוֹת אֲרוּכָה: <sup>6</sup> עֶשֶׂר  
קִדְשׁוֹת הֵן, אֶרֶץ יִשְׂרָאֵל מְקֻדָּשֶׁת מְכַל הָאֲרָצוֹת. וּמַה הִיא  
קִדְשָׁתָהּ, שֶׁמְבִיאים מִמֶּנָּה הַעֹמֵר וְהַכְּפוּרִים וְשְׁתֵּי הַלֶּחֶם, מַה

## Mishnah Kelim

**1** The fathers of impurity are a: sheretz, semen, [an Israelite] who has contracted corpse impurity, a metzora during the days of his counting, and the waters of purification whose quantity is less than the minimum needed for sprinkling. Behold, these convey impurity to people and vessels by contact and to earthenware by presence within their airspace, But they do not convey impurity by being carried. <sup>2</sup> Above them are nevelah and waters of purification whose quantity is sufficient to be sprinkled, for these convey impurity to a person [even] by being carried so that he in turn conveys impurity to clothing by contact. Clothing, however, is free from impurity where there was contact alone. <sup>3</sup> Above them is one who had intercourse with a menstruant, for he defiles the bottom [bedding] upon which he lies as he does the top [bedding]. Above them is the issue of a zav, his spit, his semen and his urine, and the blood of a menstruant, for they convey impurity both by contact and by carrying. Above them is an object on which one can ride, for it conveys impurity even when it lies under a heavy stone. Above the object on which one can ride is that on which one can lie, for contact is the same as its carrying. Above the object on which one can lie is the zav, for a zav conveys impurity to the object on which he lies, while the object on which he lies cannot convey the same impurity to that upon which it lies. <sup>4</sup> Above the zav is the zavah, for she conveys impurity to the man who has intercourse with her. Above the zavah is the metzora, for he conveys impurity by entering into a house. Above the metzora is a [human] bone the size of a barley grain, for it conveys impurity for seven days. More strict than all these is a corpse, for it conveys impurity by ohel (tent) whereby all the others convey no impurity. <sup>5</sup> There are ten [grades of] impurity that emanate from a person: A person before the offering of his obligatory sacrifices is forbidden to eat holy things but permitted to eat terumah and [second] tithe. If he is a tevul yom he is forbidden to eat holy things and terumah but permitted to eat [second] tithe. If he emitted semen he is forbidden to eat any of the three. If he had intercourse with a menstruant he defiles the bottom [bedding] upon which he lies as he does the top [bedding]. If he is a zav who has seen two discharges he conveys impurity to that on which he lies or sits and is required to undergo immersion in running water, but he is exempt from the sacrifice. If he saw three discharges he must bring the sacrifice. If he is a metzora that was only enclosed he conveys impurity by entry [into an ohel] but is exempt from loosening his hair, from rending his clothes, from shaving and from the birds offering. But if he was a confirmed metzora, he is liable for all these. If a limb on which there was not the proper quantity of flesh was severed from a person, it conveys impurity by

שְׂאִין מְבִיאִים כֵּן מִכָּל הָאָרְצוֹת: <sup>7</sup> עִירוֹת הַמִּקְפּוֹת חוֹמָה  
 מְקֻדָּשׁוֹת מִמֶּנֶּה, שְׁמֹשְׁלָחִים מִתּוֹכָן אֶת הַמְצָרְעִים, וּמִסְבָּבִין  
 לְתוֹכָן מֵעַד שְׂיָרְצוּ. יֵצֵא, אֵין מִחֲזִירִין אוֹתוֹ: <sup>8</sup> לְפָנִים  
 מִן הַחוֹמָה מְקֻדָּשׁ מֵהֶם, שְׂאוּכָלִים שֵׁם קְדָשִׁים קָלִים וּמַעֲשֵׂר  
 שְׁנֵי. הַר הַבַּיִת מְקֻדָּשׁ מִמֶּנּוּ, שְׂאִין זָבִים וְזִבּוֹת, נְדוּת וְיוֹלְדוֹת  
 נִכְנָסִים לְשֵׁם. הַחֵיל מְקֻדָּשׁ מִמֶּנּוּ, שְׂאִין גּוֹיִם וְטָמֵא מֵת  
 נִכְנָסִים לְשֵׁם. עֲזֵרֵת נָשִׁים מְקֻדָּשׁת מִמֶּנּוּ, שְׂאִין טָבוּל יוֹם  
 נִכְנָס לְשֵׁם, וְאֵין חֵיבִים עָלֶיהָ חֲטָאת. עֲזֵרֵת יִשְׂרָאֵל מְקֻדָּשׁת  
 מִמֶּנֶּה, שְׂאִין מְחַסֵּר כְּפוּרִים נִכְנָס לְשֵׁם, וְחֵיבִין עָלֶיהָ חֲטָאת.  
 עֲזֵרֵת הַפְּהָגִים מְקֻדָּשׁת מִמֶּנֶּה, שְׂאִין יִשְׂרָאֵל נִכְנָסִים לְשֵׁם אֶלָּא  
 בְּשַׁעַת צָרְכֵיהֶם, לְסִמְיָה לְשַׁחֲיָה וְלִתְנוּפָה: <sup>9</sup> בֵּין הָאוּלָם  
 וְלִמְזֻבַּח מְקֻדָּשׁ מִמֶּנֶּה, שְׂאִין בְּעַלִּי מוּמִין וּפְרוּעֵי רֵאשׁ נִכְנָסִים  
 לְשֵׁם. הַהִיכָל מְקֻדָּשׁ מִמֶּנּוּ, שְׂאִין נִכְנָס לְשֵׁם שְׁלֵא רְחוּץ יָדַים  
 וְרִגְלִים. קְדָשׁ הַקְּדָשִׁים מְקֻדָּשׁ מֵהֶם, שְׂאִין נִכְנָס לְשֵׁם אֶלָּא  
 כִּהֵן גְּדוֹל בְּיוֹם הַכְּפוּרִים בְּשַׁעַת הָעֲבוּדָה. אָמַר רַבִּי יוֹסִי,  
 בַּחֲמֹשֶׁה דְּבָרִים בֵּין הָאוּלָם וְלִמְזֻבַּח שְׁוֵה לַהִיכָל, שְׂאִין בְּעַלִּי  
 מוּמִין, וּפְרוּעֵי רֵאשׁ, וְשִׁתּוּיֵי יַיִן, וְשְׁלֵא רְחוּץ יָדַים וְרִגְלִים  
 נִכְנָסִים לְשֵׁם, וּפּוֹרְשֵׁין מִבֵּין הָאוּלָם וְלִמְזֻבַּח בְּשַׁעַת הַקְּטָרָה:

כְּלֵי עֵץ, וְכְלֵי עוֹר, וְכְלֵי עֶצֶם, וְכְלֵי זְכוּכִית, פְּשׁוּטִיהֵן טְהוּרִים,  
 וּמְקַבְּלִיהֵן טָמְאִים. נִשְׁבְּרוּ, טְהוּרוֹ. חָזַר וְעָשָׂה מֵהֶם כְּלִים,  
 מְקַבְּלִין טָמְאָה מִכָּאן וּלְהַבָּא. כְּלֵי חָרָס וְכְלֵי נֶתֶר, טָמְאָתָן  
 שְׁוֵה. מִטְמָאִין וּמִטְמָאִין בְּאֹוִיר, וּמִטְמָאִין מֵאֲחוּרִיהֵן, וְאֵינָן  
 מִטְמָאִין מִגְּבִיָּהֵן, וְשִׁבִּירְתָן הִיא טְהוּרָתָן: <sup>2</sup> הַדִּקְיָן שְׁבִכְלֵי  
 חָרָס, וְקַרְקוּרִיהֵן, וְדַפְנוּתִיהֵן יוֹשְׁבִין שְׁלֵא מִסְמָכִין, שְׁעוּרָן,

contact and by carriage but not by ohel. But if it has the proper quantity of flesh it conveys impurity by contact, by carriage and by ohel. A “proper quantity of flesh” is such as is capable of healing. Rabbi Judah says: if in one place it has flesh sufficient to surround it with [the thickness of] a thread of the woof it is capable of healing.<sup>6</sup> There are ten grades of holiness: the land of Israel is holier than all other lands. And what is the nature of its holiness? That from it are brought the omer, the firstfruits and the two loaves, which cannot be brought from any of the other lands.<sup>7</sup> Cities that are walled are holier, for metzoras must be sent out of them and a corpse, though it may be carried about within them as long as it is desired, may not be brought back once it has been taken out.<sup>8</sup> The area within the wall [of Jerusalem] is holier, for it is there that lesser holy things and second tithe may be eaten. The Temple Mount is holier, for zavim, zavot, menstruants and women after childbirth may not enter it. The chel is holier, for neither non-Jews nor one who contracted corpse impurity may enter it. The court of women is holier, for a tevil yom may not enter it, though he is not obligated a hatat for doing so. The court of the Israelites is holier, for a man who has not yet offered his obligatory sacrifices may not enter it, and if he enters he is liable for a hatat. The court of the priests is holier, for Israelites may not enter it except when they are required to do so: for laying on of the hands, slaying or waving.<sup>9</sup> The area between the porch (ulam) and the altar is holier, for [priests] who have blemishes or unkempt hair may not enter it. The Hekhal is holier, for no one whose hands or feet are unwashed may enter it. The Holy of Holies is holier, for only the high priest, on Yom Kippur, at the time of the service, may enter it. Rabbi Yose said: in five respects the area between the porch and the altar is equal to the Hekhal, for those afflicted with blemishes or with a wild growth of hair, or who have drunk wine or whose hands or feet are unwashed may not enter there, and the people must keep away from the area between the porch and the altar when the incense is being burned.

2 Vessels of wood, vessels of leather, vessels of bone or vessels of glass: If they are simple they are clean. If they form a receptacle they are unclean. If they were broken they become clean again. If one remade them into vessels they are susceptible to impurity henceforth. Earthen vessels and vessels of sodium carbonate are equal in respect of impurity: they contract and convey impurity through their air-space; they convey impurity through the outside but they do not become impure through their backs; and when broken they become clean.<sup>2</sup> As regards the smallest earthen vessels, and the bottoms and sides [of the larger but broken vessels] that can stand unsupported: The prescribed size is a capacity to hold oil sufficient for the anointing of a little finger of a child [if their former capacity] was that of a log. If [their former capacity] was from one log to a se'ah [their present capacity] must be a quarter of a log. If it was from a se'ah to two se'ah it must be half a log. If from two se'ah to three

מִכְדֵי סִיכַת קָטָן וְעַד לַג. מִלֵּג וְעַד סָאָה, בְּרַב־עֵיט. מִסָּאָה וְעַד סֵאתִים, בְּחֻצֵי לַג. מִסָּאתִים וְעַד שְׁלֹשׁ וְעַד חֲמֵשׁ סָאִין, בְּלֵג, דְּבַר־י רַבִּי יִשְׁמַעֵאל. רַבִּי עֲקִיבָא אוֹמֵר, אֲנִי אֵינִי נוֹתֵן בְּהֵן מְדָה, אֲלֵא, הַדְּקִין שְׁבַכְלֵי חֲרָס, וְקַרְקָרוֹתֶיהֶן, וְדַפְנוֹתֶיהֶן יוֹשְׁבֵין שְׁלֵא מְסַמְכִין, שְׁעוֹרָן מִכְדֵי סִיכַת קָטָן וְעַד קְדָרוֹת הַדְּקוֹת. מִהַקְדָּרוֹת הַדְּקוֹת וְעַד חֲבִיּוֹת לוֹדִיּוֹת, בְּרַב־עֵיט. מִלוֹדִיּוֹת וְעַד לַחֲמִיּוֹת, בְּחֻצֵי לַג. מִלַּחֲמִיּוֹת וְעַד חֻצָּבִים גְּדוֹלִים, בְּלֵג. רַבֵּן יוֹחָנָן בֶּן זַכַּאי אוֹמֵר, חֻצָּבִים גְּדוֹלִים, שְׁעוֹרָן בְּשָׁנֵי לֵגִין. הַפָּפִים הַגְּלִילִים וְהַחֲבִינוֹת, שְׁעוֹר קַרְקָרוֹתֶיהֶן כָּל שָׁהֵן, וְאִין לָהֶם דַּפְנוֹת: <sup>3</sup> הַטְּהוֹרִין שְׁבַכְלֵי חֲרָס, טְבֵלָה שְׁאִין לָהּ לְזַבֵּז, וּמַחֲתָה פְרוּצָה, וְאָבוּב שֶׁל קְלָאִין, וְסִילוֹנוֹת, אָף עַל פִּי כְפוּפִין אָף עַל פִּי מְקַבְּלִין, וְכַכָּב שְׁעֵשָׂאוֹ לְסַל הַפֶּת, וּטְפֵי שְׁהַתְקִינוֹ לְעֵנָבִים, וְחֲבִית שֶׁל שֵׁיטִין, וְחֲבִית דְּפוּנָה בְּשׁוּלֵי הַמַּחֵץ, וְהַמְטָה, וְהַכֶּסֶא, וְהַסְּפָסֵל, וְהַשְּׁלַחֵן, וְהַסְּפִינָה, וְהַמְנוֹרָה שֶׁל חֲרָס, הָרִי אֱלוֹ טְהוֹרִים. זֶה הַכֶּלֶל, כָּל שְׁאִין לוֹ תוֹךְ בְּכָלֵי חֲרָס, אִין לוֹ אַחֲוָרִים: <sup>4</sup> פָּנֵס שֵׁישׁ בּוֹ בֵית קְבוּל שְׁמֵן, טְמֵא. וְשְׁאִין בּוֹ, טְהוֹר. מְגוּפַת הַיּוֹצְרִין שֶׁהוּא פּוֹתַח בָּהּ, טְהוֹרָה. וְשֶׁהוּא גּוֹמֵר בָּהּ, טְמֵאָה. מִשְׁפָּךְ שֶׁל בְּעֲלֵי בָתִים, טְהוֹר. וְשֶׁל רוֹכְלִין, טְמֵא, מִפְּנֵי שֶׁהוּא שֶׁל מְדָה, דְּבַר־י רַבִּי יְהוּדָה בֶּן בְּתִירָא. רַבִּי עֲקִיבָא אוֹמֵר, מִפְּנֵי שֶׁהוּא מְטָהוּ עַל צִדּוֹ וּמְרִיחַ בּוֹ לְלוֹקַח: <sup>5</sup> כֶּסוּי פְּדֵי יֵין וְכְדֵי שְׁמֵן, וְכֶסוּי חֲבִיּוֹת נִירוֹת, טְהוֹרִין. וְאִם הִתְקִינוֹ לְתַשְׁמִישׁ, טְמֵאִים. כֶּסוּי הַלֶּפֶס, בְּזִמְן שֶׁהוּא נִקּוֹב וְיֵשׁ לוֹ חֲדוּד, טְהוֹר. אִם אֵינוֹ נִקּוֹב וְאִין לוֹ חֲדוּד, טְמֵא, מִפְּנֵי שֶׁהִיא מְסַנֶּנֶת לְתוֹכוֹ אֶת הַיֶּרֶק. רַבִּי אֱלִיעֶזֶר בַּר צְדוֹק אוֹמֵר, מִפְּנֵי שֶׁהִיא הוֹפְכַת עֲלֵיו אֶת הָרוֹנְקֵי: <sup>6</sup> גִּסְטָרָא שְׁנַמְצָאת בְּכַבְשָׁן, עַד שֶׁלֹא נִגְמְרָה מְלֵאכְתָּהּ, טְהוֹרָה. מִשְׁנַגְמְרָה מְלֵאכְתָּהּ, טְמֵאָה. טִיטְרוּס, רַבִּי אֱלִיעֶזֶר בַּר צְדוֹק מְטָהוּ. רַבִּי יוֹסִי מְטָמֵא, מִפְּנֵי שֶׁהוּא כְמוֹצִיא פְרוּטוֹת: <sup>7</sup> הַטְּמֵאִין שְׁבַכְלֵי חֲרָס, טְבֵלָה שֵׁישׁ לָהּ לְזַבֵּז, וּמַחֲתָה שְׁלֵמָה, וְטְבֵלָה שֶׁהִיא מְלֵאָה קְעוּרוֹת. נְטֵמַאת אַחַת מֵהֶם בְּשַׁרְץ, לֹא נְטֵמָאוּ כָּלָם. אִם יֵשׁ לָהּ לְזַבֵּז עוֹדָף, נְטֵמָאָה

se'ah or as much as five se'ah it must be a log, the words of Rabbi Ishmael. Rabbi Akiva says: I do not prescribe any size for the unbroken vessels, rather: as regards the smallest earthen vessels, and the bottoms and sides [of larger but broken ones] that can stand unsupported: The prescribed size is a capacity to hold enough oil to anoint the little finger of a child. [This size is prescribed for pots] that are not bigger than the small cooking-pots. For small cooking-pots and for those between these and the jars from Lydda the prescribed capacity is a quarter of a log. For those which have a size between that of Lydda jars and Bethlehem jars the capacity must be that of half a log. For those between Bethlehem jars and large stone jars the capacity must be that of a log. Rabbi Yohanan ben Zakkai says: [the prescribed capacity for the fragments] of large stone jars is two logs, and that for the bottoms of broken Galilean flasks and small jars is any whatsoever, but the fragments of their sides are not susceptible to impurity <sup>3</sup> The following are not susceptible to impurity among earthen vessels: A tray without a rim, A broken incense-pan, A pierced pan for roasting corn, Gutters even if they are bent and even if they have some form of receptacle, A cooking vessel that was turned into a bread-basket cover, A bucket that was turned into a cover for grapes, A barrel used for swimmers, A small jar fixed to the sides of a ladle, A bed, a stool, a bench, a table, a ship, and an earthen lamp, behold these are not susceptible to impurity. The following is a general rule: any among earthen vessels that has no inner part is not susceptible to impurity on its outer sides. <sup>4</sup> A lantern that has a receptacle for oil is susceptible to impurity, but one that has none is not susceptible. A potter's mould on which one begins to shape the clay is not susceptible to impurity, but that on which one finishes it is susceptible. A funnel for home use is not susceptible to impurity, but that of merchants is susceptible because it also serves as a measure, the words of Rabbi Judah ben Batera. Rabbi Akiva says: because he puts it on its side to let the buyer smell it. <sup>5</sup> The covers of wine jars and oil jars and the covers of papyrus jars are not susceptible to impurity But if he adapted them for use as receptacles they are susceptible. The cover of a pot: When it has a hole or it has a point, it is not susceptible to impurity, But if it does not have a hole or a pointed top it is susceptible because she drains the vegetables into it. Rabbi Eliezer bar Zadok says: because she turns out the contents [of the pot] on to it. <sup>6</sup> A damaged jar found in a furnace: Before its manufacture was complete it is not susceptible to impurity, But if after its manufacture was complete it is susceptible. A sprinkler: Rabbi Eliezer bar Zadok holds it is not susceptible to impurity; But Rabbi Yose holds it to be susceptible because it lets the liquid out in drops only. <sup>7</sup> The following among earthen vessels are susceptible to impurity: A tray with a rim, An unbroken fire-pan, And a tray made up of dishes, If one of them was defiled by a [dead] creeping thing they do not all become unclean, But if it had a rim that projected above the rims of the dishes and one of them was defiled all are unclean. Similarly with an earthen spice-box and a double ink-pot. If one container was defiled from a liquid, the other is not unclean.

אחת מהם, נטמאו כלן. וכן בית תבלין של חרס, וקלמרים  
המתאמות. ובית תבלין של עץ, שננטמא אחד במשקה, לא  
נטמא חברו. רבי יוחנן בן נורי אומר, חולקין את עביו.  
המשמש לטמא, טמא. המשמש לטהור, טהור. אם יש לו  
לזבז עורף, נטמא אחד מהם, נטמא חברו: <sup>8</sup> הלפיד, טמא.  
ובית שקעו של גר, מטמא באויר. המסרק של צרצור, רבי  
אליעזר מטהר, וחקמים מטמאין:

3

שעור פלי חרס לטהר, העשוי לאכלין, שעורו בזיתים. העשוי  
למשקין, שעורו במשקין. העשוי לכף ולכף, מטילין אותו  
לחמרו בזיתים: <sup>2</sup> חבית, שעורה בגרוגרות, דברי רבי  
שמעון. רבי יהודה אומר, באגוזים. רבי מאיר אומר, בזיתים.  
הלפס והקדרה, שעורן בזיתים. הפך והטפי, שעורן בשמן.  
והצרצור, שעורו במים. רבי שמעון אומר, שלשתן בזרעונין.  
גר, שעורו בשמן. רבי אליעזר אומר, בפרוטה קטנה. גר  
שנטל פיו, טהור. ושל אדמה שהסק פיו בפתילה, טהור:  
<sup>3</sup> חבית שנקבה ועשאה בזפת, ונשברה, אם יש במקום הזפת  
מחזיק רביעית, טמאה, מפני שלא בטל שם פלי מעליה. חרס  
שנקב ועשאו בזפת, אף על פי מחזיק רביעית, טהור, מפני  
שבטל שם פלי מעליו: <sup>4</sup> חבית שנתרועעה וטפלה בגללים,  
אף על פי שהוא נוטל את הגללים והחרסים נוֹפלים, טמאה,  
מפני שלא בטל שם פלי מעליה. נשברה ודבק ממנה חרסית,  
או שהביא חרסית ממקום אחר וטפלן בגללים, אף על פי  
שהוא נוטל הגללים והחרסין עומדים, טהורה, מפני שבטל  
שם פלי מעליה. היה בה חרס מחזיק רביעית, פלה מטמא  
במגע, וכנגדו מטמא באויר: <sup>5</sup> הטופל פלי חרס הבריא,  
רבי מאיר ורבי שמעון מטמאים. וחקמים אומרים, הטופל  
את הבריא, טהור. ואת הרעוע, טמא. וכן בחדוק הקרויה:  
<sup>6</sup> יבלית שטופלין בה הפטסין, הנוגע בה, טמא. מגופת  
חבית, אינה חבור. הנוגע בטפולו של תנור, טמא: <sup>7</sup> מחם  
שטפלו בחמר ובחרסית, הנוגע בחמר, טמא. ובחרסית,  
טהור. קומקום שנקב ועשאו בזפת, רבי יוסי מטהר, שאינו

Rabbi Yohanan ben Nuri says: its thickness is divided and that side which serves the unclean one is unclean while that which serves the clean one remains clean. If its rim projects above the others and one of them contracted impurity the other is unclean.<sup>8</sup> A torch is susceptible to impurity. And the reservoir of a lamp contracts impurity through its air-space. The comb of a tzartzur: Rabbi Eliezer says: it is not susceptible to impurity, But the sages say that it is susceptible.

**3** The size of a hole that renders an earthen vessel clean: If the vessel was made for food, the hole must be big enough for olives [to fall through]. If it was used for liquids it suffices for the hole to be big enough for liquids [to go through it]. And if it was used for both, we apply the greater stringency, that olives must be able to fall through.<sup>2</sup> A jar: the size of the hole must be such that a dried fig [will fall through], the words of Rabbi Shimon. Rabbi Judah said: walnuts. Rabbi Meir said: olives. A stew-pot or a cooking pot: such that olives [will fall through]. A bucket and a pitcher: such that oil [will fall through]. A tzartzur: such that water [will fall through]. Rabbi Shimon says: in the case of all three, [the hole] must be such that seedlings [will fall through]. A lamp: the size of the hole must be such that oil [will fall through]. Rabbi Eliezer says: such that a small perutah [will fall through]. A lamp whose nozzle has been removed is clean. And one made of earth whose nozzle has been burned by the wick is also clean.<sup>3</sup> A jar that had a hole and was mended with pitch and then was broken again: If the fragment that was mended with the pitch can hold a quarter of a log it is unclean, since the designation of a vessel has never ceased to be applied to it. A potsherd that had a hole and was mended with pitch, it is clean though it can contain a quarter of a log, because the designation of a vessel has ceased to be applied to it.<sup>4</sup> If a jar was about to be cracked but was strengthened with cattle dung, although the potsherds would fall apart were the dung to be removed, it is unclean, because the designation of vessel never ceased to apply. If it was broken and some of its pieces were stuck together again, or if he brought other pieces of clay from elsewhere, and it was also lined with cattle dung, even though the potsherds hold together when the dung is removed, it is clean, because the designation of vessel ceased to apply. If it contained one potsherd that could hold a quarter of a log, all its parts contract impurity by contact, but that potsherd contracts impurity through its air-space.<sup>5</sup> One who lines a sound vessel: Rabbi Meir and Rabbi Shimon say: [the lining] contracts impurity. But the sages say: a lining over a sound vessel is not susceptible to impurity, and only one over a cracked vessel is susceptible. And the same dispute applies to the hoop of a pumpkin shell.<sup>6</sup> As to dog's tooth which they line large jars: anything that touches it becomes unclean. The plug of a jar is not regarded as connected. That which touches the lining of an oven is unclean.<sup>7</sup> A cauldron which was lined with mortar or with potter's clay: That which touches

יכול לקבל את החמין פְּצוּנָן. וְכֵן הָיָה אוֹמֵר בְּכָלֵי זֶפֶת. כְּלֵי  
נְחֹשֶׁת שְׂזֻפְתָן, טְהוּרִין. וְאִם לִיָּין, טְמֵאִין: <sup>8</sup> חֲבִית שְׂנֻקְבָה  
וְעִשָּׂאָה בְּזֻפֶת יֵתֵר מְצֻרְפָה, הַנוֹגֵעַ בְּצֻרְפָה, טְמֵא. יֵתֵר מְצֻרְפָה,  
טְהוּר. זֶפֶת שְׂנֻטְפָה עַל הַחֲבִית, הַנוֹגֵעַ בָּהּ, טְהוּר. מִשְׁפָּךְ שֶׁל  
עֵץ וְשֶׁל חֶרֶס שְׂפָקְקוּ בְּזֻפֶת, רַבִּי אֶלְעָזָר בֶּן עֲזַרְיָה מְטֵמֵא. רַבִּי  
עֲקִיבָא מְטֵמֵא בְּשֶׁל עֵץ, וּמְטַהֵר בְּשֶׁל חֶרֶס. רַבִּי יוֹסִי מְטַהֵר  
בְּשִׁנְיָהֶם:

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הַחֶרֶס שְׂאִינוּ יָכוֹל לַעֲמֹד מִפְּנֵי אֲזוּנוֹ, אוֹ שֶׁהָיָה בוֹ חֲדוּד  
וְהַחֲדוּד מְכַרְיעוֹ, טְהוּר. נִטְלָה הָאֲזוֹן, נִשְׁבַּר הַחֲדוּד,  
טְהוּר. רַבִּי יְהוּדָה מְטֵמֵא. חֲבִית שְׂנֻפְחָתָה, וְהִיא מְקַבֶּלֶת  
עַל דְּפְנוּתֶיהָ, אוֹ שְׂנֻחֶלְקָה כְּמִין שְׁתֵּי עֲרֻבוֹת, רַבִּי יְהוּדָה  
מְטַהֵר, וְחַכְמִים מְטֵמֵאִין: <sup>2</sup> חֲבִית שְׂנֵתְרוּעָעָה וְאִינָה יָכוֹלָה  
לְהִטְלִיטל בְּחֻצֵי קַב גְּרוּגְרוֹת, טְהוּרָה. גְּסֻטְרָא שְׂנֵתְרוּעָעָה  
וְאִינָה מְקַבֶּלֶת מִשְׁקִין, אִף עַל פִּי שֶׁהִיא מְקַבֶּלֶת אֶכְלִין, טְהוּרָה  
שְׂאִין שְׂרִין לְשִׁרִין: <sup>3</sup> אִיזוֹ הִיא גְּסֻטְרָא, כֹּל שְׂנֵטְלוֹ אֲזִינָה.  
הִיוּ בָּהּ חֲדוּדִין יוֹצְאִין, כֹּל הַמְקַבֵּל עִמָּה בְּזִיתִים, מְטֵמֵא בְּמַגָּע  
וּכְנָגְדוֹ מְטֵמֵא בְּאוּרִי. וְכֹל שְׂאִינוֹ מְקַבֵּל עִמָּה בְּזִיתִים, מְטֵמֵא  
בְּמַגָּע וְאִין כְּנָגְדוֹ מְטֵמֵא בְּאוּרִי. הִיָּתָה מְטָה עַל צְדָה כְּמִין  
קַתְדָרָה, כֹּל הַמְקַבֵּל עִמָּה בְּזִיתִים, מְטֵמֵא בְּמַגָּע וּכְנָגְדוֹ מְטֵמֵא  
בְּאוּרִי. וְכֹל שְׂאִינוֹ מְקַבֵּל עִמָּה בְּזִיתִים, מְטֵמֵא בְּמַגָּע וְאִין  
כְּנָגְדוֹ מְטֵמֵא בְּאוּרִי. שׁוּלֵי קוֹרְפִיּוֹת וְשׁוּלֵי קוֹסִים הַצִּידוֹנִיִּים,  
אִף עַל פִּי שְׂאִינָם יְכוּלִים לִישֵׁב שְׁלֵא מְסַמְכִין, טְמֵאִין, שְׁלֶכְךָ  
נֵעֲשׂוּ מִתְחַלְתָּן: <sup>4</sup> כְּלֵי חֶרֶשׁ שֵׁישׁ לוֹ שֶׁלֵּשׁ שְׁפִיּוֹת, הַפְּנִימִית  
עוֹדְפֶת, הַכֹּל טְהוּר. הַחִיצוֹנָה עוֹדְפֶת, הַכֹּל טְמֵא. הָאֲמָצְעִית  
עוֹדְפֶת, מְמַנָּה וּלְפָנִים, טְמֵא. מְמַנָּה וְלַחוּץ, טְהוּר. הִיוּ שְׁוֹת,  
רַבִּי יְהוּדָה אוֹמֵר, חוֹלְקִין הָאֲמָצְעִית. וְחַכְמִים אוֹמְרִים, הַכֹּל  
טְהוּר. כְּלֵי חֶרֶס, מְאִימְתֵי מְקַבְּלִין טְמֵאָה, מִשְׁיֻצְרְפוֹ בַּכְּבִּשָׁן,

the mortar is unclean; But that which touches the potter's clay is clean. A kettle which was punctured and the hole was stopped with pitch: Rabbi Yose rules that it is clean since it cannot hold hot water as cold. The same ruling he also gave concerning vessels made of pitch. Copper vessels which were lined with pitch the lining is clean, But if they are used for wine, it is unclean. <sup>8</sup> A jar which which was pierced and the hole stopped up with more pitch than was necessary: That which touches the needed portion is unclean, But that which touches the unneeded portion is clean. Pitch which dripped upon a jar, that which touches it is clean. A wooden or earthen funnel which was stopped up with pitch: Rabbi Elazar ben Azariah says that it is unclean. Rabbi Akiva says that it is unclean when it is of wood and clean when it is of earthenware. Rabbi Yose says that both are clean.

**4** A potsherd that cannot stand unsupported on account of its handle, or a potsherd whose bottom is pointed and that point causes it to overbalance, is clean. If the handle was removed or the point was broken off it is still clean. Rabbi Judah says that it is unclean. If a jar was broken but is still capable of holding something in its sides, or if it was split into a kind of two troughs: Rabbi Judah says it is clean But the sages say it is unclean. <sup>2</sup> If a jar was cracked and cannot be moved with half a kav of dried figs in it, it is clean. If a damaged vessel (*gistera*) was cracked and it cannot hold any liquid, even though it can hold foodstuffs, it is clean, since remnants do not have remnants. <sup>3</sup> What is meant by a "damaged vessel" (*gistera*)? One whose handles were removed. If sharp ends projected from it: Any part of it which can contain olives contracts impurity by contact, while any impurity opposite an end conveys impurity to the vessel through its air-space, But any part of it which cannot contain olives contracts impurity by contact, while an impurity opposite an end does not convey impurity through its air-space. If it was leaning on its side like a kind of cathedra, Any part of it which can contain olives contracts impurity by contact, while any impurity opposite an end conveys impurity to the vessel through its air-space, But any part of it which cannot contain olives contracts impurity by contact, while an impurity opposite an end does not convey impurity to the vessel through its air-space. Bowls with Korfian [bottoms], and cups with Zidonian bottoms, although they cannot stand unsupported, are susceptible to impurity, because they were originally fashioned in this manner. <sup>4</sup> An earthenware vessel that has three rims: If the innermost one projects above the others, all outside it is not susceptible to impurity. If the outermost one projects above the others all within it is susceptible to impurity; And if the middle one projects above the others, that which is within it is susceptible to impurity, while that which is without it is not susceptible to impurity. If they were equal in height: Rabbi Judah says: the middle one is deemed to be divided. But the sages ruled: all are not susceptible to impurity.

כְּדַרְכָּן : <sup>9</sup> תְּבִיחַ שֶׁפְּתַחְתָּה מִצְדָּה, טְמֵאָה מְדֻרָס וְטְמֵאָה מֵת. אָמַר רַבִּי יוֹסִי, אֵימָתִי, בְּזִמְנָן שְׂאִינָה גְבוּהָה עֲשָׂרָה טַפְחִים, אוֹ שְׂאִין לָהּ לְזָבֹד טַפַּח. נִפְתַּחְתָּה מִלְמַעְלָן, טְמֵאָה טְמֵאָה מֵת. נִפְתַּחְתָּה מִלְמַטָּן, רַבִּי מֵאִיר מְטֵמֵא. וְחַכְמִים מְטַהְרִין, מִפְּנֵי שְׂבִטֵל הָעֵקֶר, בְּטִלְהָ הַטְּפֵלָה : <sup>10</sup> מִשְׁפֵּלֵת שֶׁנִּפְתַּחְתָּה מִלְקַבֵּל רְמוּנִים, רַבִּי מֵאִיר מְטֵמֵא. וְחַכְמִים מְטַהְרִים, מִפְּנֵי שְׂבִטֵל הָעֵקֶר, בְּטִלְהָ הַטְּפֵלָה :

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הַכָּרִים וְהַכֶּסֶתוֹת וְהַשְּׂקִין וְהַמְרָצוּפִין שֶׁנִּפְתַּחְתּוּ, הָרִי אֵלוֹ טְמֵאִים מְדֻרָס. הַקְּלוּסְטֵר, אַרְבָּעָה קַבִּין, הַתּוֹרְמֵל חֲמִשָּׁת קַבִּין, הַכְּרִיתִית סָאָה. הַחֲמַת שֶׁל שִׁבְעַת קַבִּין, רַבִּי יְהוּדָה אוֹמֵר, אֵף הַרְבָּצֵל וְהַמְזוּדָה כָּל שֶׁהֵן, הָרִי אֵלוֹ טְמֵאִין מְדֻרָס. וְכֻלָּם שֶׁנִּפְתַּחְתּוּ, טְהוּרִים, מִפְּנֵי שְׂבִטֵל הָעֵקֶר, וּבְטִלְהָ הַטְּפֵלָה : <sup>2</sup> חֲמַת חֲלִילִין, טְהוּרָה מִן הַמְדֻרָס. עֲרַבְתָּ פִיסוּנוֹת, בֵּית שְׂמַאי אוֹמְרִים, מְדֻרָס. וּבֵית הַלֵּל אוֹמְרִים, טְמֵאָה מֵת. עֲרַבְתָּ מְשִׁנֵּי לֶג וְעַד תְּשַׁעָה קַבִּין שֶׁנִּסְדְּקָה, טְמֵאָה מְדֻרָס. הַנִּיחָה בְּגִשְׂמִים וְנִתְפַּחְתָּה, טְמֵאָה טְמֵאָה מֵת. בְּקָדִים וְנִסְדְּקָה, מְקַבֵּלֵת מְדֻרָס. זֶה חֲמֵר בְּשִׁירֵי כָּלֵי עֵץ מִבְּתַחֲלָתָן. וְחֲמֵר בְּשִׁירֵי כָּלֵי נִצָּרִים מִבְּתַחֲלָתָן, שֶׁמִּתְחַלְתָּן אֵינָם מְקַבֵּלִים טְמֵאָה עַד שִׁיתְחַסְמוּ. נִתְחַסְמוּ, אֵף עַל פִּי שֶׁנִּשְׂרוּ שִׁפְתוֹתֶיהֶן כָּל שֶׁהֵן, טְמֵאִין : <sup>3</sup> מִקַּל שֶׁעֲשָׂאוּ בֵּית יֵד לְקָרְדִים, חֲבוּר לְטְמֵאָה בְּשַׁעַת מְלֶאכָה. הַדְּיוּסְטֵר, חֲבוּר לְטְמֵאָה בְּשַׁעַת מְלֶאכָה. קָבְעוּ בְּכֹלוֹנְס, טְמֵאָה, וְאֵינּוּ חֲבוּר לָהּ. עָשָׂה לוֹ דְּיוּסְטֵר, אֵין טְמֵאָה אֲלָא צָרְכוֹ. כֶּסֶא שְׂקָבְעוּ בְּכֹלוֹנְס, טְמֵאָה, וְאֵינּוּ חֲבוּר לוֹ. עָשָׂה בוֹ כֶּסֶא, אֵין טְמֵאָה אֲלָא מְקוּמוֹ. קָבְעוּ בְּקוֹרַת בֵּית הַבַּד, טְמֵאָה, וְאֵינּוּ חֲבוּר לָהּ. עָשָׂה בְּרֵאשָׁה כֶּסֶא, טְהוּר, מִפְּנֵי שְׂאוּמְרִין לוֹ, עֲמַד וְנִעֲשָׂה

was damaged below, it becomes clean. The compartments within it remain unclean and are not regarded as a connected to it. <sup>8</sup> If a shepherd's bag was damaged, the pocket within it retains its uncleanness and is not regarded as a connected to it. A skin whose testicle bags serve also as receptacles and they were damaged, they become clean, since they will no longer serve their original purpose. <sup>9</sup> A box whose opening is at the side is susceptible to both midras uncleanness and corpse uncleanness. Rabbi Yose said: When does this apply? When it is less than ten handbreadths in height or when it does not have a rim one handbreadth deep. If it was damaged above it is still susceptible to corpse uncleanness. If it was damaged below: Rabbi Meir rules that it is susceptible to uncleanness. But the sages rule that it is clean because if the primary function ceases the secondary one also ceases. <sup>10</sup> A dung-basket that was so damaged that it will not hold pomegranates: Rabbi Meir says is still susceptible to uncleanness, But the sages say that it is clean because if the primary function ceases the secondary one also ceases.

**20** Pillows, bed coverings, sacks and packing cases that were damaged are still susceptible to midras uncleanness. A fodder-bag that can hold four kav, a shepherd's bag that can hold five kav, a traveling bag that can hold a se'ah, a skin that can hold seven kav, Rabbi Judah adds: also a spice-bag, and a food wallet that can hold the smallest quantity are susceptible to midras uncleanness. If any of them was damaged it becomes clean, since if the primary function ceases the secondary function also ceases. <sup>2</sup> A bagpipe is not susceptible to midras uncleanness. A trough for mixing mortar: Bet Shammai says: it is susceptible to midras uncleanness, And Bet Hillel says it is susceptible to corpse uncleanness only. If a trough of a capacity from two log to nine kav is split, it becomes susceptible to midras uncleanness. If he left it out in the rain and it swelled it is susceptible to corpse uncleanness alone. [If he left it out] during the east wind and it split, it is susceptible to midras uncleanness. In this respect the law is stricter in the case of remnants of wooden vessels than in [that of such vessels] in their original condition. It is also stricter in regard to the remnants of wicker vessels than [to such vessels] as are in their original condition, for when they are in their original condition they are insusceptible to uncleanness until their rim is finished, but after their rim has been finished, even though their edges fell away leaving only the slightest trace of them, they are unclean. <sup>3</sup> If a stick was used as a handle for a hatchet, it is regarded as connected for uncleanness at the time of use. A yarn winder is regarded as connected for uncleanness at the time of its use. If it was fixed to a pole it is susceptible to uncleanness, but it is not considered connected to it. If the pole itself was converted into a yarn winder, only that part which is needed for use is susceptible to uncleanness. A seat that was fixed to the pole is susceptible to uncleanness, but the latter is not regarded as connected to it. If the pole itself

אֶת מְלֹאכְתָּנוּ: <sup>4</sup> עֲרֵכָה גְדוֹלָה שֶׁנִּפְחָתָה מִלְקָבֵל רְמוּנִים,  
 וְהִתְקִינָה לִישִׁיבָה, רַבִּי עֲקִיבָא מְטַמָּא. וְחֲכָמִים מְטַהְרִין, עַד  
 שִׁיקְצֵעַ. עֲשָׂאָה אָבוּס לְבַהֲמָה, אַף עַל פִּי שֶׁקִּבְעָה בַּכֶּתֶל,  
 טְמֵאָה: <sup>5</sup> כֹּפֶת שֶׁקִּבְעוּ בְּנִדְבָךְ, קִבְעוּ וְלֹא בָּנָה עָלָיו, בָּנָה  
 עָלָיו וְלֹא קִבְעוּ, טְמֵא. קִבְעוּ וּבָנָה עָלָיו, טְהוֹר. מִפֶּן שֶׁנִּתְּנוּ  
 עַל גְּבֵי הַקּוֹרוֹת, קִבְעוּ וְלֹא נִתֵּן עָלָיו אֶת הַמַּעֲזִיבָה, נִתֵּן עָלָיו  
 אֶת הַמַּעֲזִיבָה וְלֹא קִבְעוּ, טְמֵא. קִבְעוּ וְנִתֵּן עָלָיו אֶת הַמַּעֲזִיבָה,  
 טְהוֹר. קָעָרָה שֶׁקִּבְעָה בְּשֶׁדָּה תִּבָּה וּמַגְדֵּל, כְּדָרְךְ קִבְּלָתָה,  
 טְמֵאָה. שְׁלֹא כְּדָרְךְ קִבְּלָתָה, טְהוֹרָה: <sup>6</sup> סָדִין שֶׁהוּא טְמֵא  
 מִדָּרְס וְעֲשָׂאוּ וִילוּן, טְהוֹר מִן הַמְּדָרְס, אֲבָל טְמֵא טְמֵא מֵת.  
 מְאִימְתִי הִיא טְהוֹרָתוֹ. בֵּית שְׂמַאי אוֹמְרִים, מְשִׁי־תָבַר. בֵּית הַלֵּל  
 אוֹמְרִים, מְשִׁיקֶשֶׁר. רַבִּי עֲקִיבָא אוֹמֵר, מְשִׁיקְבֵּעַ: <sup>7</sup> מִחֻצְלַת  
 שֶׁעָשָׂה לָּהּ קִנְיִם לְאַרְכָּה, טְהוֹרָה. וְחֲכָמִים אוֹמְרִים, עַד  
 שִׁיעֲשֵׂה כְּמִין כִּי. עֲשָׂאֵם לְרַחֲבָה וְאִין בֵּין קִנְיָה לְחֻבְרוֹ אַרְבָּעָה  
 טְפָחִים, טְהוֹר. נִחְלָקָה לְרַחֲבָה, רַבִּי יְהוּדָה מְטַהֵר. וְכֵן הַמַּתִּיר  
 רֹאשֵׁי הַמַּעֲדָנִין, טְהוֹרָה. נִחְלָקָה לְאַרְכָּה וְנִשְׁתַּיְרוּ בָּהּ שְׁלֹשָׁה  
 מַעֲדָנִים שֶׁל שֵׁשׁ טְפָחִים, טְמֵאָה. מִחֻצְלַת, מְאִימְתִי מִקִּבְּלַת  
 טְמֵאָה. מִשְׁתַּקְנָב, וְהִיא גָּמַר מְלֹאכְתָּה:

was turned into a seat, only the place of the seat is susceptible to uncleanness. A seat that was fixed to the beam of an olive-press is susceptible to uncleanness, but it is not connected to it. If the end of a beam was turned into a seat it remains clean, because people would tell him, "Get up and let us do our work."<sup>4</sup> If a large trough was so damaged that it could no longer hold pomegranates and he fixed it to be used as a seat: Rabbi Akiva says that it is susceptible to uncleanness, But the sages say that it remains clean unless its rough parts have been smoothed. If it was turned into a feeding bowl for cattle, even if it was fixed to a wall, it is susceptible to uncleanness.<sup>5</sup> A wood block that was fixed to a row on a wall, whether he fixed it and did not built upon it or built upon it but did not fix it, it is susceptible to uncleanness. If he fixed it and also built upon, it is clean. Matting that was spread over the roof-beams, whether he fixed it but did not put on the plasterwork or whether he put on the plasterwork but did not fix it, it is susceptible to uncleanness. If it was fixed and he laid plasterwork over it, it is clean. A dish that was fixed to a chest, box or cupboard: If in such a manner as to hold its contents in the usual way, it is susceptible to uncleanness, But if it was in a manner that it cannot hold its contents in the usual way it is clean.<sup>6</sup> If a sheet that was susceptible to midras uncleanness made into a curtain, it becomes clean from midras uncleanness but it is still susceptible to corpse uncleanness. When does it become insusceptible to [midras] uncleanness? Bet Shammai says: when the loops have been tied to it. . Bet Hillel says: when it has been attached. Rabbi Akiva says: when it has been fixed.<sup>7</sup> A mat whose reeds stretched lengthwise is insusceptible to uncleanness; But the sages rule: only if they lay in the shape of [the Greek letter] chi. If they were laid along its width and there was a distance of less than four handbreadths between the two reeds, it is insusceptible to uncleanness. If it was divided along its width, Rabbi Judah rules that is clean. So also, where the end-knots are untied, it is clean. If it was divided along its length but three end-knots remained intact across a stretch of six handbreadths, it is susceptible to uncleanness. When does a mat become susceptible to uncleanness? When its rough ends are trimmed, this being the completion of its manufacture.

בפסת היד, ששה בכל אצבע, שנים בקנה, ושנים במרפק, אחד בזרוע, וארבעה בכתף. מאה ואחד מזה ומאה ואחד מזה. ושמנה עשרה חליות בשדרה, תשעה בראש, שמנה בצואר, ששה במפתח של לב, וחמשה בנקביו. כל אחד ואחד מטמא במגע ובמשא ובאהל. אימתי, בזמן שיש עליהן בשר כראוי. אבל אם אין עליהן בשר כראוי, מטמאין במגע ובמשא, ואין מטמאין באהל:

2 אלו מטמאין באהל. המת, וכזית מן המת, וכזית נצל, ומלא תרוד רקב, השדרה, והגלגלת, אבר מן המת ואבר מן החי שיש עליהן בשר כראוי, רבע עצמות מלב הבנין או מלב המנין. ורב בנינו ורב מנינו של מת, אף על פי שאין בהם רבע, טמאין. פמה הוא רב מנינו, מאה ועשרים וחמשה: <sup>2</sup> רביעית דם, ורביעית דם תבוסה ממת אחד. רבי עקיבא אומר, משני מתים. דם קטן שיצא כלו, רבי עקיבא אומר, כל שהוא. וחכמים אומרים, רביעית. פזית רמה, בין חיה בין מתה, רבי אליעזר מטמא כבשרו, וחכמים מטהרים. אפר שרופים, רבי אליעזר אומר, שעורו ברבע, וחכמים מטהרין. מלא תרוד ועוד עפר קברות, טמא, רבי שמעון מטהר. מלא תרוד רקב שגבלו במים, אינו חבור לטמאה: <sup>3</sup> אלו מטמאין במגע ובמשא ואינן מטמאין באהל. עצם בשערה, וארץ העמים, ובית הפרס, אבר מן המת, ואבר מן החי שאין עליהן בשר כראוי, השדרה והגלגלת שחסרו. פמה הוא חסרון בשדרה, בית שמאי אומרים, שתי חליות. ובית הלל אומרים, אפלו חליה אחת. ובגלגלת, בית שמאי אומרים, כמלא מקדח. ובית הלל אומרים, כדי שינטל מן החי וימות. באיזה מקדח אמרו, בקטן של רופאים, דברי

even less than an olive-sized portion of a corpse or less than an olive-sized portion of nevelah (carrion), or less than a lentil-sized portion of a sheretz can defile, [each in the manner of] their respective defilements. <sup>8</sup> There are two hundred and forty-eight limbs in a human body: Thirty in the foot, six for every toe, Ten in the ankle, Two in the shin, Five in the knee, One in the thigh, Three in the hip, Eleven ribs, Thirty in the hand, [that is] six to every finger, Two in the fore-arm, Two in the elbow, One in the upper arm and Four in the shoulder, [For a total of] one hundred and one on the one side [of the body] and one hundred and one on the other. Eighteen vertebrae in the spine, Nine in the head, Eight in the neck, Six in the key of the heart, And five around the genitals. Each one [of these] can defile by contact, carriage or overshadowing. When is this so? When they have upon them the appropriate amount of flesh, But if they do not have the appropriate amount flesh upon them, they can defile by contact and carriage but cannot defile by overshadowing.

2 These things defile by overshadowing: a corpse, an olive-sized [portion of flesh] of a corpse, an olive-sized [portion] of nezel, a ladleful of corpse-mold, the spine or the skull, [a] full limb of a corpse, or [a full] limb [severed] from a living person with the appropriate amount of flesh, a quarter [of a kav] of bones from the structural majority or numerical majority, and the structural majority or numerical majority [of the bones] of a corpse even though they do not amount to a quarter [of a kav]; [all these] are unclean. How many [bones] form the numerical majority? One hundred and twenty-five. <sup>2</sup> [The following likewise defile:] A quarter [of a log] of blood, A quarter [of a log] of mixed blood from one corpse. Rabbi Akiva says: [even] from two corpses. [With regard to] the blood of a child that has completely flowed forth: Rabbi Akiva says: [it defiles] in even the smallest quantity, But the sages say: [there must be] a quarter [of a log]. [With regard to] an olive-sized [portion] of [corpse] worms whether alive or dead: Rabbi Eliezer declares [it] unclean, like the flesh, But the sages declare [it] clean. [With regard to] the ashes of burnt persons: Rabbi Eliezer says: the [minimum] quantity [for defilement is] a quarter [of a kav]. But the sages declare [them to be] clean. A ladleful and [a little] more of grave-dust is unclean. Rabbi Shimon declares [it to be] clean. A ladleful of corpse-mold mixed with water is not [regarded as] joined [into one mass] for [the purposes of] defilement. <sup>3</sup> The following defile by contact and carriage but not by overshadowing: A bone of barleycorn size, Earth from a foreign country, A bet peras, A limb of a corpse, or a limb [severed] from a living person which has no longer its appropriate flesh, A spine or a skull which is deficient. How much is [considered] a deficiency in the spine? Bet Shammai say: two vertebrae, But Bet Hillel say: even one vertebra. And in the skull? Bet Shammai say: [the size of a] hole [made] by a drill, But Bet Hillel say: as much as would be taken from a living person and he would die. Of

עֲשָׂרָה בְּתִים הֵן, הַפֶּהָה בְּרֵאשׁוֹן, וְהַהוֹלֵךְ לוֹ, קוֹלְפוֹ וְהוּא  
 טְהוֹר. הַפֶּהָה בְּשֵׁנִי, וְהַהוֹלֵךְ לוֹ, קוֹלְפוֹ וְהוּא טְעוֹן צְפָרִים.  
 הַפּוֹשֶׁה בְּרֵאשׁוֹן, חוֹלֵץ וְקוֹצֵה וְטַח וְנוֹתֵן לוֹ שְׁבוּעַ. חֲזֵר,  
 יִנְתֵּץ. לֹא חֲזֵר, טְעוֹן צְפָרִים. עֲמַד בְּרֵאשׁוֹן וּפְשָׁה בְּשֵׁנִי, חוֹלֵץ  
 וְקוֹצֵה וְטַח וְנוֹתֵן לוֹ שְׁבוּעַ. חֲזֵר, יִנְתֵּץ. לֹא חֲזֵר, טְעוֹן צְפָרִים.  
 עֲמַד בְּזָה וּבְזָה, חוֹלֵץ וְקוֹצֵה וְטַח וְנוֹתֵן לוֹ שְׁבוּעַ. חֲזֵר, יִנְתֵּץ.  
 לֹא חֲזֵר, טְעוֹן צְפָרִים. אִם עַד שֶׁלֹּא טָהְרוּ בְּצְפָרִים נִרְאָה בּוֹ  
 נִגְעַ, הֲרִי זֶה יִנְתֵּץ. וְאִם מִשְׁטָהְרוּ בְּצְפָרִים נִרְאָה בּוֹ נִגְעַ, יִרְאָה  
 בַּתְּחִלָּה: <sup>2</sup> הָאֶבֶן שְׁבֻזִית, בְּזִמְן שֶׁהוּא חוֹלֵץ, חוֹלֵץ אֶת כָּלוֹ.  
 וּבְזִמְן שֶׁהוּא נוֹתֵץ, נוֹתֵץ אֶת שְׁלוֹ וּמְנִיחַ אֶת שֶׁל חֲבֵרוֹ. נִמְצָא  
 חֲמֹר בַּחֲלִיצָה מִבְּנֵי צָהָה. רַבִּי אֱלֶעָזָר אוֹמֵר, בֵּית הַבְּנוֹי רֹאשׁ  
 וּפְתִיץ, נִרְאָה בְּרֵאשׁ, נוֹטֵל אֶת כָּלוֹ. נִרְאָה בַּפְּתִיץ, נוֹטֵל אֶת  
 שְׁלוֹ וּמְנִיחַ אֶת שֶׁל חֲבֵרוֹ: <sup>3</sup> בֵּית שְׁנִירָא בּוֹ נִגְעַ, הֵיטָה עֲלֶיהָ  
 עַל גְּבִיו, נוֹתֵן אֶת הַקּוֹרוֹת לְעֲלֶיהָ. נִרְאָה בְּעֲלֶיהָ, נוֹתֵן אֶת  
 הַקּוֹרוֹת לְבֵית. לֹא הֵיטָה עֲלֶיהָ עַל גְּבִיו, אֶבְנוֹי וְעֲצִיו וְעֲפָרוֹ  
 נִתְּצִין עִמּוֹ. וּמְצִיל עַל הַמְּלַבְּנִים, וְעַל שְׂרִיגֵי הַחֲלוֹנוֹת. רַבִּי  
 יְהוּדָה אוֹמֵר, מְלַבֵּן הַבְּנוֹי עַל גְּבִיו, נִתֵּץ עִמּוֹ. אֶבְנוֹי וְעֲצִיו  
 וְעֲפָרוֹ מְטַמְּאִין בְּכֹזֵית, רַבִּי אֱלֶעָזָר חֲסֵמָא אוֹמֵר, בְּמָה שֶׁהֵן:  
<sup>4</sup> בֵּית הַמְּסָגֵר, מְטַמְּא מִתּוֹכוֹ. וְהַמְּחֹלֵט, מִתּוֹכוֹ וּמֵאֲחוּרָיו. זֶה  
 וְזֶה מְטַמְּאִין בְּבִיאָה: <sup>5</sup> הַבּוֹנֵה מִן הַמְּסָגֵר בְּטְהוֹר, וְחֲזֵר נִגְעַ  
 לְבֵית, חוֹלֵץ אֶת הָאֶבְנִים. חֲזֵר עַל הָאֶבְנִים, הַבֵּית הָרֵאשׁוֹן  
 יִנְתֵּץ, וְהָאֶבְנִים יִשְׁמְשׁוּ אֶת הַבֵּית הַשֵּׁנִי בְּסִימָנִין: <sup>6</sup> בֵּית  
 שֶׁהוּא מְסָךְ עַל גְּבִי בֵּית הַמְּנַגֵּעַ, וְכֵן אֵילָן שֶׁהוּא מְסָךְ עַל גְּבִי  
 בֵּית הַמְּנַגֵּעַ, הַנִּכְנָס לְחִיצוֹן, טְהוֹר, דְּבָרֵי רַבִּי אֱלֶעָזָר בֶּן עֲזַרְיָה.  
 אָמַר רַבִּי אֱלֶעָזָר, מָה אִם אֶבֶן אַחַת מִמֶּנּוּ מְטַמְּא בְּבִיאָה, הוּא  
 עֲצָמוֹ לֹא יִטְמָא בְּבִיאָה: <sup>7</sup> הַטְּמָא עוֹמֵד תַּחַת הָאֵילָן וְהַטְּהוֹר  
 עוֹבֵר, טְמָא. הַטְּהוֹר עוֹמֵד תַּחַת הָאֵילָן וְהַטְּמָא עוֹבֵר, טְהוֹר.  
 אִם עֲמַד, טְמָא. וְכֵן בְּאֶבֶן הַמְּנַגֵּעַת, טְהוֹר. וְאִם הַנִּיחָה, הֲרִי  
 זֶה טְמָא: <sup>8</sup> טְהוֹר שֶׁהַכְּנִיס רֹאשׁוֹ וְרַבּוֹ לְבֵית טְמָא, נִטְמָא.  
 וְטְמָא שֶׁהַכְּנִיס רֹאשׁוֹ וְרַבּוֹ לְבֵית טְהוֹר, טְמָאָהוּ. טְלִית טְהוֹרָה

13 There are ten [laws concerning the negaim in] houses:(1 + If during the first week a nega became faint or disappeared, it must be scraped and is then clean. (3 + If during the second week it became faint or disappeared, it must be scraped and the owner must bring the birds. If it spread during the first week, the stones must be taken out and the wall scraped and plastered, and another week must be allowed. If it then returned the entire house must be pulled down; If it did not return, the birds must be brought. If it remained unchanged during the first week but spread during the second week, the stones must be taken out and the wall scraped and plastered, and another week must be allowed. If it then returned, the house must be pulled down; If it did not return the birds must be brought. If it remained unchanged in both weeks, the stones must be taken out, and the wall scraped and plastered, and a week must be allowed. If it then returned the house must be pulled down; If it did not return, the birds must be brought. If before cleanness was attained through the birds a new nega appeared, the house must be pulled down; But if it appeared after cleanness through the birds had been attained, it must be inspected as if it had appeared for the first time. <sup>2</sup> In the case of a stone in a corner, when the stone is taken out it, he must take it all out; But when [the house is] torn down he tears down his own [part] and leaves that which belongs to his neighbor. Thus it follows that there is a greater stringency for taking out than for tearing down. Rabbi Elazar says: if a house is built of rows of head stones and small stones, and a nega appears on a head stone, all of it must be taken out; but if it appeared on the small stones, he takes out his stones and leaves the others. <sup>3</sup> A house in which a nega appeared if it had an upper chamber above it, the beams are considered part of the upper chamber. If the nega appeared in the upper chamber the beams are considered part of the lower room. If there was no upper chamber above it, its stones and wood and earth must be torn down with it. He may save the frames and the window lattices. Rabbi Judah says: a frame that is built over the house must be torn down with it. Its stones and wood and earth convey uncleanness if they are of the minimum size of an olive. Rabbi Eliezer Hisma says: whatever their size. <sup>4</sup> A house that has been isolated conveys uncleanness from its inside; And one that has been certified unclean, both from its inside and from its outside. Both convey uncleanness if one enters in. <sup>5</sup> If one who builds in cleanliness with stones from a house that was isolated and the nega returned to the [former] house, the stones must be taken out. If it returned to the stones, the first house must be torn down, and the stones serve the second house while the signs are under observation. <sup>6</sup> If a house overshadowed a house with a nega and so also if a tree overshadowed a house with a nega, anyone who enters the outer [of the two] remains clean, the words of Rabbi Elazar ben Azariah. Rabbi Elazar said: if one stone of it causes uncleanness by entering, should not the house itself cause uncleanness by entering? <sup>7</sup> If an unclean person stood under a tree and a clean person passed by, the latter becomes unclean. If a clean person stood