

## Mishna - Mas. Kelim Chapter 1

MISHNAH 1. THE FATHERS OF UNCLEANNESS<sup>1</sup> ARE A [DEAD] CREEPING THING,<sup>2</sup> SEMEN VIRILE, [AN ISRAELITE] WHO HAS CONTRACTED CORPSE UNCLEANNESS, A LEPER DURING THE DAYS OF HIS COUNTING<sup>3</sup> AND THE WATERS OF PURIFICATION<sup>4</sup> WHOSE QUANTITY IS LESS THAN THE MINIMUM PRESCRIBED FOR SPRINKLING.<sup>5</sup> BEHOLD, THESE CONVEY UNCLEANNESS TO MEN AND VESSELS BY CONTACT AND TO EARTHENWARE BY PRESENCE WITHIN THEIR AIRSPACE,<sup>6</sup> BUT<sup>7</sup> THEY CANNOT CONVEY UNCLEANNESS BY CARRIAGE.

MISHNAH 2. ON A HIGHER PLANE<sup>8</sup> THAN THESE<sup>9</sup> ARE CARRION AND WATERS OF PURIFICATION WHOSE QUANTITY IS SUFFICIENT TO BE SPRINKLED, FOR THESE CONVEY UNCLEANNESS TO MAN BY CARRIAGE,<sup>10</sup> SO THAT HE IN TURN<sup>11</sup> CONVEYS UNCLEANNESS TO CLOTHING BY CONTACT.<sup>12</sup> CLOTHING, HOWEVER,<sup>13</sup> IS FREE FROM UNCLEANNESS WHERE THERE WAS<sup>14</sup> CONTACT ALONE.<sup>15</sup>

MISHNAH 3. ON A HIGHER PLANE<sup>16</sup> IS THE MAN WHO HAD INTERCOURSE WITH A MENSTRUANT, FOR HE CONVEYS TO THAT ON WHICH HE LIES<sup>17</sup> THE SAME UNCLEANNESS AS [A ZAB<sup>18</sup> CONVEYS] TO THAT<sup>19</sup> WHICH LIES ABOVE HIM.<sup>20</sup> ON A HIGHER PLANE<sup>16</sup> THAN THESE ARE THE ISSUE OF A ZAB, HIS SPITTLE, HIS SEMEN AND HIS URINE, AND THE BLOOD OF A MENSTRUANT, FOR THEY CONVEY UNCLEANNESS<sup>21</sup> BOTH BY CONTACT AND BY CARRIAGE.<sup>22</sup> ON A HIGHER PLANE<sup>16</sup> THAN THESE IS AN OBJECT ON WHICH ONE CAN RIDE,<sup>23</sup> FOR IT CONVEYS UNCLEANNESS EVEN WHEN IT LIES UNDER A HEAVY STONE.<sup>24</sup> ON A HIGHER PLANE<sup>16</sup> THAN THE OBJECT ON WHICH ONE CAN RIDE IS THAT ON WHICH ONE CAN LIE, FOR IN THE LATTER CASE UNCLEANNESS<sup>25</sup> IS CONVEYED BY CONTACT AS BY CARRIAGE.<sup>26</sup> ON A HIGHER PLANE<sup>16</sup> THAN THE OBJECT ON WHICH ONE CAN LIE IS THE ZAB, FOR A ZAB CONVEYS UNCLEANNESS TO THE OBJECT ON WHICH HE LIES<sup>27</sup> WHILE THE OBJECT ON WHICH HE LIES<sup>28</sup> CANNOT CONVEY THE SAME UNCLEANNESS<sup>23</sup> TO THAT UPON WHICH IT LIES.<sup>29</sup>

MISHNAH 4. ON A HIGHER PLANE<sup>16</sup> THAN THE ZAB IS THE ZABAH,<sup>30</sup> FOR SHE CONVEYS UNCLEANNESS<sup>31</sup> TO THE MAN WHO HAS INTERCOURSE WITH HER.<sup>32</sup> ON A HIGHER PLANE THAN THE ZABAH IS THE LEPER, FOR HE CONVEYS UNCLEANNESS<sup>33</sup> BY ENTERING INTO A HOUSE.<sup>34</sup> ON A HIGHER PLANE THAN THE LEPER IS A BONE<sup>35</sup> OF THE SIZE OF A BARLEY GRAIN, FOR IT<sup>36</sup> CONVEYS AN UNCLEANNESS OF SEVEN DAYS. MORE RESTRICTIVE THAN ALL THESE IS A CORPSE, FOR IT CONVEYS UNCLEANNESS BY OHEL<sup>37</sup> WHEREBY ALL THE OTHERS CONVEY NO UNCLEANNESS.<sup>38</sup>

MISHNAH 5. TEN GRADES OF UNCLEANNESS<sup>39</sup> EMANATE FROM MEN: A MAN<sup>40</sup> BEFORE THE OFFERING OF HIS OBLIGATORY SACRIFICES<sup>41</sup> IS FORBIDDEN TO EAT HOLY THINGS BUT PERMITTED TO EAT TERUMAH AND [SECOND] TITHE. IF HE IS<sup>42</sup> A TEBUL YOM<sup>43</sup> HE IS FORBIDDEN TO EAT HOLY THINGS AND TERUMAH BUT PERMITTED THE EATING OF [SECOND] TITHE. IF HE<sup>42</sup> EMITTED SEMEN<sup>44</sup> HE IS FORBIDDEN TO EAT ANY OF THE THREE. IF HE<sup>42</sup> HAD INTERCOURSE WITH A MENSTRUANT HE CONVEYS THE SAME UNCLEANNESS TO THAT ON WHICH HE LIES AS [A ZAB CONVEYS] TO THAT WHICH LIES ABOVE HIM.<sup>45</sup> IF HE IS<sup>42</sup> A ZAB WHO HAS OBSERVED TWO DISCHARGES HE CONVEYS UNCLEANNESS TO THAT ON WHICH HE LIES OR SITS AND IS REQUIRED TO UNDERGO IMMERSION IN RUNNING WATER,<sup>46</sup> BUT IS EXEMPT FROM THE SACRIFICE.<sup>47</sup> IF HE OBSERVED THREE DISCHARGES HE MUST BRING THE SACRIFICE.<sup>48</sup> IF HE<sup>49</sup> IS A LEPER THAT WAS ONLY SHUT UP<sup>50</sup> HE

CONVEYS UNCLEANNESS<sup>51</sup> BY ENTRY<sup>52</sup> BUT IS EXEMPT FROM LOOSENING HIS HAIR,<sup>53</sup> FROM RENDING HIS CLOTHES,<sup>53</sup> FROM SHAVING<sup>54</sup> AND FROM THE BIRDS OFFERING,<sup>55</sup> BUT IF HE WAS A CONFIRMED LEPPER<sup>56</sup>, HE IS LIABLE TO ALL THESE. IF A LIMB ON WHICH THERE WAS NOT THE PROPER QUANTITY OF FLESH<sup>57</sup> WAS SEVERED FROM A PERSON, IT CONVEYS UNCLEANNESS BY CONTACT AND BY CARRIAGE BUT NOT BY OHEL; BUT IF IT BEARS THE PROPER QUANTITY OF FLESH IT CONVEYS UNCLEANNESS BY CONTACT, BY CARRIAGE AND BY OHEL. A 'PROPER QUANTITY OF FLESH' IS SUCH AS IS CAPABLE OF HEALING. R. JUDAH EXPLAINED: IF IN ONE PLACE IT<sup>58</sup> HAS FLESH SUFFICIENT TO SURROUND IT<sup>58</sup> WITH [THE THICKNESS OF] A THREAD OF THE WOOF<sup>59</sup> IT IS CAPABLE OF HEALING.

MISHNAH 6. 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,<sup>60</sup> THE FIRSTFRUITS<sup>61</sup> AND THE TWO LOAVES,<sup>62</sup> WHICH MAY NOT BE BROUGHT FROM ANY OF THE OTHER LANDS.

MISHNAH 7. CITIES<sup>63</sup> THAT ARE WALLED<sup>64</sup> ARE HOLIER,<sup>65</sup> FOR LEPERS MUST BE SENT OUT OF THEM AND A CORPSE, THOUGH IT MAY BE CARRIED ABOUT WITHIN THEM AS LONG AS IT IS DESIRED,<sup>66</sup> MAY NOT BE BROUGHT BACK ONCE IT HAS BEEN TAKEN OUT.

MISHNAH 8. THE AREA WITHIN THE WALL<sup>67</sup> IS HOLIER, FOR IT IS THERE<sup>68</sup> THAT HOLY THINGS OF A MINOR DEGREE AND SECOND TITHE MAY BE EATEN. THE TEMPLE MOUNT<sup>69</sup> IS HOLIER, FOR NEITHER ZABS NOR ZABAHS NOR MENSTRUANTS NOR WOMEN AFTER CHILDBIRTH MAY ENTER IT. THE RAMPART<sup>70</sup> IS HOLIER, FOR NEITHER IDOLATERS NOR ONE WHO CONTRACTED CORPSE UNCLEANNESS MAY ENTER IT. THE COURT OF WOMEN<sup>71</sup> IS HOLIER, FOR NO TEBUL YOM<sup>72</sup> MAY ENTER IT, THOUGH NO SIN-OFFERING IS THEREBY INCURRED. THE COURT OF THE ISRAELITES<sup>73</sup> IS HOLIER, FOR A MAN WHO HAS NOT YET OFFERED HIS OBLIGATORY SACRIFICES<sup>74</sup> MAY NOT ENTER IT, AND IF HE ENTERS HE INCURS THEREBY A SIN-OFFERING. THE COURT OF THE PRIESTS<sup>75</sup> IS HOLIER, FOR NO ISRAELITES MAY ENTER IT EXCEPT WHEN THEY ARE REQUIRED TO DO SO<sup>76</sup> IN CONNECTION WITH THE LAYING ON OF HANDS,<sup>77</sup> SLAYING OR WAVING.<sup>78</sup>

MISHNAH 9. THE AREA BETWEEN THE ULAM<sup>79</sup> AND THE ALTAR IS HOLIER,<sup>80</sup> FOR MEN AFFLICTED WITH BLEMISHES OR WITH A WILD GROWTH OF HAIR MAY NOT ENTER IT. THE HEKAL 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 THE DAY OF ATONEMENT, AT THE SERVICE,<sup>81</sup> MAY ENTER IT.<sup>82</sup> R. JOSE STATED: IN FIVE RESPECTS IS THE AREA BETWEEN THE ULAM AND THE ALTAR ON A PAR WITH THE HEKAL, 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,<sup>83</sup> AND THE PEOPLE MUST KEEP AWAY FROM THE AREA BETWEEN THE ULAM AND THE ALTAR<sup>84</sup> WHEN THE INCENSE IS BEING BURNED.<sup>85</sup>

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(1) Sc. those that convey uncleanness to both men and vessels. An 'offspring of uncleanness' conveys uncleanness to foodstuffs and liquids but not to men and vessels.

(2) Any of the eight classes enumerated in Lev. XI, 29f.

(3) V. Lev. XIV, 8f.

(4) V. Num. XIX.

(5) V. Parah XII, 5.

- (6) Even if there was no contact with the vessel. Through the external side of such a vessel, however, no uncleanness can be conveyed even by direct contact.
- (7) In the absence of direct contact with them.
- (8) In the intensity of uncleanness.
- (9) The 'fathers of uncleanness' enumerated in the previous Mishnah.
- (10) Even in the absence of direct contact between them and the man.
- (11) While he is still carrying one of the uncleannesses mentioned.
- (12) With any part of his body.
- (13) Though it came in contact with the unclean man.
- (14) Between the man and the 'father of uncleanness'.
- (15) Only where the man was carrying the 'father of uncleanness' at the time he came in contact with the clothing is uncleanness conveyed to the latter.
- (16) In the intensity of uncleanness.
- (17) Lit., 'the lower couch'.
- (18) A male who has a flux.
- (19) Whether he came in direct contact with it or not.
- (20) Sc. the former like the latter is subject only to the first grade of uncleanness. That on which a zab lies becomes a 'father of uncleanness'.
- (21) To clothes or vessels (other than earthenware).
- (22) Sc. not only by the latter but also by the former.
- (23) So Maim. Lit., 'a riding seat'.
- (24) On which the zab sat; though, owing to the heavy weight of the stone, the zab's weight could make no appreciable impression on the object. The unclean riding object under the stone has uncleanness conveyed to it by the zab sitting on the stone and conveys uncleanness to any clean person who sits upon the stone, v. Tosaf. Y T.
- (25) To the person and the clothes he wears.
- (26) In the former case uncleanness is conveyed through carriage only.
- (27) Causing it to be a 'father of uncleanness'.
- (28) Even after it contracted the uncleanness of the zab (cf. prev. n.).
- (29) The latter contracting a first grade of uncleanness only.
- (30) A woman who has a flux.
- (31) Of zibah (a 'father of uncleanness').
- (32) A zab, however, by intercourse, conveys to a woman a minor form of uncleanness which lasts until sunset only.
- (33) To men and vessels.
- (34) If they (cf. prev. n.) were under the same roof.
- (35) Of a corpse.
- (36) Unlike the former where uncleanness terminates at sunset.
- (37) 'Overshadowing' (v. Glos.). Irrespective of (a) whether, for instance, the whole body of the clean person was within the ohel (tent) or only a part of it, and (b) whether there was a partition in the ohel between the corpse and the clean person or not, and (c) whether or not the corpse or the clean person was stationary or moving.
- (38) Even a leper conveys uncleanness by ohel only where (a) his entire body was within it, (b) there was no partition between the leper and the clean person and (c) the leper was not on the move.
- (39) One more restrictive than the other.
- (40) Such as a confirmed leper or a zab, or a zabah, whose restoration to cleanness depends on the offering of the prescribed sacrifice.
- (41) Lit., 'lacking atonement'.
- (42) Lit., 'he returned to be'.
- (43) One who immersed himself on the selfsame day (v. Glos.).
- (44) Lit., 'master (or subject) of a mishap'.
- (45) Cf. supra p. 8, n. 4.
- (46) Unlike the others whose immersion may be performed in a ritual bath of standing water.
- (47) Prescribed only for a zab who experienced three discharges (v. infra).
- (48) Cf. prev. n.

- (49) V. p. 9, n. 11.  
 (50) V. Lev. XIII, 4f.  
 (51) To men and objects in a house.  
 (52) Into that house.  
 (53) V. Lev. Xlii, 45.  
 (54) V. Lev. XIV, 8.  
 (55) V. Lev. XIV, 4.  
 (56) One whom the priest declared to be unclean.  
 (57) As prescribed infra.  
 (58) The limb.  
 (59) Which is twice as thick as that of the warp.  
 (60) V. Lev. XXIII, 10f.  
 (61) V. Deut. XXVI, 2ff.  
 (62) V. Lev. XXIII, 17.  
 (63) In the Land of Israel.  
 (64) Since the time of Joshua the son of Nun.  
 (65) Than the other parts of the Land.  
 (66) In connection with its funeral or burial arrangements.  
 (67) Of Jerusalem.  
 (68) And not without the wall.  
 (69) An area of five hundred by five hundred cubits in which the Temple buildings were situated.  
 (70) The Hel. A causeway ten cubits wide surrounding the inner precincts of the Temple (cf. Mid. II, 3).  
 (71) Situated within the Rampart.  
 (72) V. Glos.  
 (73) This was situated within the Court of the Women from which it was approached by an ascent of fifteen steps (cf. Mid. II, 5).  
 (74) Cf. supra p. 9, n. 9.  
 (75) Cf. Mid. II, 6.  
 (76) Lit., 'their requirements'.  
 (77) On a sacrifice (v. Lev. III, 2).  
 (78) Cf. Lev. VII, 30.  
 (79) The Porch, the Hall leading into the Hekal, the Sanctuary.  
 (80) In accordance with Pentateuchal (Maim.) or only Rabbinical (v. Bert. and L.) law.  
 (81) In the Temple.  
 (82) Four times: To burn incense, to sprinkle the blood of the bullock, to sprinkle the blood of the he-goat and to take out the spoon and the pan; v. Lev. XVI, 2ff.  
 (83) Except when necessary in connection with the Temple services (L.).  
 (84) And, much more so, from the Hekal.  
 (85) In the Holy of Holies or on the golden altar.

## **Mishna - Mas. Kelim Chapter 2**

MISHNAH 1. VESSELS OF WOOD, VESSELS OF LEATHER, VESSELS OF BONE OR VESSELS OF GLASS THAT ARE FLAT ARE CLEAN<sup>1</sup> AND THOSE THAT FORM A RECEPTACLE ARE UNCLEAN.<sup>2</sup> IF THEY WERE BROKEN THEY BECOME CLEAN<sup>1</sup> AGAIN. IF ONE REMADE THEM INTO VESSELS THEY ARE SUSCEPTIBLE TO UNCLEANNESS HENCEFORTH.<sup>3</sup> EARTHEN VESSELS AND VESSELS OF ALUM-CRYSTALS ARE ON A PAR IN RESPECT OF UNCLEANNESS: THEY CONTRACT AND CONVEY<sup>4</sup> UNCLEANNESS THROUGH THEIR AIR-SPACE,<sup>5</sup> THEY CONTRACT UNCLEANNESS<sup>6</sup> THROUGH THEIR [CONCAVE] BOTTOMS BUT NOT<sup>7</sup> THROUGH THEIR BACKS,<sup>8</sup> AND WHEN BROKEN<sup>9</sup> THEY BECOME CLEAN.<sup>1</sup>

MISHNAH 2. AS REGARDS THE SMALLEST EARTHEN VESSELS, AND THE BOTTOMS AND SIDES [OF THE LARGER BUT BROKEN VESSELS] THAT CAN STAND<sup>10</sup> UNSUPPORTED,<sup>11</sup> THE PRESCRIBED SIZE<sup>12</sup> IS A CAPACITY TO HOLD OIL SUFFICIENT FOR THE ANOINTING OF A LITTLE FINGER OF A CHILD IF<sup>13</sup> THEIR FORMER CAPACITY<sup>14</sup> WAS THAT OF<sup>15</sup> A LOG. IF<sup>13</sup> THEIR FORMER CAPACITY<sup>14</sup> WAS FROM ONE LOG TO SE'AH THEIR PRESENT CAPACITY<sup>12</sup> MUST BE A QUARTER OF A LOG; IF IT WAS<sup>14</sup> FROM A SE'AH TO TWO SE'AH IT MUST BE<sup>16</sup> HALF A LOG; IF<sup>17</sup> FROM TWO SE'AH TO THREE SE'AH OR AS MUCH AS FIVE SE'AH IT MUST BE<sup>18</sup> A LOG; SO R. ISHMAEL. R. AKIBA STATED: I DO NOT PRESCRIBE ANY SIZE FOR THE UNBROKEN VESSELS,<sup>19</sup> BUT<sup>20</sup> THIS IS THE RULE: AS REGARDS THE SMALLEST EARTHEN VESSELS, AND THE BOTTOMS AND SIDES [OF LARGER BUT BROKEN ONES] THAT CAN STAND<sup>21</sup> UNSUPPORTED,<sup>22</sup> THE PRESCRIBED SIZE<sup>23</sup> 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<sup>24</sup> THE SMALL COOKING-POTS. FOR SMALL COOKING-POTS AND FOR THOSE BETWEEN THESE AND THE LYDDA JARS THE PRESCRIBED CAPACITY<sup>23</sup> IS A QUARTER OF A LOG. FOR THOSE WHICH HAVE A SIZE BETWEEN THAT OF LYDDA JARS AND THE BETHLEHEM JARS THE CAPACITY<sup>23</sup> MUST BE THAT OF HALF A LOG. FOR THOSE BETWEEN THE BETHLEHEM JARS AND LARGE STONE JARS THE CAPACITY<sup>23</sup> MUST BE THAT OF A LOG. R. JOHANAN B. ZAKKAI RULED: THE PRESCRIBED CAPACITY<sup>23</sup> FOR THE FRAGMENTS OF LARGE STONE JARS IS TWO LOGS, AND THAT FOR THE BOTTOMS OF BROKEN GALILEAN CRUSES AND SMALL JARS IS ANY WHATSOEVER, BUT THE FRAGMENTS OF THEIR SIDES ARE IN NO CASE SUSCEPTIBLE TO UNCLEANNES.

MISHNAH 3. THE FOLLOWING<sup>25</sup> ARE NOT SUSCEPTIBLE TO UNCLEANNES AMONG EARTHEN VESSELS: A TRAY WITHOUT A RIM, A FIRE-PAN WITH BROKEN SIDES, A TUBE FOR ROASTING CORN, GUTTERS EVEN IF THEY ARE BENT<sup>26</sup> AND EVEN IF THEY HAVE<sup>27</sup> SOME FORM OF RECEPTACLE,<sup>28</sup> A BASKET-COVER<sup>29</sup> THAT WAS TURNED INTO A BREAD-BASKET,<sup>26</sup> A PITCHER<sup>30</sup> THAT HAS BEEN ADAPTED<sup>31</sup> AS A COVER FOR GRAPES,<sup>32</sup> A JAR<sup>30</sup> FOR SWIMMERS,<sup>33</sup> A SMALL JAR<sup>30</sup> FIXED TO THE SIDES OF A LADLE,<sup>34</sup> A BED, A STOOL, A BENCH, A TABLE, A SHIP,<sup>35</sup> AND AN EARTHEN LAMP, BEHOLD THESE ARE INSUSCEPTIBLE TO UNCLEANNES. THE FOLLOWING IS A GENERAL RULE:<sup>36</sup> ANY AMONG EARTHEN VESSELS THAT HAS NO INNER PART IS NOT SUSCEPTIBLE TO UNCLEANNES ON ITS OUTER SIDES.<sup>37</sup>

MISHNAH 4. A LANTERN THAT HAS A RECEPTACLE FOR OIL IS SUSCEPTIBLE TO UNCLEANNES, BUT ONE THAT HAS NONE IS INSUSCEPTIBLE. A POTTER'S MOULD ON WHICH ONE BEGINS TO SHAPE THE CLAY IS INSUSCEPTIBLE TO UNCLEANNES,<sup>38</sup> BUT THAT ON WHICH ONE FINISHES IT IS SUSCEPTIBLE.<sup>39</sup> A FUNNEL FOR HOME USE<sup>40</sup> IS INSUSCEPTIBLE TO UNCLEANNES,<sup>38</sup> BUT THAT OF PEDLARS IS SUSCEPTIBLE BECAUSE<sup>41</sup> IT ALSO SERVES AS A MEASURE;<sup>42</sup> SO R. JUDAH B. BATHYRA. R. AKIBA SAID: BECAUSE ONE PUTS IT ON ITS SIDE<sup>43</sup> SO AS TO LET THE BUYER SMELL IT.<sup>44</sup>

MISHNAH 5. THE COVERS OF WINE JARS AND OIL JARS AND THE COVERS OF PAPYRUS<sup>45</sup> JARS<sup>46</sup> ARE INSUSCEPTIBLE TO UNCLEANNES, BUT IF THEY WERE ADAPTED FOR USE AS RECEPTACLES THEY ARE SUSCEPTIBLE. THE COVER OF A STEW-POT IS NOT SUSCEPTIBLE TO UNCLEANNES WHEN IT HAS A HOLE<sup>47</sup> OR A POINTED TOP,<sup>48</sup> BUT IF IT HAS NEITHER HOLE NOR POINTED TOP IT IS SUSCEPTIBLE BECAUSE SHE<sup>49</sup> DRAINS THE VEGETABLES INTO IT. R. ELIEZER B. ZADOK SAID: BECAUSE SHE TURNS OUT THE CONTENTS [OF THE POT] ON TO IT.

MISHNAH 6. IF A DAMAGED JAR<sup>50</sup> WAS FOUND IN A FURNACE,<sup>51</sup> BEFORE ITS MANUFACTURE WAS COMPLETE<sup>52</sup> IT IS NOT SUSCEPTIBLE TO UNCLEANNESS,<sup>53</sup> BUT IF AFTER ITS MANUFACTURE WAS COMPLETE<sup>54</sup> IT IS SUSCEPTIBLE.<sup>55</sup> AS TO A SPRINKLER,<sup>56</sup> R. ELIEZER B. ZADOK HOLDS IT TO BE INSUSCEPTIBLE TO UNCLEANNESS; BUT R. JOSE HOLDS IT TO BE SUSCEPTIBLE BECAUSE IT LETS THE LIQUID OUT IN DROPS ONLY.<sup>57</sup>

MISHNAH 7. THE FOLLOWING AMONG EARTHEN VESSELS ARE SUSCEPTIBLE TO UNCLEANNESS: A TRAY WITH A RIM, AN UNBROKEN FIRE-PAN, AND A TRAY MADE UP OF<sup>58</sup> DISHES. IF ONE OF THEM<sup>59</sup> CONTRACTED UNCLEANNESS FROM A [DEAD] CREEPING THING<sup>60</sup> THEY DO NOT ALL BECOME UNCLEAR, BUT IF THE TRAY HAD A RIM THAT PROJECTED ABOVE THE RIMS OF THE DISHES AND ONE OF THEM<sup>61</sup> CONTRACTED UNCLEANNESS ALL ARE RENDERED UNCLEAR.<sup>62</sup> SIMILARLY WITH AN EARTHEN SPICE-POT<sup>63</sup> AND A DOUBLE INK-POT.<sup>64</sup> BUT IF ONE CONTAINER OF A WOODEN SPICE-BOX<sup>63</sup> CONTRACTED UNCLEANNESS FROM A LIQUID,<sup>65</sup> THE OTHER IS NOT RENDERED UNCLEAR.<sup>66</sup> R. JOHANAN B. NURI RULED: ITS THICKNESS<sup>67</sup> IS DEEMED TO BE DIVIDED<sup>68</sup> AND THAT SIDE WHICH SERVES THE UNCLEAR ONE IS UNCLEAR WHILE THAT WHICH SERVES THE CLEAR ONE REMAINS CLEAR. IF ITS RIM PROJECTS ABOVE THE OTHERS AND ONE OF THEM<sup>69</sup> CONTRACTED UNCLEANNESS THE OTHER ALSO IS RENDERED UNCLEAR.

MISHNAH 8. A TORCI<sup>70</sup> IS SUSCEPTIBLE TO UNCLEANNESS,<sup>71</sup> AND THE RESERVOIR<sup>72</sup> OF A LAMP CONTRACTS UNCLEANNESS<sup>73</sup> THROUGH ITS AIR- SPACE.<sup>74</sup> THE COMB<sup>75</sup> OF A COOLER,<sup>76</sup> R. ELIEZER RULED, IS NOT SUSCEPTIBLE TO UNCLEANNESS,<sup>77</sup> BUT THE SAGES RULED THAT IT WAS SUSCEPTIBLE.<sup>78</sup>

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- (1) Sc. they are not susceptible to uncleanness.
  - (2) Cf. prev. n. mut. mut.
  - (3) They do not, however, resume their former uncleanness as metal vessels do.
  - (4) To foodstuffs and liquids.
  - (5) Even in the absence of contact with the vessel.
  - (6) By contact; but not through their air-space.
  - (7) Even if there was contact between the vessel and the uncleanness.
  - (8) Their outer flat or convex sides.
  - (9) But not by immersion as is the case with vessels made of other materials.
  - (10) When filled with liquid.
  - (11) Without shedding their contents.
  - (12) That renders them susceptible to uncleanness.
  - (13) In the case of broken vessels.
  - (14) While they were whole.
  - (15) Lit., 'and until'.
  - (16) If it is to be susceptible to uncleanness.
  - (17) V. p. 13, n. 14.
  - (18) V. p. 13, n. 16.
  - (19) Lit., 'in them'.
  - (20) The susceptibility to uncleanness being determined by the shape and place of origin of the vessel.
  - (21) V. p. 13, n. 10.
  - (22) V. p. 13, n. 11.
  - (23) V. p. 13, n. 12.
  - (24) V. p. 13, n. 15.
  - (25) Having no proper concave receptacle.
  - (26) Because the receptacle is an imperfect one.

- (27) As a result of excavation by constantly dripping water.
- (28) Since the cavity was not made for the purpose of serving as such.
- (29) Shaped somewhat in the form of a receptacle but not originally intended to hold anything within it.
- (30) Though it has a proper receptacle.
- (31) By some alteration in its shape.
- (32) In consequence of which it is no longer used as a receptacle.
- (33) Being permanently stopped up on both sides it can no longer be regarded as having a proper receptacle (cf. prev. n.).
- (34) To serve as its handle so as to facilitate its use (cf. supra n. 3).
- (35) A ship's insusceptibility to uncleanness, despite its shape and use as a receptacle, is a Pentateuchal ordinance.
- (36) That has some, though only an indirect, bearing on the preceding laws.
- (37) Only when it has an inner part may uncleanness be imparted to its outer sides. The inner part of an earthen vessel contracts uncleanness through its inner air-space only. It can never contract uncleanness through its outer sides.
- (38) Because it has no receptacle.
- (39) Since it has a receptacle.
- (40) Lit., 'of householders'.
- (41) By closing up the narrower hole of the funnel with a finger when filling it and removing the finger when holding the funnel over the buyer's utensil.
- (42) And may, therefore, be regarded as a proper receptacle.
- (43) To take up some of the liquid.
- (44) A funnel is consequently susceptible to uncleanness even if it contains less than any known measure. According to the first Tanna, however, only when a funnel is capable of containing a known measure is it susceptible to uncleanness.
- (45) Neyaroth. Some regard this word as a place name.
- (46) Var. lec., 'and the papyrus (covers of jars)' .
- (47) In consequence of which it cannot be used as a receptacle.
- (48) Which prevents it from being inverted and placed with its cavity upwards (cf. prev. n.).
- (49) Sc. the housewife.
- (50) Gastra, \*\*; v. infra IV, 2-3.
- (51) In which earthen vessels are baked.
- (52) So that the defect occurred before the jar assumed the status of a 'vessel'.
- (53) Since only 'vessels' are susceptible.
- (54) Cf. n. mut. mut.
- (55) Because it is used as a receptacle for drops falling from a jar.
- (56) Consisting of a perforated sieve-like receptacle in which the liquid is held by the closing up with the finger of a hole above.
- (57) Such small holes do not allow a liquid to be taken in, and it is only the bigger kind of holes that destroy the status of a vessel.
- (58) Lit., 'full'.
- (59) The dishes in the last mentioned tray.
- (60) And much more so from liquids.
- (61) V. p. 16, n. 15.
- (62) Since the creeping thing, when it is in the air-space of any of the dishes, is also within the air-space of the rim of the tray which encompasses all its constituents.
- (63) That was made up of several containers.
- (64) In their cases too the uncleanness of one container or pot does not affect the others unless a rim running round the whole contrivance projects above the rims of the constituents.
- (65) Only a liquid. In the case of a dead creeping thing the entire contrivance becomes unclean.
- (66) Since the uncleanness of the one container could be conveyed to the other only, by way of the adjoining sides, and the uncleanness of liquids cannot be conveyed, even Rabbinically, through the outside of a vessel.
- (67) Of the side which separates the clean from the unclean container.
- (68) Where one of them only came in contact with unclean liquids.
- (69) The constituent containers.

- (70) Consisting of an earthen bowl fixed to a pole and filled with wicks and oil.
- (71) Though on account of its pointed bottom (which fits into the pole) it cannot stand unsupported.
- (72) Lit., 'the house of its sinking'.
- (73) As any other earthen vessel that is shaped as a receptacle.
- (74) Though it does not serve as a proper receptacle for the lamp which is only partly inserted into it.
- (75) Projections around the rim in the shape of the teeth of a comb.
- (76) Made of earthenware.
- (77) Sc. an uncleanness on the comb is not regarded as one within the air-space of the cooler.
- (78) Cf. prev. n. mut. mut.

### Mishna - Mas. Kelim Chapter 3

MISHNAH 1. THE SIZE OF A HOLE THAT RENDERS AN EARTHEN VESSEL CLEAN<sup>1</sup> IS THE FOLLOWING: IF THE VESSEL WAS USED FOR FOODSTUFFS THE HOLE MUST BE BIG ENOUGH FOR OLIVES [TO FALL THROUGH],<sup>2</sup> IF IT WAS USED FOR LIQUIDS IT SUFFICES FOR THE HOLE TO BE BIG ENOUGH FOR LIQUIDS [TO BE ADMITTED THROUGH IT],<sup>3</sup> AND IF IT WAS USED FOR BOTH IT IS SUBJECTED TO THE GREATER RESTRICTION, VIZ., THAT THE HOLE MUST BE BIG ENOUGH FOR OLIVES [TO FALL THROUGH].<sup>4</sup>

MISHNAH 2. AS REGARDS A JAR THE SIZE OF THE HOLE<sup>5</sup> MUST BE SUCH THAT A DRIED FIG [WILL FALL THROUGH];<sup>4</sup> SO R. SIMEON. R. JUDAH SAID: WALNUTS.<sup>6</sup> R. MEIR SAID: OLIVES.<sup>6</sup> THE SIZE OF A HOLE<sup>5</sup> IN A STEW-POT OR A COOKING POT MUST BE SUCH THAT OLIVES [WILL FALL THROUGH]; IN A CRUSE AND A PITCHER, SUCH THAT OIL [WILL PENETRATE THROUGH IT];<sup>7</sup> AND IN A COOLER, SUCH THAT WATER [WILL PENETRATE THROUGH IT].<sup>7</sup> R. SIMEON RULED: THE SIZE OF THE HOLE IN THE CASE OF ALL THREE GROUPS<sup>8</sup> MUST BE SUCH THAT SEED [WILL FALL THROUGH IT]. IN A LAMP THE SIZE OF THE HOLE<sup>5</sup> MUST BE SUCH THAT OIL [WILL PENETRATE THROUGH IT].<sup>7</sup> R. ELIEZER SAID: SUCH THAT A SMALL PERUTAH [WILL DROP OUT THROUGH IT].<sup>9</sup> A LAMP<sup>10</sup> WHOSE NOZZLE HAS BEEN REMOVED IS CLEAN;<sup>11</sup> AND ONE MADE OF EARTH<sup>12</sup> WHOSE NOZZLE HAS BEEN BURNT BY THE WICK IS ALSO CLEAN.<sup>11</sup>

MISHNAH 3. IF A JAR<sup>13</sup> THAT HAD A HOLE<sup>14</sup> WAS MENDED WITH PITCH<sup>15</sup> AND THEN WAS BROKEN AGAIN,<sup>16</sup> IF THE FRAGMENT THAT WAS MENDED WITH THE PITCH CAN CONTAIN A QUARTER OF A LOG<sup>17</sup> IT IS UNCLEAN, SINCE THE DESIGNATION OF VESSEL HAS NEVER CEASED TO BE APPLIED TO IT. IF A POTSHERD HAD A HOLE THAT WAS MENDED WITH PITCH, IT IS CLEAN THOUGH IT CAN CONTAIN A QUARTER OF A LOG, BECAUSE THE DESIGNATION OF VESSEL HAS CEASED TO BE APPLIED TO IT.

MISHNAH 4. IF A JAR WAS CRACKED<sup>18</sup> BUT<sup>19</sup>, WAS LINED WITH CATTLE DUNG, ALTHOUGH THE POTSHERDS WOULD FALL APART WERE THE DUNG TO BE REMOVED,<sup>20</sup> IT IS UNCLEAN,<sup>21</sup> BECAUSE<sup>22</sup> IT NEVER CEASED TO BEAR THE NAME OF VESSEL. IF IT WAS BROKEN<sup>23</sup> AND SOME OF ITS SHERDS WERE STUCK TOGETHER AGAIN,<sup>24</sup> OR IF SOME POTTER'S CLAY WAS BROUGHT FOR THE PURPOSE<sup>25</sup> FROM ELSEWHERE, AND<sup>26</sup> IT WAS ALSO LINED WITH CATTLE DUNG, EVEN THOUGH THE POTSHERDS HOLD TOGETHER WHEN THE DUNG IS REMOVED, IT IS CLEAN,<sup>27</sup> BECAUSE IT<sup>28</sup> CEASED TO BEAR THE NAME OF VESSEL. IF IT<sup>29</sup> CONTAINED ONE SHERD THAT COULD HOLD<sup>30</sup> A QUARTER OF A LOG,<sup>31</sup> ALL ITS<sup>29</sup> PARTS<sup>32</sup> CONTRACT UNCLEANNESS BY CONTACT,<sup>33</sup> BUT THAT SHERD<sup>34</sup> CONTRACTS UNCLEANNESS THROUGH ITS AIR-SPACE.



MISHNAH 5. IF A SOUND VESSEL WAS LINED, R. MEIR AND R. SIMEON RULED: THE LINING<sup>35</sup> CONTRACTS UNCLEANNESS;<sup>36</sup> BUT THE SAGES RULED: A LINING OVER A SOUND VESSEL IS INSUSCEPTIBLE TO UNCLEANNESS,<sup>37</sup> , AND ONLY ONE OVER A CRACKED VESSEL IS SUSCEPTIBLE.<sup>38</sup> AND THE SAME DISPUTE<sup>39</sup> APPLIES TO THE HOOP<sup>40</sup> OF A PUMPKIN SHELL.<sup>41</sup>

MISHNAH 6. AS TO SCUTCHGRASS WHEREWITH THE LARGEST JARS<sup>42</sup> ARE LINED, ANY ONE THAT TOUCHES IT<sup>43</sup> BECOMES UNCLEAR.<sup>44</sup> THE PLUG OF A JAR<sup>45</sup> IS NOT REGARDED AS CONNECTED.<sup>46</sup> THAT<sup>47</sup> , WHICH TOUCHES THE LINING OF AN OVEN<sup>48</sup> IS UNCLEAR.<sup>49</sup>

MISHNAH 7. IF A CAULDRON<sup>50</sup> WAS LINED WITH MORTAR AND WITH POTTER'S CLAY, THAT WHICH TOUCHES THE MORTAR IS UNCLEAR<sup>51</sup> BUT THAT WHICH TOUCHES THE POTTER'S CLAY<sup>52</sup> IS CLEAN.<sup>53</sup> IF A KETTLE<sup>54</sup> WAS PUNCTURED AND THE HOLE WAS STOPPED WITH PITCH, R. JOSE RULES THAT IT IS CLEAN SINCE IT CANNOT HOLD HOT WATER<sup>55</sup> AS COLD.<sup>56</sup> THE SAME RULING HE ALSO GAVE<sup>57</sup> CONCERNING VESSELS MADE OF PITCH. IF COPPER VESSELS WERE LINED WITH PITCH THE LINING<sup>58</sup> IS CLEAN,<sup>59</sup> BUT IF THEY ARE USED FOR WINE<sup>60</sup> , IT IS UNCLEAR.<sup>61</sup>

MISHNAH 8. IF A JAR WAS PERFORATED AND THE HOLE WAS STOPPED UP WITH MORE PITCH<sup>62</sup> THAN WAS NECESSARY, THAT<sup>63</sup> WHICH TOUCHES THE NEEDED PORTION IS UNCLEAR, BUT THAT WHICH TOUCHES THE UNNEEDED PORTION<sup>64</sup> IS CLEAN. IF PITCH DRIPPED UPON A JAR,<sup>65</sup> WHAT TOUCHES THE FORMER<sup>66</sup> REMAINS CLEAN. IF A WOODEN OR EARTHEN FUNNEL WAS STOPPED UP WITH PITCH, R. ELEAZAR B. AZARIAH RULES THAT IT IS UNCLEAR.<sup>67</sup> R. AKIBA RULES THAT IT IS UNCLEAR WHERE IT IS OF WOOD<sup>68</sup> AND CLEAN WHERE IT IS OF EARTHENWARE.<sup>69</sup> R. JOSE RULES THAT BOTH ARE CLEAN.<sup>70</sup>

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- (1) If (a) it was previously unclean; and if it was clean (b) insusceptible to all future uncleanness.
  - (2) If it was smaller, the vessel (cf. prev. n.) remains (a) unclean or (b) susceptible to future uncleanness, since it can still be used for foodstuffs. Only a vessel that can no longer serve its former purpose is exempt from all uncleanness.
  - (3) When the vessel is placed in a liquid. Such a hole is bigger than one which only allows a liquid within the vessel to flow out.
  - (4) Cf. n. 2 mut. mut.
  - (5) That renders the vessel (a) clean or (b) insusceptible to uncleanness.
  - (6) A smaller size than the previous one.
  - (7) Cf. supra n. 3 mut. mut.
  - (8) Stew-pot and cooking pot; cruse and pitcher; and cooler.
  - (9) A bigger size than the previous one.
  - (10) Of baked earthenware.
  - (11) V. p. 18, n. 1.
  - (12) That was unbaked.
  - (13) Whose capacity was from one log to a se'ah.
  - (14) Of the prescribed size (cf. prev. Mishnah) and in consequence of which the jar becomes clean.
  - (15) The jar thus resuming the status of a vessel and the susceptibility to uncleanness.
  - (16) Into fragments.
  - (17) And can also stand unsupported.
  - (18) To such an extent that, were it to be moved about while half a kab of dried figs were in it, it would collapse.
  - (19) In order to keep its parts together.
  - (20) So that the mainstay of the jar is the cattle dung which is insusceptible to uncleanness.

- (21) If it was unclean before; and if it was clean it is susceptible to uncleanness.
- (22) Though cracked.
- (23) Its potsherds falling apart.
- (24) With any adhesive substance.
- (25) Of sticking the potsherds together.
- (26) To provide further strength.
- (27) Cf. p. 19 n. 3 mut. mut.
- (28) When it was broken in pieces.
- (29) The reconstructed vessel.
- (30) Independently of the others.
- (31) Of liquids.
- (32) Which may be regarded as a handle to the biggest part.
- (33) But not through their air-space, since a handle contracts uncleanness through contact only.
- (34) That can hold a quarter of a log. Lit., 'and opposite it'.
- (35) Which is now a part of the vessel.
- (36) If the vessel contracted any through its air-space. Foodstuffs and liquids that come in contact with such a lining consequently contract uncleanness.
- (37) Since the parts of the vessel are held together without the aid of the lining the latter cannot be regarded as an integral part of the former.
- (38) Cf. prev. n. mut. mut.
- (39) Between R. Meir and R. Simeon on the one hand and the Sages on the other.
- (40) Made of wood or iron.
- (41) Which, when dry and hollow, was used for the drawing of water. The hoop in relation to the pumpkin is in the same position as the lining in relation to the vessel.
- (42) Pitesin, sing. pitos cf. \*\*.
- (43) When the jar is unclean.
- (44) Even according to the Rabbis (cf. prev. Mishnah). As the lining serves the purpose of preventing leakage of the wine it must be regarded as an integral part of the jar that is subject to the same uncleanness as the jar itself.
- (45) Since it is movable.
- (46) With the jar. If one contracted an uncleanness it does not convey it to the other.
- (47) Foodstuffs.
- (48) That was unclean.
- (49) As the lining helps to preserve the heat of the oven it is regarded as an integral part of it.
- (50) V. p. 20, n. 22.
- (51) Since the mortar adheres thoroughly to the cauldron it is regarded as part of it and consequently contracts its uncleanness.
- (52) Which crumbles and falls away.
- (53) Cf. n. 2 mut mut.
- (54) Which, unlike the cauldron mentioned before, is not used for the boiling of water.
- (55) Which would melt the pitch.
- (56) Much more so does this apply to a cauldron which is placed over a fire.
- (57) For a similar reason.
- (58) Since it is likely to be removed.
- (59) Even where the vessels have contracted an uncleanness.
- (60) Which is not kept hot.
- (61) Because the lining is regarded as a part of the vessel.
- (62) In thickness or extent.
- (63) Foodstuffs or drinks.
- (64) Lit., 'more than its need'.
- (65) That was unclean.
- (66) Though it was only a drop and might have been presumed to lose itself in the identity of the jar.
- (67) Since it can now hold liquids.

(68) To which pitch thoroughly adheres.

(69) From which the pitch falls away.

(70) A funnel in his opinion cannot be regarded as a proper receptacle even if it was stopped up.

#### **Mishna - Mas. Kelim Chapter 4**

MISHNAH 1. A POTSHERD<sup>1</sup> THAT CANNOT STAND UNSUPPORTED ON ACCOUNT OF ITS HANDLE,<sup>2</sup> OR A POTSHERD WHOSE BOTTOM IS POINTED AND THAT POINT CAUSES IT TO OVERBALANCE, IS CLEAN.<sup>3</sup> IF THE HANDLE WAS REMOVED OR THE POINT WAS BROKEN OFF IT IS STILL CLEAN.<sup>4</sup> R. JUDAH RULES THAT IT IS UNCLEAN.<sup>5</sup> IF A JAR WAS BROKEN<sup>6</sup> BUT IS STILL CAPABLE OF HOLDING SOMETHING IN ITS SIDES, OR IF IT WAS SPLIT INTO A KIND OF TWO TROUGHS, R. JUDAH DECLARES IT CLEAN<sup>3</sup> BUT THE SAGES DECLARE IT TO BE UNCLEAN.<sup>5</sup>

MISHNAH 2. IF A JAR WAS CRACKED AND CANNOT BE MOVED ABOUT WITH HALF A KAB OF DRIED FIGS IN IT, IT IS CLEAN.<sup>7</sup> IF A DAMAGED VESSEL<sup>8</sup> WAS CRACKED AND IT CANNOT HOLD ANY LIQUID, EVEN THOUGH IT CAN HOLD FOODSTUFFS, IT IS CLEAN,<sup>3</sup> SINCE ONE REMNANT<sup>9</sup> IS NOT USED FOR THE SAKE OF ANOTHER REMNANT.<sup>10</sup>

MISHNAH 3. WHAT IS MEANT BY A 'DAMAGED VESSEL'?<sup>11</sup> ONE WHOSE HANDLES WERE REMOVED.<sup>12</sup> IF SHARP ENDS PROJECTED FROM IT,<sup>13</sup> ANY PART OF IT WHICH CAN CONTAIN OLIVES<sup>14</sup> CONTRACTS UNCLEANNESS BY CONTACT, WHILE ANY UNCLEANNESS OPPOSITE AN END<sup>15</sup> CONVEYS UNCLEANNESS TO THE VESSEL THROUGH ITS AIR-SPACE, BUT ANY PART OF IT WHICH CANNOT CONTAIN OLIVES<sup>16</sup> CONTRACTS UNCLEANNESS BY CONTACT. WHILE AN UNCLEANNESS OPPOSITE AN END<sup>15</sup> DOES NOT CONVEY UNCLEANNESS TO THE VESSEL THROUGH ITS AIR-SPACE. IF IT<sup>17</sup> WAS LEANING ON ITS SIDE<sup>18</sup> LIKE A KIND OF CATHEDRA,<sup>19</sup> ANY PART OF IT WHICH CAN CONTAIN OLIVES<sup>14</sup> CONTRACTS UNCLEANNESS BY CONTACT, WHILE ANY UNCLEANNESS OPPOSITE AN END CONVEYS UNCLEANNESS TO THE VESSEL THROUGH ITS AIR-SPACE, BUT ANY PART OF IT WHICH CANNOT CONTAIN OLIVES<sup>16</sup> CONTRACTS UNCLEANNESS BY CONTACT, WHILE AN UNCLEANNESS OPPOSITE AN END DOES NOT CONVEY UNCLEANNESS TO THE VESSEL THROUGH ITS AIR-SPACE.<sup>20</sup> BOWLS WITH KORFIAN<sup>21</sup> [BOTTOMS]<sup>22</sup>, AND CUPS WITH ZIDONIAN<sup>21</sup> BOTTOMS,<sup>23</sup> ALTHOUGH THEY CANNOT STAND UNSUPPORTED, ARE SUSCEPTIBLE TO UNCLEANNESS, BECAUSE THEY WERE ORIGINALLY FASHIONED IN THIS MANNER.

MISHNAH 4. AS REGARDS AN EARTHEN VESSEL THAT HAS THREE RIMS, IF THE INNERMOST ONE PROJECTS ABOVE THE OTHERS ALL OUTSIDE IT IS NOT SUSCEPTIBLE TO UNCLEANNESS;<sup>24</sup> IF THE OUTERMOST ONE PROJECTS ABOVE THE OTHERS ALL WITHIN IT IS SUSCEPTIBLE TO UNCLEANNESS;<sup>25</sup> AND IF THE MIDDLE ONE PROJECTS ABOVE THE OTHERS, THAT WHICH IS WITHIN IT IS SUSCEPTIBLE TO UNCLEANNESS,<sup>25</sup> WHILE THAT WHICH IS WITHOUT IT IS NOT SUSCEPTIBLE TO UNCLEANNESS.<sup>24</sup> IF THEY<sup>26</sup> WERE EQUAL IN HEIGHT, R. JUDAH RULED: THE MIDDLE ONE IS DEEMED TO BE DIVIDED.<sup>27</sup> BUT THE SAGES RULED: ALL<sup>28</sup> IS INSUSCEPTIBLE TO UNCLEANNESS.<sup>24</sup> WHEN<sup>29</sup> DO EARTHEN VESSELS BECOME SUSCEPTIBLE TO UNCLEANNESS? AS SOON AS THEY ARE BAKED IN THE FURNACE, THAT BEING THE COMPLETION OF THEIR MANUFACTURE.<sup>30</sup>

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(1) Broken from a vessel.

(2) Lit., 'ear'; sc. the handle of the vessel (that happened to be attached to the sherd in question) which overbalances it.

(3) If it was previously unclean. If it was clean it is insusceptible to future uncleanness.

- (4) Because once a damaged earthen vessel becomes clean it remains so for all time.
- (5) Cf. n. 3 mut. mut.
- (6) In its bottom.
- (7) Since it is regarded as a broken vessel.
- (8) Gastra, v. supra II, 6, n. 6.
- (9) A damaged vessel is a 'remnant' of a sound one.
- (10) Sc. though one might well use a damaged vessel ('a remnant') for the purpose of collecting a liquid dripping from a tiny crack in an otherwise sound vessel (which is no remnant and one does not like to discard on account of so slight a crack) no one would so use a damaged vessel ('a remnant') when a crack occurs in a vessel that is already broken or seriously damaged (which is also 'a remnant').
- (11) Which is rendered clean by the smallest hole that allows a liquid within it to flow out though the hole is not big enough to allow an olive to pass through it; cf. prev. Mishnah.
- (12) Though it is otherwise sound.
- (13) At the top where it was broken.
- (14) Sc. where the sharp ends are to that extent close together.
- (15) Cf. L.
- (16) Cf. n. 3 mut. mut.
- (17) A vessel half of which was broken away.
- (18) Being incapable of standing on its bottom.
- (19) \*\*, a seat with a back; and that back had sharp broken ends.
- (20) The point in this law is that, though the broken vessel cannot stand on its bottom (cf. n. 7), it is nevertheless on a par with the damaged one spoken of previously.
- (21) Place name. Aliter: 'pointed'.
- (22) Which are pointed. Lit., 'the bottoms of the Karfians'.
- (23) Cf. prev. n. Lit., 'the bottoms of the Zidonian cups'.
- (24) Because it is regarded as the outside of the vessel which is not susceptible to uncleanness.
- (25) As the inside of the vessel.
- (26) The three rims.
- (27) In its thickness, so that the outer part of it as well as all that is without it is regarded as the outside of the vessel and is insusceptible to uncleanness while its inner part and all within it is regarded as the inside of the vessel and is susceptible to uncleanness.
- (28) That is without the innermost rim (Elijah Wilna).
- (29) In the course of their manufacture.
- (30) Though they have not yet passed the process of polishing.

## **Mishna - Mas. Kelim Chapter 5**

MISHNAH 1. THE ORIGINAL HEIGHT OF A BAKING-OVEN<sup>1</sup> MUST BE NO LESS THAN FOUR HANDBREADTHS<sup>2</sup> AND WHAT IS LEFT OF IT<sup>3</sup> FOUR HANDBREADTHS;<sup>4</sup> SO R. MEIR. BUT THE SAGES RULED: THIS APPLIES ONLY TO A LARGE OVEN BUT IN THE CASE OF A SMALL ONE<sup>1</sup> ANY HEIGHT SUFFICES FOR ITS ORIGINAL BUILD<sup>5</sup> AND<sup>3</sup> THE GREATER PART OF THIS FOR WHAT IS LEFT OF IT.<sup>4</sup> [SUSCEPTIBILITY TO UNCLEANNESS<sup>6</sup> BEGINS] AS SOON AS THE OVEN'S MANUFACTURE IS COMPLETED.<sup>7</sup> WHAT IS REGARDED AS THE COMPLETION OF ITS MANUFACTURE? WHEN IT IS HEATED TO A DEGREE THAT SUFFICES FOR THE BAKING OF SPONGY CAKES.<sup>8</sup> R. JUDAH<sup>9</sup> RULED: WHEN A NEW OVEN<sup>10</sup> HAS BEEN HEATED TO A DEGREE THAT SUFFICED FOR THE BAKING OF SPONGY CAKES IN AN OLD ONE.<sup>11</sup>

MISHNAH 2. AS REGARDS A DOUBLE STOVE<sup>12</sup> ITS ORIGINAL HEIGHT<sup>13</sup> MUST BE NO LESS THAN THREE FINGERBREADTHS AND WHAT IS LEFT OF IT<sup>14</sup> THREE FINGERBREADTHS.<sup>15</sup> [ITS SUSCEPTIBILITY TO UNCLEANNESS BEGINS] AS SOON AS ITS MANUFACTURE IS COMPLETED.<sup>16</sup> WHAT IS REGARDED AS THE COMPLETION OF

ITS MANUFACTURE? WHEN IT IS HEATED TO A DEGREE THAT SUFFICES FOR THE COOKING ON IT OF THE LIGHTEST OF EGGS WHEN BROKEN AND PUT IN A SAUCEPAN. AS REGARDS A SINGLE STOVE,<sup>17</sup> IF IT WAS MADE FOR BAKING ITS PRESCRIBED SIZE<sup>18</sup> IS THE SAME AS THAT FOR A BAKING-OVEN,<sup>19</sup> AND IF IT WAS MADE FOR COOKING ITS PRESCRIBED SIZE<sup>18</sup> IS THE SAME AS THAT FOR A DOUBLE STOVE.<sup>20</sup> A STONE THAT PROJECTS ONE HANDBREADTH FROM A BAKING-OVEN<sup>21</sup> OR THREE FINGERBREADTHS FROM A DOUBLE STOVE<sup>20</sup> IS CONSIDERED A CONNECTION.<sup>22</sup> FOR ONE THAT PROJECTS FROM A SINGLE STOVE, IF THE LATTER WAS MADE FOR BAKING, THE PRESCRIBED SIZE<sup>23</sup> IS THE SAME AS THAT FOR A BAKING-OVEN, AND IF IT IS MADE FOR COOKING THE PRESCRIBED SIZE IS THE SAME AS THAT FOR A DOUBLE STOVE. SAID R. JUDAH: THEY<sup>24</sup> SPOKE OF A 'HANDBREADTH'<sup>25</sup> ONLY WHERE THE PROJECTION WAS BETWEEN THE OVEN<sup>26</sup> AND A WALL.<sup>27</sup> IF TWO OVENS WERE ADJACENT TO ONE ANOTHER<sup>28</sup> ONE HANDBREADTH<sup>23</sup> IS ALLOWED TO THE ONE AND ANOTHER<sup>29</sup> TO THE OTHER WHILE THE REMAINDER<sup>30</sup> REMAINS CLEAN.<sup>31</sup>

MISHNAH 3. THE CROWN<sup>32</sup> OF A DOUBLE STOVE IS CLEAN.<sup>33</sup> AS TO THE FENDER AROUND AN OVEN, WHEN IT IS FOUR HANDBREADTHS HIGH IT CONTRACTS UNCLEANNESS BY CONTACT AND THROUGH ITS AIR-SPACE,<sup>34</sup> BUT IF IT WAS LOWER IT IS CLEAN.<sup>35</sup> IF IT<sup>36</sup> WAS JOINED TO IT,<sup>37</sup> EVEN IF ONLY BY THREE STONES,<sup>38</sup> IT IS UNCLEAN.<sup>39</sup> THE SOCKETS [ON THE STOVE]<sup>40</sup> FOR THE OIL CRUSE, THE SPICE-POT, AND THE LAMP CONTRACT UNCLEANNESS BY CONTACT<sup>41</sup> BUT NOT THROUGH THEIR AIR-SPACE;<sup>42</sup> SO R. MEIR. R. ISHMAEL<sup>43</sup> RULES THAT THEY ARE CLEAN.<sup>44</sup>

MISHNAH 4. AN OVEN THAT WAS HEATED FROM WITHOUT,<sup>45</sup> OR ONE THAT WAS HEATED<sup>46</sup> WITHOUT THE OWNER'S KNOWLEDGE, OR ONE THAT WAS HEATED WHILE STILL IN THE CRAFTSMAN'S HOUSE<sup>47</sup> IS SUSCEPTIBLE TO UNCLEANNESS. IT ONCE HAPPENED THAT A FIRE BROKE OUT AMONG THE OVENS OF KEFAR SIGNAH,<sup>48</sup> AND WHEN THE CASE WAS BROUGHT UP AT JABNEH RABBAN GAMALIEL RULED THAT THEY WERE UNCLEAN.<sup>49</sup>

MISHNAH 5. THE CHIMNEY-PIECE<sup>50</sup> ON A HOUSEHOLDER'S OVEN IS CLEAN,<sup>51</sup> BUT THAT OF BAKERS IS UNCLEAN BECAUSE ONE RESTS ON IT THE ROASTING SPIT.<sup>52</sup> R. JOHANAN HASANDELAR<sup>53</sup> SAID: BECAUSE ONE BAKES ON IT WHEN PRESSED [FOR SPACE].<sup>52</sup> SIMILARLY THE RIM<sup>50</sup> OF A BOILER USED BY OLIVE SEETHERS IS SUSCEPTIBLE TO UNCLEANNESS,<sup>54</sup> BUT THAT OF ONE USED BY DYERS<sup>55</sup> IS NOT SUSCEPTIBLE.

MISHNAH 6. IF AN OVEN WAS HALF FILLED WITH EARTH,<sup>56</sup> THE PART FROM THE EARTH DOWNWARDS CONTRACTS UNCLEANNESS BY CONTACT ONLY<sup>57</sup> WHILE THE PART FROM THE EARTH UPWARDS CONTRACTS UNCLEANNESS FROM ITS AIR-SPACE ALSO.<sup>58</sup> IF AN OVEN WAS PLACED OVER THE MOUTH OF A CISTERN OR OVER THAT OF A CELLAR AND A STONE WAS INSERTED AT ITS SIDE,<sup>59</sup> R. JUDAH RULED: IF WHEN HEATED BELOW<sup>60</sup> IT BECOMES ALSO HEATED ABOVE<sup>61</sup> IT<sup>62</sup> IS SUSCEPTIBLE TO UNCLEANNESS.<sup>63</sup> BUT THE SAGES RULED: SINCE IT WAS HEATED, NO MATTER HOW,<sup>64</sup> IT IS SUSCEPTIBLE TO UNCLEANNESS.<sup>65</sup>

MISHNAH 7. IF AN OVEN CONTRACTED UNCLEANNESS HOW IS IT TO BE CLEANSED? IT MUST BE DIVIDED INTO THREE PARTS<sup>66</sup> AND THE PLASTERING<sup>67</sup> MUST BE SCRAPED OFF SO THAT [THE OVEN] TOUCHES THE GROUND.<sup>68</sup> R. MEIR RULED: IT IS NOT NECESSARY TO SCRAPE OFF THE PLASTERING NOR IS IT NECESSARY FOR [THE OVEN] TO TOUCH THE GROUND, BUT IT<sup>69</sup> NEED ONLY BE

REDUCED WITHIN<sup>70</sup> TO A HEIGHT OF LESS THAN FOUR HANDBREADTHS. R. SIMEON RULED: IT<sup>71</sup> MUST ALSO BE MOVED [FROM ITS POSITION]. IF IT WAS DIVIDED INTO TWO PARTS, ONE LARGE AND THE OTHER SMALL, THE LARGER REMAINS UNCLEAN AND THE SMALLER BECOMES CLEAN. IF IT WAS DIVIDED INTO THREE PARTS ONE OF WHICH WAS AS BIG AS THE OTHER TWO TOGETHER, THE BIG ONE REMAINS UNCLEAN AND THE TWO SMALL ONES BECOME CLEAN.

MISHNAH 8. IF AN OVEN WAS CUT UP BREADTHWISE INTO RINGS THAT ARE EACH LESS THAN FOUR HANDBREADTHS IN HEIGHT, IT IS CLEAN. IF IT WAS SUBSEQUENTLY<sup>72</sup> PLASTERED OVER WITH CLAY, IT BECOMES SUSCEPTIBLE TO UNCLEANNESS WHEN<sup>73</sup> IT IS HEATED TO A DEGREE THAT SUFFICES FOR THE BAKING OF SPONGY CAKES. IF THE PLASTERING WAS REMOVED,<sup>74</sup> AND SAND OR GRAVEL WAS PUT BETWEEN IT AND THE OVEN SIDES — OF SUCH AN OVEN IT HAS BEEN SAID, ‘A MENSTRUANT AS WELL AS A CLEAN WOMAN MAY BAKE IN IT AND IT REMAINS CLEAN’.<sup>75</sup>

MISHNAH 9. IF AN OVEN CAME IN SECTIONS<sup>76</sup> FROM THE CRAFTSMAN'S HOUSE AND HOOPS WERE PREPARED FOR IT AND PUT UPON IT<sup>77</sup> WHILE IT WAS CLEAN, AND WHEN<sup>78</sup> IT CONTRACTED AN UNCLEANNESS ITS HOOPS WERE REMOVED, IT IS AGAIN CLEAN.<sup>79</sup> EVEN IF THEY ARE PUT ON AGAIN THE OVEN REMAINS CLEAN.<sup>80</sup> IF, HOWEVER, IT WAS<sup>81</sup> PLASTERED WITH CLAY, IT BECOMES SUSCEPTIBLE TO UNCLEANNESS AND THERE IS NO NEED TO HEAT IT SINCE IT<sup>82</sup> WAS ONCE HEATED.

MISHNAH 10. IF AN OVEN WAS CUT UP<sup>83</sup> INTO RINGS, AND SAND WAS INSERTED BETWEEN EACH PAIR OF RINGS,<sup>84</sup> R. ELIEZER RULES: IT IS CLEAN;<sup>85</sup> BUT THE SAGES RULE: IT IS UNCLEAN.<sup>86</sup> SUCH AN OVEN IS KNOWN AS THE OVEN OF AKNAI.<sup>87</sup> AS REGARDS THE ARABIAN POTS, WHICH ARE HOLES DUG IN THE GROUND AND PLASTERED WITH CLAY, IF THE PLASTERING CAN STAND OF ITSELF IT IS SUSCEPTIBLE TO UNCLEANNESS;<sup>88</sup> OTHERWISE IT IS NOT SUSCEPTIBLE. AND THIS KIND OF OVEN IS KNOWN AS THE OVEN OF BEN DINAI.<sup>89</sup>

MISHNAH 11. AN OVEN OF STONE OR OF METAL IS CLEAN,<sup>90</sup> BUT THE LATTER IS UNCLEAN AS A METAL VESSEL.<sup>91</sup> IF A HOLE WAS MADE IN IT, OR IF IT WAS DAMAGED OR CRACKED, AND IT WAS PROVIDED WITH A LINING OF PLASTER OR WITH A RIM OF CLAY, IT IS UNCLEAN.<sup>92</sup> WHAT MUST BE THE SIZE OF THE HOLE?<sup>93</sup> IT MUST BE BIG ENOUGH FOR THE FLAME TO COME THROUGH. THE SAME APPLIES ALSO TO A STOVE. A STOVE OF STONE OR OF METAL IS CLEAN,<sup>94</sup> BUT THE LATTER IS UNCLEAN AS A METAL VESSEL.<sup>95</sup> IF A HOLE WAS MADE IN IT OR IF IT WAS DAMAGED OR CRACKED BUT WAS PROVIDED WITH PROPS<sup>96</sup> IT IS UNCLEAN. IF IT WAS LINED WITH CLAY, WHETHER INSIDE OR OUTSIDE, IT REMAINS CLEAN. R. JUDAH RULED: IF [THE LINING WAS] INSIDE IT IS UNCLEAN BUT IF OUTSIDE IT REMAINS CLEAN.

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(1) If it is to be susceptible to uncleanness.

(2) Baking-ovens were made of clay in the shape of a truncated cone, the wider side being attached with clay to the ground which constituted its bottom. Though such an oven has no bottom of its own it is regarded as a vessel and is susceptible to uncleanness if it conforms to the conditions laid down in our Mishnah.

(3) After it had contracted an uncleanness and was broken.

(4) If a lesser height remained it is clean.

(5) Since it is only used as a child's toy.

(6) In the case of either oven.

(7) But not earlier.

- (8) These require less heat than cakes made of stiffer dough.
- (9) Restricting the Law.
- (10) Which needs more heating than an old one.
- (11) Though it would not be sufficient for baking them in the new oven.
- (12) A kind of box-shaped earthen vessel, hollow within and having two holes on top. The fire is kept within, while the cooking utensils are set over the holes or, sometimes, inside direct on the coals.
- (13) If the stove is to be susceptible to uncleanness.
- (14) After it had contracted an uncleanness and was broken.
- (15) If a lesser height remained it is clean.
- (16) But not earlier.
- (17) Sc. a stove (cf. p. 25 n. 12) with one hole.
- (18) And degree of heating.
- (19) Supra Mishnah I, q.v.
- (20) Supra.
- (21) In which case the stone may be regarded as a handle of the oven. If it was longer it cannot be so regarded because it would most likely be cut away.
- (22) Sc. if the oven or stove contracted an uncleanness it is passed on to the stone; and if an object of uncleanness came in contact with the stone the oven or stove also contracts it.
- (23) Of the stone.
- (24) The Rabbis whose ruling has just been cited.
- (25) In the case of an oven; and of 'three fingerbreadths' in that of a double stove. Sc. that the projection is considered a connection only where it is not longer than a handbreadth and three fingerbreadths respectively.
- (26) Or double stove (cf. prev. n.).
- (27) In such a case a longer projection would most likely be cut off in order that the oven should not be too far removed from the wall. Where, however, the stone projected in another direction it is not likely to be cut off and may well be regarded as a handle, and, therefore, as a proper connection.
- (28) And a stone joined them together.
- (29) On the other side of the stone nearest to the other oven.
- (30) The length of stone between the two handbreadths which (cf. foll. n.) cannot be regarded as a handle to either oven.
- (31) In agreement with the first Tanna and contrary to the view of R. Judah.
- (32) A kind of detachable rim around the top of a stove which helps to preserve its heat.
- (33) Even where the stove had contracted an uncleanness; because it is not considered a proper connection.
- (34) If a dead creeping thing was suspended within its air-space the oven also becomes unclean.
- (35) Since it is not considered a proper connection.
- (36) The fender.
- (37) The oven.
- (38) Sc. by an imperfect connection (cf. Bert.). Aliter: Joined on three sides but not on the fourth (L.).
- (39) Because it is regarded as a proper connection.
- (40) On the top.
- (41) Whether the uncleanness came into contact with any of them or with the stove all become unclean.
- (42) Sc. an uncleanness suspended within the air-space of one of these or of the oven imparts no uncleanness to any of the others, though the uncleanness is imparted to that in whose air-space it was suspended.
- (43) Var. lec. 'Simeon' or 'and R. Simeon'.
- (44) Always, even where there was contact with one of them. Only that one is unclean that came in contact with the uncleanness.
- (45) Lit., 'from its back'.
- (46) Within.
- (47) Sc. before its manufacture was completed.
- (48) In Galilee.
- (49) The fire was regarded by him as that of a furnace; the baking in which is the completion of their manufacture.
- (50) Lit., 'addition', 'attachment'.
- (51) Even where the oven is unclean, because it is not considered a connection.

- (52) So that it forms an integral part of the oven.
- (53) The Sandal-maker.
- (54) Because they make use of the rim also.
- (55) Who do not use the rim.
- (56) So that its lower half had no longer any cavity as an air-space.
- (57) If a dead creeping thing was embedded within the earth but did not touch the sides of the oven no uncleanness is imparted.
- (58) And the uncleanness extends over the entire oven (L.) or only to that part which is above the earth (Bert.).
- (59) Lit., 'there', between the oven and the wall to lessen the space and thus to keep the oven in position.
- (60) From the cistern or cellar.
- (61) The heat passing up through the bottom of the oven.
- (62) The oven, on being heated for the first time (which constitutes the completion of its manufacture).
- (63) For then it is deemed as joined to the ground and susceptible to uncleanness according to Lev. XI, 35 in the normal way (cf. supra Mishnah I). If the oven, however, can be heated from above only the heating from below does not render it susceptible to uncleanness.
- (64) Even if it is entirely detached from the ground.
- (65) The divergence of view between R. Judah and the Sages whether or not the oven to become susceptible to uncleanness must be attached to the ground depends on the interpretation of the Pentateuchal expression in Lev. XI, 35.
- (66) Being cut perpendicularly.
- (67) Which attaches the oven to the ground.
- (68) So Maim.
- (69) The plastering.
- (70) Within the oven.
- (71) The oven, sc. each of the three parts into which it is divided.
- (72) The rings having been set up again and the oven resumed its original shape.
- (73) Like a new oven (supra Mishnah 1).
- (74) From the sides of the oven.
- (75) Since it is insusceptible to uncleanness on account of the sand or gravel which prevents the plaster from adhering to the re-set oven.
- (76) Lit., 'cut'.
- (77) To hold the sections together.
- (78) Subsequently.
- (79) Since the sections are no longer held together the oven must be regarded as a broken one that is not susceptible to uncleanness.
- (80) Because it is no longer considered a whole vessel. Only when the new sections come for the first time from the craftsman's house do the hoops unite them into one whole.
- (81) After the sections were re-set.
- (82) When it came in sections from the craftsman.
- (83) Breadthwise.
- (84) And plastered over.
- (85) Because the sand is deemed to break up the oven into isolated fragments.
- (86) Since the plaster over the sand joins the rings into one whole.
- (87) Probably the name of a manufacturer of this kind of oven; v. B.M. 59a.
- (88) After it had been duly heated to the prescribed degree.
- (89) The name of a person (a robber) who designed or made this kind of oven; v. Sot. 47a. and Josephus. Ant. XX, 6, 1
- (90) The former is not even susceptible to uncleanness while the latter is cleansed by ritual immersion. Neither contracts uncleanness through its air-space.
- (91) So that if it is not attached to the ground it contracts uncleanness from its outside and it may also become a 'father of the father of uncleanness'.
- (92) Sc. it is susceptible to uncleanness like an oven made of clay.
- (93) For an oven to be regarded as broken and clean.
- (94) V. p. 30, n. 15.



(95) V. p. 30, n. 16.

(96) Three clay props on the top of the stove on which the cooking pot is set (Elijah Wilna).

## Mishna - Mas. Kelim Chapter 6

MISHNAH 1. IF THREE PROPS<sup>1</sup> WERE PUT UPON THE GROUND<sup>2</sup> AND JOINED TOGETHER WITH CLAY<sup>3</sup> SO THAT A POT COULD BE SET ON THEM, [THE STRUCTURE] IS SUSCEPTIBLE TO UNCLEANNESS.<sup>4</sup> IF THREE NAILS WERE FIXED IN THE GROUND<sup>2</sup> SO THAT A POT COULD BE SET ON THEM, EVEN THOUGH A PLACE WAS MADE ON THE TOP<sup>5</sup> WHEREON A POT COULD REST, [THE STRUCTURE] IS INSUSCEPTIBLE TO UNCLEANNESS.<sup>6</sup> IF ONE MADE A STOVE OF TWO STONES, JOINING THEM TOGETHER WITH CLAY, IT IS SUSCEPTIBLE TO UNCLEANNESS.<sup>4</sup> R. JUDAH RULES THAT IT IS INSUSCEPTIBLE TO UNCLEANNESS,<sup>7</sup> UNLESS A THIRD STONE IS ADDED OR [THE STRUCTURE] IS PLACED NEAR A WALL.<sup>8</sup> IF ONE STONE WAS JOINED TO THE OTHER WITH CLAY AND THE THIRD WAS NOT JOINED TO IT WITH CLAY, [THE STRUCTURE] IS INSUSCEPTIBLE TO UNCLEANNESS.<sup>9</sup>

MISHNAH 2. A STONE<sup>10</sup> ON WHICH A POT IS SET, [RESTING IT ON IT] AND ON AN OVEN, OR ON A DOUBLE STOVE, OR ON A STOVE,<sup>11</sup> IS SUSCEPTIBLE TO UNCLEANNESS. IF THE POT RESTED ON THE STONE<sup>10</sup> AND ON ANOTHER STONE,<sup>12</sup> ON A ROCK<sup>13</sup> OR ON A WALL,<sup>14</sup> [SUCH STOVE] IS INSUSCEPTIBLE TO UNCLEANNESS;<sup>15</sup> AND SUCH<sup>16</sup> WAS THE STOVE OF THE NAZIRITES IN JERUSALEM<sup>17</sup> WHICH WAS SET UP AGAINST A ROCK. AS REGARDS THE STOVE OF THE BUTCHERS,<sup>18</sup> WHENEVER THE STONES ARE PLACED SIDE BY SIDE,<sup>19</sup> IF ONE OF THE STOVES CONTRACTED UNCLEANNESS ALL THE OTHERS DO NOT BECOME UNCLEAN.<sup>20</sup>

MISHNAH 3. IF ONE MADE OF THREE STONES TWO STOVES<sup>21</sup> AND ONE OF THE OUTER ONES CONTRACTED AN UNCLEANNESS THE HALF OF THE MIDDLE ONE THAT SERVES THE UNCLEAN ONE<sup>22</sup> IS UNCLEAN BUT THE HALF OF IT THAT SERVES THE CLEAN ONE REMAINS CLEAN. IF THE CLEAN ONE WAS REMOVED, THE MIDDLE ONE IS REGARDED AS COMPLETELY TRANSFERRED TO THE UNCLEAN ONE.<sup>23</sup> IF THE UNCLEAN ONE WAS REMOVED, THE MIDDLE ONE IS REGARDED AS COMPLETELY TRANSFERRED TO THE CLEAN ONE. SHOULD THE TWO OUTER ONES CONTRACT UNCLEANNESS, IF THE MIDDLE STONE WAS LARGE EACH OUTER STONE IS ALLOWED SUCH A PART OF IT AS SUFFICES FOR THE SUPPORT OF A POT<sup>22</sup> AND THE REMAINDER IS CLEAN. BUT IF IT WAS SMALL ALL OF IT IS UNCLEAN. SHOULD THE MIDDLE STONE BE REMOVED, IF A BIG KETTLE CAN BE SET ON THE TWO OUTER STONES<sup>24</sup> THEY ARE UNCLEAN. IF THE MIDDLE STONE IS RESTORED ALL BECOMES CLEAN AGAIN.<sup>25</sup> IF IT WAS PLASTERED WITH CLAY<sup>26</sup> IT BECOMES SUSCEPTIBLE TO UNCLEANNESS WHEN<sup>27</sup> IT IS HEATED TO A DEGREE THAT SUFFICES FOR THE COOKING OF AN EGG.<sup>28</sup>

MISHNAH 4. IF TWO STONES WERE MADE INTO A STOVE AND THEY CONTRACTED AN UNCLEANNESS, AND A STONE WAS SET UP NEAR THE OUTER SIDE<sup>29</sup> OF THE ONE AND ANOTHER STONE NEAR THE OUTER SIDE OF THE OTHER,<sup>30</sup> [THE INNER HALF] OF EACH [INNER STONES]<sup>31</sup> REMAINS UNCLEAN<sup>32</sup> WHILE [THE OUTER] HALF OF EACH [OF THESE STONES]<sup>33</sup> IS CLEAN. IF THE CLEAN STONES<sup>34</sup> ARE REMOVED THE OTHERS<sup>35</sup> REVERT TO THEIR UNCLEANNESS.

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(1) Of clay.

(2) In a tripod arrangement.

(3) To form a stand.

- (4) Sc. like an earthen vessel it contracts uncleanness through its air-space.
- (5) Sc. each nail was provided at its top with a coating of clay (Tosaf. Y.T.)
- (6) Like a metal vessel that is fixed to the ground.
- (7) Because on two stones a pot cannot properly be set.
- (8) On which one side of the pot could be supported.
- (9) According to R. Judah (cf. n. 7).
- (10) That was fixed to the ground with clay.
- (11) The pot being supported both on the stone and on one of these earthen vessels.
- (12) That was not fixed to the ground.
- (13) In its primordial condition.
- (14) All of which are insusceptible to uncleanness.
- (15) Because to such a stove the prescription shall be broken in pieces (Lev. XI, 35) does not apply.
- (16) A stone fixed to the ground.
- (17) On which they cooked their peace-offerings (cf. Mid. II, 5).
- (18) Who sold cooked meat and used a stove for the purpose.
- (19) Each one being fixed to the ground with clay but separated from the others, and each pair serving as one stove on which a cooking pot could rest.
- (20) Since each stove may be regarded as an isolated entity.
- (21) The cooking pots resting on either Of the outer stones and the adjacent part of the middle one.
- (22) Cf. prev. n.
- (23) And it becomes unclean.
- (24) I.e., if their distance from one another was not so great as to prevent the opposite sides of the kettle from resting on the two stones respectively.
- (25) The stone restored being deemed to have broken the larger stove in two.
- (26) And thus fixed to the ground.
- (27) Like a new oven.
- (28) As explained supra V, 2.
- (29) Lit., 'from here'.
- (30) The four stones now forming three stoves.
- (31) Which serves as part of the middle stove.
- (32) As it was originally.
- (33) Which is now forming a new stove with the outer stone adjacent to it.
- (34) The outer ones that have been added to the original stove.
- (35) The two stones that constituted the original stove.

## **Mishna - Mas. Kelim Chapter 7**

MISHNAH 1. IF A DOMESTIC<sup>1</sup> FIRE-BASKET<sup>2</sup> WAS HOLLOWED OUT<sup>3</sup> TO A DEPTH OF LESS THAN THREE HANDBREADTHS,<sup>4</sup> IT REMAINS SUSCEPTIBLE TO UNCLEANNESS, BECAUSE WHEN IT IS HEATED FROM BELOW<sup>3</sup> A POT ABOVE WOULD STILL BOIL. IF, HOWEVER, IT WAS HOLLOWED OUT<sup>3</sup> TO A LOWER DEPTH IT IS INSUSCEPTIBLE TO UNCLEANNESS.<sup>5</sup> IF SUBSEQUENTLY A STONE OR GRAVEL WAS PUT INTO IT,<sup>6</sup> IT IS STILL INSUSCEPTIBLE TO UNCLEANNESS.<sup>7</sup> IF IT WAS PLASTERED OVER<sup>8</sup> WITH CLAY, IT MAY CONTRACT UNCLEANNESS HENCEFORWARD.<sup>9</sup> THIS WAS R. JUDAH'S REPLY<sup>10</sup> IN CONNECTION WITH THE OVEN THAT WAS PLACED OVER THE MOUTH OF A CISTERN OR OVER THAT OF A CELLAR.<sup>11</sup>

MISHNAH 2. A HOB<sup>12</sup> THAT HAS A RECEPTACLE FOR POTS<sup>13</sup> IS CLEAN AS A STOVE<sup>14</sup> BUT UNCLEAR AS A RECEPTACLE.<sup>15</sup> AS TO ITS<sup>16</sup> SIDES,<sup>17</sup> WHATEVER TOUCHES THEM DOES NOT BECOME UNCLEAN AS IF THE HOB HAD BEEN A STOVE,<sup>18</sup> BUT AS REGARDS ITS WIDE SIDE,<sup>19</sup> R. MEIR HOLDS IT TO BE CLEAN<sup>20</sup> WHILE R. JUDAH HOLDS IT TO BE UNCLEAN.<sup>21</sup> THE SAME LAW<sup>22</sup> APPLIES ALSO WHERE A BASKET WAS

INVERTED AND A STOVE WAS PUT UPON IT.<sup>23</sup>

MISHNAH 3. IF A DOUBLE STOVE WAS SPLIT INTO TWO PARTS LONGITUDINALLY IT BECOMES INSUSCEPTIBLE TO UNCLEANNESS.<sup>24</sup> BUT IF CROSSWISE<sup>25</sup> IT REMAINS SUSCEPTIBLE TO UNCLEANNESS. IF A SINGLE STOVE WAS SPLIT INTO TWO PARTS, WHETHER LONGITUDINALLY OR CROSSWISE, IT BECOMES INSUSCEPTIBLE TO UNCLEANNESS.<sup>26</sup> AS TO THE FENDER AROUND A STOVE,<sup>27</sup> WHENEVER IT<sup>28</sup> IS THREE FINGERBREADTHS HIGH IT CONTRACTS UNCLEANNESS BY CONTACT AND ALSO THROUGH ITS AIR-SPACE, BUT IF IT IS LESS IT CONTRACTS UNCLEANNESS THROUGH CONTACT AND NOT THROUGH ITS AIR-SPACE.<sup>29</sup> HOW<sup>30</sup> IS THE AIR-SPACE<sup>31</sup> DETERMINED?<sup>32</sup> R. ISHMAEL SAYS: A SPIT<sup>33</sup> IS INCLINED FROM ABOVE<sup>34</sup> DOWNWARDS<sup>35</sup> AND ALL BELOW IT<sup>36</sup> IS THE AIR-SPACE<sup>37</sup> THROUGH WHICH UNCLEANNESS IS IMPARTED. R. ELIEZER B. JACOB RULED: IF THE STOVE CONTRACTED UNCLEANNESS THE FENDER<sup>38</sup> ALSO BECOMES UNCLEAR, BUT IF THE FENDER CONTRACTS UNCLEANNESS THE STOVE DOES NOT BECOME UNCLEAR.

MISHNAH 4. IF THE FENDER WAS DETACHED FROM THE STOVE, WHENEVER IT WAS THREE FINGERBREADTHS HIGH IT CONTRACTS UNCLEANNESS BY CONTACT AND THROUGH ITS AIR-SPACE, BUT IF IT WAS LOWER OR IF THE FENDER WAS FLAT<sup>39</sup> IT IS CLEAN.<sup>40</sup> IF THREE PROPS<sup>41</sup> ON A STOVE WERE THREE FINGERBREADTHS HIGH, THEY CONTRACT UNCLEANNESS BY CONTACT AND THROUGH THEIR AIR-SPACE. IF THEY WERE LOWER THEY CONTRACT UNCLEANNESS ALL THE MORE,<sup>42</sup> EVEN WHERE THEY WERE FOUR IN NUMBER.<sup>43</sup>

MISHNAH 5. IF ONE OF THEM<sup>44</sup> WAS REMOVED, THE REMAINING ONES CONTRACT UNCLEANNESS BY CONTACT BUT NOT THROUGH THEIR AIR-SPACE;<sup>45</sup> SO R. MEIR. R. SIMEON RULES THAT THEY REMAIN CLEAN. IF ORIGINALLY ONLY TWO PROPS WERE MADE, ONE OPPOSITE THE OTHER,<sup>46</sup> THEY CONTRACT UNCLEANNESS BY CONTACT AND THROUGH THEIR AIR-SPACE; SO R. MEIR. R. SIMEON RULES THAT THEY ARE CLEAN. IF THEY WERE MORE THAN THREE FINGERBREADTHS HIGH, THE PARTS THAT ARE THREE FINGERBREADTHS HIGH AND DOWNWARDS<sup>47</sup> CONTRACT UNCLEANNESS BY CONTACT AND THROUGH THEIR AIR-SPACE BUT THE PARTS THAT ARE MORE THAN THREE FINGERBREADTHS HIGH CONTRACT UNCLEANNESS BY CONTACT AND NOT THROUGH THEIR AIR-SPACE; SO R. MEIR. R. SIMEON RULES THAT THEY<sup>48</sup> ARE CLEAN. IF THEY WERE WITHDRAWN FROM THE RIM,<sup>49</sup> THE PARTS WHICH ARE WITHIN THREE FINGERBREADTHS<sup>49</sup> CONTRACT UNCLEANNESS BY CONTACT AND THROUGH THEIR AIR-SPACE, AND THOSE PARTS THAT ARE REMOVED MORE THAN THREE FINGERBREADTHS<sup>49</sup> CONTRACT UNCLEANNESS BY CONTACT BUT NOT THROUGH THEIR AIR-SPACE; SO R. MEIR. R. SIMEON RULES THAT THEY ARE CLEAN.

MISHNAH 6. HOW IS THEIR AIR-SPACE<sup>50</sup> MEASURED?<sup>51</sup> R. SIMEON B. GAMALIEL SAYS: THE MEASURING-ROD<sup>52</sup> IS PLACED BETWEEN THEM,<sup>53</sup> AND ANY PART THAT IS OUTSIDE THE MEASURING-ROD IS CLEAN WHILE ANY PART INSIDE THE MEASURING-ROD, INCLUDING THE PLACE OF THE MEASURING-ROD ITSELF, IS UNCLEAR.

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(1) Lit., 'of householders'.

(2) \*\*. A movable earthen stove, open above (where the pot is set) and closed below with a thick bottom (on which the coals rest).

(3) In its bottom.

(4) Lowering by so much the level of the fire.

- (5) Because, on account of the distance of the fire from its top, it can no longer be used as a stove.
- (6) To fill up the hollowed part.
- (7) Since a movable object cannot be regarded as a valid part of the stove.
- (8) Above the stone or gravel.
- (9) Cf. n. 7 mut. mut.
- (10) To the Sages who differed from him (supra V, 6).
- (11) As here it is essential that the heat below shall suffice for the boiling of a pot above so, R. Judah maintained, it is also essential there.
- (12) Dakon or (with MS.M.) Dikon, a projection from a stove (triangular in shape, the base of which and the stove have a common side) on which pots are placed to keep them warm. Aliter: An oblong chest filled with hot ashes on the top of which are holes for pots.
- (13) Cf. prev. n.
- (14) Sc. it is (a) insusceptible to uncleanness if it was fixed to the ground and (b) though the stove contracted an uncleanness the hob remains clean.
- (15) Sc. if it was detached from the ground it becomes susceptible to uncleanness like any other earthen vessel.
- (16) The hob's.
- (17) That are not common to it and the stove.
- (18) Even though the stove was unclean at the time.
- (19) That which is common to it and the stove.
- (20) Because, in his opinion, even the wide side is not wholly regarded as a part of the stove, their common side being considered as a mere stone intervening between two stoves which is deemed to be divided into two halves, that facing the hob remaining clean.
- (21) Sc. if an uncleanness touched the hob it is as unclean as if the stove itself had been touched.
- (22) That is applicable to the hob.
- (23) The part of the basket that projects round about the oven and on which pots are placed to keep them warm, are subject to the same laws as the hob.
- (24) Since neither part is capable of holding a pot.
- (25) So that each stove is still capable of holding a pot on the unbroken hole on its top.
- (26) Cf. n. 10. mut. mut.
- (27) Lit., 'court', a flat foundation of clay with a rim around it.
- (28) Cf. prev. n.
- (29) Since it is only regarded as a 'handle' of the stove.
- (30) In the case where the rim of the fender is three fingerbreadths high.
- (31) Of the fender.
- (32) In view of the fact that the stove is much higher than the rim of the fender.
- (33) Or a similar rod.
- (34) From the edge of the stove.
- (35) To the rim of the fender.
- (36) Lit., 'and opposite it'.
- (37) V. p. 36. n. 17.
- (38) Which is merely an adjunct to it.
- (39) Lit., 'smooth', sc. there was no rim at all.
- (40) Though the stove was unclean; since it was completely detached from it.
- (41) Of clay on which pots are set.
- (42) Since they are definitely a part of the stove.
- (43) When one of them is superfluous, since a pot could well be set on three props.
- (44) Of the three props spoken of in the previous Mishnah.
- (45) Since they are regarded as a mere 'handle' of the stove.
- (46) So that the two, being capable of supporting a pot, are in the same condition as two stones of which a stove was made (v. supra VI, 1).
- (47) Towards the stove.
- (48) The parts that are more than three fingerbreadths high. Aliter: The entire height of the props.

- (49) Of the stove or (with another commentary) the mouth of the stove, the props having been bent outwards.  
(50) Lit., 'them', the props (v. prev. Mishnah).  
(51) Sc. how is it determined which air-space is within the parts of the props that are 'within three fingerbreadths'.  
(52) With which the three fingerbreadths have been measured.  
(53) Each pair of props in turn, at a distance of three fingerbreadths (cf. n. 2).

## Mishna - Mas. Kelim Chapter 8

MISHNAH 1. IF WITHIN AN OVEN<sup>1</sup> A PARTITION OF BOARDS OR HANGINGS<sup>2</sup> WAS PUT UP AND A [DEAD] CREEPING THING WAS FOUND IN ONE COMPARTMENT ALL THE OVEN BECOMES UNCLEAN.<sup>3</sup> IF A HIVE THAT WAS BROKEN THROUGH<sup>4</sup> AND ITS GAP WAS STOPPED UP WITH STRAW<sup>5</sup> WAS SUSPENDED WITHIN THE AIR-SPACE OF AN OVEN<sup>6</sup> WHILE A [DEAD] CREEPING THING WAS WITHIN IT, THE OVEN BECOMES UNCLEAN.<sup>7</sup> IF A [DEAD] CREEPING THING WAS WITHIN THE OVEN, ANY FOODSTUFFS WITHIN THE HIVE BECOME UNCLEAN;<sup>8</sup> BUT R. ELIEZER RULES THAT THEY ARE CLEAN. R. ELIEZER ARGUED: IF SUCH A HIVE AFFORDS PROTECTION IN THE CASE OF A CORPSE<sup>9</sup> WHICH IS SUBJECT TO THE GREATER RESTRICTIONS,<sup>10</sup> SHOULD IT NOT AFFORD PROTECTION IN THE CASE OF AN EARTHENWARE WHICH IS SUBJECT TO LIGHTER RESTRICTIONS?<sup>10</sup> THEY ANSWERED HIM: IF IT AFFORDS PROTECTION IN THE CASE OF CORPSE UNCLEANNESS (THOUGH IT IS SUBJECT TO GREATER RESTRICTIONS) ON ACCOUNT OF THE FACT THAT TENTS MAY BE DULY DIVIDED,<sup>11</sup> SHOULD IT ALSO AFFORD PROTECTION IN THE CASE OF AN EARTHENWARE (THOUGH IT IS SUBJECT TO LIGHTER RESTRICTIONS) WHERE TENTS CANNOT BE USEFULLY DIVIDED?<sup>12</sup>

MISHNAH 2. IF A HIVE WAS IN A SOUND CONDITION, AND SO TOO IN THE CASE OF A HAMPER OR A SKIN-BOTTLE, AND A [DEAD] CREEPING THING WAS WITHIN IT<sup>13</sup> THE OVEN REMAINS CLEAN.<sup>14</sup> IF THE [DEAD] CREEPING THING WAS IN THE OVEN, ANY FOODSTUFFS IN THE HIVE REMAIN CLEAN.<sup>14</sup> IF IT<sup>15</sup> WAS PERFORATED, A VESSEL THAT IS USED FOR FOODSTUFFS MUST<sup>16</sup> HAVE A HOLE THAT IS LARGE ENOUGH FOR OLIVES TO FALL THROUGH, IF IT IS USED FOR LIQUIDS THE HOLE MUST BE LARGE ENOUGH FOR LIQUIDS TO PASS INTO IT,<sup>17</sup> AND IF IT IS USED FOR EITHER IT IS SUBJECTED TO THE GREATER RESTRICTION, VIZ., THE HOLE NEED ONLY BE LARGE ENOUGH FOR LIQUIDS TO PASS INTO IT.<sup>18</sup>

MISHNAH 3. IF A COLANDER<sup>19</sup> PLACED OVER THE MOUTH OF AN OVEN WAS SLIGHTLY SINKING INTO IT,<sup>20</sup> AND IT HAD NO RIMS,<sup>21</sup> AND A [DEAD] CREEPING THING WAS IN IT THE OVEN BECOMES UNCLEAN, AND IF THE CREEPING THING WAS IN THE OVEN, FOODSTUFFS IN THE COLANDER BECOME UNCLEAN, SINCE ONLY VESSELS<sup>22</sup> AFFORD PROTECTION AGAINST AN UNCLEANNESS IN AN EARTHEN VESSEL.<sup>23</sup> IF A JAR THAT WAS FULL OF CLEAN LIQUIDS<sup>24</sup> WAS PLACED BENEATH THE BOTTOM OF AN OVEN, AND A [DEAD] CREEPING THING WAS IN THE OVEN, THE JAR AND THE LIQUIDS REMAIN CLEAN.<sup>25</sup> IF IT<sup>26</sup> WAS INVERTED, WITH ITS MOUTH PROJECTING INTO THE AIR-SPACE OF THE OVEN, AND A DEAD CREEPING THING WAS IN THE OVEN, THE LIQUID THAT CLINGS TO<sup>27</sup> THE BOTTOM OF THE JAR REMAINS CLEAN.<sup>28</sup>

MISHNAH 4. IF A POT WAS PLACED IN AN OVEN AND A [DEAD] CREEPING THING WAS IN THE OVEN, THE POT REMAINS CLEAN SINCE NO EARTHEN VESSEL<sup>29</sup> IMPARTS UNCLEANNESS TO VESSELS. IF IT<sup>30</sup> CONTAINED DRIPPING LIQUID, THE LATTER CONTRACTS UNCLEANNESS AND THE POT ALSO BECOMES UNCLEAN.<sup>31</sup> THIS<sup>32</sup> MIGHT WELL SAY,<sup>33</sup> 'THAT<sup>34</sup> WHICH MADE YOU UNCLEAN DID NOT MAKE ME

UNCLEAN, BUT YOU HAVE MADE ME UNCLEAN’.

MISHNAH 5. IF A COCK THAT SWALLOWED A CREEPING THING FELL<sup>35</sup> WITHIN THE AIR-SPACE OF AN OVEN, THE OVEN REMAINS CLEAN;<sup>36</sup> BUT IF THE COCK DIED,<sup>37</sup> THE OVEN BECOMES UNCLEAN.<sup>38</sup> IF A [DEAD] CREEPING THING WAS FOUND IN AN OVEN, ANY BREAD IN IT CONTRACTS A SECOND GRADE OF UNCLEANNESS SINCE THE OVEN<sup>39</sup> IS OF THE FIRST GRADE.<sup>40</sup>

MISHNAH 6. IF A LEAVEN POT<sup>41</sup> THAT HAD A TIGHTLY FITTING LID<sup>42</sup> WAS PUT WITHIN AN OVEN, AND THERE WAS SOME LEAVEN AND A [DEAD] CREEPING THING WITHIN THE POT, BUT THERE WAS A PARTITION<sup>43</sup> BETWEEN THEM,<sup>44</sup> THE OVEN IS UNCLEAN<sup>45</sup> BUT THE LEAVEN<sup>46</sup> IS CLEAN. BUT IF IT<sup>47</sup> WAS AN OLIVES BULK OF CORPSE,<sup>48</sup> BOTH THE OVEN AND THE HOUSE<sup>49</sup> BECOME UNCLEAN,<sup>50</sup> BUT THE LEAVEN<sup>46</sup> REMAINS CLEAN. IF, HOWEVER, THERE WAS IN THE PARTITION<sup>43</sup> AN APERTURE ONE HANDBREADTH SQUARE,<sup>51</sup> ALL<sup>52</sup> BECOME UNCLEAN.

MISHNAH 7. IF A [DEAD] CREEPING THING WAS FOUND IN THE OUTLET<sup>53</sup> OF AN OVEN OR OF A DOUBLE STOVE OR OF A SINGLE STOVE OUTSIDE THE INNER EDGE,<sup>54</sup> IT<sup>55</sup> REMAINS CLEAN.<sup>56</sup> IF IT<sup>55</sup> WAS IN THE OPEN AIR,<sup>57</sup> EVEN THOUGH AN OLIVE'S BULK OF CORPSE WAS FOUND IN THE OUTLET, IT<sup>55</sup> REMAINS CLEAN.<sup>58</sup> IF, HOWEVER, THERE WAS IN THE OUTLET AN OPENING OF ONE HANDBREADTH,<sup>59</sup> ALL<sup>60</sup> BECOME UNCLEAN.<sup>51</sup>

MISHNAH 8. IF A [DEAD] CREEPING THING WAS FOUND IN THE APERTURE<sup>61</sup> THROUGH WHICH WOOD IS PUT IN, R. JUDAH RULED: IF IT<sup>62</sup> WAS WITHIN THE OUTER EDGE OF THE APERTURE THE STOVE BECOMES UNCLEAN.<sup>63</sup> BUT THE SAGES RULED: IF IT<sup>62</sup> WAS WITHOUT THE INNER EDGE THE OVEN REMAINS CLEAN.<sup>64</sup> R. JOSE RULED: IF IT<sup>62</sup> WAS FOUND BENEATH THE SPOT WHERE THE POT IS SET, INWARDS, THE STOVE BECOMES UNCLEAN, BUT IF BENEATH THE SPOT WHERE THE POT IS SET, OUTWARDS, IT REMAINS CLEAN. IF IT<sup>62</sup> WAS FOUND ON THE PLACE<sup>65</sup> WHERE THE BATH-KEEPER<sup>66</sup> SITS, OR WHERE THE DYER SITS, OR WHERE THE OLIVE SEETHERS SIT, THE STOVE REMAINS CLEAN. THE STOVE BECOMES UNCLEAN<sup>67</sup> ONLY WHEN THE CREEPING THING IS FOUND WITHIN AND BEYOND THAT OPENING WHICH IS BLOCKED UP BY THE POT.<sup>68</sup>

MISHNAH 9. A PIT<sup>69</sup> WHICH HAS A PLACE ON WHICH A POT MAY BE SET IS UNCLEAN;<sup>70</sup> AND SO ALSO AN OVEN OF GLASS-BLOWERS. IF IT HAS A PLACE ON WHICH A POT MAY BE SET, IS UNCLEAN.<sup>70</sup> THE FURNACE OF LIME-BURNERS, OR OF GLAZIERS, OR OF POTTERS IS CLEAN. A LARGE SIZED BAKING-OVEN<sup>71</sup>, IF IT HAS A RIM,<sup>72</sup> IS UNCLEAN.<sup>73</sup> R. JUDAH RULED:<sup>74</sup> IF IT HAS A PERFORATED ROOF.<sup>75</sup> R. GAMALIEL RULED:<sup>74</sup> IF IT HAS A BORDER.<sup>76</sup>

MISHNAH 10. IF A MAN WHO CAME IN CONTACT WITH ONE WHO HAS CONTRACTED CORPSE UNCLEANNESS<sup>77</sup> HAD FOODSTUFFS OR LIQUIDS IN HIS MOUTH AND HE PUT HIS HEAD INTO THE AIR-SPACE OF AN OVEN THAT WAS CLEAN, THEY<sup>78</sup> CAUSE THE OVEN TO BE UNCLEAN.<sup>79</sup> IF A MAN WHO WAS CLEAN HAD FOODSTUFFS OR LIQUIDS IN HIS MOUTH AND HE PUT HIS HEAD INTO THE AIR-SPACE OF AN OVEN THAT WAS UNCLEAN, THEY<sup>80</sup> BECOME UNCLEAN.<sup>81</sup> IF A MAN WAS EATING A PRESSED FIG<sup>82</sup> WITH SOILED HANDS<sup>83</sup> AND HE PUT HIS HAND INTO HIS MOUTH TO REMOVE A SMALL STONE,<sup>84</sup> R. MEIR DECLARES THE FIG TO BE UNCLEAN<sup>85</sup> AND R. JUDAH REGARDS IT AS CLEAN.<sup>86</sup> R. JOSE RULED: IF HE<sup>87</sup> TURNED IT OVER<sup>88</sup> THE FIG IS UNCLEAN<sup>85</sup> BUT IF HE DID NOT TURN IT OVER<sup>88</sup> THE FIG

REMAINS CLEAN.<sup>89</sup> IF THE MAN HAD A PONDION<sup>90</sup> IN HIS MOUTH, R. JOSE RULED: IF HE KEPT IT THERE TO RELIEVE HIS THIRST IT BECOMES UNCLEAN.<sup>91</sup>

MISHNAH 11. IF MILK THAT DRIPPED FROM A WOMAN'S BREASTS<sup>92</sup> FELL INTO THE AIR-SPACE OF AN OVEN, THE OVEN BECOMES UNCLEAN,<sup>93</sup> SINCE A LIQUID<sup>94</sup> CONVEYS UNCLEANNESS IRRESPECTIVE OF WHETHER [ITS PRESENCE] IS ACCEPTABLE OR NOT ACCEPTABLE. IF SHE<sup>95</sup> WAS SWEEPING IT<sup>96</sup> OUT WHEN A THORN PRICKED HER AND SHE BLED, OR IF SHE BURNT HERSELF AND PUT HER FINGER INTO HER MOUTH, THE OVEN BECOMES UNCLEAN.<sup>97</sup>

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- (1) Of earthenware.
  - (2) Dividing it up from top to bottom.
  - (3) The partition being completely disregarded.
  - (4) In consequence of which it ceased to be a valid vessel.
  - (5) And much more so if it was not stopped up (cf. prev. n.).
  - (6) Though its mouth was above that of the oven.
  - (7) Only where a dead creeping thing was within a sound vessel in the oven does the vessel protect the oven from the uncleanness within it.
  - (8) Having lost the status of a vessel (cf. supra n. 4) it cannot prevent uncleanness from penetrating either from itself into the oven or vice versa.
  - (9) No corpse uncleanness in a house can penetrate such a hive to any foodstuffs that it contains.
  - (10) Corpse uncleanness extends, for instance, over seven days and affects both men and vessels while that of an earthenware can be imparted to foodstuffs and liquids only.
  - (11) A partition in a tent or a house prevents any corpse uncleanness in that tent or house from penetrating through it into the other part.
  - (12) No partition (as stated supra n. 3 in the case of the oven) affords protection in an earthenware.
  - (13) While it was suspended within an oven with its mouth above, or on a level with, but not lower than, that of the oven.
  - (14) Because the uncleanness cannot penetrate through a sound vessel either into another vessel or from another vessel into it (cf. prev. n.).
  - (15) The hive, the hamper or the skin bottle that with foodstuffs in it was suspended in the oven that contained a dead creeping thing.
  - (16) If it is to lose the status of vessel and allow the uncleanness in the oven to penetrate through it.
  - (17) It is not enough if it only allows liquids to pass out.
  - (18) Even such a small hole destroys the status of the vessel and the uncleanness penetrates through it.
  - (19) A tablet with perforations made of earthenware. Aliter: An earthenware slab with no cavity that is used for kneading.
  - (20) Though its upper surface was above the mouth of the oven.
  - (21) In consequence of which it cannot be regarded as a valid 'vessel'.
  - (22) Cf. prev. n.
  - (23) In which they are put.
  - (24) Much more so if it was full of foodstuffs, which, unlike liquids, can never impart uncleanness to a vessel.
  - (25) Even though the open bottom of the oven projected into the jar.
  - (26) The jar.
  - (27) Lit., 'moistens'.
  - (28) Since it is without the cavity of the oven; nor does the jar contract uncleanness since no vessel contracts uncleanness through the air-space of an earthen vessel.
  - (29) Such as the oven in question.
  - (30) The pot.
  - (31) Through its contact with the liquids.
  - (32) The pot.
  - (33) To the liquid.

- (34) The oven.
- (35) Alive.
- (36) As if the creeping thing within the body of the cock had been within a tightly closed vessel.
- (37) And its carcass fell within the air-space of the oven before the creeping thing could be digested, viz., within twenty-four hours from the time it had been swallowed.
- (38) A carcass cannot be regarded as a tightly closed vessel and the dead creeping thing is thus virtually within the air-space of the oven.
- (39) Which contracted its uncleanness from the dead creeping thing that is a 'father of uncleanness'.
- (40) And a first grade imparts only a second grade of uncleanness.
- (41) Of earthenware.
- (42) Which affords protection against uncleanness to any thing within it; v. infra X, 2.
- (43) Dividing up the pot from top to bottom into two compartments.
- (44) The creeping thing and the leaven.
- (45) On account of the dead creeping thing. A tightly fitting lid only prevents the ingress, but not the egress of an uncleanness.
- (46) Which in its compartment is protected by the tightly fitting lid.
- (47) The unclean object in one of the compartments of the leaven pot.
- (48) Instead of a creeping thing.
- (49) By ohel (v. Glos.).
- (50) From the corpse.
- (51) The minimum size of an opening that affords passage to corpse uncleanness.
- (52) Even the leaven.
- (53) Lit., 'eye', a hole for the admission of air or the escape of smoke.
- (54) Of the outlet.
- (55) The oven etc.
- (56) Since the outlet, which is usually closed when the oven etc. is used (to preserve the heat), is not regarded as an integral part of the vessel.
- (57) Where the law of ohel does not apply.
- (58) Since the uncleanness cannot penetrate through the outlet which is smaller than the prescribed minimum.
- (59) In length, breadth and height.
- (60) The outlet and the oven etc.
- (61) Of a stove.
- (62) The creeping thing.
- (63) Because the thickness of the oven sides is regarded as the inside of the oven.
- (64) The thickness of the sides being regarded by them as the outside of the oven (cf. prev. n.).
- (65) On a stove.
- (66) Or 'attendant'.
- (67) Through its air-space.
- (68) By contact, however, uncleanness is conveyed whatever the spot on which the creeping thing fell.
- (69) Bor, a hole in the ground lined with clay in a manner that the lining can stand of itself, such as the oven of Ben Dinai (supra V, 10). Var. lec., Kur. 'a crucible'.
- (70) Sc. it is susceptible to uncleanness.
- (71) Made of clay and having a door in its side.
- (72) So that it is not attached to the ground and can be moved about.
- (73) If, however, it has no rim, so that it is fixed to the ground, it is clean.
- (74) It is unclean.
- (75) \*\*. Alter: An outlet for the smoke. Aliter: Mouldings. In either of these cases the oven would not be attached to the ground and, being movable, is susceptible to uncleanness. Only an oven whose opening is at its top is susceptible to uncleanness even when attached to the ground.
- (76) Cf. prev. n. mut. mut.
- (77) So that he contracted an uncleanness of the first grade. A corpse is the 'father of the father of uncleanness', the man who contracted corpse uncleanness becomes a 'father of uncleanness', and the man who came in contact with him



contracts an uncleanness of the first grade.

(78) The liquids that become unclean by contact with the man.

(79) This is a Rabbinical ordinance applicable to liquids only. In the absence of liquids an oven or any other vessel can contract uncleanness from a 'father of uncleanness' only.

(80) The liquids, despite their concealed condition in the closed mouth of the man.

(81) A closed mouth is not regarded as a vessel with a tightly fitting cover (cf. infra X, 1).

(82) Of terumah.

(83) Sc. 'unwashed'. These are subject to the second grade of uncleanness and consequently convey the third grade of uncleanness to the terumah with which they come in contact.

(84) And so touched the fig with his moistened hand.

(85) Because the spittle (a liquid) by moistening the fig rendered it susceptible to uncleanness. The hands that are unclean in the second grade convey to the spittle an uncleanness of the first grade (since whatever conveys uncleanness to terumah causes liquids to be unclean in the first grade) and the spittle conveys to the terumah an uncleanness of the second grade.

(86) Spittle while in one's mouth, he maintains, is deemed to be a part of the body and cannot, therefore, be regarded as a liquid that renders food susceptible to uncleanness.

(87) With the spittle in his mouth.

(88) In his mouth.

(89) Cf. 'Er. 99a where the names of R. Judah and R. Jose are transposed.

(90) A coin = 16 perutahs.

(91) Since the spittle that is generated on account of the coin is regarded as a liquid which renders the fig susceptible to uncleanness.

(92) While she was unclean.

(93) Though the milk dropped against the woman's wish.

(94) That is unclean, as is the milk which contracted uncleanness.

(95) Being clean.

(96) The oven.

(97) From the spittle or the blood which is a liquid and which, contracting uncleanness from the woman's unwashed hands, becomes unclean in the first grade (as stated supra) and renders the oven unclean in the second grade.

## **Mishna - Mas. Kelim Chapter 9**

MISHNAH 1. IF A NEEDLE<sup>1</sup> OR A RING<sup>1</sup> WAS FOUND [EMBEDDED] IN THE BOTTOM OF AN OVEN,<sup>2</sup> AND IT<sup>3</sup> WAS VISIBLE BUT DID NOT PROJECT,<sup>4</sup> THE OVEN IS UNCLEAN IF, WHEN IN BAKING, THE DOUGH WOULD TOUCH IT.<sup>5</sup> OF WHAT KIND OF 'DOUGH' DID THEY<sup>6</sup> SPEAK? OF ONE OF MEDIUM CONSISTENCY.<sup>7</sup> IF IT<sup>5</sup> WAS<sup>3</sup> FOUND IN THE PLASTERING OF THE OVEN<sup>8</sup> AND THE LATTER HAD A TIGHTLY FITTING COVER, IT<sup>3</sup> IS UNCLEAN WHERE THE OVEN IS UNCLEAN<sup>9</sup> AND CLEAN WHERE THE OVEN IS CLEAN.<sup>10</sup> IF IT<sup>3</sup> WAS FOUND IN THE [CLAY] STOPPER OF A JAR, IT IS UNCLEAN<sup>11</sup> IF IT WAS AT ITS SIDES,<sup>12</sup> AND CLEAN IF IT WAS OPPOSITE THE JAR'S MOUTH.<sup>13</sup> THOUGH IT<sup>14</sup> WAS VISIBLE FROM WITHIN. BUT DID NOT PROJECT INTO THE AIR-SPACE OF THE JAR<sup>15</sup> IT IS CLEAN. IF IT<sup>14</sup> WAS SUNK INTO [THE AIR-SPACE OF THE JAR] BUT THERE WAS UNDER IT<sup>16</sup> SOME CLAY, THOUGH THIN AS GARLIC PEEL, IT IS CLEAN.<sup>17</sup>

MISHNAH 2. IF A JAR<sup>18</sup> THAT WAS FULL OF CLEAN LIQUIDS, WITH A SIPHON<sup>19</sup> WITHIN IT, HAD A TIGHTLY FITTING COVER AND WAS PUT IN A TENT<sup>20</sup> IN WHICH THERE WAS A CORPSE, BETH SHAMMAI RULED: BOTH THE JAR AND THE LIQUIDS ARE CLEAN<sup>21</sup> BUT THE SIPHON<sup>19</sup> IS UNCLEAN,<sup>22</sup> AND BETH HILLEL RULED: THE SIPHON ALSO IS CLEAN. SUBSEQUENTLY<sup>23</sup> BETH HILLEL, CHANGING THEIR VIEW, RULED IN AGREEMENT WITH THAT OF BETH SHAMMAI.

MISHNAH 3. IF A DEAD CREEPING THING WAS FOUND BENEATH THE BOTTOM OF

AN OVEN,<sup>24</sup> THE OVEN REMAINS CLEAN, FOR I PRESUME<sup>25</sup> THAT IT FELL<sup>26</sup> WHILE IT WAS STILL ALIVE<sup>27</sup> AND THAT IT DIED ONLY NOW.<sup>28</sup> IF A NEEDLE OR A RING<sup>29</sup> WAS FOUND BENEATH THE BOTTOM OF AN OVEN,<sup>30</sup> THE OVEN REMAINS CLEAN, FOR IT MAY BE PRESUMED THAT THEY WERE THERE BEFORE THE OVEN ARRIVED. IF IT<sup>31</sup> WAS FOUND IN THE WOOD ASHES,<sup>32</sup> THE OVEN IS UNCLEAN SINCE ONE HAS NO GROUND ON WHICH TO BASE AN ASSUMPTION OF CLEANNESS.<sup>33</sup>

MISHNAH 4. IF A SPONGE HAD ABSORBED UNCLEAN LIQUIDS AND ITS OUTER SURFACE BECAME DRY AND IT FELL INTO THE AIR-SPACE OF AN OVEN, THE OVEN BECOMES UNCLEAN, FOR THE LIQUID<sup>34</sup> WOULD ULTIMATELY EMERGE. AND THE SAME APPLIES TO A PIECE OF TURNIP<sup>35</sup> OR REED GRASS.<sup>35</sup> R. SIMEON RULES: THE OVEN IS CLEAN IN BOTH THESE CASES.

MISHNAH 5. IF POTSHERDS THAT HAD BEEN USED FOR UNCLEAN LIQUIDS FELL INTO THE AIR-SPACE OF AN OVEN, AND THE OVEN WAS HEATED, IT BECOMES UNCLEAN, FOR THE LIQUID<sup>36</sup> WOULD<sup>37</sup> ULTIMATELY EMERGE.<sup>38</sup> AND THE SAME APPLIES TO FRESH OLIVE PEAT; BUT IF IT WAS OLD,<sup>39</sup> THE OVEN REMAINS CLEAN. IF, HOWEVER, IT WAS KNOWN THAT LIQUID EMERGES, EVEN AFTER THE LAPSE OF THREE YEARS,<sup>40</sup> THE OVEN BECOMES UNCLEAN.

MISHNAH 6. IF OLIVE PEAT OR GRAPE SKINS HAD BEEN PREPARED IN CONDITIONS OF CLEANNESS, AND UNCLEAN PERSONS TROD UPON THEM AND, AS A RESULT,<sup>41</sup> LIQUID EMERGED FROM THEM, THEY REMAIN CLEAN,<sup>42</sup> SINCE THEY HAD ORIGINALLY BEEN PREPARED IN CONDITIONS OF CLEANNESS.<sup>43</sup> IF A SPINDLE HOOK WAS SUNK<sup>44</sup> INTO THE SPINDLE, OR THE IRON POINT INTO THE OX GOAD, OR A RING INTO A BRICK, AND ALL THESE<sup>45</sup> WERE CLEAN, AND THEN THEY WERE BROUGHT INTO A TENT<sup>46</sup> IN WHICH WAS A CORPSE, THEY<sup>47</sup> BECOME UNCLEAN.<sup>48</sup> IF A ZAB CAUSED THEM TO SHAKE<sup>49</sup> THEY BECOME UNCLEAN.<sup>50</sup> IF THEY THEN FELL INTO THE AIR-SPACE OF A CLEAN OVEN, THEY CAUSE IT TO BE UNCLEAN.<sup>50</sup> IF A LOAF OF TERUMAH CAME IN CONTACT WITH THEM, IT REMAINS CLEAN.<sup>51</sup>

MISHNAH 7. IF A COLANDER<sup>52</sup> WAS FIXED OVER THE MOUTH OF AN OVEN, FORMING A TIGHTLY FITTING COVER, AND A SPLIT APPEARED BETWEEN THE OVEN AND THE COLANDER, THE MINIMUM SIZE<sup>53</sup> IS THAT OF THE CIRCUMFERENCE<sup>54</sup> OF THE TIP OF AN OX GOAD THAT CANNOT ACTUALLY ENTER IT.<sup>55</sup> R. JUDAH RULED: IT MUST BE ONE INTO WHICH THE TIP CAN ENTER.<sup>56</sup> IF A SPLIT APPEARED IN THE COLANDER, THE MINIMUM SIZE<sup>57</sup> IS THE CIRCUMFERENCE OF THE TIP OF AN OX GOAD THAT CAN ENTER IT.<sup>56</sup> R. JUDAH RULED: EVEN IF IT CANNOT ENTER.<sup>58</sup> IF THE SPLIT WAS CURVED<sup>59</sup> IT MUST NOT BE REGARDED AS STRAIGHT,<sup>60</sup> BUT INVARIABLY THE MINIMUM SIZE MUST BE THE CIRCUMFERENCE OF THE TIP OF AN OX GOAD THAT CAN ACTUALLY ENTER.<sup>56</sup>

MISHNAH 8. IF A HOLE APPEARED IN THE SEALED OUTLET<sup>61</sup> OF AN OVEN. THE MINIMUM SIZE<sup>62</sup> MUST BE THAT OF THE CIRCUMFERENCE OF A BURNING SPINDLE STAFF THAT CAN ENTER IT AND COME OUT.<sup>63</sup> R. JUDAH RULED: ONE THAT IS NOT BURNING.<sup>64</sup> IF THE HOLE APPEARED AT ITS<sup>65</sup> SIDE, THE MINIMUM SIZE<sup>62</sup> MUST BE THAT OF THE CIRCUMFERENCE OF A SPINDLE STAFF THAT CAN ENTER AND COME OUT WHILE IT IS NOT BURNING.<sup>64</sup> R. JUDAH RULED: WHILE BURNING.<sup>66</sup> R. SIMEON RULED: IF THE HOLE IS IN THE MIDDLE<sup>65</sup> ITS SIZE MUST BE SUCH THAT A SPINDLE STAFF CAN ENTER IT, BUT IF IT WAS AT THE SIDE IT NEED ONLY BE SUCH AS THE SPINDLE STAFF CANNOT ACTUALLY ENTER. AND SO HE USED TO RULE CONCERNING THE STOPPER OF A JAR IN WHICH A HOLE APPEARED: THE

PRESCRIBED SIZE<sup>62</sup> IS THE CIRCUMFERENCE<sup>67</sup> OF THE SECOND KNOT IN AN OAT STALK, BUT IF THE HOLE WAS IN THE MIDDLE THE STALK SHOULD BE ABLE TO ENTER, AND IF AT THE SIDE IT NEED NOT BE ABLE TO ENTER. SO HE USED ALSO TO RULE CONCERNING LARGE STONE JARS IN THE STOPPERS OF WHICH APPEARED A HOLE. THE PRESCRIBED SIZE<sup>57</sup> IS THE CIRCUMFERENCE OF THE SECOND KNOT IN A REED, BUT IF THE HOLE WAS IN THE MIDDLE<sup>68</sup> THE REED MUST BE ABLE TO ENTER IT, AND IF IT WAS AT THE SIDE THE REED NEED NOT BE ABLE TO ENTER IT. THIS, HOWEVER, APPLIES ONLY WHERE THE JARS WERE MADE TO STORE WINE,<sup>69</sup> BUT IF THEY WERE MADE TO STORE OTHER LIQUIDS, EVEN THOUGH THE HOLE WAS EVER SO SMALL,<sup>70</sup> THEY CONTRACT UNCLEANNESS.<sup>71</sup> THIS, FURTHERMORE, APPLIES ONLY WHERE THE HOLES WERE NOT MADE INTENTIONALLY,<sup>72</sup> BUT IF THEY WERE MADE INTENTIONALLY, EVEN THOUGH THEY WERE EVER SO SMALL,<sup>73</sup> [THE JARS] CONTRACT UNCLEANNESS.<sup>74</sup> IF A HOLE APPEARED IN THE VESSEL ITSELF, ITS PRESCRIBED SIZE<sup>75</sup> IS AS FOLLOWS: IF THE VESSEL WAS USED FOR FOODSTUFFS, [THE HOLE MUST BE ONE] THROUGH WHICH OLIVES CAN FALL OUT; IF FOR LIQUIDS, ONE THAT ADMITS LIQUIDS; IF FOR EITHER, THE GREATER RESTRICTION IS IMPOSED, VIZ., THERE MUST BE A TIGHTLY FITTING COVER AND [THE SIZE OF THE HOLE<sup>75</sup> NEED ONLY BE] ONE THAT ADMITS A LIQUID.

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(1) Which has come in contact with a corpse, becoming thereby a 'father of uncleanness' and thus imparting in turn to earthenware an uncleanness of the first grade (Bert.).

(2) Sc. in the ground on which the oven is fixed.

(3) The Heb. here as throughout the Mishnah is in the plural.

(4) Into the air-space of the oven.

(5) The needle or the ring. Since this very slight projection is actually within the air-space of the oven, uncleanness is duly imparted. This, however, applies only where the oven was put in its position after the object had been embedded in the ground. If the oven was there first, the object, by falling through the oven's air-space to its bottom, imparts uncleanness to the oven even before it reached its bottom.

(6) The Rabbis of this Mishnah.

(7) One that is neither too soft (which would run into the smallest crevices) nor too hard (which would not cling to the oven's sides).

(8) Which joins the oven to the ground; and both the oven and the metal object were clean, but were with a corpse under the same roof.

(9) Sc. where the cover was not properly tight and fitting.

(10) Sc. where the cover was tightly fitting. The needle or the ring, being embedded in the plastering, loses its independent existence and, being deemed to constitute an integral part of the oven, shares its fate; otherwise as metal vessels they would not be protected by a tightly-fitting cover.

(11) By overshadowing (cf. supra n. 8).

(12) I.e., the part of the stopper that was not opposite the mouth of the jar. (The plug was cone-shaped and thrust its narrow end down into the jar's mouth.) Since the clay in that part of the stopper serves no purpose it is deemed to be non-existent and the needle or ring receives no protection from the tightly fitting cover and is thus exposed to the uncleanness of the corpse under the same roof.

(13) And the cover was tightly fitting (cf. p. 46, n. 12 mut. mut.).

(14) V. p. 46, n. 3.

(15) Being completely sunk into the stopper.

(16) Between it and the air-space of the jar.

(17) Since it loses its identity in the stopper.

(18) Of earthenware, belonging to an 'am ha-arez (v. Glos.).

(19) Of metal.

(20) I.e., under the same roof.

(21) Sc. the 'am ha-arez may continue to use them, no restriction of uncleanness as a precaution against their use by a haber (v. Glos.) having been imposed upon them, since no haber would ever borrow from an 'am ha-arez an earthenware

or a liquid which cannot attain cleanness through immersion in a ritual bath.

(22) As it can attain cleanness by immersion in a ritual bath, a haber might sometimes borrow it and, being unaware that it was under the same roof as a corpse (which renders it unclean for seven days, on the third and seventh of which sprinkling is required), would treat it as an ordinary metal utensil of an 'am ha-arez which becomes clean on the same day after ritual immersion and sunset. A tightly fitting cover affords protection to earthenware, foodstuffs and liquids only, but not to metal vessels.

(23) Having learned of Beth Shammai's reason as just explained; v. 'Ed. I, 14.

(24) Sc. embedded in the ground on which the oven is fixed and which serves as its bottom.

(25) Even where the creeping thing is in a condition indicating recent death and cannot be presumed to have been buried in the ground before the oven was brought there.

(26) Through the air-space of the oven.

(27) So that no uncleanness could be conveyed to the oven through its air-space at that time.

(28) When it was no longer within the oven.

(29) Which comes under the category of metal vessels which, when found by chance, are Rabbinically unclean.

(30) Sc. embedded in the ground on which the oven is fixed and which serves as its bottom.

(31) The needle or the ring.

(32) Which are within the air-space of the oven.

(33) Lit., 'for he has not (a peg) to hang on'.

(34) That is now absorbed.

(35) That absorbed unclean liquids and was dry on its surface etc.

(36) That is now absorbed.

(37) As a result of the heating.

(38) Hence the uncleanness even in a case where one does not mind its emergence. Where one does mind it, uncleanness is conveyed even before the oven had been heated.

(39) Sc. older than twelve months.

(40) Sc. the peat was more than three years old.

(41) Cf. L. Lit., 'and after that'.

(42) They themselves, as dry refuse, cannot contract any uncleanness from the unclean persons, while the liquid, since it was neither intentionally pressed out nor was it acceptable, cannot render them susceptible.

(43) Had they not been prepared in such conditions the liquid that then emerged and was acceptable would have become unclean and on emerging after they had been re-absorbed they would obviously be unclean liquids.

(44) Completely.

(45) Metal objects.

(46) Sc. under the same roof.

(47) Though completely absorbed.

(48) Since such an absorption, unlike that within an earthen vessel with a tightly fitting cover, affords no protection against uncleanness.

(49) Though he did not touch them.

(50) Cf. n. 8 mut. mut.

(51) As the metal object cannot be extracted without breaking the wood or clay in which it is embedded the latter cannot be regarded as a valid receptacle and, therefore, constitute an interposition between the unclean metal and the loaf.

(52) V. supra VIII, 3.

(53) Of the split that would cause the colander to be no longer regarded as a tightly fitting cover.

(54) Lit., 'fulness of'.

(55) Sc. it must be no less but need not be more than the actual circumference of the tip, which is one third of a handbreadth in diameter.

(56) I.e., the split must be slightly bigger than the circumference of the tip.

(57) V. p. 49, n. 13.

(58) V. p. 49, n. 15.

(59) In its passage from the upper to the inner surface so that the tip of an ox goad cannot pass through it (cf. T.Y.T.).

(60) Lit., 'long'.

(61) Lit., 'from its eye'.

- (62) Of the hole (cf p. 49, n. 13).
- (63) Sc. considerably bigger than the spindle staff.
- (64) It need be only slightly bigger (cf. prev. n.).
- (65) The outlet's.
- (66) Sc. considerably bigger than the spindle staffs.
- (67) Lit., 'fulness of'.
- (68) Of the stopper.
- (69) In which case they would be continued in use after a small hole had appeared.
- (70) Provided only that it admits a liquid in which it is placed.
- (71) Sc. the hole deprives the contents from the protection against uncleanness which a tightly fitting cover affords.
- (72) Lit., 'by the hands of man'.
- (73) Provided only that they admit a liquid in which the jar is placed.
- (74) Sc. the hole deprives the contents from the protection against uncleanness which a tightly fitting cover affords.
- (75) That deprives the contents of the vessel from the protection afforded by a tightly fitting cover.

## Mishna - Mas. Kelim Chapter 10

MISHNAH 1. THE FOLLOWING VESSELS<sup>1</sup> PROTECT THEIR CONTENTS<sup>2</sup> WHEN THEY HAVE A TIGHTLY FITTING COVER;<sup>3</sup> THOSE MADE OF CATTLE DUNG, OF STONE, OF CLAY,<sup>4</sup> OF EARTHENWARE,<sup>5</sup> OF ALUM-CRYSTAL, OF THE BONES OF A FISH OR OF ITS SKIN, OR OF THE BONES OF ANY ANIMAL OF THE SEA OR OF ITS SKIN, AND SUCH WOODEN VESSELS AS<sup>6</sup> ARE ALWAYS CLEAN. THESE AFFORD PROTECTION WHETHER THE COVERS CLOSE THEIR MOUTHS OR THEIR SIDES,<sup>7</sup> WHETHER THEY STAND ON THEIR BOTTOMS OR LEAN ON THEIR SIDES. IF THEY WERE INVERTED WITH THEIR MOUTHS DOWNWARDS THEY<sup>8</sup> AFFORD PROTECTION TO ALL THAT IS BENEATH THEM TO THE NETHERMOST DEEP. R. ELIEZER RULES THAT THIS<sup>9</sup> IS UNCLEAN. THESE<sup>10</sup> PROTECT EVERYTHING, EXCEPT THAT AN EARTHEN VESSEL AFFORDS PROTECTION ONLY TO FOODSTUFFS, LIQUIDS AND EARTHEN VESSELS.<sup>11</sup>

MISHNAH 2. WHEREWITH MAY A VESSEL BE TIGHTLY COVERED?<sup>12</sup> WITH LIME OR GYPSUM, PITCH OR WAX, MUD OR EXCREMENT, CRUDE CLAY OR POTTER'S CLAY, OR ANY SUBSTANCE THAT IS USED FOR PLASTERING. ONE MAY NOT MAKE A TIGHTLY FITTING COVER<sup>12</sup> WITH TIN OR WITH LEAD BECAUSE THOUGH IT IS A COVERING, IT IS NOT TIGHTLY FITTING. ONE MAY NOT MAKE A TIGHTLY FITTING COVER<sup>13</sup> WITH SWOLLEN FIG-CAKES<sup>14</sup> OR WITH DOUGH THAT WAS KNEADED WITH FRUIT JUICE,<sup>14</sup> SINCE<sup>15</sup> IT MIGHT<sup>16</sup> CAUSE IT TO BECOME UNFIT.<sup>17</sup> IF, HOWEVER, A TIGHTLY FITTING COVER HAD BEEN MADE OF IT<sup>18</sup> PROTECTION FROM UNCLEANNESS IS AFFORDED.<sup>19</sup>

MISHNAH 3. A STOPPER OF A JAR THAT IS LOOSE BUT DOES NOT FALL OUT, R. JUDAH RULED, AFFORDS PROTECTION;<sup>20</sup> BUT THE SAGES RULED: IT DOES NOT AFFORD PROTECTION. IF ITS FINGER-HOLD<sup>21</sup> WAS SUNK WITHIN THE JAR AND A DEAD CREEPING THING WAS IN IT,<sup>22</sup> THE JAR BECOMES UNCLEAN,<sup>23</sup> AND IF THE CREEPING THING WAS IN THE JAR, ANY FOODSTUFFS IN IT,<sup>22</sup> BECOME UNCLEAN.<sup>24</sup>

MISHNAH 4. IF A BALL OR COIL OF REED GRASS WAS PLACED OVER THE MOUTH OF A JAR, AND ONLY ITS SIDES<sup>25</sup> WERE PLASTERED, NO PROTECTION IS AFFORDED UNLESS IT WAS ALSO PLASTERED ABOVE<sup>26</sup> OR<sup>27</sup> BELOW.<sup>26</sup> THE SAME LAW APPLIES TO A PATCH OF CLOTH.<sup>28</sup> IF THE STOPPER WAS ONE OF PAPER<sup>29</sup> OR LEATHER<sup>30</sup> AND BOUND<sup>31</sup> WITH A CORD, PROTECTION IS AFFORDED IF IT WAS PLASTERED AT THE SIDES ONLY.<sup>32</sup>

MISHNAH 5. IF [THE EARTHENWARE OF] A JAR<sup>33</sup> HAD SCALED OFF WHILE ITS PITCH [LINING]<sup>34</sup> REMAINED INTACT,<sup>35</sup> AND SO ALSO IF POTS OF FISH BRINE WERE STOPPED UP WITH GYPSUM AT A LEVEL WITH THE BRIM,<sup>36</sup> R. JUDAH RULED: THEY AFFORD NO PROTECTION; BUT THE SAGES RULED: THEY AFFORD PROTECTION.<sup>37</sup>

MISHNAH 6. IF A JAR HAD A HOLE IN IT AND WINE LEES BLOCKED IT UP, THEY AFFORD PROTECTION.<sup>38</sup> IF IT WAS STOPPED UP WITH A VINE SHOOT [IT AFFORDS NO PROTECTION] UNLESS IT WAS PLASTERED AT THE SIDES.<sup>39</sup> IF THERE WERE<sup>40</sup> TWO VINE SHOOTS, [NO PROTECTION IS AFFORDED] UNLESS THEY WERE PLASTERED AT THE SIDES<sup>39</sup> AND ALSO BETWEEN THE ONE SHOOT AND THE OTHER. IF A BOARD<sup>41</sup> IS PLACED OVER THE MOUTH OF AN OVEN,<sup>42</sup> PROTECTION IS AFFORDED IF IT WAS PLASTERED AT THE SIDES.<sup>39</sup> IF THERE WERE TWO BOARDS NO PROTECTION IS AFFORDED UNLESS THESE ARE PLASTERED AT THE SIDES<sup>39</sup> AND ALSO BETWEEN THE ONE BOARD AND THE OTHER. IF, HOWEVER, THEY<sup>43</sup> WERE FASTENED TOGETHER WITH PEGS OR JOINTS THERE IS NO NEED FOR THEM TO BE PLASTERED IN THE MIDDLE.

MISHNAH 7. IF<sup>44</sup> AN OLD OVEN<sup>45</sup> WAS WITHIN A NEW ONE<sup>46</sup> AND A COLANDER<sup>47</sup> RESTED OVER THE MOUTH OF THE OLD OVEN<sup>48</sup> IN A MANNER THAT IF THE OLD ONE WERE TO BE REMOVED THE COLANDER WOULD DROP,<sup>49</sup> ALL BECOME UNCLEAN;<sup>50</sup> BUT IF IT WOULD NOT DROP,<sup>51</sup> ALL REMAIN CLEAN.<sup>52</sup> IF A NEW OVEN WAS WITHIN AN OLD ONE AND A COLANDER RESTED ON THE MOUTH OF THE OLD OVEN, AND THERE WAS NOT A HANDBREADTH OF SPACE BETWEEN THE NEW OVEN AND THE COLANDER,<sup>53</sup> ALL THE CONTENTS OF THE NEW ONE REMAIN CLEAN.<sup>52</sup>

MISHNAH 8. IF [EARTHEN] SAUCEPANS WERE PLACED ONE WITHIN THE OTHER BUT THEIR RIMS WERE ON THE SAME LEVEL, AND THERE WAS A [DEAD] CREEPING THING IN THE UPPERMOST ONE OR IN THE LOWEST ONE, THAT PAN ALONE<sup>54</sup> BECOMES UNCLEAN BUT ALL THE OTHERS REMAIN CLEAN.<sup>55</sup> IF [THEY WERE PERFORATED] TO THE EXTENT OF ADMITTING<sup>56</sup> A LIQUID,<sup>57</sup> AND THE CREEPING THING WAS IN THE UPPERMOST ONE, ALL BECOME UNCLEAN;<sup>58</sup> BUT IF IT WAS IN THE LOWEST ONE, THAT ALONE IS UNCLEAN WHILE ALL THE OTHERS REMAIN CLEAN.<sup>59</sup> IF<sup>60</sup> THE CREEPING THING WAS IN THE UPPERMOST ONE AND THE LOWEST PROJECTED ABOVE IT,<sup>61</sup> BOTH<sup>62</sup> BECOME UNCLEAN.<sup>63</sup> IF THE CREEPING THING WAS IN THE UPPERMOST ONE AND THE LOWEST PROJECTED ABOVE IT,<sup>61</sup> ANY OF THE INTERVENING ONES THAT CONTAINED DRIPPING LIQUID BECOMES<sup>64</sup> UNCLEAN.<sup>65</sup>

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(1) Since they are not susceptible to uncleanness even Rabbinically.

(2) Against corpse uncleanness under the same roof.

(3) V. Num. XIX, 15.

(4) That was unburnt in the furnace.

(5) Duly burnt.

(6) On account of their huge size, holding no less than forty se'ah (cf. infra XV, 1).

(7) If an aperture was there.

(8) If they were duly attached with clay to the ground.

(9) Anything under an inverted vessel.

(10) All the vessels enumerated, if they were provided with a tightly fitting cover.

(11) Within it. Objects that can attain cleanness by ritual immersion are not protected (cf. supra IX, 2, notes).

(12) That its contents be thereby protected in accordance with Num. XIX, 15.

(13) V. p. 52, n. 12.

(14) Though if it had never been moistened it is insusceptible to uncleanness.

(15) Should any liquid fall upon it it would be susceptible to uncleanness, and consequently unclean once it is

overshadowed by a corpse.

(16) On contracting an uncleanness.

(17) To afford protection as a tightly fitting cover. Such a cover must be one that would remain clean in all circumstances.

(18) Any of the foodstuffs mentioned.

(19) So long as the cover has not become susceptible to uncleanness.

(20) Like a tightly fitting cover.

(21) A depression in a stopper wherein the fingers are inserted to facilitate the drawing out of the stopper.

(22) The finger-hold.

(23) The stopper being regarded as one with the jar.

(24) Since the stopper cannot be considered a valid vessel that affords protection to its contents.

(25) Where they came in contact with the jar.

(26) To stop up the air-spaces in the ball or coil.

(27) Cf. L.

(28) That was less than three by three finger-breadths in size (and, therefore, insusceptible to uncleanness) and rolled up in a ball to serve as a stopper.

(29) Papyrus, which is not susceptible to uncleanness.

(30) Of a size that is less than the prescribed minimum for susceptibility to uncleanness.

(31) Round the jar.

(32) Since, unlike a ball of reed-grass or cloth, neither paper nor leather contains holes large enough for an uncleanness to penetrate through them.

(33) That had a tightly fitting cover.

(34) On which the cover rests.

(35) Lit., 'stands'.

(36) Cf. L.

(37) The point at issue is the interpretation of 'alaw ('upon it') in Num. XIX, 15. According to R. Judah the word is to be taken literally and the stopper must, therefore, rest 'upon' the edge of the vessel, while according to the Sages it is not to be taken literally and the stopper may, therefore, rest slightly above (on the pitch) or on a level with the brim of the vessel.

(38) Though the lees are only on a level with the hole, in agreement with the Sages supra.

(39) Where the stopper meets the jar.

(40) In the hole, serving as a stopper.

(41) Which is a 'flat vessel' that is not susceptible to uncleanness (Bert.) or 'no vessel at all' (L.).

(42) Of earthenware.

(43) The two boards.

(44) Under the same roof as a corpse.

(45) That had been duly heated and was consequently susceptible to uncleanness.

(46) Which, not having been yet properly heated, is insusceptible to uncleanness and may, therefore, serve as a protection for the old one.

(47) That was not 'tightly fitting', not having been joined with plaster to the oven.

(48) Closing at the same time the mouth of the new one also, the brims of both having been on the same level.

(49) Sc. if the colander was entirely supported by the old oven and was just filling up the mouth of the new one.

(50) From the corpse's uncleanness; because the old oven had no tightly fitting cover (cf. supra n. 4) and the new one (since the colander rests entirely on the old one) is not sufficiently closed to afford the protection of a vessel with a tightly fitting cover.

(51) The colander having rested partly on the new oven.

(52) Because the new oven, which has not yet been properly heated, is not regarded as a valid vessel that cannot afford protection without a tightly fitting cover. Any cover, even one that is not tightly fitting, serves it as a proper covering to constitute it a valid partition between the uncleanness and the old oven.

(53) Cf. supra n. 4 mut. mut.

(54) In which the unclean object was found.

(55) Not only are the saucepans clean, (because a vessel does not contract uncleanness through the air.space of another

earthen vessel) but even foodstuffs or liquids in them remain clean (since it is only to and from the inside of an exposed vessel that uncleanness is conveyed but not to or from the inside of one that is within another vessel).

**(56)** From their outsides.

**(57)** In which they are placed.

**(58)** Two restrictions are here imposed: In regard to itself the saucepan is still considered a valid vessel because the hole in it is not big enough for olives to fall through, and it is consequently susceptible to uncleanness; while in relation to the saucepans in which it stands it is considered (on account of the small hole in it) to have lost the status of vessel and thus to be virtually non-existent and incapable of preventing the uncleanness from spreading to the insides of the other saucepans.

**(59)** Since a vessel cannot contract uncleanness from the air-space of an earthen vessel.

**(60)** In the case of undamaged saucepans.

**(61)** The brim of the latter being higher than that of the former.

**(62)** Lit., 'it and the lowest'.

**(63)** The uppermost is unclean because it contained the creeping thing and the lowest is unclean because on account of its projection above the other, the uncleanness is deemed virtually to be contained directly within itself. The intervening saucepans remain clean as explained supra n. 3.

**(64)** Since they are all sound vessels.

**(65)** From the liquid which contracted its uncleanness from the lowest saucepan (cf. n. 7).



## Mishna - Mas. Kelim Chapter 11

MISHNAH 1. METAL VESSELS, WHETHER THEY ARE FLAT OR FORM A RECEPTACLE, ARE SUSCEPTIBLE TO UNCLEANNESS. ON BEING BROKEN THEY BECOME CLEAN.<sup>1</sup> IF THEY WERE RE-MADE INTO VESSELS THEY REVERT<sup>2</sup> TO THEIR FORMER UNCLEANNESS. RABBAN SIMEON B. GAMALIEL RULED: THIS<sup>3</sup> DOES NOT APPLY TO EVERY FORM OF UNCLEANNESS BUT ONLY TO THAT CONTRACTED FROM A CORPSE.

MISHNAH 2. EVERY METAL VESSEL<sup>4</sup> THAT HAS A NAME OF ITS OWN<sup>5</sup> IS SUSCEPTIBLE TO UNCLEANNESS, EXCEPTING A DOOR, A BOLT, A LOCK, A SOCKET UNDER A HINGE, A HINGE, A CLAPPER, AND THE [THRESHOLD] GROOVE UNDER A DOOR POST, SINCE THESE ARE INTENDED TO BE ATTACHED TO THE GROUND.<sup>6</sup>

MISHNAH 3. IF VESSELS ARE MADE FROM IRON ORE, FROM SMELTED IRON, FROM THE HOOP<sup>7</sup> OF A WHEEL, FROM SHEETS,<sup>7</sup> FROM PLATING,<sup>7</sup> FROM THE BASES, RIMS OR HANDLES OF VESSELS, FROM CHIPPINGS OR FILINGS, THEY ARE CLEAN.<sup>1</sup> R. JOHANAN B. NURI RULED: THIS<sup>8</sup> APPLIES ALSO TO THOSE MADE OF SHATTERED VESSELS. [VESSELS THAT ARE MADE] OF FRAGMENTS OF VESSELS, FROM SMALL WARE, OR FROM NAILS THAT WERE KNOWN TO HAVE BEEN MADE FROM VESSELS, ARE UNCLEAN.<sup>9</sup> [IF THEY WERE MADE] FROM ORDINARY NAILS,<sup>10</sup> BETH SHAMMAI RULE THAT THEY ARE UNCLEAN,<sup>11</sup> AND BETH HILLEL<sup>12</sup> RULE THAT THEY ARE CLEAN.

MISHNAH 4. IF UNCLEAN IRON<sup>13</sup> WAS SMELTED TOGETHER WITH CLEAN IRON AND THE GREATER PART WAS FROM THE UNCLEAN ONE, [THE VESSEL MADE OF THE COMPOSITION] IS UNCLEAN;<sup>14</sup> BUT IF THE GREATER PART WAS FROM THE CLEAN IRON THE VESSEL IS CLEAN. IF EACH REPRESENTED A HALF IT IS UNCLEAN.<sup>14</sup> THE SAME LAW ALSO APPLIES TO A MIXTURE OF CEMENT<sup>15</sup> AND CATTLE DUNG.<sup>16</sup> A DOOR BOLT<sup>17</sup> IS SUSCEPTIBLE TO UNCLEANNESS, BUT [ONE OF WOOD] THAT IS ONLY PLATED WITH METAL IS NOT SUSCEPTIBLE TO UNCLEANNESS.<sup>18</sup> THE CLUTCH AND THE CROSSPIECE [OF A LOCK] ARE SUSCEPTIBLE TO UNCLEANNESS. AS REGARDS A DOOR-BOLT, R. JOSHUA RULED: IT MAY BE DRAWN OFF ONE DOOR AND<sup>19</sup> HUNG ON ANOTHER ON THE SABBATH. R. TARFON RULED: IT IS LIKE ALL OTHER VESSELS AND MAY BE CARRIED ABOUT IN A COURTYARD.

MISHNAH 5. THE SCORPION [-SHAPED] BIT OF A BRIDLE IS SUSCEPTIBLE TO UNCLEANNESS, BUT THE CHEEK-PIECES ARE CLEAN.<sup>20</sup> R. ELIEZER RULES THAT THE CHEEK-PIECES ARE SUSCEPTIBLE TO UNCLEANNESS, AND THE SAGES HOLD THAT THE SCORPION BIT ALONE IS SUSCEPTIBLE TO UNCLEANNESS, BUT WHILE THEY<sup>21</sup> ARE JOINED TOGETHER THE WHOLE IS SUSCEPTIBLE TO UNCLEANNESS.

MISHNAH 6. A METAL SPINDLE-KNOB, R. AKIBA DECLARES TO BE SUSCEPTIBLE TO UNCLEANNESS BUT THE SAGES DECLARE IT INSUSCEPTIBLE.<sup>22</sup> IF IT<sup>23</sup> WAS ONLY PLATED [WITH METAL] IT IS CLEAN.<sup>24</sup> A SPINDLE, A DISTAFF, A ROD, A DOUBLE FLUTE AND A PIPE ARE SUSCEPTIBLE TO UNCLEANNESS IF THEY ARE OF METAL, BUT IF THEY ARE ONLY PLATED [WITH METAL] THEY ARE CLEAN. IF A DOUBLE FLUTE HAS A RECEPTACLE FOR THE WINGS<sup>25</sup> IT IS SUSCEPTIBLE TO UNCLEANNESS IN EITHER CASE.<sup>26</sup>

MISHNAH 7. A CURVED HORN<sup>27</sup> IS SUSCEPTIBLE TO UNCLEANNESS<sup>28</sup> AND A STRAIGHT ONE<sup>29</sup> IS CLEAN. IF ITS MOUTHPIECE WAS OF METAL IT<sup>30</sup> IS UNCLEAN. ITS WIDE SIDE<sup>31</sup> R. TARFON DECLARES TO BE SUSCEPTIBLE TO UNCLEANNESS AND THE

SAGES DECLARE IT CLEAN. WHILE THEY ARE JOINED TOGETHER THE WHOLE INSTRUMENT IS SUSCEPTIBLE TO UNCLEANNESS. SIMILARLY THE BRANCHES OF A CANDLESTICK ARE CLEAN AND THE CUPS AND THE BASE ARE SUSCEPTIBLE TO UNCLEANNESS, BUT WHILE THEY ARE JOINED TOGETHER THE WHOLE CANDLESTICK IS SUSCEPTIBLE TO UNCLEANNESS.

MISHNAH 8. A HELMET IS SUSCEPTIBLE TO UNCLEANNESS AND THE CHEEK-PIECES ARE CLEAN, BUT IF THE LATTER HAVE A RECEPTACLE FOR WATER<sup>32</sup> THEY ARE SUSCEPTIBLE TO UNCLEANNESS. ALL WEAPONS OF WAR ARE SUSCEPTIBLE TO UNCLEANNESS: A JAVELIN. A SPEAR-HEAD, GREAVES, AND BREASTPLATE ARE SUSCEPTIBLE TO UNCLEANNESS. ALL WOMEN'S ORNAMENTS ARE SUSCEPTIBLE TO UNCLEANNESS: A GOLDEN CITY,<sup>33</sup> A NECKLACE, EAR-RINGS, FINGER-RINGS (WHETHER THE RING IS WITH A SEAL OR WITHOUT ONE) AND NOSE-RINGS. IF A NECKLACE HAS METAL BEADS ON A THREAD OF FLAX OR WOOL AND THE THREAD BROKE, THE BEADS ARE STILL SUSCEPTIBLE TO UNCLEANNESS, SINCE EACH ONE IS A VESSEL IN ITSELF. IF THE THREAD WAS OF METAL AND THE BEADS WERE OF PRECIOUS STONES OR PEARLS OR GLASS, AND THE BEADS WERE BROKEN WHILE THE THREAD ALONE REMAINED, IT IS STILL SUSCEPTIBLE TO UNCLEANNESS. THE REMNANT OF A NECKLACE LONG ENOUGH FOR THE NECK OF A LITTLE GIRL, IS SUSCEPTIBLE TO UNCLEANNESS. R. ELIEZER RULED: EVEN IF ONLY ONE RING REMAINED IT IS UNCLEAN, SINCE IT ALSO IS HUNG AROUND THE NECK.

MISHNAH 9. IF AN EAR-RING WAS SHAPED LIKE A POT<sup>34</sup> AT ITS BOTTOM AND LIKE A LENTIL AT THE TOP AND THE SECTIONS FELL APART, THE POT-SHAPED SECTION<sup>35</sup> IS SUSCEPTIBLE TO UNCLEANNESS AS A RECEPTACLE, WHILE THE LENTIL SHAPED SECTION IS SUSCEPTIBLE TO UNCLEANNESS IN ITSELF.<sup>36</sup> THE HOOKLET<sup>37</sup> IS CLEAN. IF THE SECTIONS OF AN EAR-RING THAT WAS IN THE SHAPE OF A CLUSTER OF GRAPES FELL APART, THEY<sup>35</sup> ARE CLEAN.

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- (1) Even if they have been formerly unclean.
  - (2) Rabbinically, though not Pentateuchally.
  - (3) The reversion to uncleanness.
  - (4) Though it does not form a receptacle.
  - (5) Sc. is not merely a part of another vessel.
  - (6) Hence they are insusceptible to uncleanness even before they have been attached.
  - (7) Of metal.
  - (8) The insusceptibility to uncleanness.
  - (9) Since the material may have formed a part of an unclean vessel. whose uncleanness is revived when the material is made into a new one.
  - (10) About which it is unknown whether they were made from old vessels or from unshaped iron.
  - (11) As a preventive measure. They may possibly have been made from a vessel.
  - (12) Holding that no preventive measure is necessary in this case.
  - (13) Sc. one that was known to have formed a part of an old vessel.
  - (14) The former uncleanness passes on to the new vessel.
  - (15) A vessel of which is susceptible to uncleanness as earthenware.
  - (16) Vessels from which are insusceptible to uncleanness.
  - (17) Of metal, which is sometimes used as a pestle.
  - (18) Since the metal plating is a mere attachment, the main part of the bolt being wood which is insusceptible to uncleanness.
  - (19) Dragging it on, without removing it from the ground. Not being a valid vessel, it is forbidden to be carried from place to place on the Sabbath.
  - (20) Serving as mere ornaments they are not susceptible to uncleanness.

- (21) The bit, the bridle and the cheek-pieces.
- (22) Since the knob has no independent name or existence it is like a piece of metal that serves a flat piece of wood which is insusceptible to uncleanness.
- (23) The knob.
- (24) Even according to R. Akiba.
- (25) A bagpipe.
- (26) Whether it is made of metal, or only plated with it.
- (27) A musical pipe made up of links of horn
- (28) Since it may be regarded as having a receptacle.
- (29) Which forms no receptacle.
- (30) Even a straight horn.
- (31) If made of metal.
- (32) From which one drinks in the course of a battle.
- (33) A golden tiara shaped like, or engraven with the city of Jerusalem.
- (34) Wide and hollow.
- (35) Which can no longer be worn as an ornament.
- (36) As an ornament, since it is still worn as such.
- (37) Of an ear-ring.

## **Mishna - Mas. Kelim Chapter 12**

MISHNAH 1. A FINGER-RING FOR A MAN IS<sup>1</sup> SUSCEPTIBLE TO UNCLEANNESS. A RING FOR CATTLE OR FOR VESSELS AND ALL OTHER RINGS ARE CLEAN.<sup>2</sup> A BEAM<sup>3</sup> FOR ARROWS IS SUSCEPTIBLE TO UNCLEANNESS,<sup>4</sup> BUT ONE FOR PRISONERS<sup>5</sup> IS CLEAN.<sup>6</sup> A NECK-IRON<sup>7</sup> IS SUSCEPTIBLE TO UNCLEANNESS. A CHAIN THAT HAS A LOCK-PIECE IS SUSCEPTIBLE TO UNCLEANNESS,<sup>8</sup> BUT ONE USED FOR TYING ON CATTLE IS CLEAN. THE CHAIN OF WHOLESALE PROVISION DEALERS<sup>9</sup> IS SUSCEPTIBLE TO UNCLEANNESS.<sup>8</sup> BUT THAT OF HOUSEHOLDERS<sup>10</sup> IS CLEAN.<sup>11</sup> R. JOSE EXPLAINED: THIS APPLIES ONLY WHERE<sup>12</sup> IT<sup>13</sup> CONSISTS OF ONE LINK, BUT IF IT CONSISTED OF TWO LINKS OR IF IT HAD A SLUG [-SHAPED] PIECE AT ITS END<sup>14</sup> IT IS SUSCEPTIBLE TO UNCLEANNESS.<sup>15</sup>

MISHNAH 2. THE BEAM OF THE WOOL-COMBERS' BALANCE IS SUSCEPTIBLE TO UNCLEANNESS<sup>16</sup> ON ACCOUNT OF THE HOOKS;<sup>17</sup> AND THAT OF THE HOUSEHOLDER, IF IT HAS HOOKS IS ALSO SUSCEPTIBLE TO UNCLEANNESS. THE LADING HOOKS OF PORTERS ARE CLEAN BUT THOSE OF PEDLARS<sup>18</sup> ARE SUSCEPTIBLE TO UNCLEANNESS.<sup>19</sup> R. JUDAH RULED: IN THE CASE OF THAT OF THE PEDLARS THE HOOK THAT IS IN FRONT IS SUSCEPTIBLE TO UNCLEANNESS<sup>19</sup> BUT THAT WHICH IS BEHIND IS CLEAN.<sup>20</sup> THE HOOK OF A BED- FRAME IS SUSCEPTIBLE TO UNCLEANNESS BUT THAT OF BED POLES<sup>21</sup> IS CLEAN. [THE HOOK OF] A CHEST IS SUSCEPTIBLE TO UNCLEANNESS BUT THAT OF A FISH TRAP IS CLEAN. THAT OF A TABLE IS SUSCEPTIBLE TO UNCLEANNESS BUT THAT OF A WOODEN CANDLESTICK IS CLEAN. THIS IS THE RULE: ANY HOOK THAT IS ATTACHED TO A SUSCEPTIBLE VESSEL<sup>22</sup> IS SUSCEPTIBLE TO UNCLEANNESS, BUT ONE THAT IS ATTACHED TO A VESSEL THAT IS INSUSCEPTIBLE TO UNCLEANNESS IS CLEAN. ALL THESE, HOWEVER, ARE BY THEMSELVES<sup>23</sup> CLEAN.<sup>24</sup>

MISHNAH 3. THE METAL COVER OF A BASKET OF HOUSEHOLDERS, RABBAN GAMALIEL DECLARES, IS SUSCEPTIBLE TO UNCLEANNESS,<sup>19</sup> AND THE SAGES HOLD THAT IT IS CLEAN;<sup>25</sup> BUT THAT OF PHYSICIANS<sup>26</sup> IS SUSCEPTIBLE TO UNCLEANNESS. THE DOOR<sup>27</sup> OF A CUPBOARD OF HOUSEHOLDERS IS CLEAN BUT THAT OF PHYSICIANS<sup>28</sup> IS SUSCEPTIBLE TO UNCLEANNESS. TONGS<sup>29</sup> ARE SUSCEPTIBLE TO

UNCLEANNES BUT FIREBARS ARE CLEAN. THE SCORPION [-SHAPED] HOOK IN AN OLIVE-PRESS IS SUSCEPTIBLE TO UNCLEANNES BUT THE HOOKS FOR THE WALLS<sup>30</sup> ARE CLEAN.<sup>31</sup>

MISHNAH 4. A BLOOD-LETTERS' LANCET IS SUSCEPTIBLE TO UNCLEANNES BUT [THE STYLE] OF A SUNDIAL IS CLEAN. R. ZADOK RULES THAT IT IS SUSCEPTIBLE TO UNCLEANNES. A WEAVER'S PIN IS SUSCEPTIBLE TO UNCLEANNES; THE CHEST OF A GRIST-DEALER, R. ZADOK RULES, IS SUSCEPTIBLE TO UNCLEANNES, BUT THE SAGES RULE THAT IT IS CLEAN. IF ITS WAGON WAS MADE OF METAL IT IS SUSCEPTIBLE TO UNCLEANNES.

MISHNAH 5. IF A NAIL<sup>32</sup> WAS ADAPTED TO OPEN OR TO SHUT A LOCK IT IS SUSCEPTIBLE TO UNCLEANNES, BUT ONE THAT IS ONLY USED AS A SAFEGUARD<sup>33</sup> IS CLEAN. IF A NAIL WAS ADAPTED TO OPEN A JAR, R. AKIBA RULES THAT IT IS SUSCEPTIBLE TO UNCLEANNES, AND THE SAGES RULE THAT IT IS CLEAN UNLESS IT WAS FORGED ANEW. A MONEY-CHANGER'S NAIL<sup>34</sup> IS CLEAN,<sup>35</sup> BUT R. ZADOK RULED THAT IT IS SUSCEPTIBLE TO UNCLEANNES.<sup>36</sup> THERE ARE THREE THINGS WHICH R. ZADOK HOLDS TO BE SUSCEPTIBLE TO UNCLEANNES AND THE SAGES HOLD CLEAN: THE NAIL OF A MONEY-CHANGER, THE CHEST OF A GRIST-DEALER AND THE STYLE OF A SUNDIAL. R. ZADOK RULES THAT THESE ARE SUSCEPTIBLE TO UNCLEANNES AND THE SAGES RULE THAT THEY ARE CLEAN.

MISHNAH 6. THERE ARE FOUR THINGS WHICH RABBAN GAMALIEL DECLARES TO BE SUSCEPTIBLE TO UNCLEANNES, AND THE SAGES DECLARE CLEAN: THE METAL COVER OF A BASKET OF HOUSEHOLDERS, THE HANGER OF A STRIGIL, UNFINISHED METAL VESSELS, AND AN EARTHEN SLAB<sup>37</sup> THAT WAS BROKEN INTO TWO EQUAL PARTS. THE SAGES, HOWEVER, AGREE WITH RABBAN GAMALIEL THAT WHERE A SLAB WAS BROKEN INTO TWO PARTS, ONE LARGE AND THE OTHER SMALL, THE LARGER IS SUSCEPTIBLE TO UNCLEANNES AND THE SMALLER IS CLEAN.

MISHNAH 7. IF A DENAR THAT HAD BEEN INVALIDATED<sup>38</sup> WAS FASHIONED FOR HANGING AROUND A YOUNG GIRL'S NECK IT IS SUSCEPTIBLE TO UNCLEANNES. SO, TOO, IF A SELA THAT HAD BEEN INVALIDATED WAS ADAPTED FOR USE AS A WEIGHT, IT IS SUSCEPTIBLE TO UNCLEANNES. HOW MUCH MAY IT<sup>39</sup> DEPRECIATE WHILE ONE IS STILL PERMITTED TO KEEP IT? AS MUCH AS TWO DENARS<sup>40</sup> IF ITS VALUE IS LESS IT MUST BE CUT UP.<sup>41</sup>

MISHNAH 8. A PENKNIFE, A WRITING PEN, A PLUMMET, A WEIGHT, PRESSING PLATES, A MEASURING-ROD, AND A MEASURING-TABLE ARE SUSCEPTIBLE TO UNCLEANNES. ALL UNFINISHED WOODEN VESSELS ALSO ARE SUSCEPTIBLE TO UNCLEANNES, EXCEPTING THOSE MADE OF BOXWOOD.<sup>42</sup> R. JUDAH RULED: ONE MADE OF AN OLIVE-TREE BRANCH IS ALSO CLEAN UNLESS IT WAS FIRST HEATED.<sup>43</sup>

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(1) Like any other ornaments worn by men.

(2) Only ornaments for men are susceptible to uncleanness.

(3) Plated with iron and used as a target.

(4) Cf. *supra* XI, 8.

(5) Used as a foot- stock.

(6) Since it is immovable.

(7) Which is carried about when the prisoner moves from place to place, and is, therefore, considered a 'vessel'.

(8) Being regarded as a vessel.

(9) Attached by one end to the wall, and by the other to a measure or weight.

- (10) A mere ornament.
- (11) Only ornaments for men are susceptible to uncleanness.
- (12) Lit., 'when, at the time'.
- (13) The chain of householders.
- (14) Lit., 'top'; by which the chain is attached to the wall or door.
- (15) Being then regarded as a vessel.
- (16) Though it was made of wood.
- (17) Which are metal and susceptible to uncleanness.
- (18) Or spice dealers.
- (19) Because it forms a receptacle.
- (20) Since its receptacle is not used.
- (21) Fixed at the head and at the foot of the bed.
- (22) One that is susceptible to uncleanness.
- (23) Sc. when detached from the vessel.
- (24) Since they are not independent vessels but mere parts of others.
- (25) Because a cover cannot be considered a vessel.
- (26) Which is used as a receptacle for medicinal drugs.
- (27) Of metal.
- (28) On which medical instruments are hung.
- (29) Wherewith smelters hold the crucible over the fire.
- (30) Since they are attached to a permanent building structure.
- (31) Even before they have been attached.
- (32) Which is insusceptible to uncleanness.
- (33) To detect whether anybody had entered the house.
- (34) Whereby his shop's shutters (or his balances) are supported.
- (35) Not intended to be moved about it cannot be considered a vessels.
- (36) Since sometimes, when repairs are needed, it is moved from its position.
- (37) Having a rim.
- (38) Or 'became defective'.
- (39) A sela'.
- (40) Sc. half a sela' or fifty per cent.
- (41) To prevent unscrupulous people from passing it on as a good coin.
- (42) Whose bark is very thick. Only after the bark has been removed by polishing can the vessel be considered finished.
- (43) To extract its moisture. Cf. prev. n. mut. mut.

### **Mishna - Mas. Kelim Chapter 13**

MISHNAH 1. THE SWORD, KNIFE, DAGGER, SPEAR, HAND-SICKLE, HARVEST-SICKLE, CLIPPER,<sup>1</sup> AND BARBERS' SCISSORS, EVEN THOUGH THEIR COMPONENT PARTS WERE SEPARATED, ARE SUSCEPTIBLE TO UNCLEANNESS. R. JOSE RULED: THE PART THAT IS NEAR THE HAND<sup>2</sup> IS SUSCEPTIBLE TO UNCLEANNESS, BUT THAT WHICH IS NEAR THE TOP<sup>3</sup> IS CLEAN. IF THE TWO PARTS OF SHEARS WERE SEPARATED R. JUDAH RULES THAT THEY ARE STILL SUSCEPTIBLE TO UNCLEANNESS<sup>4</sup> BUT THE SAGES RULE THAT THEY ARE CLEAN.

MISHNAH 2. A SHOVEL-FORK<sup>5</sup> WHOSE SHOVEL<sup>6</sup> HAS BEEN REMOVED IS STILL SUSCEPTIBLE TO UNCLEANNESS ON ACCOUNT OF ITS FORK;<sup>7</sup> IF ITS FORK HAS BEEN REMOVED IT IS STILL SUSCEPTIBLE ON ACCOUNT OF ITS SHOVEL. A KOHLSTICK<sup>8</sup> WHOSE [EAR-] SPOON IS MISSING IS STILL SUSCEPTIBLE TO UNCLEANNESS ON ACCOUNT OF ITS POINT; IF ITS POINT WAS MISSING IT IS STILL SUSCEPTIBLE ON ACCOUNT OF ITS [EAR-] SPOON. A STYLUS WHOSE WRITING POINT IS MISSING IS STILL SUSCEPTIBLE TO UNCLEANNESS ON ACCOUNT OF ITS ERASER;<sup>9</sup> IF ITS ERASER

IS MISSING IT IS SUSCEPTIBLE ON ACCOUNT OF ITS WRITING POINT. A SOUP-LADLE<sup>10</sup> WHOSE SPOON IS LOST IS STILL SUSCEPTIBLE TO UNCLEANNESS ON ACCOUNT OF ITS FORK; IF ITS FORK IS LOST IT IS STILL SUSCEPTIBLE ON ACCOUNT OF ITS SPOON. SO ALSO IS THE LAW IN REGARD TO THE PRONG OF A MATTOCK.<sup>11</sup> THE MINIMUM SIZE<sup>12</sup> FOR ALL THESE INSTRUMENTS IS ONE THAT WOULD SUFFICE FOR THE DUE PERFORMANCE OF THEIR USUAL WORK.

MISHNAH 3. A COULTER THAT IS DAMAGED<sup>13</sup> REMAINS SUSCEPTIBLE TO UNCLEANNESS UNTIL ITS GREATER PART IS LOST, BUT IF ITS SHAFT-SOCKET IS BROKEN IT IS CLEAN. A HATCHET-HEAD WHOSE CUTTING EDGE IS LOST REMAINS SUSCEPTIBLE TO UNCLEANNESS ON ACCOUNT OF ITS SPLITTING EDGE; IF ITS SPLITTING EDGE IS LOST IT REMAINS SUSCEPTIBLE ON ACCOUNT OF ITS CUTTING EDGE. IF ITS SHAFT-SOCKET IS BROKEN IT IS CLEAN.

MISHNAH 4. A SHOVEL WHOSE BLADE WAS MISSING IS STILL SUSCEPTIBLE TO UNCLEANNESS, SINCE IT IS STILL LIKE A HAMMER; SO R. MEIR. BUT THE SAGES RULE THAT IT IS CLEAN. A SAW WHOSE TEETH ARE MISSING ONE IN EVERY TWO<sup>14</sup> IS CLEAN, BUT IF AN HASIT<sup>15</sup> LENGTH OF CONSECUTIVE TEETH<sup>16</sup> REMAINED IT IS SUSCEPTIBLE TO UNCLEANNESS. AN ADZE, SCALPEL, PLANE, OR DRILL THAT WAS DAMAGED REMAINS SUSCEPTIBLE TO UNCLEANNESS, BUT IF ITS SHARP EDGE WAS MISSING IT IS CLEAN. IN ALL THESE CASES, HOWEVER, IF AN INSTRUMENT WAS SPLIT INTO TWO PARTS BOTH REMAIN SUSCEPTIBLE TO UNCLEANNESS, EXCEPTING THE DRILL. THE BLOCK OF A PLANE BY ITSELF<sup>17</sup> IS CLEAN.

MISHNAH 5. A NEEDLE WHOSE EYE OR POINT WAS MISSING IS CLEAN. IF IT WAS SUBSEQUENTLY ADAPTED AS A STRETCHING-PIN IT IS SUSCEPTIBLE TO UNCLEANNESS. A PACK-NEEDLE WHOSE EYE WAS MISSING IS STILL SUSCEPTIBLE TO UNCLEANNESS SINCE ONE WRITES WITH IT.<sup>18</sup> IF ITS POINT WAS MISSING IT IS CLEAN. A STRETCHING-PIN IS IN EITHER CASE<sup>19</sup> SUSCEPTIBLE TO UNCLEANNESS. A NEEDLE THAT HAS BECOME RUSTY IS CLEAN IF THIS HINDERS IT FROM SEWING, BUT OTHERWISE IT REMAINS SUSCEPTIBLE TO UNCLEANNESS. A HOOK THAT WAS STRAIGHTENED OUT IS CLEAN. IF IT IS BENT BACK IT RESUMES ITS SUSCEPTIBILITY TO UNCLEANNESS.

MISHNAH 6. WOOD THAT SERVES [AS A SUBSIDIARY PART OF] A METAL VESSEL IS SUSCEPTIBLE TO UNCLEANNESS BUT METAL THAT SERVES AS A SUBSIDIARY PART OF A WOODEN VESSEL IS CLEAN. FOR INSTANCE,<sup>20</sup> IF A LOCK IS OF WOOD AND ITS CLUTCHES ARE OF METAL, EVEN IF ONLY ONE OF THEM IS SO, IT IS SUSCEPTIBLE TO UNCLEANNESS; BUT IF THE LOCK IS OF METAL AND ITS CLUTCHES ARE OF WOOD, IT IS CLEAN. IF A RING WAS OF METAL AND ITS SEAL OF CORAL, IT IS SUSCEPTIBLE TO UNCLEANNESS, BUT IF THE RING WAS OF CORAL AND ITS SEAL OF METAL, IT IS CLEAN. THE TOOTH IN THE PLATE OF A LOCK OR IN A KEY IS SUSCEPTIBLE TO UNCLEANNESS BY ITSELF.<sup>21</sup>

MISHNAH 7. IF ASHKELON GRAPPLING-IRONS WERE BROKEN BUT THEIR HOOKS REMAINED, THEY REMAIN SUSCEPTIBLE TO UNCLEANNESS. IF A PITCH-FORK, WINNOWING-FAN, OR RAKE (AND THE SAME APPLIES TO A HAIR<sup>22</sup> -COMB) LOST ONE OF ITS TEETH<sup>23</sup> AND IT WAS REPLACED BY ONE OF METAL, IT IS SUSCEPTIBLE TO UNCLEANNESS. AND CONCERNING ALL THESE R. JOSHUA REMARKED: THE SCRIBES HAVE HERE INTRODUCED A NEW PRINCIPLE OF LAW,<sup>24</sup> AND I HAVE NO EXPLANATION TO OFFER.<sup>25</sup>

MISHNAH 8. IF THE TEETH OF A FLAX-COMB WERE MISSING BUT TWO REMAINED, IT IS STILL SUSCEPTIBLE TO UNCLEANNESS. IF ONLY ONE, HOWEVER, REMAINED IT IS CLEAN. AS REGARDS ALL THE TEETH<sup>26</sup> EACH ONE INDIVIDUALLY<sup>27</sup> IS SUSCEPTIBLE TO UNCLEANNESS. IF OF A WOOL-COMB ONE TOOTH OUT OF EVERY TWO IS MISSING<sup>28</sup> IT IS CLEAN. IF THREE CONSECUTIVE TEETH<sup>29</sup> REMAINED, IT REMAINS SUSCEPTIBLE TO UNCLEANNESS. IF THE OUTERMOST TOOTH<sup>30</sup> WAS ONE OF THEM, THE COMB IS CLEAN. IF TWO TEETH WERE REMOVED FROM THE COMB AND MADE INTO A PAIR OF FORCEPS, THEY ARE SUSCEPTIBLE TO UNCLEANNESS. EVEN IF ONLY ONE WAS REMOVED BUT IT WAS ADAPTED TO BE USED FOR A LAMP OR AS A STRETCHING-PIN, IT IS SUSCEPTIBLE TO UNCLEANNESS.

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(1) Or 'razor'.

(2) Since it is used in holding the instrument.

(3) Which, owing to its proximity to the blade and the danger of cutting one's hand, is never used when the instrument is handled.

(4) Since each part can still be used.

(5) An instrument having at one end a fork, wherewith meat or bread is taken out from an oven, and at its other end a flat disk to shovel coals or ashes.

(6) Lit., 'spoon'.

(7) Lit., 'tooth'.

(8) Having at one end a point wherewith stibium is applied to the eyelids (to blacken them) while its other end is wider and is used to clean out the ears.

(9) Its flat end wherewith the wax written upon is smoothed over.

(10) Having at one end a spoon and at the other a fork.

(11) One end of which is used for digging and the other for crushing rubble. If one end is lost the instrument is still susceptible to uncleanness on account of the use of its other end.

(12) Of what must remain if it is still to be unclean or susceptible to uncleanness.

(13) On the side of its cutting edge.

(14) No three consecutive teeth remaining. Lit., 'one from between (two)'.

(15) The distance between the tips of the thumb and the forefinger when outstretched; according to Maim. the distance between the outstretched fore and middle fingers.

(16) Lit., 'in one place'.

(17) Having lost the blade.

(18) On a wax tablet.

(19) Whether its eye or point is missing.

(20) Lit., 'how'.

(21) Since it can be used independently.

(22) Lit., 'head'.

(23) Which are of wood.

(24) Since, as flat wooden vessels, the instruments mentioned should be exempt from uncleanness

(25) Lit., 'I do not know what to answer (when asked for an explanation)'.

(26) Lit., 'and they all'.

(27) Since it can be used then for writing on a wax tablet, as supra 5.

(28) No three consecutive teeth remaining. Lit., 'one from between (two)'.

(29) Lit., 'in one place'.

(30) At the end of the row of teeth, which is wider than the others and, therefore, unsuitable for combing.

## Mishna - Mas. Kelim Chapter 14

MISHNAH 1. WHAT IS THE MINIMUM SIZE<sup>1</sup> OF METAL VESSELS?<sup>2</sup> A BUCKET MUST BE OF SUCH A SIZE AS ONE CAN DRAW WATER WITH; A KETTLE MUST BE SUCH AS WATER CAN BE HEATED IN IT; A BOILER, SUCH AS CAN HOLD SELA'S; A CAULDRON,

SUCH AS CAN HOLD JUGS; JUGS, SUCH AS CAN HOLD PERUTAHS; WINE-MEASURES, SUCH AS CAN MEASURE WINE; AND OIL-MEASURES, SUCH AS CAN MEASURE OIL. R. ELIEZER RULED: THE SIZE PRESCRIBED FOR ALL THESE IS A CAPABILITY TO HOLD PERUTAHS. R. AKIBA RULED: A VESSEL THAT LACKS TRIMMING<sup>3</sup> IS SUSCEPTIBLE TO UNCLEANNESS, BUT ONE THAT LACKS POLISHING IS<sup>4</sup> CLEAN.<sup>5</sup>

MISHNAH 2. A STAFF<sup>6</sup> TO THE END OF WHICH IS ATTACHED A METAL KNOB IN THE SHAPE OF A CHESTNUT BUR IS SUSCEPTIBLE TO UNCLEANNESS.<sup>7</sup> IF THE STAFF WAS STUDED WITH NAILS IT IS ALSO UNCLEAN. R. SIMEON RULED: THIS APPLIES ONLY WHERE THREE ROWS<sup>8</sup> WERE PUT IN. IN ALL CASES, HOWEVER, WHERE THEY ARE PUT IN FOR ORNAMENTATION THE STAFF IS CLEAN.<sup>9</sup> IF A TUBE<sup>10</sup> WAS ATTACHED TO ITS END, AND SO ALSO IN THE CASE OF A DOOR,<sup>11</sup> IT IS CLEAN.<sup>12</sup> IF IT<sup>13</sup> WAS ONCE AN INDEPENDENT VESSEL AND THEN IT WAS FIXED TO THE STAFF, IT REMAINS SUSCEPTIBLE TO UNCLEANNESS.<sup>14</sup> WHEN DOES IT ATTAIN CLEANNESS? BETH SHAMMAI RULED: WHEN IT IS DAMAGED; AND BETH HILLEL RULED: WHEN IT IS JOINED ON.<sup>15</sup>

MISHNAH 3. THE AUGER OF A BUILDER AND THE PICK OF A CARPENTER ARE SUSCEPTIBLE TO UNCLEANNESS.<sup>16</sup> TENT-PEGS AND SURVEYORS' PEGS ARE SUSCEPTIBLE TO UNCLEANNESS.<sup>17</sup> A SURVEYOR'S CHAIN IS SUSCEPTIBLE TO UNCLEANNESS, BUT ONE USED FOR FAGGOTS<sup>18</sup> IS CLEAN.<sup>19</sup> THE CHAIN OF A BIG BUCKET [IS SUSCEPTIBLE TO UNCLEANNESS TO A LENGTH OF] FOUR HANDBREADTHS,<sup>20</sup> AND THAT OF A SMALL ONE [TO A LENGTH OF] TEN HANDBREADTHS.<sup>20</sup> A BLACKSMITH'S JACK IS SUSCEPTIBLE TO UNCLEANNESS. A SAW<sup>21</sup> THE TEETH OF WHICH WERE INSERTED<sup>22</sup> IN A HOLE<sup>23</sup> IS UNCLEAN,<sup>24</sup> BUT IF THEY WERE TURNED FROM BELOW UPWARDS<sup>25</sup> IT IS CLEAN.<sup>26</sup> ALL COVERS ARE CLEAN<sup>27</sup> EXCEPT THAT OF A BOILER.<sup>28</sup>

MISHNAH 4. THE PARTS OF A WAGON THAT ARE SUSCEPTIBLE TO UNCLEANNESS ARE THE FOLLOWING: THE METAL YOKE,<sup>29</sup> THE CROSS-BAR, THE SIDE-PIECES THAT HOLD THE STRAPS, THE IRON BAR UNDER THE NECKS OF THE CATTLE, THE POLE-PIN, THE METAL GIRTH, THE TRAYS, THE CLAPPER, THE HOOK, AND ANY NAIL THAT HOLDS ANY OF ITS PARTS TOGETHER.

MISHNAH 5. THE CLEAN PARTS OF A WAGON ARE THE FOLLOWING: THE YOKE<sup>30</sup> THAT IS ONLY PLATED [WITH METAL]. SIDE-PIECES MADE FOR MERE ORNAMENTATION, TUBES THAT GIVE OUT A NOISE,<sup>31</sup> THE LEAD AT THE SIDE OF THE NECKS OF THE CATTLE, THE RIM OF THE WHEEL, THE PLATES<sup>32</sup> AND MOUNTINGS,<sup>32</sup> AND ALL OTHER NAILS.<sup>33</sup> ALL THESE ARE CLEAN. METAL SHOES OF CATTLE ARE SUSCEPTIBLE TO UNCLEANNESS AND THOSE MADE OF CORK ARE CLEAN. WHEN DOES A SWORD BECOME SUSCEPTIBLE TO UNCLEANNESS? WHEN IT HAS BEEN POLISHED. AND A KNIFE? WHEN IT HAS BEEN SHARPENED.

MISHNAH 6. A METAL BASKET-COVER<sup>34</sup> WHICH WAS TURNED INTO A MIRROR IS, R. JUDAH RULES, CLEAN;<sup>35</sup> AND THE SAGES RULE THAT IT IS SUSCEPTIBLE TO UNCLEANNESS.<sup>36</sup> A BROKEN MIRROR, IF IT DOES NOT REFLECT THE GREATER PART OF THE FACE, IS CLEAN.

MISHNAH 7. METAL VESSELS MAY REMAIN UNCLEAN<sup>37</sup> AND BECOME CLEAN<sup>38</sup> EVEN WHEN BROKEN;<sup>39</sup> SO R. ELIEZER. R. JOSHUA RULED: THEY CAN BE MADE CLEAN ONLY WHEN THEY ARE WHOLE.<sup>40</sup> IF THEY WERE SPRINKLED UPON<sup>41</sup> AND ON THE SAME DAY THEY WERE BROKEN AND THEN THEY WERE RECAST<sup>42</sup> AND



SPRINKLED UPON ON THE SAME DAY, THEY ARE CLEAN;<sup>43</sup> SO R. ELIEZER. R. JOSHUA RULED: THERE CAN BE NO EFFECTIVE SPRINKLING EARLIER THAN ON THE THIRD<sup>44</sup> AND THE SEVENTH DAY<sup>45</sup> RESPECTIVELY.

MISHNAH 8. A KNEE-SHAPED KEY THAT WAS BROKEN OFF AT THE KNEE<sup>46</sup> IS CLEAN.<sup>47</sup> R. JUDAH RULES THAT IT IS UNCLEAN BECAUSE ONE CAN OPEN WITH IT FROM WITHIN.<sup>48</sup> A GAMMA-SHAPED KEY,<sup>49</sup> HOWEVER, THAT WAS BROKEN OFF AT ITS SHORTER<sup>50</sup> ARM<sup>51</sup> IS CLEAN.<sup>52</sup> IF IT<sup>53</sup> RETAINED THE TEETH AND THE GAPS IT REMAINS UNCLEAN. IF THE TEETH WERE MISSING IT IS STILL UNCLEAN ON ACCOUNT OF THE GAPS; IF THE GAPS WERE BLOCKED UP IT IS UNCLEAN ON ACCOUNT OF THE TEETH. IF THE TEETH WERE MISSING AND THE GAPS WERE BLOCKED UP, OR IF THEY WERE MERGED INTO ONE ANOTHER,<sup>54</sup> THE KEY BECOMES CLEAN. IF IN A MUSTARD-STRAINER<sup>55</sup> THREE HOLES IN ITS BOTTOM WERE MERGED INTO ONE ANOTHER THE STRAINER BECOMES CLEAN;<sup>47</sup> BUT A METAL MILL-FUNNEL<sup>56</sup> IS<sup>57</sup> UNCLEAN.<sup>58</sup>

- 
- (1) That is still susceptible to, or retains its former uncleanness.
  - (2) When they were broken.
  - (3) Var lec., 'its cover'.
  - (4) Like all 'unshaped' vessels.
  - (5) Whereas the latter work requires special skill, the former can be done by the householder.
  - (6) Of wood.
  - (7) The wooden part being subsidiary to the metal knob the entire staff is subject to the restrictions of a metal vessel.
  - (8) Of nails.
  - (9) Since the metal ornamentation is only subsidiary to the wooden staff.
  - (10) Of metal.
  - (11) Where such a tube serves as a pivot.
  - (12) Since the metal ornamentation is only subsidiary to the wooden object.
  - (13) The metal tube.
  - (14) Its new use does not deprive it of its former status of a vessel.
  - (15) To the staff, with nails.
  - (16) Since their wooden handles are merely subsidiary to the metal parts.
  - (17) Though they are inserted in the ground they are not regarded as fixed to it, since they are there only temporarily.
  - (18) To bind them together.
  - (19) Since, like other metal objects that are subsidiary to wooden ones, it is insusceptible to uncleanness.
  - (20) From the bucket; since such a length is used when the bucket is handled.
  - (21) That was unclean.
  - (22) To serve as a door jamb.
  - (23) Of a door, the teeth turning outwards.
  - (24) Lying in a position that might injure passers-by it is not likely to remain there long and cannot consequently be regarded as a fixture in the ground.
  - (25) And sunk in the lintel.
  - (26) Since it is regarded as a permanent fixture in the ground (cf. prev. n. mut. mut.). Alternative rendering: A saw in which the teeth are set in sockets is susceptible, but if they were put in upside down it is not susceptible (Danby according to Maimonides).
  - (27) Because they are not used by themselves.
  - (28) Which, independently of the boiler, is also used by itself.
  - (29) Above the necks of the drawing horses or oxen.
  - (30) V. p. 70, n. 16.
  - (31) To drive on the cattle.
  - (32) Of metal.
  - (33) Which serve as were ornamentation.

- (34) For domestic use which (cf. supra XII, 6) is (in does not agreement with the Sages) clean.
- (35) Because its conversion into a mirror does not alter its former status of uncleanness.
- (36) A mirror they hold, has the status of a valid vessel.
- (37) If they were unclean before they were broken and were re-made into proper vessels after they were broken. If they came in contact with a man or a vessel while in their broken condition, uncleanness is conveyed retrospectively after they have been re-made (cf. L.).
- (38) If the prescribed sprinkling had been performed while they were broken.
- (39) Though they were afterwards re-made into proper vessels (Elijah Wilna).
- (40) Cur. edd. insert 'how', which is deleted by Elijah Wilna.
- (41) For the first time, on the third day, in accordance with Num. XIX, 17ff.
- (42) And made into proper vessels.
- (43) As if they had been duly sprinkled upon on the seventh day. Their broken condition that intervened between their first and their second sprinkling is deemed to be equivalent to the interval of the three days that must elapse between the usual first sprinkling on the third day and the second one on the seventh.
- (44) For the first sprinkling.
- (45) For the second.
- (46) Sc. the part that is inserted in the lock was partly broken off.
- (47) Since it can no longer serve its original purpose.
- (48) Where a shorter length of key (cf. n. 5) would also reach the lock.
- (49) In which the arm that is inserted in the lock is much shorter than in the knee- shaped key.
- (50) Lit., 'its gamma'.
- (51) Sc. the part that is inserted in the lock was partly broken off.
- (52) Even according to R. Judah, since owing to its shortness (cf. n. 8.) it can no longer be used at all.
- (53) The part that remained.
- (54) The teeth having been bent into the gaps.
- (55) That was unclean.
- (56) Although it has no bottom at all.
- (57) In a similar condition.
- (58) As a valid vessel, since it bears an independent name.

## **Mishna - Mas. Kelim Chapter 15**

MISHNAH 1. OF<sup>1</sup> VESSELS OF WOOD, LEATHER, BONE OR GLASS THOSE THAT ARE FLAT ARE CLEAN<sup>2</sup> AND THOSE THAT FORM A RECEPTACLE ARE SUSCEPTIBLE TO UNCLEANNESS. IF THEY ARE BROKEN THEY BECOME CLEAN AGAIN. IF ONE REMADE THEM INTO VESSELS THEY ARE SUSCEPTIBLE TO UNCLEANNESS HENCEFORTH.<sup>1</sup> A CHEST, A BOX, A CUPBOARD, A STRAW BASKET,<sup>3</sup> A REED BASKET,<sup>3</sup> OR THE TANK OF AN ALEXANDRIAN SHIP,<sup>4</sup> THAT HAVE FLAT BOTTOMS AND CONTAIN A MINIMUM OF FORTY SE'AH IN LIQUID MEASURE WHICH REPRESENT TWO KOR IN DRY MEASURE, ARE CLEAN.<sup>5</sup> ALL OTHER VESSELS, HOWEVER, WHETHER THEY CONTAIN THE MINIMUM<sup>6</sup> OR DO NOT CONTAIN IT, ARE SUSCEPTIBLE TO UNCLEANNESS;<sup>7</sup> SO R. MEIR. R. JUDAH RULED: THE TUB OF A WAGON, THE FOOD CHESTS OF KINGS, THE TANNERS TROUGH, THE TANK OF A SMALL SHIP, AND AN ARK,<sup>8</sup> EVEN THOUGH THEY CONTAIN THE MINIMUM,<sup>6</sup> ARE SUSCEPTIBLE TO UNCLEANNESS, SINCE THEY ARE INVARIABLY INTENDED TO BE MOVED ABOUT WITH THEIR CONTENTS. AS TO ALL OTHER VESSELS, THOSE THAT CONTAIN THE MINIMUM<sup>6</sup> ARE CLEAN AND THOSE THAT CANNOT CONTAIN IT ARE SUSCEPTIBLE TO UNCLEANNESS. THE ONLY PRACTICAL DIFFERENCE BETWEEN THE RULING OF R. MEIR<sup>9</sup> AND THAT OF R. JUDAH<sup>10</sup> IS THE RULING CONCERNING A DOMESTIC BAKING TROUGH.<sup>11</sup>

MISHNAH 2. BAKERS' BAKING-BOARDS ARE SUSCEPTIBLE TO UNCLEANNESS.<sup>12</sup>

THOSE IN DOMESTIC USE<sup>13</sup> ARE CLEAN, BUT IF THEY WERE COLOURED RED OR SAFFRON THEY ARE SUSCEPTIBLE TO UNCLEANNESS. IF A BAKERS' SHELF<sup>14</sup> WAS FIXED TO A WALL, R. ELIEZER RULES THAT IT IS CLEAN<sup>15</sup> AND THE SAGES RULE THAT IT IS SUSCEPTIBLE TO UNCLEANNESS.<sup>16</sup> THE BAKERS' FRAME<sup>17</sup> IS SUSCEPTIBLE TO UNCLEANNESS BUT ONE IN DOMESTIC USE IS CLEAN. IF A RIM WAS MADE ON ITS FOUR SIDES IT IS SUSCEPTIBLE TO UNCLEANNESS, BUT IF ONE SIDE WAS OPEN IT IS CLEAN. R. SIMEON RULED: IF IT WAS SO SHAPED THAT ONE CAN CUT THE DOUGH UPON IT, IT IS SUSCEPTIBLE TO UNCLEANNESS.<sup>18</sup> A ROLLING-PIN IS SIMILARLY SUSCEPTIBLE TO UNCLEANNESS.<sup>19</sup>

MISHNAH 3. THE CONTAINER OF THE FLOUR-DEALERS' SIFTER IS SUSCEPTIBLE TO UNCLEANNESS, BUT THE DOMESTIC ONE<sup>20</sup>, IS CLEAN. R. JUDAH RULED: ALSO ONE THAT IS USED BY A HAIRDRESSER IS SUSCEPTIBLE TO UNCLEANNESS AS A SEAT,<sup>21</sup> SINCE GIRLS SIT IN IT WHEN THEIR HAIR IS DRESSED.

MISHNAH 4. ALL HANGERS<sup>22</sup> ARE SUSCEPTIBLE TO UNCLEANNESS, EXCEPTING THOSE OF A SIFTER AND A RIDDLE THAT ARE FOR DOMESTIC USE;<sup>23</sup> SO R. MEIR. BUT THE SAGES RULED: ALL HANGERS ARE CLEAN, EXCEPTING THOSE OF A SIFTER OF FLOUR-DEALERS, OF A RIDDLE USED IN THRESHING-FLOORS, OF A HAND-SICKLE AND OF AN EXCISEMAN'S STAFF, SINCE THEY AFFORD AID WHEN THE INSTRUMENT IS IN USE.<sup>24</sup> THIS IS THE GENERAL RULE: [A HANGER] THAT IS INTENDED TO AFFORD AID WHEN THE INSTRUMENT IS IN USE IS SUSCEPTIBLE TO UNCLEANNESS AND ONE INTENDED TO SERVE ONLY AS A HANGER IS CLEAN.

MISHNAH 5. THE GRIST-DEALERS' SHOVEL IS SUSCEPTIBLE TO UNCLEANNESS<sup>25</sup> BUT THE ONE USED IN GRAIN STORES<sup>26</sup> IS CLEAN. THE ONE USED IN WINE- PRESSES IS SUSCEPTIBLE TO UNCLEANNESS<sup>25</sup> BUT THAT USED IN THRESHING- FLOORS<sup>26</sup> IS CLEAN. THIS IS THE GENERAL RULE: [A SHOVEL] THAT IS INTENDED TO HOLD ANYTHING IS SUSCEPTIBLE TO UNCLEANNESS BUT ONE INTENDED ONLY TO HEAP STUFF TOGETHER IS CLEAN.

MISHNAH 6. ORDINARY HARPS<sup>27</sup> ARE SUSCEPTIBLE TO UNCLEANNESS,<sup>28</sup> BUT THE HARPS OF THE SONS OF LEVI<sup>29</sup> ARE CLEAN.<sup>30</sup> ALL LIQUIDS<sup>31</sup> ARE SUSCEPTIBLE TO UNCLEANNESS, BUT THE LIQUIDS<sup>32</sup> IN THE SHAMBLES<sup>33</sup> ARE CLEAN. ALL BOOKS<sup>34</sup> CONVEY UNCLEANNESS TO THE HANDS,<sup>35</sup> EXCEPTING THE SCROLL OF THE TEMPLE COURT.<sup>36</sup> A WOODEN TOY HORSE<sup>37</sup> IS CLEAN.<sup>38</sup> THE LUTE, THE NIKTIMON<sup>39</sup> AND THE DRUM ARE SUSCEPTIBLE TO UNCLEANNESS. R. JUDAH RULED: THE DRUM IS UNCLEAN AS A SEAT<sup>40</sup> SINCE THE WAILING WOMAN SITS ON IT. A WEASEL-TRAP IS SUSCEPTIBLE TO UNCLEANNESS,<sup>41</sup> BUT A MOUSE- TRAP<sup>42</sup> IS CLEAN.

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(1) For notes v. supra II, 1.

(2) Pentateuchally. Some of these are Rabbinically unclean.

(3) Which is subject to the law applicable to wooden vessels.

(4) Name given to large ships that serve for long distances.

(5) Being heavy they are not moved about when full as when empty and, having flat bottoms, they come under the category of stationary wooden vessels which are insusceptible to uncleanness.

(6) Of forty se'ah.

(7) Since they are moved about when full as when empty.

(8) Or large chest. Aliter: coffin.

(9) Who enumerated the vessels that are clean and gave a general ruling that all others are susceptible to uncleanness.

(10) Who mentioned those that are susceptible to uncleanness, ruling that all the others are clean.

(11) Which neither mentioned. According to the former it is susceptible to uncleanness while according to the latter it is

clean.

(12) Rabbinically; since, despite their flat shape, they have the form of a vessel.

(13) Since they have not the shape of a vessel (cf. prev. n.).

(14) Of metal.

(15) As any 'vessel' that is fixed to the ground.

(16) Once it had the status of a vessel the fixing of it to a wall cannot deprive it of that status unless it was damaged (cf. supra XIV, 2).

(17) Or 'small trough'.

(18) Even though it had no rim.

(19) Rabbinically; because flat vessels that serve men and their needs are susceptible to uncleanness. In this case the vessels are of service to the man and to his dough.

(20) Which has no proper receptacle.

(21) If a zab sat on it.

(22) Being adjuncts to vessels.

(23) Since these hangers are not always attached to the vessels mentioned.

(24) When fatigued from work one's hand is put on the hanger to facilitate the handling of the instrument.

(25) Because it forms a receptacle.

(26) Which has no proper receptacle.

(27) Lit., 'harps of song'.

(28) On account of the receptacle beneath their strings wherein one places any coins collected from the audience.

(29) Used in the temple.

(30) Since the receptacles in these harps are not intended to contain any objects.

(31) Sc. blood, water, dew, wine, oil, milk and honey.

(32) Water and blood.

(33) Of the Temple, v. 'Ed. VIII, 4.

(34) Or 'scrolls', of Scripture.

(35) That touched them. This is a Rabbinical measure to prevent holy books from being placed near foodstuffs where mice that attack the food would also destroy them. By the enactment that hands that touch the books contract a second grade of uncleanness any terumah that would come in contact with such hands would become unclean, and care would, therefore, be taken to keep terumah (and similarly unconsecrated food) away from the books; v. Yad. IV, 5.

(36) In which the High Priest read on the Day of Atonement. Being very highly esteemed there is no likelihood of its ever being put together with foodstuffs. Var. lec., 'the scroll of Ezra'.

(37) Aliter: The wooden arm of a harp.

(38) Sc. it is not subject to midras uncleanness since it is not intended for riding upon. One merely pretends to sit on the horse while in reality it is dragged along, the so-called rider merely walking or running.

(39) A musical instrument. Aliter: 'a mask', v. Shab. 66b.

(40) If a zab sat on it.

(41) Because it has a receptacle for the animal whose skin is of use.

(42) Which has no receptacle (cf. prev. n.), its only purpose being to crush the mouse. Even if it has a receptacle it is disregarded since a mouse serves no useful purpose.

## **Mishna - Mas. Kelim Chapter 16**

MISHNAH 1. ANY WOODEN VESSEL THAT WAS BROKEN INTO TWO PARTS<sup>1</sup> BECOMES CLEAN,<sup>2</sup> EXCEPTING A FOLDING TABLE,<sup>3</sup> A DISH WITH COMPARTMENTS FOR [DIFFERENT KINDS OF] FOOD,<sup>4</sup> AND A DOMESTIC FOOTSTOOL.<sup>5</sup> R. JUDAH RULED: A DOUBLE DISH<sup>3</sup> AND A BABYLONIAN TRAY ARE SUBJECT TO THE SAME LAW.<sup>6</sup> AT WHAT STAGE<sup>7</sup> DO WOODEN VESSELS BEGIN TO BE SUSCEPTIBLE TO UNCLEANNESS? A BED AND A COT, AFTER THEY ARE RUBBED OVER WITH FISHSKIN.<sup>8</sup> IF THE OWNER DETERMINED NOT TO RUB THEM OVER THEY ARE SUSCEPTIBLE TO UNCLEANNESS [FORTHWITH].<sup>9</sup> R. MEIR RULED: A BED BECOMES SUSCEPTIBLE TO UNCLEANNESS AS SOON AS THREE ROWS OF MESHES HAVE BEEN KNITTED IN IT.

MISHNAH 2. WOODEN BASKETS [BECOME SUSCEPTIBLE TO UNCLEANNESS] AS SOON AS THEIR RIMS ARE BOUND ROUND AND THEIR ROUGH ENDS ARE SMOOTHED OFF; BUT THOSE THAT ARE MADE OF PALM-BRANCHES [BECOME SUSCEPTIBLE TO UNCLEANNESS] EVEN THOUGH THEIR ENDS WERE NOT SMOOTHED OFF ON THE INSIDE, SINCE THEY ARE ALLOWED TO REMAIN IN THIS CONDITION. A BASKET [OF REED-GRASS<sup>10</sup> BECOMES SUSCEPTIBLE TO UNCLEANNESS] AS SOON AS ITS RIM IS BOUND AROUND IT, ITS ROUGH ENDS ARE SMOOTHED OFF, AND ITS HANGER IS FINISHED. A CASE OF WICKERWORK FOR FLAGONS OR FOR CUPS [IS SUSCEPTIBLE TO UNCLEANNESS] EVEN IF THE ROUGH ENDS WERE NOT SMOOTHED OFF ON THE INSIDE, SINCE THESE ARE ALLOWED TO REMAIN IN THIS CONDITION.

MISHNAH 3. SMALL REED BASKETS AND WOMEN'S WORK BASKETS [ARE SUSCEPTIBLE TO UNCLEANNESS] AS SOON AS THEIR RIMS ARE BOUND ROUND AND THEIR ROUGH ENDS SMOOTHED OFF; LARGE REED BASKETS AND LARGE HAMPERS, AS SOON AS TWO CIRCLING BANDS HAVE BEEN MADE ROUND THEIR WIDE SIDES; THE CONTAINER OF A SIFTER OR A SIEVE AND A CUP OF THE BALANCES, AS SOON AS ONE CIRCLING BAND HAS BEEN MADE ROUND THEIR WIDE SIDES; A WILLOW<sup>11</sup> BASKET, AS SOON AS TWO TWISTS HAVE BEEN MADE AROUND ITS WIDE SIDES; AND A RUSH<sup>12</sup> BASKET,<sup>13</sup> AS SOON AS ONE TWIST HAS BEEN MADE ROUND IT.

MISHNAH 4. AT WHAT STAGE<sup>14</sup> DO LEATHER VESSELS BECOME SUSCEPTIBLE TO UNCLEANNESS? A SHEPHERD'S BAG, AS SOON AS ITS HEM HAS BEEN STITCHED, ITS ROUGH ENDS TRIMMED AND ITS THONGS SEWN ON. R. JUDAH RULED: SO SOON AS ITS EARS<sup>15</sup> HAVE BEEN SEWN ON. A LEATHER APRON<sup>16</sup> [BECOMES SUSCEPTIBLE TO UNCLEANNESS] AS SOON AS ITS HEM HAS BEEN STITCHED, ITS ROUGH ENDS TRIMMED AND ITS STRINGS SEWN ON. R. JUDAH RULED: AS SOON AS ITS LOOPS HAVE BEEN SEWN ON. A LEATHER BED COVER<sup>17</sup> [BECOMES SUSCEPTIBLE] AS SOON AS ITS HEM HAS BEEN STITCHED AND ITS ROUGH ENDS TRIMMED. R. JUDAH RULED: AS SOON AS ITS THONGS HAVE BEEN SEWN ON. A LEATHER CUSHION OR MATTRESS<sup>18</sup> [BECOMES SUSCEPTIBLE] AS SOON AS ITS HEM HAS BEEN STITCHED AND ITS ROUGH ENDS TRIMMED. R. JUDAH RULED: SO, SOON AS IT HAS BEEN SEWN UP AND LESS THAN FIVE HANDBREADTHS REMAINED OPEN.<sup>19</sup>

MISHNAH 5. A WILLOW BASKET<sup>20</sup> IS SUSCEPTIBLE TO UNCLEANNESS BUT A THORN BASKET<sup>21</sup> IS CLEAN.<sup>22</sup> MATS<sup>23</sup> MADE OF LEAVES ARE CLEAN, BUT THOSE MADE OF TWIGS ARE SUSCEPTIBLE TO UNCLEANNESS. THE WICKER WRAPPING [IN WHICH DATES ARE LEFT]<sup>24</sup> AND INTO WHICH THEY CAN BE EASILY PUT<sup>25</sup> AND FROM WHICH THEY CAN EASILY BE TAKEN OUT<sup>25</sup> IS SUSCEPTIBLE TO UNCLEANNESS, BUT IF THIS CANNOT BE DONE WITHOUT TEARING IT OR UNDOING IT, IT IS CLEAN.

MISHNAH 6. THE LEATHER GLOVE<sup>26</sup> OF WINNOWNERS, TRAVELLERS, OR FLAX WORKERS IS SUSCEPTIBLE TO UNCLEANNESS;<sup>27</sup> BUT THE ONE FOR DYERS OR BLACKSMITHS<sup>28</sup> IS CLEAN. R. JOSE RULED: THE SAME LAW APPLIES ALSO TO THE GLOVE<sup>26</sup> OF GRIST DEALERS. THIS IS THE GENERAL RULE: THAT WHICH IS MADE FOR HOLDING ANYTHING IS SUSCEPTIBLE TO UNCLEANNESS, BUT THAT WHICH ONLY AFFORDS PROTECTION AGAINST PERSPIRATION IS CLEAN.

MISHNAH 7. THE DUNG BAG OF A BULLOCK<sup>29</sup> AND ITS MUZZLE, A BEE-SMOKER, AND A FAN ARE CLEAN.<sup>30</sup> THE COVER OF A CASKET IS SUSCEPTIBLE TO UNCLEANNESS; THE COVER OF A CLOTHES-CHEST IS CLEAN. THE COVER OF A BOX, THE COVER OF A BASKET, A CARPENTER'S VICE, A CUSHION<sup>31</sup> UNDER A BOX<sup>32</sup> OR ITS

ARCHED COVER,<sup>33</sup> A READING-DESK FOR A BOOK, A BOLT-SOCKET, A LOCK-SOCKET, A MEZUZAH CASE, A LYRE CASE, A VIOLIN CASE, THE BLOCK OF THE TURBAN-MAKERS, A WOODEN MUSICAL TOY HORSE, THE CLAPPERS OF A WAILING WOMAN, A POOR MAN'S PARASOL,<sup>34</sup> BED STRUTS, A TEFILLIN MOULD, AND THE CLOAK-MAKER'S BLOCK — ALL THESE ARE CLEAN. THIS, SAID R. JOSE, IS THE GENERAL RULE: ALL OBJECTS<sup>35</sup> THAT SERVE AS A PROTECTION TO OBJECTS THAT A MAN USES, BOTH WHEN THE LATTER ARE IN USE AND WHEN THEY ARE NOT IN USE,<sup>36</sup> ARE SUSCEPTIBLE TO UNCLEANNESS; BUT THOSE THAT SERVE THEM AS A PROTECTION ONLY WHEN THE LATTER ARE IN USE ARE CLEAN.<sup>37</sup>

MISHNAH 8. THE SHEATH OF A SWORD, A KNIFE OR A DAGGER, THE CASE FOR SCISSORS, OR SHEARS OR A RAZOR, THE CASE OF KOHL-STICKS AND THE KOHL-BOX, THE STYLUS CASE, THE INKPOT CASE,<sup>38</sup> THE TABLET CASE, THE LEATHER APRON,<sup>39</sup> A QUIVER AND A JAVELIN CASE<sup>40</sup> — ALL THESE ARE SUSCEPTIBLE TO UNCLEANNESS. THE CASE FOR A DOUBLE FLUTE IS SUSCEPTIBLE TO UNCLEANNESS IF THE INSTRUMENT IS PUT IN FROM ABOVE,<sup>41</sup> BUT IF IT IS PUT IN FROM THE SIDE, IT<sup>42</sup> IS CLEAN. A CASE FOR PIPES, R. JUDAH RULES, IS CLEAN BECAUSE THESE ARE PUT IN FROM THE SIDE.<sup>43</sup> THE COVERING OF A CLUB, A BOW OR A SPEAR IS CLEAN. THIS IS THE GENERAL RULE: THAT WHICH SERVES AS A CASE IS SUSCEPTIBLE TO UNCLEANNESS, BUT THAT WHICH IS MERELY A COVERING IS CLEAN.

- 
- (1) While it was unclean.
  - (2) And also insusceptible to future uncleanness.
  - (3) Consisting of two sound and independent parts.
  - (4) Cf. prev. n.
  - (5) Made up of sections.
  - (6) Viz., though they were broken into two parts they remain unclean.
  - (7) In their manufacture.
  - (8) Which gives them their smooth surface.
  - (9) Even though their surface is rough.
  - (10) Aliter: Of fruit.
  - (11) Cf. Danby.
  - (12) Or 'cork'.
  - (13) Which is not so deep as the basket previously mentioned.
  - (14) In their manufacture.
  - (15) The flaps by which it is carried.
  - (16) Scortea, or 'leather coat', 'leather table cover', 'leather bed sheet'.
  - (17) Or 'leather table cover'.
  - (18) Or 'bolster'.
  - (19) To admit the packing.
  - (20) In which figs or dates are kept. Aliter: A fig or date basket.
  - (21) For rubbish. Aliter: Provision basket.
  - (22) Because it is much too large to be carried about and consequently is not considered a vessel.
  - (23) Aliter: Little fruit baskets.
  - (24) Until they are ripened.
  - (25) Without tearing the wrapper.
  - (26) Or 'head gear', or 'apron', or 'overall'.
  - (27) Since it forms a 'receptacle' for the dust or chaff.
  - (28) Which forms no receptacle, its purpose being merely to absorb the man's perspiration.
  - (29) For receiving its excrements while at work.
  - (30) Since they have not the shape of a 'vessel'.
  - (31) Var. lec., a chair.

- (32) To protect it from dampness.  
 (33) To protect the chest against rain.  
 (34) Or 'the poor man's collecting-bag'.  
 (35) Though they are flat and form no receptacle.  
 (36) As, for instance, a cover or a book's case.  
 (37) If they are flat. Those that are concave and thus form a receptacle are in either case susceptible to uncleanness.  
 (38) Or 'a box with many compartments'.  
 (39) Or 'leather coat', or 'leather table-cover'.  
 (40) Or 'catapult'.  
 (41) Sc. when the case is long and forms a proper receptacle.  
 (42) Since it can only be regarded as a mere cover.  
 (43) Cf. prev. n.

## Mishna - Mas. Kelim Chapter 17

MISHNAH 1. ALL [WOODEN] VESSELS<sup>1</sup> THAT BELONG TO HOUSEHOLDERS<sup>2</sup> [BECOME CLEAN IF THERE APPEARED IN THEM HOLES OF] THE SIZE OF POMEGRANATES.<sup>3</sup> R. ELIEZER RULED: [THE SIZE OF THE HOLE DEPENDS] ON THE USE TO WHICH A VESSEL IS PUT.<sup>4</sup> GARDENERS' VEGETABLE BASKETS [BECOME CLEAN IF THE HOLES IN THEM ARE OF] THE SIZE OF BUNDLES OF VEGETABLES;<sup>5</sup> BASKETS OF HOUSEHOLDERS [BECOME CLEAN IF] THE SIZE [OF THE HOLES WILL ADMIT] BUNDLES OF STRAW [TO DROP THROUGH]; THOSE OF BATH-KEEPERS, IF BUNDLES OF SHAVINGS [WILL DROP THROUGH]. R. JOSHUA RULED: [THE SIZE]<sup>6</sup> IN THE CASE OF ALL THESE IS THAT OF POMEGRANATES.<sup>3</sup>

MISHNAH 2. A SKIN BOTTLE [BECOMES CLEAN IF THE HOLES IN IT ARE OF] A SIZE THROUGH WHICH WARP-CLEWS<sup>7</sup> [WILL DROP OUT]. IF [WOOF-CLEWS ARE USUALLY KEPT IN IT AND NOW]<sup>8</sup> IT CAN NOT HOLD WARP-CLEWS BUT CAN STILL HOLD<sup>9</sup> WOOF ONES<sup>10</sup> IT REMAINS UNCLEAN.<sup>11</sup> A DISH HOLDER<sup>12</sup> THAT CANNOT HOLD DISHES BUT<sup>13</sup> CAN STILL HOLD TRAYS REMAINS UNCLEAN.<sup>11</sup> A CHAMBER- POT<sup>14</sup> THAT CANNOT HOLD LIQUIDS BUT CAN STILL HOLD EXCREMENTS REMAINS UNCLEAN.<sup>15</sup> R. GAMALIEL RULES THAT THE LAST MENTIONED POT IS CLEAN SINCE PEOPLE DO NOT USUALLY KEEP ONE THAT IS IN SUCH A CONDITION.

MISHNAH 3. BREAD-BASKETS [ATTAIN CLEANNESS IF] THE SIZE [OF THEIR HOLES IS SUCH] THAT LOAVES OF BREAD [WOULD FALL THROUGH]. FRAMES FOR HANGINGS, THOUGH REEDS WERE FASTENED TO THEM FROM THE BOTTOM UPWARDS TO STRENGTHEN THEM, ARE CLEAN.<sup>16</sup> IF TO SUCH A FRAME HANDLES OF ANY KIND WERE FIXED IT IS UNCLEAN. R. SIMEON RULED: IF IT CANNOT BE LIFTED UP BY THESE HANDLES<sup>17</sup> IT IS CLEAN.

MISHNAH 4. THE POMEGRANATES OF WHICH THE RABBIS HAVE SPOKEN<sup>18</sup> ARE THREE ATTACHED TO ONE ANOTHER.<sup>19</sup> R. SIMEON B. GAMALIEL RULED: IN A SIFTER OR A SIEVE [THE SIZE OF THE HOLE MUST BE SUCH THAT A POMEGRANATE WILL DROP OUT] WHEN ONE TAKES IT<sup>20</sup> UP AND WALKS ABOUT WITH IT;<sup>21</sup> IN A HAMPER IT MUST BE SUCH [AS WOULD ALLOW A POMEGRANATE] TO FALL THROUGH WHILE A MAN HANGS THE HAMPER BEHIND HIM;<sup>22</sup> AND AS REGARDS ALL OTHER VESSELS WHICH<sup>23</sup> CANNOT HOLD POMEGRANATES AS, FOR INSTANCE, THE QUARTER KAB MEASURE AND THE HALF QUARTER KAB MEASURE, AND SMALL BASKETS, THE SIZE [OF THEIR HOLES MUST BE] SUCH AS WOULD EXTEND OVER THE GREATER PART OF THEM; SO R. MEIR. R. SIMEON RULED: [THE HOLE IS MEASURED] WITH OLIVES.<sup>24</sup> IF THEIR SIDES WERE BROKEN<sup>25</sup> [THE SIZE OF THEIR HOLE MUST BE] SUCH AS OLIVES

WOULD DROP THROUGH. IF THEY ARE WORN AWAY THE SIZE [OF THEIR HOLES] MUST BE SUCH AS WOULD ALLOW THE OBJECTS WHICH ARE USUALLY KEPT IN THEM [TO DROP THROUGH].<sup>26</sup>

MISHNAH 5. THE POMEGRANATE OF WHICH THEY HAVE SPOKEN<sup>27</sup> REFERS TO ONE THAT IS NEITHER SMALL NOR BIG BUT OF MODERATE SIZE. AND FOR WHAT PURPOSE<sup>28</sup> WERE THE POMEGRANATES OF BADDAN<sup>29</sup> MENTIONED?<sup>30</sup> THAT WHATEVER THEIR QUANTITY THEY<sup>31</sup> CAUSE [OTHER POMEGRANATES]<sup>32</sup> TO BE FORBIDDEN: SO R. MEIR. R. JOHANAN B. NURI SAID: THAT THEY ARE TO BE USED AS A MEASURE FOR HOLES IN VESSELS.<sup>33</sup> R. AKIBA SAID: THEY WERE MENTIONED FOR BOTH REASONS: THAT THEY ARE TO BE USED AS A MEASURE FOR HOLES IN VESSELS<sup>26</sup> AND THAT WHATEVER THEIR QUANTITY THEY CAUSE [OTHER POMEGRANATES]<sup>32</sup> TO BE FORBIDDEN. R. JOSE<sup>34</sup> SAID: THE POMEGRANATES OF BADDAN AND THE LEEKS OF GEBA<sup>35</sup> WERE MENTIONED ONLY TO INDICATE THAT THEY MUST BE TITHED EVERYWHERE AS BEING CERTAINLY UNTITHED.<sup>36</sup>

MISHNAH 6. THE SIZE OF AN EGG WHICH THEY PRESCRIBED<sup>37</sup> IS THAT OF ONE THAT IS NEITHER BIG NOR SMALL BUT OF MODERATE SIZE. R. JUDAH RULED: THE LARGEST AND THE SMALLEST<sup>38</sup> MUST BE BROUGHT AND PUT IN WATER AND THE DISPLACED WATER IS THEN DIVIDED.<sup>39</sup> SAID R. JOSE: BUT WHO CAN TELL ME WHICH IS THE LARGEST AND WHICH IS THE SMALLEST?<sup>40</sup> ALL RATHER DEPENDS ON THE OBSERVER'S ESTIMATE.

MISHNAH 7. THE SIZE OF A DRIED FIG WHICH THEY PRESCRIBED<sup>41</sup> IS THAT OF ONE THAT IS NEITHER LARGE NOR SMALL BUT OF MODERATE SIZE. R. JUDAH STATED: THE BIGGEST<sup>42</sup> IN THE LAND OF ISRAEL IS LIKE ONE OF MODERATE SIZE IN OTHER LANDS.

MISHNAH 8. THE SIZE OF AN OLIVE WHICH THEY PRESCRIBED<sup>43</sup> IS THAT OF ONE THAT IS NEITHER LARGE NOR SMALL BUT OF A MODERATE SIZE, VIZ., ONE THAT IS FIT FOR STORAGE.<sup>44</sup> THE SIZE OF A BARLEYCORN WHICH THEY PRESCRIBED<sup>45</sup> IS THAT OF ONE THAT IS NEITHER LARGE NOR SMALL BUT OF MODERATE SIZE, VIZ., THE KIND THAT GROWS IN THE WILDERNESS. THE SEIZE OF THE LENTIL WHICH THEY PRESCRIBED<sup>46</sup> IS THAT OF ONE THAT IS NEITHER LARGE NOR SMALL BUT OF MODERATE SIZE, VIZ., THE EGYPTIAN KIND. 'ANY<sup>47</sup> MOVABLE OBJECT CONVEYS UNCLEANNESS<sup>48</sup> IF IT IS OF THE THICKNESS OF AN OX GOAD', REFERS TO ONE THAT IS NEITHER LARGE NOR SMALL BUT OF MODERATE SIZE. WHAT IS MEANT BY 'ONE OF MODERATE SIZE'? ONE WHOSE CIRCUMFERENCE IS JUST A HANDBREADTH.

MISHNAH 9. THE STANDARD OF THE CUBIT WHICH THEY PRESCRIBED<sup>49</sup> IS ONE OF THE MODERATE SIZE.<sup>50</sup> THERE WERE TWO STANDARD CUBITS IN THE PALACE OF SHUSHAN,<sup>51</sup> ONE IN THE NORTH-EASTERN CORNER AND THE OTHER IN THE SOUTH-EASTERN CORNER. THE ONE IN THE NORTH-EASTERN CORNER EXCEEDED<sup>52</sup> THAT OF MOSES<sup>53</sup> BY HALF A FINGERBREADTH, WHILE THE ONE IN THE SOUTH-EASTERN CORNER EXCEEDED<sup>52</sup> THE OTHER BY HALF A FINGERBREADTH, SO THAT THE LATTER EXCEEDED THAT OF MOSES BY A FINGERBREADTH. BUT WHY DID THEY PRESCRIBE A LARGER AND A SMALLER CUBIT? ONLY FOR THIS REASON: THAT THE CRAFTSMEN<sup>54</sup> MIGHT TAKE THEIR ORDERS ACCORDING TO THE SMALLER CUBIT AND RETURN THEIR FINISHED WORK ACCORDING TO THE LARGER CUBIT,<sup>55</sup> SO THAT THEY MIGHT NOT BE GUILTY OF ANY POSSIBLE MAL-APPROPRIATION.<sup>56</sup>

MISHNAH 10. R. MEIR STATED: ALL CUBITS<sup>57</sup> WERE OF THE MODERATE LENGTH<sup>50</sup>



EXCEPT THAT FOR THE GOLDEN ALTAR, THE HORNS,<sup>58</sup> THE CIRCUIT<sup>58</sup> AND THE BASE.<sup>58</sup> R. JUDAH STATED: THE CUBIT USED FOR THE BUILDING<sup>59</sup> WAS ONE OF SIX HANDBREADTHS AND THAT FOR THE VESSELS ONE OF FIVE HANDBREADTHS.

MISHNAH 11. SOMETIMES, HOWEVER, THEY PRESCRIBED A SMALLER MEASURE: THE LIQUID AND DRY MEASURES<sup>59</sup> WERE PRESCRIBED TO BE OF THE ITALIAN STANDARD WHICH IS THE ONE THAT WAS USED IN THE WILDERNESS.<sup>60</sup> SOMETIMES, AGAIN,<sup>61</sup> THEY PRESCRIBED A MEASURE THAT VARIED ACCORDING TO THE INDIVIDUAL CONCERNED, AS IS THE CASE OF ONE WHO TAKES THE HANDFUL OF A MEAL-OFFERING,<sup>62</sup> ONE WHO TAKES BOTH HANDS FULL OF INCENSE,<sup>63</sup> ONE WHO DRINKS A MOUTHFUL ON THE DAY OF ATONEMENT,<sup>64</sup> AND THE PREPARATION OF FOOD FOR TWO MEALS IN CONNECTION WITH AN 'ERUB,<sup>65</sup> THE QUANTITY BEING THE FOOD ONE EATS ON WEEKDAYS AND NOT ON THE SABBATH,<sup>66</sup> SO R. MEIR. R. JUDAH RULED: AS ON THE SABBATH AND NOT AS ON WEEKDAYS.<sup>67</sup> AND BOTH INTENDED TO GIVE THE MORE LENIENT RULING.<sup>68</sup> R. SIMEON RULED:<sup>69</sup> TWO THIRDS OF A LOAF, THREE OF WHICH ARE MADE OF A KAB.<sup>70</sup> R. JOHANAN B. BEROKA RULED:<sup>69</sup> NOT LESS THAN A LOAF THAT IS PURCHASED FOR A DUPONDIIUM WHEN THE PRICE OF WHEAT IS FOUR SE'AH FOR A SELA'.<sup>71</sup>

MISHNAH 12. AND SOMETIMES<sup>72</sup> THEY PRESCRIBED A LARGE MEASURE: 'A LADLEFUL OF CORPSE MOULD'<sup>73</sup> REFERS TO THE BIG LADLE OF PHYSICIANS; THE 'SPLIT BEAN' IN THE CASE OF LEPROSY<sup>74</sup> REFERS TO THE CILICIAN KIND; 'ONE WHO EATS ON THE DAY OF ATONEMENT A QUANTITY OF THE BULK OF A LARGE DATE',<sup>75</sup> REFERS TO THE SIZE OF ITSELF AND ITS STONE; IN THE CASE OF SKINS OF WINE AND OIL [THE HOLES]<sup>76</sup> MUST BE AS BIG AS THEIR LARGE STOPPER; IN THE CASE OF A LIGHT HOLE THAT WAS NOT MADE BY MAN'S HANDS<sup>77</sup> THE PRESCRIBED SIZE OF WHICH<sup>78</sup> IS THAT OF A LARGE FIST, THE REFERENCE IS TO THE FIST OF BEN BATIAH<sup>79</sup> (R. JOSE STATED: AND IT IS AS BIG AS A LARGE HUMAN HEAD), AND IN THE CASE OF ONE<sup>80</sup> MADE BY MAN'S HANDS THE PRESCRIBED SIZE<sup>78</sup> IS THAT OF THE LARGE DRILL IN THE TEMPLE CHAMBER WHICH IS THE SIZE OF THE ITALIAN DUPONDIIUM OR THE NERONIAN SELA'<sup>81</sup> OR LIKE THE HOLE IN A YOKE.

MISHNAH 13. ALL THAT LIVE IN THE SEA ARE<sup>82</sup> CLEAN,<sup>83</sup> EXCEPT THE SEA-DOG BECAUSE IT SEEKS REFUGE<sup>84</sup> ON DRY LAND; SO R. AKIBA. IF ONE MADE VESSELS FROM WHAT GROWS IN THE SEA AND JOINED TO THEM ANYTHING THAT GROWS ON LAND, EVEN IF ONLY A THREAD OR A CORD, PROVIDED IT IS SUSCEPTIBLE TO UNCLEANNESS, THEY ARE UNCLEAN.

MISHNAH 14. THE LAWS OF UNCLEANNESS CAN APPLY TO WHAT WAS CREATED ON THE FIRST DAY.<sup>85</sup> THERE CAN BE NO UNCLEANNESS IN WHAT WAS CREATED ON THE SECOND DAY.<sup>86</sup> TO WHAT WAS CREATED ON THE THIRD DAY<sup>87</sup> THE LAWS OF UNCLEANNESS CAN APPLY.<sup>88</sup> NO UNCLEANNESS APPLIES TO WHAT WAS CREATED ON THE FOURTH DAY<sup>89</sup> AND ON THE FIFTH DAY,<sup>90</sup> EXCEPT<sup>91</sup> TO THE WING OF THE VULTURE OR AN OSTRICH-EGG THAT IS PLATED.<sup>92</sup> R. JOHANAN B. NURI OBJECTED: WHY SHOULD THE WING OF A VULTURE BE DIFFERENT FROM ALL OTHER WINGS? TO ALL THAT WAS CREATED ON THE SIXTH DAY<sup>93</sup> THE LAWS OF UNCLEANNESS CAN APPLY.<sup>94</sup>

MISHNAH 15. IF ONE MADE A RECEPTACLE, WHATEVER ITS SIZE<sup>95</sup> IT IS SUSCEPTIBLE TO UNCLEANNESS. IF ONE MADE A COUCH OR A BED, WHATEVER ITS SIZE,<sup>96</sup> IT IS SUSCEPTIBLE TO UNCLEANNESS. IF ONE MADE A PURSE FROM UNTANNED HIDE OR FROM PAPYRUS, IT IS SUSCEPTIBLE TO UNCLEANNESS. A

POMEGRANATE, AN ACORN AND A NUT WHICH CHILDREN HOLLOWED OUT TO MEASURE DUST THEREWITH OR FASHIONED THEM INTO A PAIR OF SCALES, ARE SUSCEPTIBLE TO UNCLEANNESS, SINCE IN THE CASE OF CHILDREN AN ACT<sup>97</sup> IS VALID THOUGH AN INTENTION IS NOT.<sup>98</sup>

MISHNAH 16. THE BEAM OF A BALANCE AND A STRIKE THAT CONTAIN A RECEPTACLE FOR METAL,<sup>99</sup> A CARRYING-YOKE THAT HAS A RECEPTACLE FOR MONEY,<sup>100</sup> A BEGGAR'S CANE THAT HAS A RECEPTACLE FOR WATER,<sup>101</sup> AND A STICK THAT HAS A RECEPTACLE FOR A MEZUZAH AND FOR PEARLS<sup>102</sup> ARE SUSCEPTIBLE TO UNCLEANNESS. ABOUT ALL THESE R. JOHANAN B. ZAKKAI REMARKED: 'WOE TO ME IF I SHOULD SPEAK OF THEM; WOE TO ME IF I SHOULD NOT SPEAK'.<sup>103</sup>

MISHNAH 17. THE BASE OF THE GOLDSMITHS' ANVIL<sup>104</sup> IS SUSCEPTIBLE TO UNCLEANNESS, BUT THAT OF THE BLACKSMITHS<sup>105</sup> IS CLEAN. A WHET-BOARD WHICH HAS A RECEPTACLE FOR OIL IS SUSCEPTIBLE TO UNCLEANNESS, BUT ONE THAT HAS NONE IS CLEAN. A WRITING-TABLET THAT HAS A RECEPTACLE FOR WAX IS SUSCEPTIBLE TO UNCLEANNESS, BUT ONE THAT HAS NONE IS CLEAN. A STRAW MAT OR A TUBE OF STRAW, R. AKIBA RULES, IS SUSCEPTIBLE TO UNCLEANNESS,<sup>106</sup> BUT R. JOHANAN B. NURI RULES THAT IS IT CLEAN. R. SIMEON RULED: THE HOLLOW STALK OF COLOCYNTH<sup>107</sup> IS SUBJECT TO THE SAME LAW.<sup>108</sup> A MAT OF REEDS OR RUSHES IS CLEAN. A REED-TUBE THAT WAS CUT FOR HOLDING ANYTHING REMAINS CLEAN UNTIL ALL THE PITH HAS BEEN REMOVED.

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- (1) Which have contracted an uncleanness.
  - (2) Those belonging to craftsmen become clean even if only smaller holes have appeared (v. infra).
  - (3) Sc. holes big enough for pomegranates to fall through.
  - (4) Lit., 'in what they are'. If big objects are kept in it the hole must be big enough to allow such objects to drop through; and if the objects are small, holes corresponding to their size suffice to render the vessel clean.
  - (5) Sc. that such bundles will drop through them.
  - (6) That renders a vessel clean.
  - (7) Which are smaller than woof-clews.
  - (8) Cf. L.
  - (9) Lit., 'although'.
  - (10) Which are bigger than warp-clews (cf. supra n. 7).
  - (11) Because it can still serve its original purpose.
  - (12) Used for trays.
  - (13) Lit., 'although'.
  - (14) For excrements.
  - (15) V. p. 81, n. 11.
  - (16) Since they are flat objects that have not the shape of a vessel.
  - (17) On account of their frail texture or weak connection with the frame.
  - (18) Supra Mishnah 1.
  - (19) A hole through which one of such three pomegranates would drop must be bigger than one through which a single pomegranate would drop (Tosaf. Y.T.).
  - (20) The sifter or the sieve.
  - (21) A smaller hole than one through which the fruit could drop out without the shaking of the vessel.
  - (22) Across his shoulders (cf. prev. n. mut. mut.).
  - (23) Owing to their small capacity.
  - (24) If it is one through which olives can pass, the vessel, though it can still hold bigger sized fruit, becomes clean.
  - (25) The holes previously spoken of were those in the bottom of a vessel.
  - (26) 'The size (is determined) by what they are', i.e., by the character of the vessels. Aliter: They are regarded as vessels as long as they hold any object.

- (27) Supra Mishnah 1.
- (28) In connection with prescribed sizes.
- (29) In Samaria.
- (30) Cf. 'Or. III, 7.
- (31) If they are 'orlah or otherwise forbidden.
- (32) With which they are mixed.
- (33) Sc. wherever a pomegranate is given in connection with the prescribed size of a hole that renders a vessel clean a pomegranate of Baddan is meant.
- (34) Var. lec., Judah.
- (35) In Samaria.
- (36) Since they are the products of Samaritan localities and the Samaritans are known to disregard the laws of tithing.
- (37) In connection with the uncleanness of foodstuffs.
- (38) Of eggs.
- (39) To obtain the size of the average egg.
- (40) Sc. there might somewhere be eggs that are much bigger or much smaller than any egg that can be obtained in one's locality.
- (41) In connection with carrying on the Sabbath (cf. Shab. VII, 4, 'Er. VII, 8).
- (42) Var. lec. (Wilna, 1907, Berlin 1862), 'smallest'.
- (43) Frequently (cf. Ber. 39a, Hal. I, 2).
- (44) Aliter: Of a specially good quality. Aliter: An olive that retains its oil. Aliter: Whose oil is collected like wine in the grape.
- (45) Cf. supra I, 4; 'Ed. VI, 3.
- (46) Cf. Oh. I, 7; Mik. VI, 7.
- (47) A citation from Oh. XVI, 1, which is presently explained.
- (48) To the man that carries it (Bert.); from place to place which it overshadows (L.).
- (49) For various ritual measurements (cf. 'Er. I, 1; Suk. I, 1; Oh. XVI, 3).
- (50) Six handbreadths. The larger cubit measured six and a sixth handbreadths, while the smaller one measured only five handbreadths.
- (51) A mural sculpture above the eastern gate of the Temple (cf. Mid. I, 3) representing that palace (cf. Est. I, 2).
- (52) In length.
- (53) The cubit of six handbreadths which he used in the wilderness in the construction of the Tabernacle and its furniture.
- (54) Engaged in Temple work.
- (55) Thus making sure that they neither appropriated any material that belonged to the Temple nor received payment for labour they had not performed.
- (56) Cf. prev. n.
- (57) Used in the Temple.
- (58) Of the brazen altar. These were measured by the smaller cubit of five handbreadths.
- (59) Of the Temple.
- (60) By Moses.
- (61) When the thing measured was not a vessel but a part of the human body.
- (62) Cf. Lev. II, 2.
- (63) Cf. Lev. XVI, 12.
- (64) When drinking is forbidden (cf. Yoma VIII, 2).
- (65) Cf. 'Er. VIII, 2.
- (66) When more is eaten than on the working days of the week.
- (67) Holding that on weekdays more is eaten in each meal than on Sabbath when three meals are prescribed.
- (68) Sc. to reduce the prescribed size of the 'erub (cf. 'Er., Sonc. ed., p. 576, n. 3).
- (69) In determining the quantity of bread required for two meals.
- (70) Of wheat. Thus two ninths of a kab suffice for two meals. When three loaves are made from a kab  $\frac{2}{3}$  of each loaf =  $\frac{1}{3} \times \frac{2}{3} = \frac{2}{9}$  kab.
- (71) As four se'ah are equal to  $4 \times 6$  kab =  $24 \times 2 = 48$  half-kab, and as a sela' contains 4 denars =  $4 \times 6$  ma'ah =  $4 \times 6$

X 2 = 48 dupondia, each loaf must weigh half a kab; but as the shopkeeper who buys at the price mentioned (1/2 a kab for a dupondium) sells at a higher price, allowing himself a profit of fifty per cent of the purchase price, he sells for each dupondium 1/2 of a half a kab — 1/4 of a kab. Each loaf, therefore, weighs 1/4 of a kab. Cf. 'Er., Sonc. ed., pp. 576-578 and notes.

- (72) Cf. prev. Mishnah ab init.
- (73) A citation from Oh. II, 1.
- (74) Cf. Neg. VI, 1.
- (75) Is culpable (Yoma VIII, 2).
- (76) That render them insusceptible to uncleanness.
- (77) Oh. XIII, 1.
- (78) That would enable uncleanness to spread through it from one room into another.
- (79) A Palestinian giant in the time of the destruction of the Temple; v. Lam. Rab. I, 5.
- (80) A light-hole.
- (81) A sela' named after the Emperor Nero.
- (82) Unlike animals on land.
- (83) Even when dead. Hence vessels made of their skins are insusceptible to uncleanness.
- (84) Lit., 'Bees'.
- (85) The earth (Gen. I, 1). Earthen vessels are subject to the laws of uncleanness.
- (86) The heathens (Gen. I, 6f).
- (87) The trees and plants (Gen. I, 11f).
- (88) Wooden vessels are subject to uncleanness.
- (89) The luminaries (Gen. I, 14ff).
- (90) Birds and fishes (Gen. I, 20ff).
- (91) According to Rabbinic Law, though not Pentateuchally.
- (92) With metal. It is not clear whether this refers to both wing and egg or to the latter only.
- (93) Land animals and man (Gen. I, 24ff).
- (94) To animals and men when dead, and to the latter under certain circumstances even when alive.
- (95) Lit., 'in every place (case)'. Sc. however little its capacity may be.
- (96) Even if one can only lean on it.
- (97) As in the cases mentioned.
- (98) If they only intended to turn the fruits mentioned into receptacles their intention is disregarded.
- (99) By secretly inserting the metal into the beam the scales can be made to turn either in favour of the seller or in that of the buyer. Similarly with the strike, when the metal is inserted the strike levels the measure much lower and benefits the seller. By removing the metal the strike exerts less pressure and the benefit is the buyer's.
- (100) In which the carrier stealthily throws the money he received for his labour and claims a second payment.
- (101) From which he drinks or into which he secretly pours any wine or oil he is able to steal.
- (102) A device to evade customs duties.
- (103) Cf. B.B. 89b: 'Should I speak of them, knaves might learn them; and should I not speak, the knaves might say, "the scholars are unacquainted with our practice", and will deceive us still more'.
- (104) In which chippings of gold are collected.
- (105) Whose function is not the collection of the chippings of metal but the protection of the blacksmith from the falling sparks.
- (106) Though the capacity of either is very little.
- (107) Or 'wild cucumbers' or 'small bitter water melons'.
- (108) As the tube of straw (cf. n. 4).

## **Mishna - Mas. Kelim Chapter 18**

MISHNAH 1. A WOODEN CHEST,<sup>1</sup> BETH SHAMMAI RULED, IS MEASURED<sup>2</sup> ON THE INSIDE<sup>3</sup> AND BETH HILLEL RULED: ON THE OUTSIDE.<sup>4</sup> BOTH, HOWEVER, AGREE THAT THE THICKNESS OF THE LEGS AND THE THICKNESS OF THE RIM ARE NOT INCLUDED IN THE MEASUREMENT. R. JOSE STATED: BOTH AGREE THAT THE

THICKNESS OF THE LEGS AND THE THICKNESS OF THE RIM ARE INCLUDED IN THE MEASUREMENT, BUT THE SPACE BETWEEN THEM<sup>5</sup> IS NOT INCLUDED. R. SIMEON SHEZURI RULED: IF THE LEGS ARE ONE HANDBREADTH HIGH THE SPACE BETWEEN THEM<sup>5</sup> IS NOT INCLUDED IN THE MEASUREMENT, OTHERWISE<sup>6</sup> IT IS INCLUDED.

MISHNAH 2. ITS<sup>7</sup> CARRIAGE,<sup>8</sup> IF IT CAN BE SLIPPED OFF, IS NOT REGARDED AS A CONNECTIVE,<sup>9</sup> NOR IS IT INCLUDED IN ITS MEASUREMENT,<sup>10</sup> NOR DOES IT AFFORD PROTECTION TOGETHER WITH IT IN THE TENT OF A CORPSE,<sup>11</sup> NOR MAY IT BE DRAWN ALONG ON THE SABBATH IF IT CONTAINED MONEY.<sup>12</sup> IF, HOWEVER, IT CANNOT BE SLIPPED OFF, IT IS REGARDED AS A CONNECTIVE, IT IS INCLUDED IN ITS MEASUREMENT, IT AFFORDS PROTECTION TOGETHER WITH IT IN THE TENT OF A CORPSE, AND IT MAY BE DRAWN ALONG ON THE SABBATH EVEN IF IT CONTAINS MONEY. ITS<sup>13</sup> ARCHED TOP, IF IT IS FIXED, IS A CONNECTIVE AND IS MEASURED WITH IT, BUT IF IT IS NOT FIXED IT IS NO CONNECTIVE AND IS NOT MEASURED WITH IT. HOW IS IT<sup>14</sup> MEASURED? AS AN OX-HEAD.<sup>15</sup> R. JUDAH RULED: IF IT<sup>13</sup> CANNOT STAND BY ITSELF<sup>16</sup> IT IS CLEAN.<sup>17</sup>

MISHNAH 3. IF ONE OF THE LEGS WAS MISSING FROM A CHEST, A BOX OR A CUPBOARD, EVEN THOUGH IT IS STILL CAPABLE OF HOLDING [OBJECTS],<sup>18</sup> IT IS CLEAN, SINCE IT CANNOT<sup>19</sup> HOLD THEM IN THE USUAL MANNER;<sup>20</sup> BUT R. JOSE RULED: IT IS SUSCEPTIBLE TO UNCLEANNESS. THE POLES OF A BED, ITS BASE, AND [ITS] WRAPPER<sup>21</sup> ARE CLEAN.<sup>22</sup> ONLY THE BED ITSELF AND ITS FRAME ARE SUSCEPTIBLE TO UNCLEANNESS. THE BED FRAMES OF THE SONS OF LEVI,<sup>23</sup> HOWEVER, ARE CLEAN.<sup>24</sup>

MISHNAH 4. A BED FRAME THAT WAS PUT ON PROPS,<sup>25</sup> R. MEIR AND R. JUDAH RULE, IS SUSCEPTIBLE TO UNCLEANNESS BUT R. JOSE AND R. SIMEON RULE THAT IT IS CLEAN. R. JOSE ARGUED: WHEREIN DOES THIS<sup>26</sup> DIFFER FROM THE BED FRAMES OF THE SONS OF LEVI WHICH ARE CLEAN?<sup>27</sup>

MISHNAH 5. IF A BED THAT HAD CONTRACTED MIDRAS UNCLEANNESS LOST A SHORT SIDE AND TWO LEGS IT STILL REMAINS UNCLEAN,<sup>28</sup> BUT IF A LONG SIDE AND TWO LEGS WERE LOST IT BECOMES CLEAN. R. NEHEMIA RULED: IT IS UNCLEAN. IF TWO PROPS AT OPPOSITE CORNERS WERE CUT OFF, OR IF TWO LEGS AT OPPOSITE CORNERS WERE CUT OFF,<sup>29</sup> OR IF THE BED<sup>30</sup> WAS REDUCED TO A LEVEL OF LESS THAN A HANDBREADTH,<sup>31</sup> IT BECOMES CLEAN.

MISHNAH 6. IF A BED HAD CONTRACTED MIDRAS UNCLEANNESS AND A LONG SIDE OF IT WAS BROKEN AND THEN IT WAS REPAIRED, IT STILL RETAINS ITS MIDRAS UNCLEANNESS BUT IF THE SECOND SIDE WAS ALSO BROKEN,<sup>32</sup> THOUGH IT WAS ALSO REPAIRED, IT BECOMES FREE FROM MIDRAS UNCLEANNESS BUT IS UNCLEAN FROM CONTACT WITH MIDRAS UNCLEANNESS.<sup>33</sup> IF BEFORE ONE COULD MANAGE TO REPAIR THE FIRST SIDE THE SECOND ONE WAS BROKEN THE BED BECOMES CLEAN.

MISHNAH 7. IF A [BED] LEG THAT HAD CONTRACTED MIDRAS UNCLEANNESS WAS JOINED TO A BED, ALL THE BED CONTRACTS MIDRAS UNCLEANNESS. IF IT WAS SUBSEQUENTLY TAKEN OFF, IT RETAINS ITS MIDRAS UNCLEANNESS WHILE THE BED IS UNCLEAN FROM CONTACT WITH MIDRAS. IF A BED LEG THAT WAS SUBJECT TO A SEVEN-DAY UNCLEANNESS<sup>34</sup> WAS JOINED TO A BED, ALL THE BED CONTRACTS SEVEN-DAY UNCLEANNESS. IF IT WAS SUBSEQUENTLY TAKEN OFF IT REMAINS SUBJECT TO SEVEN-DAY UNCLEANNESS WHILE THE BED IS ONLY SUBJECT TO

EVENING-UNCLEANNES.<sup>35</sup> IF A LEG THAT WAS SUBJECT TO EVENING UNCLEANNES WAS JOINED TO A BED, ALL THE BED CONTRACTS EVENING UNCLEANNES. IF IT WAS SUBSEQUENTLY TAKEN OFF IT IS STILL SUBJECT TO EVENING UNCLEANNES WHILE THE BED BECOMES CLEAN.<sup>36</sup> THE SAME LAW APPLIES ALSO TO THE PRONG OF A MATTOCK.<sup>37</sup>

MISHNAH 8. A PHYLACTERY<sup>38</sup> IS REGARDED AS CONSISTING OF FOUR VESSELS. IF THE FIRST COMPARTMENT WAS UNLOOSED,<sup>39</sup> AND THEN IT WAS MENDED IT RETAINS ITS CORPSE UNCLEANNES. SO IS IT ALSO THE CASE WITH THE SECOND AND THE THIRD.<sup>40</sup> IF THE FOURTH WAS UNLOOSED<sup>41</sup> IT BE COMES FREE FROM CORPSE UNCLEANNES BUT IS STILL UNCLEAN FROM CONTACT WITH CORPSE UNCLEANNES.<sup>42</sup> IF SUBSEQUENTLY THE FIRST COMPARTMENT WAS AGAIN UNLOOSED AND MENDED IT REMAINS UNCLEAN FROM CONTACT.<sup>43</sup> SO ALSO IN THE CASE OF THE SECOND COMPARTMENT.<sup>44</sup> IF THE THIRD COMPARTMENT WAS SUBSEQUENTLY UNLOOSED AND MENDED IT BECOMES CLEAN, SINCE THE FOURTH IS UNCLEAN FROM CONTACT,<sup>45</sup> AND WHAT IS UNCLEAN FROM CONTACT CANNOT CONVEY UNCLEANNES BY CONTACT.

MISHNAH 9. A BED THE HALF OF WHICH IS STOLEN OR LOST, OR ONE WHICH BROTHERS OR JOINT OWNERS DIVIDED BETWEEN THEMSELVES, BECOMES CLEAN.<sup>46</sup> IF IT WAS RESTORED<sup>47</sup> IT IS SUSCEPTIBLE TO UNCLEANNES HENCEFORTH.<sup>48</sup> A BED MAY CONTRACT UNCLEANNES AND BE RENDERED CLEAN<sup>49</sup> ONLY WHEN ALL ITS PARTS ARE BOUND TOGETHER; SO R. ELIEZER. BUT THE SAGES RULED: IT CAN CONTRACT UNCLEANNES AND BE RENDERED CLEAN<sup>49</sup> EVEN IN SINGLE PARTS.<sup>50</sup>

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- (1) Which (cf. supra XV, 1) is insusceptible to uncleanness if it has a capacity of no less than forty se'ah.
  - (2) To ascertain its capacity.
  - (3) Since the walls cannot be included in the capacity of the chest.
  - (4) The main reason for the uncleanness being the heavy weight of the chest, the walls also, which add to its weight may be included.
  - (5) Between the legs and between the bottom of the chest and the ground.
  - (6) Lit., 'and if not', if the height of the legs was less than a handbreadth.
  - (7) The chest's (cf. prev. Mishnah ab init.).
  - (8) Lit., 'machine', a contrivance under a chest to facilitate movement from place to place.
  - (9) And the chest and the carriage are independently susceptible or insusceptible to uncleanness.
  - (10) To supplement the prescribed minimum of forty se'ah.
  - (11) Only vessels within the chest (provided its capacity is forty se'ah and its cover is tightly fitting) are protected from the uncleanness, but not those within the carriage since the latter is itself susceptible to uncleanness.
  - (12) Being an independent object it becomes a base to the money and, therefore, forbidden like it to be moved about on the Sabbath (cf. Shab. XXI, 2).
  - (13) The chest's (cf. prev. Mishnah ab init.).
  - (14) The arched top that was fixed.
  - (15) Sc. straight lines are drawn from the highest point in the arched cover to the vertical sides of the chest and all the space contained between the arch of the cover and the lines is included in the measurement.
  - (16) But requires support.
  - (17) Even if its capacity is less than forty se'ah.
  - (18) Sc. no hole was made in the vessel.
  - (19) Var. lec., 'and that which cannot . . . manner R. Jose . . . unclean'.
  - (20) It being necessary to prop it up.
  - (21) Or 'its covering', denoting any bed decorations (Maim.).
  - (22) Even if they are made of metal.
  - (23) Who take them on their journey when going to Jerusalem to serve their turn in the Temple.

- (24) Because they are easily detachable and quite independent of the bed.
- (25) Lit., 'tongues', sc. it did not rest on the bed legs themselves.
- (26) Which is easily detachable.
- (27) V. p. 91, n. 12.
- (28) Since it is still useable as a couch.
- (29) Var lec., 'to the extent of a handbreadth square.'
- (30) By cutting away parts of each of its four legs.
- (31) From the ground.
- (32) Even if this happened after the first one was already repaired.
- (33) Since it came in contact with the bed that was suffering midras uncleanness.
- (34) Having been in contact with a vessel that contracted corpse uncleanness (cf. Oh. I, 2).
- (35) Sc. it is unclean until sunset only.
- (36) Since the leg (which was subject only to a derived uncleanness) cannot impart any uncleanness to the bed which, as a 'vessel', can contract uncleanness from a 'father of uncleanness' only.
- (37) Which stand respectively in the same relationship as the leg and the bed.
- (38) Sc. Tefillah, sing. of tefillin (v. Glos.). Of the head, which consists of four compartments.
- (39) After the phylactery had contracted corpse uncleanness.
- (40) If either was unloosed and then mended it retains its corpse uncleanness.
- (41) So that none of the original compartments remained intact.
- (42) Since it came in contact with the other compartments which are subject to corpse uncleanness which is a 'father of uncleanness'.
- (43) With the second which is still a 'father of uncleanness'.
- (44) Since it came in contact with the third which, like the second, was still a 'father of uncleanness' (cf. prev. n.).
- (45) With the third which was a 'father of uncleanness' before it was unloosed and mended the second time.
- (46) Since the two parts are not likely ever to be joined again.
- (47) The two parts again forming one whole.
- (48) But free from all former uncleanness.
- (49) By immersion in a ritual bath and/or by ritual sprinkling.
- (50) Provided it was intended to bind them together again.

## **Mishna - Mas. Kelim Chapter 19**

MISHNAH 1. IF A MAN DISMANTLED A BED IN ORDER THAT HE MIGHT IMMERSE IT,<sup>1</sup> ANY ONE WHO TOUCHES THE ROPES<sup>2</sup> REMAINS CLEAN.<sup>3</sup> WHEN<sup>4</sup> DOES THE ROPE<sup>5</sup> BEGIN TO CONSTITUTE A CONNECTIVE WITH THE BED? AS SOON AS THREE ROWS OF MESHES OF IT HAVE BEEN KNOTTED.<sup>6</sup> AND [IF AN OTHER ROPE WAS TIED TO THIS ONE] ANY PERSON WHO TOUCHES IT FROM THE KNOT INWARDS BECOMES UNCLEAN; BUT IF FROM THE KNOT OUTWARDS HE REMAINS CLEAN. AS TO THE LOOSE ENDS OF THE KNOT, ANY ONE THAT TOUCHES THAT PART WHICH IS NEEDED FOR IT<sup>7</sup> BECOMES UNCLEAN. AND HOW MUCH IS NEEDED FOR IT?<sup>7</sup> R. JUDAH STATED: THREE FINGERBREADTHS.

MISHNAH 2. A ROPE THAT HANGS OVER FROM [THE NETTING OF] A BED<sup>8</sup> IS CLEAN<sup>9</sup> IF IT IS SHORTER THAN FIVE HANDBREADTHS, BUT UNCLEAN IF IT IS FROM FIVE TO TEN HANDBREADTHS LONG, WHILE THAT PART WHICH IS OVER THE TEN HAND BREADTHS IS CLEAN; FOR IT IS ONLY WITH THE FORMER<sup>10</sup> THAT PASCHAL LAMBS WERE TIED<sup>11</sup> AND BEDS SUSPENDED.<sup>12</sup>

MISHNAH 3. IF A PART OF A BED-GIRTH HANGS OVER, IT IS UNCLEAN<sup>13</sup> WHATEVER ITS LENGTH;<sup>14</sup> SO R. MEIR. R. JOSE RULED: ONLY THAT WHICH IS SHORTER THAN TEN HANDBREADTHS.<sup>15</sup> THE REMNANT OF A BED-GIRTH<sup>16</sup> REMAINS UNCLEAN IF THE LENGTH IS NO LESS THAN SEVEN HANDBREADTHS FROM WHICH AN ASS'S

GIRTH CAN BE MADE.<sup>17</sup>

MISHNAH 4. IF A ZAB WAS CARRIED ON A BED AND ON ITS GIRTH,<sup>18</sup> THE LATTER<sup>19</sup> CAUSES AN UNCLEANNESS OF TWO GRADES<sup>20</sup> AND AN UNFITNESS<sup>21</sup> OF ONE GRADE;<sup>22</sup> SO R. MEIR. R. JOSE RULED: IF A ZAB WAS CARRIED ON A BED AND ON ITS GIRTH<sup>18</sup> THE PART THAT IS SHORTER THAN TEN HANDBREADTHS CAUSES AN UNCLEANNESS OF TWO GRADES<sup>18</sup> AND AN UNFITNESS<sup>21</sup> OF ONE GRADE,<sup>22</sup> BUT THAT WHICH IS OVER THE TEN HANDBREADTHS<sup>23</sup> CAUSES ONLY AN UNCLEANNESS OF ONE GRADE<sup>24</sup> AND AN UNFITNESS<sup>21</sup> OF ONE GRADE.<sup>22</sup> IF HE WAS CARRIED ON THE BED-GIRTH, [ON THE OVERHANGING PART] THAT WAS SHORTER THAN TEN HANDBREADTHS, IT BECOMES UNCLEAN,<sup>25</sup> BUT IF ON THE PART THAT WAS LONGER THAN TEN HANDBREADTHS IT REMAINS CLEAN.<sup>26</sup>

MISHNAH 5. IF AROUND A BED THAT HAD CONTRACTED MIDRAS UNCLEANNESS ONE WRAPPED A BED-GIRTH, THE WHOLE BECOMES SUBJECT TO MIDRAS UNCLEANNESS; IF IT WAS SUBSEQUENTLY REMOVED, THE BED REMAINS SUBJECT TO MIDRAS UNCLEANNESS BUT THE BED-GIRTH IS UNCLEAN ONLY FROM CONTACT WITH MIDRAS. IF THE BED WAS SUBJECT TO A SEVEN-DAY UNCLEANNESS AND A BED-GIRTH WAS SUBSEQUENTLY WRAPPED AROUND IT, THE WHOLE BECOMES SUBJECT TO A SEVEN-DAY UNCLEANNESS; IF IT WAS REMOVED, THE BED REMAINS SUBJECT TO A SEVEN-DAY UNCLEANNESS BUT THE BED-GIRTH IS SUBJECT ONLY TO EVENING UNCLEANNESS. IF THE BED WAS SUBJECT TO EVENING UNCLEANNESS AND AROUND IT WAS SUBSEQUENTLY WRAPPED A BED-GIRTH, THE WHOLE BECOMES SUBJECT TO EVENING UNCLEANNESS; IF IT WAS REMOVED, THE BED REMAINS SUBJECT TO EVENING UNCLEANNESS BUT THE BED-GIRTH BECOMES CLEAN.

MISHNAH 6. IF A BED-GIRTH WAS WRAPPED AROUND A BED AND A CORPSE TOUCHED THEM, THEY ARE SUBJECT TO A SEVEN-DAY UNCLEANNESS;<sup>27</sup> IF THEY ARE TAKEN APART THEY<sup>28</sup> ARE STILL SUBJECT TO A SEVEN-DAY UNCLEANNESS. IF A [DEAD] CREEPING THING TOUCHED THEM THEY ARE SUBJECT TO AN EVENING UNCLEANNESS; IF THEY ARE TAKEN APART THEY<sup>28</sup> ARE STILL SUBJECT TO EVENING UNCLEANNESS. IF FROM A BED<sup>29</sup> THE TWO LONGER SIDES WERE REMOVED<sup>30</sup> AND TWO NEW ONES WERE PREPARED FOR IT BUT THE ORIGINAL SOCKETS WERE NOT CHANGED, IF THE NEW SIDES WERE BROKEN THE BED<sup>29</sup> RETAINS ITS UNCLEANNESS,<sup>31</sup> BUT IF THE OLD ONES WERE BROKEN IT BECOMES CLEAN, SINCE<sup>32</sup> ALL DEPENDS ON THE OLD ONES.<sup>33</sup>

MISHNAH 7. A BOX WHOSE OPENING IS AT THE TOP IS SUSCEPTIBLE TO CORPSE UNCLEANNESS.<sup>34</sup> IF IT WAS DAMAGED ABOVE IT IS STILL SUSCEPTIBLE TO CORPSE UNCLEANNESS. IF IT WAS DAMAGED BELOW, IT<sup>35</sup> BECOMES CLEAN. THE COMPARTMENTS<sup>36</sup> WITHIN IT REMAIN UNCLEAN AND ARE NOT REGARDED AS A CONNECTIVE WITH IT.<sup>37</sup>

MISHNAH 8. IF A SHEPHERD'S BAG<sup>38</sup> WAS DAMAGED, THE POCKET WITHIN IT RETAINS ITS UNCLEANNESS AND IS NOT REGARDED AS A CONNECTIVE WITH IT. IF THE TESTICLE BAGS IN A SKIN<sup>39</sup> SERVE ALSO<sup>40</sup> AS RECEPTACLES<sup>41</sup> AND THEY WERE DAMAGED, THEY BECOME CLEAN,<sup>42</sup> SINCE THEY<sup>43</sup> WILL NO LONGER SERVE THEIR ORIGINAL PURPOSE.<sup>44</sup>

MISHNAH 9. A BOX WHOSE OPENING IS AT THE SIDE IS SUSCEPTIBLE TO BOTH MIDRAS UNCLEANNESS<sup>45</sup> AND CORPSE UNCLEANNESS. R. JOSE STATED: WHEN DOES



THIS APPLY? WHEN IT IS LESS THAN TEN HANDBREADTHS IN HEIGHT<sup>46</sup> OR WHEN IT HAS NOT A RIM ONE HANDBREADTH DEEP.<sup>45</sup> IF IT WAS DAMAGED ABOVE IT IS STILL SUSCEPTIBLE TO CORPSE UNCLEANNESS.<sup>47</sup> IF IT WAS DAMAGED BELOW, R. MEIR RULES THAT IT IS SUSCEPTIBLE TO UNCLEANNESS,<sup>48</sup> BUT THE SAGES RULE THAT IT IS CLEAN BECAUSE WHERE THE PRIMARY FUNCTION<sup>49</sup> CEASES<sup>50</sup> THE SECONDARY ONE<sup>51</sup> ALSO CEASES.

MISHNAH 10. A DUNG-BASKET THAT WAS SO DAMAGED<sup>52</sup> THAT IT WILL NOT HOLD POMEGRANATES, R. MEIR RULES, IS STILL SUSCEPTIBLE TO UNCLEANNESS,<sup>53</sup> BUT THE SAGES RULE THAT IT IS CLEAN BECAUSE WHERE THE PRIMARY FUNCTION<sup>54</sup> CEASES THE SECONDARY ONE<sup>55</sup> ALSO CEASES.

- 
- (1) In agreement with the Sages in the previous Mishnah.
  - (2) That make up the netting in the bed frame.
  - (3) Even though the bed was a 'father of uncleanness' from which a man contracts an uncleanness of the first grade. The ropes do not constitute a part of the bed after the latter had been dismantled.
  - (4) In the case of a new bed.
  - (5) Cf. n. 2.
  - (6) Though the rope is much longer all of it is unclean since one part contracts uncleanness from the other.
  - (7) The knot, sc. the part without which the knot would be undone.
  - (8) After the required netting in the frame had been duly completed.
  - (9) Even when the bed is unclean.
  - (10) Lit., 'for with it', with the part of the rope that was from five to ten handbreadths long.
  - (11) To the bed's legs. A ceremonial that preceded the offering of the lamb.
  - (12) When, for instance, they were to be immersed in a ritual bath.
  - (13) If the bed was unclean.
  - (14) It being invariably regarded as a connective with the bed.
  - (15) That which is longer cannot be regarded as a connective and, therefore, remains clean.
  - (16) That was worn away.
  - (17) A lesser length, which is entirely useless, becomes clean.
  - (18) Sc. while the girth was around the bed, though the girth did not come in direct contact with the zab.
  - (19) Which, like the bed, becomes a 'father of uncleanness'.
  - (20) Sc. the object that touches it contracts an uncleanness of the first grade, and any foodstuffs that touch this object contract one of the second grade.
  - (21) In the case of terumah. The term 'unfit' in connection with uncleanness denotes that the uncleanness contracted cannot be carried to a further remove.
  - (22) The third. Any terumah that comes in contact with a second grade of uncleanness becomes 'unfit' as having contracted a third grade of uncleanness.
  - (23) Which cannot be treated as a connective with the bed and which, as being in contact with a 'father of uncleanness', is subject only to a first grade of uncleanness.
  - (24) Sc. a second grade.
  - (25) Because it is regarded as part of the bed.
  - (26) Cf. prev. n. According to another reading the uncleanness and cleanness apply to the bed.
  - (27) Even according to R. Jose. Only in regard to midras uncleanness does he dispute the connection of the girth with the bed.
  - (28) Since neither can in consequence be regarded as broken.
  - (29) That was unclean.
  - (30) But they were still useable and capable of restoration to the bed.
  - (31) Since the old sides can still be restored (cf. prev. n.).
  - (32) The new sides having changed the bed's entire character from old to new.
  - (33) Cf. prev. two notes.
  - (34) Though, owing to its unsuitability as a seat, it is free from midras uncleanness.

- (35) As a broken vessel.
- (36) Or 'drawers', that were undamaged.
- (37) Cf. supra II, 7.
- (38) V. p. 97, n. 3.
- (39) E.g. of a sheep.
- (40) Lit., 'with it', with the skin.
- (41) Sc. they also are filled when the liquid is poured into the skin.
- (42) Though independently of the skin they can still hold some liquid.
- (43) Not being capable of receiving the liquid from the skin.
- (44) Lit., 'they do not receive in their usual way'.
- (45) Since one can sit on it without interfering with its normal uses.
- (46) Because then one can conveniently sit on it.
- (47) But not to that of midras, since it can no longer be used as a seat.
- (48) Midras uncleanness; since it is still possible to sit on it.
- (49) To serve as a receptacle.
- (50) On account of the damage below.
- (51) That of being used as a seat.
- (52) After it had contracted uncleanness.
- (53) Midras uncleanness; since it is still possible to sit on it.
- (54) V. p. 98, n. 16.
- (55) V. p. 98, n. 18.

## **Mishna - Mas. Kelim Chapter 20**

MISHNAH 1. BOLSTERS, PILLOWS, SACKS AND PACKING CASES THAT WERE DAMAGED<sup>1</sup> ARE STILL SUSCEPTIBLE TO MIDRAS UNCLEANNESS.<sup>2</sup> A FODDER-BAG THAT CAN HOLD FOUR KAB, A SHEPHERD'S BAG THAT CAN HOLD FIVE KAB, A TRAVELLING BAG THAT CAN HOLD A SE'AH, A SKIN THAT CAN HOLD SEVEN KAB (R. JUDAH RULED: ALSO A SPICE-BAG AND A FOOD WALLET THAT CAN HOLD THE SMALLEST QUANTITY) ARE STILL SUSCEPTIBLE TO MIDRAS UNCLEANNESS.<sup>3</sup> IF ANY OF THEM, HOWEVER, WAS DAMAGED IT BECOMES CLEAN, SINCE WHERE THE PRIMARY FUNCTION<sup>4</sup> CEASES<sup>5</sup> THE SECONDARY FUNCTION<sup>6</sup> ALSO CEASES.

MISHNAH 2. A BAGPIPE IS NOT SUSCEPTIBLE TO MIDRAS UNCLEANNESS<sup>7</sup> A TROUGH FOR MIXING MORTAR, BETH SHAMMAI RULES, IS SUSCEPTIBLE TO MIDRAS UNCLEANNESS<sup>8</sup> , AND BETH HILLEL RULES THAT IT IS SUSCEPTIBLE TO CORPSE UNCLEANNESS ONLY.<sup>9</sup> IF A TROUGH OF A CAPACITY FROM TWO LOG TO NINE KAB IS SPLIT, IT BECOMES SUSCEPTIBLE TO MIDRAS UNCLEANNESS.<sup>10</sup> IF IT WAS LEFT IN THE RAIN AND IT SWELLED<sup>11</sup> IT IS SUSCEPTIBLE TO CORPSE UNCLEANNESS ALONE.<sup>12</sup> [IF IT WAS LEFT OUT] DURING THE EAST WIND AND IT SPLIT, IT IS SUSCEPTIBLE TO MIDRAS UNCLEANNESS.<sup>13</sup> IN THIS RESPECT THE LAW IS MORE RESTRICTED IN THE CASE OF REMNANTS OF WOODEN VESSELS THAN IN [THAT OF SUCH VESSELS] IN THEIR ORIGINAL CONDITION.<sup>14</sup> IT IS ALSO MORE RESTRICTED 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 UNCLEAR.

MISHNAH 3. IF A STICK WAS USED<sup>15</sup> AS A HAFT FOR A HATCHET, IT<sup>16</sup> IS REGARDED AS A CONNECTIVE<sup>17</sup> FOR UNCLEANNESS AT THE TIME OF USE. A YARN WINDER IS REGARDED AS A CONNECTIVE<sup>18</sup> FOR UNCLEANNESS AT THE TIME OF ITS USE. IF IT

WAS FIXED TO A POLE IT IS SUSCEPTIBLE TO UNCLEANNESS,<sup>19</sup> BUT THE LATTER CANNOT BE REGARDED AS A CONNECTIVE WITH IT. IF THE POLE ITSELF WAS<sup>20</sup> CONVERTED INTO A YARN WINDER, ONLY THAT PART<sup>21</sup> 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 A CONNECTIVE WITH IT. IF THE POLE 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 THE LATTER IS NOT CONNECTIVE WITH IT. IF THE END OF A BEAM WAS TURNED INTO A SEAT IT REMAINS CLEAN, BECAUSE PEOPLE WOULD TELL HIM,<sup>22</sup> 'GET UP AND LET US DO OUR WORK'.<sup>23</sup>

MISHNAH 4. IF A LARGE TROUGH WAS SO DAMAGED THAT IT COULD NO LONGER HOLD POMEGRANATES AND IT WAS ADAPTED AS A SEAT, R. AKIBA RULES THAT IT BECOMES SUSCEPTIBLE TO UNCLEANNESS, BUT THE SAGES RULE THAT IT REMAINS CLEAN UNLESS ITS ROUGH PARTS HAVE BEEN SMOOTHED.<sup>24</sup> IF IT WAS TURNED INTO A CRIB FOR CATTLE, EVEN IF IT WAS FIXED TO A WALL, IT IS SUSCEPTIBLE TO UNCLEANNESS.<sup>25</sup>

MISHNAH 5. A BLOCK<sup>26</sup> THAT WAS FIXED TO A COURSE OF A WALL, WHETHER IT WAS ONLY FIXED AND NOT BUILT UPON OR BUILT UPON AND NOT FIXED, IS SUSCEPTIBLE TO UNCLEANNESS.<sup>27</sup> IF IT WAS FIXED AND ALSO BUILT UPON, IT<sup>28</sup> IS CLEAN.<sup>29</sup> MATTING THAT WAS SPREAD OVER THE ROOF-BEAMS,<sup>30</sup> WHETHER IT WAS FIXED AND NO PLASTERWORK WAS LAID OVER IT OR WHETHER PLASTERWORK WAS LAID OVER IT AND IT WAS NOT FIXED, IT IS SUSCEPTIBLE TO UNCLEANNESS.<sup>31</sup> IF IT WAS FIXED AND PLASTERWORK WAS LAID OVER IT, IT IS CLEAN.<sup>29</sup> A DISH THAT WAS FIXED TO A CHEST, BOX OR CUPBOARD IN SUCH A MANNER AS TO HOLD ITS CONTENTS IN THE USUAL WAY<sup>32</sup> IS SUSCEPTIBLE TO UNCLEANNESS,<sup>31</sup> BUT IF IT WAS IN A MANNER THAT IT CANNOT HOLD IT IN THE USUAL WAY<sup>33</sup> IT IS CLEAN.<sup>29</sup>

MISHNAH 6. IF A SHEET THAT WAS SUSCEPTIBLE TO THE UNCLEANNESS OF MIDRAS WAS MADE INTO A CURTAIN,<sup>34</sup> IT BECOMES INSUSCEPTIBLE TO MIDRAS UNCLEANNESS BUT<sup>35</sup> IS SUSCEPTIBLE TO CORPSE UNCLEANNESS. WHEN DOES IT BECOME INSUSCEPTIBLE TO UNCLEANNESS?<sup>36</sup> BETH SHAMMAI RULED: WHEN IT HAS BEEN CUT UP.<sup>37</sup> BETH HILLEL RULED: WHEN THE LOOPS HAVE BEEN TIED TO IT. R. AKIBA RULED: WHEN IT HAS BEEN FIXED.<sup>38</sup>

MISHNAH 7. A MAT<sup>39</sup> PROVIDED WITH REEDS THAT STRETCHED LENGTHWISE IS INSUSCEPTIBLE TO UNCLEANNESS;<sup>40</sup> BUT THE SAGES RULE: ONLY IF THEY LAY IN THE SHAPE OF [THE GREEK LETTER] CHI.<sup>41</sup> IF THEY WERE LAID ALONG ITS WIDTH AND THERE WAS A DISTANCE OF LESS THAN FOUR HANDBREADTHS<sup>42</sup> BETWEEN ANY TWO REEDS, IT IS INSUSCEPTIBLE TO UNCLEANNESS.<sup>40</sup> IF IT WAS DIVIDED ALONG ITS WIDTH, R. JUDAH RULES THAT IS CLEAN.<sup>43</sup> SO ALSO, WHERE THE END KNOTS<sup>44</sup> ARE UNTIED, IT IS CLEAN.<sup>43</sup> IF IT WAS DIVIDED ALONG ITS LENGTH<sup>45</sup> BUT THREE END-KNOTS REMAINED INTACT ACROSS A STRETCH OF SIX HANDBREADTHS,<sup>46</sup> 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.

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(1) So that they can no longer be used as receptacles.

(2) Because they can still be used as seats which was one of their original functions.

(3) Since they can be used as seats without interfering in any way with their functions as receptacles.

- (4) To serve as receptacles.
- (5) On account of the damage.
- (6) Their use as seats.
- (7) Even if one sat or lay on it; since it is not intended for such use.
- (8) Since labourers sometimes sit on it.
- (9) It is free from midras since most people would not sit on such a muddy trough.
- (10) If, however, its capacity was smaller it is exempt.
- (11) So that the split was closed up and the trough was again suitable for its original use.
- (12) It is exempt from midras since, owing to its suitability for its original use, one would not be allowed to sit on it.
- (13) Because it is no longer used for its original purpose and might well be used as a seat.
- (14) The former are free from midras while the latter are susceptible to it.
- (15) Occasionally.
- (16) Though it is a flat wooden vessel which elsewhere is insusceptible to uncleanness.
- (17) With the hatchet.
- (18) With the metal cross-pieces which are temporarily attached to it.
- (19) Even when not in use, since in that case the metal cross-pieces remain permanently fixed.
- (20) By fixing the metal ends directly on it.
- (21) Of the pole.
- (22) Who would sit on it.
- (23) For which a beam is intended.
- (24) Sc. the adaptation was accomplished by a specific act and not by mere intention.
- (25) Of a corpse or dead creeping thing, like a movable vessel. Only a vessel that was originally intended to be fixed to the ground (even before it was fixed) and one that is used only when fixed to the ground is insusceptible to uncleanness.
- (26) Of wood or any other material that is suitable for the making of a seat.
- (27) Of midras, if a zab sat even only on the structure above the block; because it can easily revert to its former use.
- (28) As a part of the wall.
- (29) As any 'vessel' that is permanently fixed to a building and is regarded as a part of the ground.
- (30) Of a top floor.
- (31) Cf. supra n. 6 mut. mut.
- (32) Sc. with its bottom downwards.
- (33) With its bottom upwards.
- (34) Which is not used as a seat.
- (35) Since it might still be used as a wrapper and must in consequence be regarded as a 'vessel'.
- (36) Of midras.
- (37) To the size required for the curtain; var. lec., 'sewn up', 'joined'.
- (38) In its position as a curtain.
- (39) Which is sometimes strengthened by the insertion of reeds across its width, at distances of four handbreadths from each other.
- (40) Of midras; because reeds in the position mentioned render the mat unsuitable for lying upon.
- (41) Sc. crosswise. If they only stretch lengthwise one can still use the mat by lying between the reeds, and it is, therefore, susceptible to uncleanness.
- (42) Cf. n. 7.
- (43) Since it would no longer be used as a mat. It would rather be discarded.
- (44) Which keep the plaiting together.
- (45) So that the reeds running along its width were broken.
- (46) The minimum size of a mat.

## Mishna - Mas. Kelim Chapter 21

MISHNAH 1. A MAN WHO TOUCHES THE UPPER BEAM,<sup>1</sup> THE LOWER BEAM,<sup>1</sup> THE HEDDLES, THE SLEY, THE THREAD THAT IS DRAWN<sup>2</sup> OVER PURPLE MATERIAL,<sup>3</sup> OR A SPOOL WHICH IS NOT TO BE SHOT BACK,<sup>4</sup> REMAINS CLEAN.<sup>5</sup> IF HE TOUCHES THE WOOF, THE STANDING WARP,<sup>6</sup> THE DOUBLE THREAD THAT IS DRAWN OVER PURPLE MATERIAL<sup>7</sup> OR A SPOOL WHICH IS TO BE SHOT BACK,<sup>4</sup> HE BECOMES UNCLEAN.<sup>8</sup> IF A MAN TOUCHES THE WOOL THAT IS ON THE DISTAFF, OR ON THE SPOOL, HE REMAINS CLEAN. IF HE TOUCHES THE SPINNER BEFORE IT WAS LAID BARE<sup>9</sup> HE BECOMES UNCLEAN, BUT IF HE TOUCHES IT AFTER IT WAS LAID BARE<sup>10</sup> HE REMAINS CLEAN.

MISHNAH 2. IF A MAN TOUCHED THE YOKE,<sup>11</sup> THE CROSSBAR, THE COLLAR-PIECE, OR THE THICK ROPES,<sup>12</sup> EVEN AT THE TIME THEY ARE USED, HE REMAINS CLEAN.<sup>13</sup> IF HE TOUCHED THE TAIL PIECE, KNEE OR HANDLE,<sup>12</sup> HE BECOMES UNCLEAN. IF HE TOUCHED THE METAL RINGS,<sup>12</sup> THE GUIDES,<sup>12</sup> OR THE FLANKS,<sup>12</sup> HE BECOMES UNCLEAN. R. JUDAH RULES THAT HE REMAINS CLEAN IF HE TOUCHED THE GUIDES, SINCE THEY ONLY SERVE TO INCREASE THE SOIL.<sup>14</sup>

MISHNAH 3. IF A MAN TOUCHED THE HANDLE OF A SAW<sup>15</sup> AT EITHER END<sup>16</sup> HE BECOMES UNCLEAN;<sup>17</sup> BUT IF HE TOUCHED ITS STRING,<sup>18</sup> CORD,<sup>18</sup> CROSS-PIECE OR SIDE-PIECES, A CARPENTER'S PRESS,<sup>19</sup> OR THE BOW-HANDLE OF A BOW-DRILL,<sup>20</sup> HE REMAINS CLEAN.<sup>21</sup> R. JUDAH RULED: ALSO HE WHO TOUCHES THE FRAME OF A LARGE SAW<sup>15</sup> REMAINS CLEAN. IF A MAN TOUCHED THE BOW-STRING<sup>22</sup> OR THE BOW, EVEN THOUGH IT WAS STRETCHED, HE REMAINS CLEAN.<sup>23</sup> A MOLE-TRAP IS CLEAN.<sup>24</sup> R. JUDAH RULED: WHILE IT IS SET THE SEPARATE PARTS ARE [REGARDED AS] CONNECTED.

- 
- (1) Of a loom in which a piece of material that was partially woven had contracted corpse uncleanness.
  - (2) Temporarily.
  - (3) For its protection from dirt.
  - (4) In the web on the loom.
  - (5) Because none of the objects mentioned can be regarded as a connective with the material and, therefore, cannot contract its uncleanness.
  - (6) Before it was woven.
  - (7) And which is to be woven into the material.
  - (8) Since all the objects enumerated are connectives with the material and, therefore, contract uncleanness from it.
  - (9) When it is regarded as a part of the spindle and subject to its uncleanness.
  - (10) Cf. prev. n. mut. mut.
  - (11) Of the wagon.
  - (12) Of a plough.
  - (13) Even if the ploughshare is unclean; because the objects enumerated are not regarded as connections with it.
  - (14) And are not concerned with the main process of ploughing. Var. lec., 'to break up the soil'.
  - (15) Whose blade was unclean.
  - (16) Of the saw.
  - (17) Since the handle at either end is regarded as a part of the instrument and subject to its uncleanness.
  - (18) Which joins the two handles and strengthens the saw.
  - (19) Whose metal part is unclean.
  - (20) The bow-shaped handle of a borer.
  - (21) Because the parts enumerated are not regarded as connectives.
  - (22) Of a bow.
  - (23) Because these are not regarded as connectives of the arrow and are not affected by its uncleanness.
  - (24) The wooden part remains clean even if the metal part was unclean.

## Mishna - Mas. Kelim Chapter 22

MISHNAH 1. IF A TABLE<sup>1</sup> OR A SIDE-BOARD<sup>2</sup> WAS DAMAGED OR COVERED WITH MARBLE<sup>3</sup> BUT ROOM<sup>4</sup> WAS LEFT ON IT WHERE CUPS COULD BE SET, IT REMAINS UNCLEAR. R. JUDAH RULED: THERE MUST BE ROOM ENOUGH<sup>5</sup> FOR PIECES OF FOOD.<sup>6</sup>

MISHNAH 2. A TABLE<sup>7</sup> ONE OF WHOSE LEGS WAS LOST BECOMES CLEAN.<sup>8</sup> IF A SECOND LEG WAS LOST IT IS STILL CLEAN. BUT IF A THIRD WAS LOST<sup>9</sup> IT BECOMES UNCLEAR WHERE THE OWNER HAS THE INTENTION OF USING IT.<sup>10</sup> R. JOSE RULED: NO INTENTION IS NECESSARY.<sup>11</sup> THE SAME LAW APPLIES ALSO TO THE SIDE-BOARD.<sup>12</sup>

MISHNAH 3. A BENCH<sup>13</sup> ONE OF WHOSE LEGS WAS LOST BECOMES CLEAN.<sup>14</sup> IF ITS SECOND LEG ALSO WAS LOST IT<sup>15</sup> IS STILL CLEAN. IF, HOWEVER, IT<sup>15</sup> WAS ONE HANDBREADTH HIGH<sup>16</sup> IT REMAINS UNCLEAR. A FOOTSTOOL<sup>17</sup> ONE OF WHOSE LEGS WAS LOST REMAINS UNCLEAR;<sup>18</sup> AND THE SAME LAW APPLIES TO THE STOOL IN FRONT OF A CATHEDRA.<sup>19</sup>

MISHNAH 4. IF A BRIDE'S STOOL LOST ITS SEATBOARDS,<sup>20</sup> BETH SHAMMAI RULE THAT IT IS STILL SUSCEPTIBLE TO UNCLEANNESS,<sup>21</sup> AND BETH HILLEL RULE THAT IT IS CLEAN.<sup>22</sup> SHAMMAI RULED: EVEN THE FRAME OF THE STOOL<sup>23</sup> IS SUSCEPTIBLE TO UNCLEANNESS. IF A STOOL WAS FIXED TO A BAKING-TROUGH,<sup>24</sup> BETH SHAMMAI RULE THAT IT<sup>25</sup> IS SUSCEPTIBLE TO UNCLEANNESS.<sup>26</sup> AND BETH HILLEL RULE THAT IT IS CLEAN.<sup>27</sup> SHAMMAI RULED: EVEN ONE<sup>28</sup> MADE OUT OF IT<sup>29</sup> IS SUSCEPTIBLE TO UNCLEANNESS.<sup>26</sup>

MISHNAH 5. IF THE SEAT BOARDS<sup>30</sup> OF A STOOL DID NOT PROJECT<sup>31</sup> AND THEY WERE REMOVED, IT<sup>32</sup> IS STILL SUSCEPTIBLE TO UNCLEANNESS, FOR IT IS USUAL<sup>33</sup> TO TURN IT ON ITS SIDE AND TO SIT ON IT.

MISHNAH 6. IF THE MIDDLE SEAT BOARD OF A STOOL WAS LOST BUT THE OUTER ONES<sup>34</sup> REMAINED IT IS STILL SUSCEPTIBLE TO UNCLEANNESS. IF THE OUTER ONES<sup>34</sup> WERE LOST AND THE MIDDLE SEAT BOARD REMAINED IT IS ALSO SUSCEPTIBLE TO UNCLEANNESS. R. SIMEON RULED: ONLY IF IT<sup>35</sup> WAS A HANDBREADTH WIDE.<sup>36</sup>

MISHNAH 7. IF THE TWO ADJACENT SEAT BOARDS OF A STOOL WERE LOST, R. AKIBA RULED, IT IS SUSCEPTIBLE TO UNCLEANNESS; AND THE SAGES RULE THAT IT IS CLEAN. SAID R. JUDAH: ALSO IF THE SEAT BOARDS OF A BRIDE'S STOOL WERE LOST,<sup>37</sup> THOUGH THE RECEPTACLE UNDER REMAINED,<sup>38</sup> IT IS CLEAN, SINCE WHERE THE PRIMARY FUNCTION HAS CEASED<sup>37</sup> THE SECONDARY ONE<sup>39</sup> ALSO CEASES.

MISHNAH 8. A CHEST<sup>40</sup> WHOSE TOP PART<sup>41</sup> WAS LOST IS STILL SUSCEPTIBLE TO UNCLEANNESS ON ACCOUNT OF ITS BOTTOM; IF ITS BOTTOM WAS LOST IT IS STILL SUSCEPTIBLE TO UNCLEANNESS ON ACCOUNT OF ITS TOP PART.<sup>42</sup> IF BOTH THE TOP PART AND THE BOTTOM WERE LOST, R. JUDAH RULES THAT IT IS SUSCEPTIBLE TO UNCLEANNESS ON ACCOUNT OF ITS SIDES,<sup>43</sup> AND THE SAGES RULE THAT IT IS CLEAN. A STONECUTTER'S SEAT<sup>44</sup> IS SUBJECT TO MIDRAS UNCLEANNESS.<sup>45</sup>

MISHNAH 9. IF A [WOODEN] BLOCK WAS PAINTED RED OR SAFFRON, OR WAS POLISHED, R. AKIBA RULES THAT IT IS SUSCEPTIBLE TO UNCLEANNESS,<sup>46</sup> BUT THE

SAGES<sup>47</sup> RULE THAT IT REMAINS CLEAN UNLESS IT WAS HOLLOWED OUT.<sup>48</sup> A SMALL BASKET OR A BIG ONE THAT WAS FILLED WITH STRAW OR FLOCKING REMAINS CLEAN<sup>49</sup> IF IT WAS PREPARED AS A SEAT,<sup>50</sup> BUT IF IT WAS PLAITED OVER WITH REED-GRASS OR WITH A CORD<sup>51</sup> IT BECOMES SUSCEPTIBLE TO UNCLEANNESS.<sup>52</sup>

MISHNAH 10. A NIGHT STOOL<sup>53</sup> IS SUBJECT TO BOTH MIDRAS AND CORPSE UNCLEANNESS. IF THE LEATHER SEAT WAS SUNDERED,<sup>54</sup> THE LEATHER<sup>55</sup> IS SUBJECT TO MIDRAS UNCLEANNESS AND THE IRON<sup>56</sup> IS SUBJECT ONLY TO CORPSE UNCLEANNESS. A TRIPOD STOOL WHOSE COVER IS OF LEATHER IS SUBJECT TO BOTH MIDRAS AND CORPSE UNCLEANNESS. IF IT WAS TAKEN APART, THE LEATHER<sup>55</sup> IS SUBJECT TO MIDRAS UNCLEANNESS WHILE THE TRIPOD<sup>57</sup> IS ALTOGETHER CLEAN. A BATH-HOUSE BENCH<sup>58</sup> THAT HAS TWO WOODEN LEGS IS<sup>59</sup> SUSCEPTIBLE TO UNCLEANNESS.<sup>60</sup> IF ONE LEG WAS OF WOOD AND THE OTHER OF STONE IT<sup>61</sup> IS CLEAN. IF BOARDS IN A BATH-HOUSE WERE JOINED TOGETHER,<sup>62</sup> R. AKIBA RULES THAT THEY ARE SUSCEPTIBLE TO [MIDRAS] UNCLEANNESS,<sup>63</sup> BUT THE SAGES RULE THAT THEY ARE CLEAN, SINCE THEY ARE MADE ONLY FOR THE WATER TO FLOW UNDER THEM.<sup>64</sup> A FUMIGATION-CAGE THAT CONTAINS A RECEPTACLE FOR GARMENTS IS SUSCEPTIBLE TO UNCLEANNESS,<sup>65</sup> BUT ONE THAT IS MADE LIKE A BEE-HIVE<sup>66</sup> IS CLEAN.

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- (1) That was unclean.
  - (2) Delphim, a three-legged side table on which food is placed.
  - (3) Which, as a stone vessel, should not be susceptible to uncleanness.
  - (4) Undamaged and uncovered with marble respectively.
  - (5) If the table or side-board is to remain unclean.
  - (6) Which are of direct service to man. It is not enough that there is room for cups alone which only serve objects that serve man.
  - (7) That was three-legged and unclean.
  - (8) Since it can no longer serve its original purpose.
  - (9) So that, having no legs at all, it can be used as a low table.
  - (10) In its present condition.
  - (11) The fact that it can be used (cf. supra n. 9) is sufficient to subject it to uncleanness.
  - (12) If all its legs were missing.
  - (13) That has two wide legs, one at each end of a board that is used as a seat and is unclean.
  - (14) Since the bench, being lop-sided, can no longer be used as a seat.
  - (15) The board (cf. n. 13).
  - (16) Either on account of its thickness, though it rests on the ground, or in account of the remnants of its legs which are one handbreadth high.
  - (17) Cf. supra n. 13 mut. mut.
  - (18) Since it can still be used for its original purpose.
  - (19) A chair with back.
  - (20) Lit., 'its coverings'.
  - (21) V. foll. n.
  - (22) Because, though it may still be used as a seat, it is not useable as a bride's stool.
  - (23) That never had a proper seat.
  - (24) Which is not susceptible to midras uncleanness since its main use is not for sitting.
  - (25) The stool.
  - (26) Because its identity is not merged in the trough.
  - (27) Cf. prev. n. mut. mut.
  - (28) A stool.
  - (29) The troughs, sc. a stool that never had a separate existence.

- (30) These were three in number, v. next Mishnah.
- (31) Beyond its sides.
- (32) Sc. the stool.
- (33) Owing to the absence of the projections.
- (34) Sc. its sides.
- (35) The centre seat board.
- (36) If it was not so wide it is insusceptible to uncleanness.
- (37) So that it was no longer useable as a seat.
- (38) The receptacle under the seat boards of a bride's stool for the reception of things.
- (39) Its use as a receptacle.
- (40) Containing less than forty se'ah, which is consequently susceptible to uncleanness.
- (41) Its cover.
- (42) Which also forms a kind of receptacle.
- (43) On which one can sit.
- (44) A small block of wood on which he sits when engaged in his work.
- (45) As a proper seat.
- (46) Since it may be used as a seat.
- (47) Regarding it as a mere block of wood.
- (48) To provide it with a seat.
- (49) Sc. it is not susceptible to midras uncleanness.
- (50) Since most people do not use it as a seat his eccentric act must be disregarded.
- (51) To prevent the straw or the flocking from falling out.
- (52) Sc. to midras uncleanness, since it might well be used as a seat.
- (53) Having a square iron frame and a leather seat.
- (54) From the iron frame.
- (55) Which can still be used as a seat.
- (56) Which can be used for various purposes other than that of sitting.
- (57) Since it has no receptacle to be regarded as a vessel and since, on account of its smallness, it is useless as a seat.
- (58) Of stone.
- (59) On account of its wooden legs.
- (60) Of midras.
- (61) The bench.
- (62) Aliter: planed.
- (63) Because they are used for sitting on.
- (64) But not for sitting purposes.
- (65) Though its bottom is perforated with holes larger than the size of a pomegranate.
- (66) Without a bottom.

## **Mishna - Mas. Kelim Chapter 23**

MISHNAH 1. IF A BALL, A SHOE-LAST, AN AMULET OR TEFILLIN<sup>1</sup> WERE TORN,<sup>2</sup> HE THAT TOUCHES THEM BECOMES UNCLEAN,<sup>3</sup> BUT HE THAT TOUCHES THEIR CONTENTS<sup>4</sup> REMAINS CLEAN. IF A SADDLE WAS TORN,<sup>2</sup> HE THAT TOUCHES ITS CONTENTS<sup>5</sup> BECOMES UNCLEAN, BECAUSE THE STITCHING JOINS THEM.<sup>6</sup>

MISHNAH 2. THE FOLLOWING ARE SUSCEPTIBLE TO UNCLEANNESS<sup>7</sup> AS OBJECTS THAT ARE FIT FOR RIDING UPON:<sup>8</sup> AN ASHKELON GIRTH, A MEDIAN MORTAR,<sup>9</sup> A CAMEL'S PACK-SADDLE, AND A HORSE-CLOTH.<sup>10</sup> R. JOSE RULED: A HORSE-CLOTH<sup>10</sup> IS ALSO SUSCEPTIBLE TO UNCLEANNESS<sup>7</sup> AS A SEAT,<sup>11</sup> SINCE PEOPLE STAND ON IT<sup>12</sup> IN THE ARENA;<sup>13</sup> BUT A SADDLE OF A FEMALE CAMEL IS SUSCEPTIBLE TO UNCLEANNESS.<sup>14</sup>



MISHNAH 3. WHAT IS THE PRACTICAL DIFFERENCE BETWEEN [THE UNCLEANNESS AS AN OBJECT USED FOR] RIDING UPON AND [AS ONE USED FOR] SITTING UPON? IN THE CASE OF THE FORMER THE EFFECT OF CONTACT WITH IT<sup>15</sup> IS DIFFERENT FROM THE EFFECT OF CARRYING IT,<sup>16</sup> BUT IN THE CASE OF THE LATTER THERE IS NO DIFFERENCE BETWEEN THE EFFECT OF COMING IN CONTACT WITH IT OR CARRYING IT.<sup>17</sup> THE PACK-FRAME OF AN ASS ON WHICH A ZAB HAS SAT REMAINS CLEAN;<sup>18</sup> BUT IF THE SIZE OF THE SPACES<sup>19</sup> HAS BEEN CHANGED<sup>20</sup> OR IF THEY HAVE BEEN BROKEN ONE INTO ANOTHER<sup>20</sup> IT IS SUSCEPTIBLE TO UNCLEANNESS.<sup>21</sup>

MISHNAH 4. THE BIER, THE MATTRESS AND THE PILLOW OF A CORPSE ARE SUSCEPTIBLE TO THE UNCLEANNESS OF MIDRAS.<sup>22</sup> A BRIDE'S STOOL, A MIDWIFE'S TRAVAILING STOOL, AND A FULLER'S STOOL ON WHICH HE PILES<sup>23</sup> THE CLOTHES, R. JOSE RULED, CANNOT BE REGARDED AS A SEAT.<sup>24</sup>

MISHNAH 5. A FISHING NET IS SUSCEPTIBLE TO UNCLEANNESS ON ACCOUNT OF ITS BAG.<sup>25</sup> NETS, SNARES, BIRD-TRAPS, SLINGS AND FISHERMEN'S<sup>26</sup> SKEINS ARE SUSCEPTIBLE TO UNCLEANNESS.<sup>27</sup> A FISH-TRAP, A BIRD-BASKET AND A BIRD- CAGE ARE NOT SUSCEPTIBLE TO UNCLEANNESS.

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- (1) All these are leather objects, filled either with some stuffing or (as in the case of the last two) with parchment rolls.
  - (2) At the seams, after contracting corpse uncleanness.
  - (3) Since only their seams were torn they are still useable as receptacles.
  - (4) Which, not being joined to them, cannot be regarded as connectives.
  - (5) Not only he who touches its leather case (cf. n. 3 mut. mut.).
  - (6) The contents and the casing, to form one object.
  - (7) Of midras.
  - (8) Lit., 'riding object'.
  - (9) Or 'saddle'.
  - (10) Or 'saddle-cushion'.
  - (11) But not as an object fit for riding upon.
  - (12) Which in the case of zab is equivalent to sitting.
  - (13) Campus.
  - (14) As an object that is used for riding upon, the ruling being that of R. Jose. Aliter: As a seat, according to the first Tanna.
  - (15) On the part of a clean person.
  - (16) One who carries it causes, while still carrying it, the uncleanness of clothes and vessels while one who only comes in contact with it conveys uncleanness to foodstuffs alone.
  - (17) Both convey uncleanness to clothes and vessels.
  - (18) Since it is not usual for people to sit on it.
  - (19) Lit., 'holes'.
  - (20) To facilitate the sitting on it.
  - (21) As a 'seat' because it may be regarded as a proper seat.
  - (22) Since the mourning women sit on them while lamenting the dead.
  - (23) Aliter: Folds and presses.
  - (24) That is subject to midras uncleanness. These objects, being reserved for special uses, cannot properly serve as a zab's seat even if he did sit on them.
  - (25) In its lower parts, which is closely woven and has the status of a garment.
  - (26) Lit., 'makers of water locks (for fishing purposes)'.
  - (27) Of a corpse or a dead creeping thing: not to that of midras.

MISHNAH 1. THREE<sup>1</sup> DIFFERENT LAWS<sup>2</sup> ARE APPLICABLE TO SHIELDS: THE BENT SHIELD<sup>3</sup> IS SUSCEPTIBLE TO MIDRAS UNCLEANNESS;<sup>4</sup> THE SHIELD WITH WHICH COMBATANTS PLAY IN THE ARENA IS SUSCEPTIBLE TO CORPSE UNCLEANNESS;<sup>5</sup> AND THE TOY-SHIELD OF THE ARABS<sup>6</sup> IS FREE FROM ALL UNCLEANNESS.

MISHNAH 2. THREE DIFFERENT LAWS ARE APPLICABLE TO WAGONS: ONE MADE LIKE A CATHEDRA<sup>7</sup> IS SUSCEPTIBLE TO MIDRAS UNCLEANNESS;<sup>4</sup> ONE MADE LIKE A BED IS SUSCEPTIBLE TO CORPSE UNCLEANNESS,<sup>5</sup> AND ONE FOR [THE TRANSPORT OF] STONES IS FREE FROM ALL UNCLEANNESS.

MISHNAH 3. THREE DIFFERENT LAWS ARE APPLICABLE TO BAKING-TROUGHS: IF A BAKING-TROUGH OF A CAPACITY FROM TWO LOG TO NINE KAB WAS SPLIT<sup>8</sup> IT IS SUSCEPTIBLE TO MIDRAS UNCLEANNESS; IF IT WAS WHOLE IT IS SUSCEPTIBLE TO CORPSE UNCLEANNESS; AND IF IT HOLDS THE PRESCRIBED MEASURE<sup>9</sup> IT IS FREE FROM ALL UNCLEANNESS.

MISHNAH 4. THREE DIFFERENT LAWS APPLY TO BOXES: A BOX WHOSE OPENING IS AT THE SIDES<sup>10</sup> IS SUSCEPTIBLE TO MIDRAS UNCLEANNESS; IF IT IS ON THE TOP IT IS SUSCEPTIBLE TO CORPSE UNCLEANNESS;<sup>11</sup> AND IF IT HOLDS THE PRESCRIBED MEASURE<sup>9</sup> IT IS FREE FROM ALL UNCLEANNESS.

MISHNAH 5. THREE DIFFERENT LAWS ARE APPLICABLE TO LEATHER COVERS.<sup>12</sup> THAT OF BARBERS IS SUSCEPTIBLE TO MIDRAS UNCLEANNESS;<sup>13</sup> THAT ON WHICH PEOPLE EAT IS SUSCEPTIBLE TO CORPSE UNCLEANNESS; AND THAT FOR [SPREADING<sup>14</sup> OUT] OLIVES IS FREE FROM ALL UNCLEANNESS.<sup>15</sup>

MISHNAH 6. THREE DIFFERENT LAWS ARE APPLICABLE TO BASES: ONE WHICH LIES BEFORE A BED OR BEFORE A SCRIVENER<sup>16</sup> IS SUSCEPTIBLE TO MIDRAS UNCLEANNESS; ONE FOR A SIDE-BOARD IS SUSCEPTIBLE TO CORPSE UNCLEANNESS; AND ONE FOR A CUPBOARD IS FREE FROM ALL UNCLEANNESS.

MISHNAH 7. THREE DIFFERENT LAWS APPLY TO WRITING TABLETS: THAT OF POPYRUS<sup>17</sup> IS SUSCEPTIBLE TO MIDRAS UNCLEANNESS; THAT WHICH HAD A RECEPTACLE FOR WAX IS SUSCEPTIBLE TO CORPSE UNCLEANNESS; AND THAT WHICH IS POLISHED IS FREE FROM ALL UNCLEANNESS.

MISHNAH 8. THREE DIFFERENT LAWS APPLY TO BEDS: ONE THAT IS USED FOR LYING UPON IS SUSCEPTIBLE TO MIDRAS UNCLEANNESS; ONE USED BY GLASS MAKERS<sup>18</sup> IS SUSCEPTIBLE TO CORPSE UNCLEANNESS; AND ONE USED BY HARNESS MAKERS IS FREE FROM ALL UNCLEANNESS.

MISHNAH 9. THREE DIFFERENT LAWS APPLY TO REFUSE BASKETS: ONE FOR DUNG<sup>19</sup> IS SUSCEPTIBLE TO MIDRAS UNCLEANNESS; ONE FOR STRAW IS SUSCEPTIBLE TO CORPSE UNCLEANNESS; AND A CAMEL'S ROPE BAG<sup>20</sup> IS FREE FROM ALL UNCLEANNESS.

MISHNAH 10. THREE DIFFERENT LAWS APPLY TO MATS: ONE USED FOR SITTING UPON IS SUSCEPTIBLE TO MIDRAS UNCLEANNESS; ONE USED BY DYERS<sup>21</sup> IS SUSCEPTIBLE TO CORPSE UNCLEANNESS; AND ONE USED IN WINE-PRESSES IS FREE FROM ALL UNCLEANNESS.

MISHNAH 11 THREE DIFFERENT LAWS APPLY TO WATER SKINS AND THREE

DIFFERENT LAWS APPLY TO SHEPHERDS WALLETS: THOSE THAT CAN HOLD THE PRESCRIBED QUANTITY<sup>22</sup> ARE SUSCEPTIBLE TO MIDRAS UNCLEANNESS; THOSE THAT CANNOT HOLD THE PRESCRIBED QUANTITY ARE SUSCEPTIBLE TO CORPSE UNCLEANNESS; AND THOSE MADE OF FISH SKIN ARE FREE FROM ALL UNCLEANNESS.<sup>23</sup>

MISHNAH 12. THREE DIFFERENT LAWS APPLY TO HIDES: THAT WHICH IS USED AS A RUG<sup>24</sup> IS SUSCEPTIBLE TO MIDRAS UNCLEANNESS; THAT WHICH IS USED AS A WRAPPER FOR VESSELS<sup>25</sup> IS SUSCEPTIBLE TO CORPSE UNCLEANNESS; AND THAT WHICH IS INTENDED FOR STRAPS AND SANDALS IS FREE FROM ALL UNCLEANNESS.<sup>26</sup>

MISHNAH 13. THREE DIFFERENT LAWS APPLY TO SHEETS: ONE USED FOR LYING UPON IS SUSCEPTIBLE TO MIDRAS UNCLEANNESS; ONE USED AS A CURTAIN IS SUSCEPTIBLE TO CORPSE UNCLEANNESS; AND ONE USED AS A MURAL DECORATION<sup>27</sup> IS FREE FROM ALL UNCLEANNESS.

MISHNAH 14. THREE DIFFERENT LAWS APPLY TO NAPKINS: THAT FOR THE HANDS IS SUSCEPTIBLE TO MIDRAS UNCLEANNESS;<sup>28</sup> THAT FOR BOOKS<sup>29</sup> IS SUSCEPTIBLE TO CORPSE UNCLEANNESS;<sup>30</sup> AND THAT WHICH IS USED AS A SHROUD AS WELL AS THAT USED FOR THE HARPS OF THE LEVITES IS FREE FROM ALL UNCLEANNESS.

MISHNAH 15. THREE DIFFERENT LAWS APPLY TO LEATHERN GLOVES: THOSE USED BY THE HUNTERS OF ANIMALS AND BIRDS ARE SUSCEPTIBLE TO MIDRAS UNCLEANNESS; THOSE USED BY LOCUST-CUTTERS ARE SUSCEPTIBLE TO CORPSE UNCLEANNESS; AND THOSE USED BY FRUIT-PICKERS<sup>31</sup> ARE FREE FROM ALL UNCLEANNESS.

MISHNAH 16. THREE DIFFERENT LAWS APPLY TO HEADNETS: A GIRL'S IS SUSCEPTIBLE TO MIDRAS UNCLEANNESS; AN OLD WOMAN'S IS SUSCEPTIBLE TO CORPSE UNCLEANNESS; AND A HARLOT'S<sup>32</sup> IS FREE FROM ALL UNCLEANNESS.

MISHNAH 17. THREE DIFFERENT LAWS APPLY TO STORE-BASKETS: IF A WORN-OUT BASKET IS PATCHED ON TO A SOUND ONE,<sup>33</sup> ALL IS DETERMINED BY THE SOUND ONE;<sup>34</sup> IF A SMALL BASKET IS PATCHED ON TO A LARGE ONE<sup>35</sup> ALL IS DETERMINED BY THE LARGE ONE;<sup>36</sup> IF THEY ARE EQUAL ALL IS DETERMINED BY THE INNER ONE.<sup>36</sup> R. SIMEON RULED: IF THE CUP OF A BALANCE<sup>37</sup> WAS PATCHED ON TO THE BOTTOM OF A BOILER ON THE INSIDE, THE LATTER BECOMES UNCLEAN; BUT IF ON THE OUTSIDE IT REMAINS CLEAN. IF IT WAS PATCHED ON TO THE SIDE, WHETHER ON THE INSIDE OR THE OUTSIDE. THE LATTER REMAINS CLEAN.

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(1) Lit., 'there are three shields'. The general principles underlying the laws throughout this chapter are the following: An object that is normally used for lying, sitting or leaning upon is susceptible to midras uncleanness. An earthenware is excluded since it cannot attain cleanness through immersion. A mat, though it cannot attain cleanness through immersion, is (by an inference from a Pentateuchal amplification) susceptible to midras uncleanness provided it had not been reduced to less than six by six handbreadths. An object that is not intended for lying upon is susceptible to corpse uncleanness unless it cannot be regarded as a proper vessel when it is free from all uncleanness.

(2) Cf. Bert.

(3) Which protects the warrior on three sides, and which in a war is used by him for lying upon.

(4) And much more so to corpse uncleanness.

(5) And much more so to that of a dead creeping thing and nebelah, but not to that of midras.

(6) Used for the entertainment of children.

- (7) A chair with back.
- (8) So that it can no longer be used as a baking trough.
- (9) Forty se'ah of liquid.
- (10) Thus being capable of use as a seat as well as for its normal use
- (11) V. p. 112, n. 5.
- (12) Or 'cases'.
- (13) Since they sit on it.
- (14) Or 'pressing'.
- (15) Because it is not a vessel used for objects that serve men.
- (16) Which is used as a seat.
- (17) Which is big and suitable for sitting upon.
- (18) For the placing of their wares.
- (19) V. 113, n. 9.
- (20) Which has big holes and is unsuitable either for sitting upon or for any other human use.
- (21) For wrapping up the articles that are to be dyed.
- (22) Supra XX, 1; and much more so if they can hold more.
- (23) Cf. supra XVII, 13.
- (24) To sit on.
- (25) Knives, for instance.
- (26) Since its manufacture is not yet completed. Finished straps and sandals, however, are susceptible to uncleanness.
- (27) Lit., 'of figures' or 'forms', one on which ornamental figures are painted which, being used to decorate a wall, is deemed to be a part of it.
- (28) Since it is also used sometimes as a rest for the head when lying down.
- (29) Used as a cover.
- (30) Because it is folded in the shape of a receptacle.
- (31) Aliter: Those that dry figs. Var. lec., those that gather thorns.
- (32) Lit. 'that goes out'.
- (33) To strengthen it.
- (34) If the latter is clean the combination is clean; and if it is unclean, the combination also becomes unclean.
- (35) Irrespective of whether both were worn out or sound.
- (36) V. p. 115, n. 8.
- (37) That was unclean.

## **Mishna - Mas. Kelim Chapter 25**

MISHNAH 1. ALL VESSELS ARE SUBJECT<sup>1</sup> TO DIFFERENT LAWS<sup>2</sup> IN REGARD TO THEIR OUTER AND INNER SIDES RESPECTIVELY,<sup>3</sup> AS, FOR INSTANCE, CUSHIONS, BOLSTERS, SACKS AND PACKING-BAGS;<sup>4</sup> SO R. JUDAH. R. MEIR RULED: ANY ARTICLE THAT HAS HANGERS<sup>5</sup> IS SUBJECT TO DIFFERENT LAWS IN ITS OUTER AND INNER SIDES RESPECTIVELY,<sup>6</sup> BUT ONE THAT HAS NO HANGERS<sup>7</sup> IS NOT SUBJECT TO DIFFERENT LAWS IN REGARD TO OUTER AND INNER SIDES.<sup>8</sup> A TABLE AND A SIDE-BOARD<sup>9</sup> ARE SUBJECT TO DIFFERENT LAWS IN REGARD TO THEIR OUTER AND INNER SIDES RESPECTIVELY; SO R. JUDAH. R. MEIR RULED: THEY ARE NOT SUBJECT TO THE LENIENT LAW IN REGARD TO THEIR OUTER SIDES.<sup>5</sup> THE SAME LAW ALSO APPLIES TO A RIMLESS TRAY.

MISHNAH 2. AN OX-GOAD<sup>10</sup> IS SUBJECT<sup>1</sup> TO DIFFERENT LAWS<sup>2</sup> IN ITS OUTER AND INNER PARTS RESPECTIVELY,<sup>3</sup> [THE FORMER BEING THAT SECTION OF THE SHAFT THAT LIES BETWEEN] SEVEN HANDBREADTHS FROM THE BROAD BLADE<sup>11</sup> AND FOUR HANDBREADTHS FROM THE POINT;<sup>11</sup> SO R. JUDAH. R. MEIR RULED: IT IS NOT [SUBJECT TO SUCH DISTINCTION],<sup>12</sup> THE FOUR AND THE SEVEN HANDBREADTHS HAVING BEEN MENTIONED ONLY IN REGARD TO ITS REMNANTS.<sup>13</sup>

MISHNAH 3. MEASURES OF WINE OR OIL, A SOUP-LADLE, A MUSTARD-STRAINER AND A WINE-FILTER ARE SUBJECT<sup>14</sup> TO DIFFERENT LAWS IN REGARD TO THEIR OUTER AND INNER SIDES RESPECTIVELY;<sup>15</sup> SO R. MEIR. R. JUDAH RULED: THEY ARE NOT [SUBJECT TO THESE DISTINCTIONS].<sup>16</sup> R. SIMEON RULED: THEY ARE [SUBJECT TO DIFFERENT LAWS]. FOR IF THEIR OUTER PARTS CONTRACTED UNCLEANNESS THEIR INNER PARTS REMAIN CLEAN;<sup>17</sup> THOUGH<sup>18</sup> IMMERSION<sup>19</sup> IS REQUIRED.

MISHNAH 4. IF [IN A MEASURE CONSISTING OF] A QUARTER [OF A LOG] AND HALF A QUARTER [OF A LOG]<sup>20</sup> THE QUARTER MEASURE CONTRACTED UNCLEANNESS THE HALF-QUARTER MEASURE DOES NOT BECOME UNCLEAR, AND IF THE HALF QUARTER CONTRACTED UNCLEANNESS THE QUARTER DOES NOT BECOME UNCLEAR. THE STUDENTS ARGUED BEFORE R. AKIBA:<sup>21</sup> SINCE THE HALF QUARTER MEASURE IS THE OUTER PART OF THE QUARTER MEASURE, SHOULD NOT THE OUTER SIDE OF THE VESSEL WHOSE INNER SIDE CONTRACTED UNCLEANNESS BECOME UNCLEAR? HE ANSWERED THEM: DOES IT<sup>22</sup> THEN BELONG TO THE CLASS THAT TAKES PRECEDENCE?<sup>23</sup> IT IS EQUALLY POSSIBLE THAT THE QUARTER IS TO BE REGARDED AS THE OUTER SIDE OF THE HALF QUARTER AND, SURELY, THE INNER SIDE OF A VESSEL DOES NOT BECOME UNCLEAR IF THE OUTER SIDE CONTRACTED UNCLEANNESS.

MISHNAH 5. IF THE QUARTER<sup>24</sup> CONTRACTED UNCLEANNESS, THE QUARTER AND ITS OUTER SIDE ARE UNCLEAR;<sup>25</sup> BUT THE HALF QUARTER AND ITS OUTER SIDE REMAIN CLEAN.<sup>26</sup> IF THE HALF QUARTER CONTRACTED UNCLEANNESS, THE HALF QUARTER AND ITS OUTER SIDE ARE UNCLEAR,<sup>26</sup> BUT THE QUARTER AND ITS OUTER SIDE REMAIN CLEAN. IF THE OUTER SIDE OF THE QUARTER CONTRACTED UNCLEANNESS, THE OUTER SIDE OF THE HALF QUARTER REMAINS CLEAN. SO R. MEIR. BUT THE SAGES RULED: THE OUTER SIDE CANNOT BE DIVIDED.<sup>27</sup> WHEN HOWEVER IMMERSION IS PERFORMED<sup>28</sup> THE WHOLE OF THE VESSEL MUST BE IMMERSSED.

MISHNAH 6. IF ON THE BASES, RIMS, HANGERS OR HANDLES OF VESSELS THAT HAVE A RECEPTACLE UNCLEAR LIQUID FELL ONE MERELY DRIES THEM AND THEY REMAIN CLEAN. BUT [IF UNCLEAR LIQUID FELL] ON A PART OF ANY OTHER VESSEL (WHICH CANNOT HOLD POMEGRANATES)<sup>29</sup> IN WHICH NO DISTINCTION IS MADE<sup>30</sup> BETWEEN ITS OUTER AND INNER SIDES,<sup>31</sup> THE WHOLE BECOMES UNCLEAR. IF THE OUTER SIDE OF A VESSEL CONTRACTED UNCLEANNESS FROM A LIQUID, ONLY ITS OUTER SIDE IS UNCLEAR BUT ITS INNER SIDE, RIM, HANGER AND HANDLES REMAIN CLEAN. IF ITS INNER SIDE CONTRACTED UNCLEANNESS THE WHOLE IS UNCLEAR.

MISHNAH 7. ALL VESSELS ARE<sup>32</sup> SUBJECT TO DIFFERENT LAWS<sup>33</sup> IN REGARD TO THEIR OUTER AND INNER SIDES RESPECTIVELY<sup>34</sup> AND ALSO IN REGARD TO THE PART BY WHICH THEY ARE HELD.<sup>35</sup> R. TARFON RULED: THIS<sup>36</sup> APPLIES ONLY TO A LARGE WOODEN BAKING TROUGH. R. AKIBA RULED: IT APPLIES ALSO TO CUPS. R. MEIR RULED: IT APPLIES ONLY TO UNCLEAR AND CLEAN<sup>37</sup> HANDS. R. JOSE STATED: THEY SPOKE ONLY OF CLEAN HANDS.<sup>37</sup>

MISHNAH 8. IN WHAT MANNER?<sup>38</sup> IF ONE'S HANDS WERE CLEAN AND THE OUTER SIDE OF A CUP WAS UNCLEAR, A MAN MAY HOLD IT BY ITS HOLDING-PLACE AND NEED HAVE NO SCRUPLES LEST HIS HANDS HAVE CONTRACTED UNCLEANNESS FROM THE OUTER SIDE OF THE CUP. IF<sup>39</sup> HE WAS DRINKING FROM A CUP WHOSE OUTER SIDE WAS UNCLEAR HE NEED HAVE NO SCRUPLES LEST THE LIQUID IN HIS

MOUTH CONTRACTED UNCLEANNESS FROM THE OUTER SIDE OF THE CUP AND THAT IT THEN<sup>40</sup> CONVEYED UNCLEANNESS TO THE CUP. IF A KETTLE<sup>41</sup> WAS BOILING ONE NEED HAVE NO SCRUPLES LEST LIQUID SHOULD ISSUE FROM IT AND TOUCH ITS OUTER SIDE AND RETURN AGAIN WITHIN IT.

MISHNAH 9. HOLY VESSELS ARE NOT SUBJECT TO DIFFERENT LAWS<sup>42</sup> IN REGARD TO THEIR OUTER AND INNER SIDES OR IN REGARD TO THE PART BY WHICH THEY ARE HELD,<sup>43</sup> NOR MAY VESSELS THAT ARE WITHIN ONE ANOTHER BE IMMersed<sup>44</sup> IF THEY ARE TO BE USED FOR HALLOWED THINGS.<sup>45</sup> ALL VESSELS BECOME SUSCEPTIBLE TO UNCLEANNESS BY MERE INTENTION,<sup>46</sup> BUT THEY CANNOT BE RENDERED INSUSCEPTIBLE EXCEPT BY A CHANGE-EFFECTING ACT;<sup>47</sup> FOR AN ACT<sup>48</sup> DISANNULS AN EARLIER ACT AS WELL AS AN EARLIER INTENTION, WHILE AN INTENTION ANNULS NEITHER AN EARLIER ACT NOR AN EARLIER INTENTION.

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- (1) In respect to uncleanness contracted from liquids, which in the case of vessels is only Rabbinical.
  - (2) In order to distinguish the Rabbinical uncleanness from that which is Pentateuchal.
  - (3) If the inner side of a vessel contracted uncleanness from a liquid the outside also becomes unclean, but if the outer side contracted uncleanness the inner side remains clean.
  - (4) Though each of these objects can be turned inside out when its outer side becomes its inner one and vice versa.
  - (5) Which distinguished its outer, from its inner side.
  - (6) Since (cf. prev. n.) the outer side can never become an inner one.
  - (7) So that the outer may become an inner side.
  - (8) The outer side or part being subject to the same restriction as the inner one.
  - (9) Cf. n. 4 mut. mut.
  - (10) Consisting of a wooden shaft of the thickness of a third of a handbreadth at the one end of which is a broad blade for cutting away roots, and at its opposite end is a pointed piece of metal wherewith the animal is goaded on when ploughing.
  - (11) Cf. p. 117, n. 10.
  - (12) But the outer side or part is subject to the same restriction as the inner one.
  - (13) Sc. if an ox-goad was broken and so much as seven handbreadths from the shaft remained with the broad blade, or four handbreadths of it remained with the pointed end, it is still susceptible to uncleanness.
  - (14) V. p. 117, n. 1.
  - (15) V. p. 117, n. 3.
  - (16) But, having a kind of receptacle at the back, their outer and inner sides are independent of each other and the uncleanness of the one does not affect the other.
  - (17) In agreement with R. Meir.
  - (18) Contrary to R. Meir's view.
  - (19) Of the vessel whose outer part contracted an uncleanness.
  - (20) The receptacle proper of the utensil measuring a quarter log, and its concave bottom a half quarter; or the double measure consisting of two receptacles side by side like a double inkpot.
  - (21) Against the first ruling.
  - (22) The quarter log.
  - (23) To be regarded in consequence as the inner side of the utensil. Aliter: 'This question has been asked already by an earlier group of students who received the reply that follows'.
  - (24) Cf. prev. Mishnah and nn.
  - (25) Except the outer side of its bottom, which is the inner side of the half quarter, that remains clean.
  - (26) Cf. prev. n. mut. mut.
  - (27) Sc. if the part of the side that belongs to the quarter contracted uncleanness the part of the side belonging to the half quarter is also unclean and vice versa.
  - (28) In the case dealt with in the first clause.
  - (29) Cf. supra XVII, 8.
  - (30) In respect to uncleanness contracted from liquids, which in the case of vessels is only Rabbinical.

- (31) Cf. Mishnah I and nn. supra.
- (32) V. p. 119, n. 9.
- (33) In order to distinguish the Rabbinical uncleanness from that which is Pentateuchal.
- (34) V. supra, p. 217, n. 3.
- (35) Sc. if the outer side contracted uncleanness this part remains clean and vice versa, v. Hag. 22b.
- (36) Cf. prev. n.
- (37) This is explained in the following Mishnah.
- (38) Cf. prev. n.
- (39) The following is an independent ruling, having no bearing on the question with which our Mishnah began.
- (40) From its inner side.
- (41) Whose outer side was unclean.
- (42) In respect to uncleanness contracted from liquids, which in the case of vessels is only Rabbinical.
- (43) Sc. whichever part contracted uncleanness the entire vessel is unclean.
- (44) After an uncleanness.
- (45) Because the weight of the inner vessels upon the outer one may prevent the access of the water to all its parts.
- (46) A ring, for instance, which is used for an animal (and is not susceptible to uncleanness) becomes susceptible if it was intended to be used for a man.
- (47) Cf. prev. n. mut. mut.
- (48) That is change-effecting.

## Mishna - Mas. Kelim Chapter 26

MISHNAH 1. THE SANDAL OF IMKI<sup>1</sup> AND A LACED-UP BAG<sup>2</sup> (R. JUDAH RULED: ALSO AN EGYPTIAN BASKET;<sup>3</sup> R. SIMEON B. GAMALIEL RULED: THE SAME LAW APPLIES ALSO TO A LAODICEAN SANDAL)<sup>2</sup> CAN BE MADE SUSCEPTIBLE TO UNCLEANNESS<sup>4</sup> AND AGAIN BE MADE INSUSCEPTIBLE<sup>5</sup> WITHOUT THE AID OF A CRAFTSMAN. SAID R. JOSE: 'BUT CANNOT ALL VESSELS BE MADE SUSCEPTIBLE TO UNCLEANNESS AND BE RENDERED INSUSCEPTIBLE WITHOUT THE AID OF A CRAFTSMAN?'<sup>6</sup> BUT THESE, EVEN WHEN THEY ARE UNLACED, ARE SUSCEPTIBLE TO UNCLEANNESS SINCE A LAYMAN IS ABLE TO RESTORE THEM'.<sup>7</sup> THEY<sup>8</sup> SPOKE ONLY OF AN EGYPTIAN BASKET<sup>3</sup> WHICH EVEN A CRAFTSMAN CANNOT [EASILY]<sup>9</sup> RESTORE.

MISHNAH 2. A LACED-UP BAG WHOSE LACES WERE REMOVED<sup>10</sup> IS STILL SUSCEPTIBLE TO UNCLEANNESS; BUT IF IT WAS MADE FLAT<sup>11</sup> IT BECOMES INSUSCEPTIBLE TO UNCLEANNESS. IF A STRIP OF LINING HAS BEEN PUT ON IT BELOW,<sup>12</sup> IT REMAINS SUSCEPTIBLE. IF A BAG WAS WITHIN ANOTHER BAG AND ONE OF THEM CONTRACTED UNCLEANNESS FROM A LIQUID, THE OTHER DOES NOT BECOME UNCLEAN.<sup>13</sup> A PEARL POUCH IS SUSCEPTIBLE TO UNCLEANNESS. AS TO A MONEY POUCH, R. ELIEZER RULES THAT IT IS SUSCEPTIBLE TO UNCLEANNESS, AND THE SAGES RULE THAT IT IS INSUSCEPTIBLE.<sup>14</sup>

MISHNAH 3. THE HAND-COVER OF THORN-PICKER<sup>15</sup> IS INSUSCEPTIBLE TO UNCLEANNESS.<sup>16</sup> A BELT<sup>17</sup> AND LEG GUARDS<sup>17</sup> ARE SUSCEPTIBLE TO UNCLEANNESS. SLEEVES<sup>17</sup> ARE SUSCEPTIBLE TO UNCLEANNESS BUT LEGGINGS<sup>17</sup> ARE NOT SUSCEPTIBLE. ANY FINGER-STALL IS INSUSCEPTIBLE TO UNCLEANNESS EXCEPT THAT OF FRUIT<sup>18</sup> -PICKERS, SINCE THE LATTER HOLDS THE SUMACH BERRIES.<sup>19</sup> IF IT<sup>20</sup> WAS TORN, IT IS INSUSCEPTIBLE TO UNCLEANNESS, PROVIDED IT CANNOT HOLD THE GREATER PART OF A SUMACH BERRY.

MISHNAH 4. A SANDAL<sup>21</sup> ONE OF WHOSE STRAPS WAS TORN OFF BUT WAS MENDED AGAIN, RETAINS ITS MIDRAS UNCLEANNESS.<sup>22</sup> IF A SECOND STRAP WAS TORN OFF, THOUGH IT WAS MENDED AGAIN, IT<sup>23</sup> BECOMES FREE FROM MIDRAS

UNCLEANNES BUT IS UNCLEAN FROM CONTACT WITH MIDRAS.<sup>22</sup> IF THE SECOND STRAP WAS TORN OFF BEFORE THE FIRST COULD BE MENDED, IT<sup>23</sup> BECOMES CLEAN.<sup>22</sup> IF ITS HEEL WAS TORN OFF, OR IF ITS TOE-PIECE WAS REMOVED, OR IF IT<sup>23</sup> WAS TORN IN TWO, IT<sup>23</sup> BECOMES CLEAN.<sup>24</sup> A HEEL-LESS SLIPPER<sup>17</sup> THAT WAS TORN ANYWHERE BECOMES CLEAN. A SHOE THAT WAS DAMAGED BECOMES CLEAN IF IT CANNOT CONTAIN THE GREATER PART OF THE FOOT. A SHOE THAT IS STILL ON THE LAST, R. ELIEZER RULES, IS INSUSCEPTIBLE TO UNCLEANNES,<sup>25</sup> BUT THE SAGES RULE THAT IT IS SUSCEPTIBLE. ALL WATER SKINS WHOSE HOLES<sup>26</sup> HAVE BEEN TIED UP ARE INSUSCEPTIBLE TO UNCLEANNES,<sup>27</sup> EXCEPT THOSE OF THE ARABS.<sup>28</sup> R. MEIR RULES: IF THEY ARE TIED UP FOR A WHILE, THEY ARE CLEAN; BUT IF THEY ARE TIED WITH A PERMANENT KNOT<sup>29</sup> THEY ARE UNCLEAN. R. JOSE RULED: ALL TIED UP WATER SKINS<sup>30</sup> ARE CLEAN.

MISHNAH 5. THE FOLLOWING HIDES ARE SUSCEPTIBLE TO MIDRAS UNCLEANNES: A HIDE WHICH IS INTENDED FOR USE AS A RUG,<sup>31</sup> A HIDE USED AS A TANNER'S APRON, A HIDE USED AS THE LOWER COVERING OF A BED, A HIDE USED AS AN APRON BY AN ASS-DRIVER,<sup>32</sup> BY A FLAX-WORKER, BY A PORTER OR BY A PHYSICIAN,<sup>33</sup> A HIDE USED FOR A COT, A HIDE PUT OVER A CHILD'S HEART,<sup>34</sup> A HIDE OF A CUSHION OR A BOLSTER. ALL THESE ARE SUSCEPTIBLE TO MIDRAS UNCLEANNES. A HIDE FOR WRAPPING UP COMBED WOOL AND A HIDE WORN BY A WOOL-COMBER, R. ELIEZER RULES, IS SUSCEPTIBLE TO MIDRAS, BUT THE SAGES RULE THAT IT IS SUSCEPTIBLE TO CORPSE UNCLEANNES ONLY.<sup>35</sup>

MISHNAH 6. A BAG<sup>36</sup> OR WRAPPER<sup>36</sup> FOR GARMENTS IS SUSCEPTIBLE TO MIDRAS. A BAG OR WRAPPER FOR PURPLE WOOL, BETH SHAMMAI RULE, IS SUSCEPTIBLE TO MIDRAS, BUT BETH HILLEL RULE THAT<sup>37</sup> IT IS ONLY SUSCEPTIBLE TO CORPSE UNCLEANNES.<sup>38</sup> IF A HIDE IS USED AS A COVERING FOR VESSELS IT IS NOT SUSCEPTIBLE TO UNCLEANNES, BUT IF IT IS USED AS A COVERING FOR WEIGHTS<sup>39</sup> IT IS SUSCEPTIBLE. R. JOSE IN THE NAME OF HIS FATHER RULES THAT IT IS INSUSCEPTIBLE.

MISHNAH 7. WHENEVER NO ACT IS LACKING<sup>40</sup> INTENTION<sup>41</sup> ALONE<sup>42</sup> CAUSES AN ARTICLE TO BE SUSCEPTIBLE TO UNCLEANNES, BUT WHEREVER AN ACT IS LACKING<sup>40</sup> INTENTION<sup>41</sup> ALONE DOES NOT RENDER IT SUSCEPTIBLE TO UNCLEANNES, EXCEPT FUR SKINS.<sup>43</sup>

MISHNAH 8. THE HIDES OF A HOUSEHOLDER BECOME SUSCEPTIBLE TO UNCLEANNES BY INTENTION,<sup>44</sup> BUT THOSE THAT BELONG TO A TANNER<sup>45</sup> DO NOT BECOME SUSCEPTIBLE BY MERE INTENTION. THOSE TAKEN BY A THIEF<sup>46</sup> BECOME SUSCEPTIBLE BY INTENTION,<sup>47</sup> BUT THOSE TAKEN BY A ROBBER<sup>48</sup> DO NOT BECOME SUSCEPTIBLE BY MERE INTENTION.<sup>49</sup> R. SIMEON STATED: THE RULE IS TO BE REVERSED; THOSE TAKEN BY A ROBBER<sup>50</sup> BECOME SUSCEPTIBLE BY MERE INTENTION, BUT THOSE TAKEN BY A THIEF<sup>51</sup> DO NOT BECOME SUSCEPTIBLE BY INTENTION, SINCE IN THE LATTER CASE THE OWNER DOES NOT ABANDON THE HOPE FOR RECOVERY.<sup>52</sup>

MISHNAH 9. IF A HIDE HAD CONTRACTED MIDRAS UNCLEANNES AND ITS OWNER THEN INTENDED IT TO BE USED FOR STRAPS OR SANDALS<sup>53</sup> IT BECOMES CLEAN AS SOON AS HE PUT THE KNIFE INTO IT; SO R. JUDAH. BUT THE SAGES RULED: IT DOES NOT BECOME CLEAN UNTIL HE HAS REDUCED ITS SIZE TO LESS THAN FIVE HANDBREADTHS. R. ELIEZER SON OF R. ZADOK RULED: EVEN IF ONE MADE A NAPKIN FROM THE HIDE<sup>54</sup> IT<sup>55</sup> REMAINS UNCLEAN,<sup>56</sup> BUT IF FROM A BOLSTER IT



## BECOMES CLEAN.<sup>57</sup>

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- (1) From Kefar Imki or Amiku, north-east of Acre. Aliter: 'Worn in valleys'.
- (2) These objects are flat (and, therefore, insusceptible to uncleanness), but they can be laced or sewn up to form a kind of receptacle which is susceptible to uncleanness.
- (3) Aliter: A basket of palm- twigs.
- (4) By being laced or sewn up.
- (5) By unlacing or unsewing them.
- (6) Of course they can. What then is the difference between these and the others?
- (7) To their laced condition.
- (8) The Sages in laying down that when unlaced it is clean.
- (9) V. Shab. 58b and 83b.
- (10) From the loops, but are still suspended from the bag. Aliter: (according to R. Judah) Whose laces are missing.
- (11) Thus forming no receptacle.
- (12) So that a receptacle remains even when the bag is made flat.
- (13) The uncleanness that vessels contract from liquids being only Rabbinical, the law has been relaxed. In the case of a Pentateuchal uncleanness the one bag causes the uncleanness of the other.
- (14) Since it is continually opened to take money out, it is not regarded as a valid receptacle.
- (15) A flat piece of leather which covers the palm of the hand and protects it against the thorns.
- (16) Since it forms no receptacle.
- (17) Made of leather.
- (18) Or 'thorn'.
- (19) Thus forming a receptacle.
- (20) The latter.
- (21) That contracted midras uncleanness.
- (22) Cf. nn. supra XVIII, 6.
- (23) The sandal.
- (24) From its former uncleanness. It is, however, susceptible to future uncleanness.
- (25) Since its manufacture has not yet been completed.
- (26) That appeared in them after they had contracted an uncleanness and that have rendered them clean.
- (27) Since the knots may be easily undone.
- (28) Whose knots cannot be easily undone.
- (29) Cf. prev. n. mut.mut.
- (30) Even if the knot was permanent.
- (31) To sit upon. V. nn. supra XXIV, 12.
- (32) Var. lec., 'a hide of (to protect) an ass.'
- (33) As a protection against the spurting of blood.
- (34) To protect it against the bite of a cat.
- (35) But not to that of midras.
- (36) Of leather.
- (37) Since, on account of the high value of the purple, it would not be used as a seat.
- (38) But not to midras.
- (39) Which cause a depression and give it the shape of a receptacle.
- (40) To complete its manufacture.
- (41) To use it for a particular purpose.
- (42) Even before it was actually used.
- (43) Which become susceptible to uncleanness by mere intention to use them, even before they have been trimmed, since they can be used without any trimming.
- (44) To use them; even before actual use.
- (45) Who, before manufacture is completed, might change his mind.
- (46) Since the owner, not knowing the thief, abandons all hope of recovery.
- (47) Of the thief who steals secretly. As the owner abandoned hope the thief is regarded as the legal owner.

- (48) Who steals openly and is known to the owner who, in consequence, does not abandon the hope for recovery.
- (49) Of the robber who (cf. prev. n.) cannot be regarded as legal owner.
- (50) Who is much stronger than a thief and recovery from whom is impossible.
- (51) A weaker man from whom recovery of the article is quite possible.
- (52) Cf. prev. n.
- (53) Cf. supra XXIV, 12.
- (54) That had contracted midras uncleanness.
- (55) Since it may be regarded as a small rug on which one can sit.
- (56) Since the change is but slight.
- (57) Though it is susceptible to future uncleanness.

## **Mishna - Mas. Kelim Chapter 27**

MISHNAH 1. CLOTH IS SUSCEPTIBLE TO<sup>1</sup> FIVE FORMS<sup>2</sup> OF UNCLEANNESS; SACKING<sup>3</sup> IS SUSCEPTIBLE TO<sup>1</sup> FOUR; LEATHER TO<sup>1</sup> THREE; WOOD TO TWO; AND AN EARTHEN VESSEL TO ONE. AN EARTHEN VESSEL<sup>4</sup> IS SUSCEPTIBLE TO UNCLEANNESS [ONLY] AS A RECEPTACLE.<sup>5</sup> ANY EARTHEN VESSEL THAT HAS NO INNER PART IS NOT SUSCEPTIBLE TO UNCLEANNESS FROM<sup>6</sup> ITS OUTER PART.<sup>7</sup> WOOD IS SUBJECT TO AN ADDITIONAL FORM OF UNCLEANNESS IN THAT IT IS ALSO SUSCEPTIBLE TO UNCLEANNESS<sup>8</sup> AS A SEAT.<sup>9</sup> SIMILARLY A TABLET WHICH HAS NO RIM IS SUSCEPTIBLE TO UNCLEANNESS IF IT IS A WOODEN OBJECT AND INSUSCEPTIBLE IF IT IS AN EARTHEN ONE. LEATHER IS SUSCEPTIBLE TO AN ADDITIONAL FORM OF UNCLEANNESS IN THAT IT IS ALSO SUSCEPTIBLE TO THE UNCLEANNESS OF OHEL.<sup>10</sup> SACKING HAS AN ADDITIONAL FORM OF UNCLEANNESS IN THAT IT IS SUSCEPTIBLE TO UNCLEANNESS AS WOVEN WORK.<sup>11</sup> CLOTH HAS AN ADDITIONAL FORM OF UNCLEANNESS IN THAT IT IS SUSCEPTIBLE TO UNCLEANNESS WHEN IT IS ONLY THREE BY THREE FINGERBREADTHS.<sup>12</sup>

MISHNAH 2. CLOTH IS SUSCEPTIBLE TO UNCLEANNESS OF MIDRAS WHEN IT IS<sup>13</sup> THREE HANDBREADTHS SQUARE, AND TO CORPSE UNCLEANNESS<sup>14</sup> WHEN IT IS THREE FINGERBREADTHS SQUARE.<sup>15</sup> SACKING WHEN IT IS FOUR HANDBREADTHS SQUARE, LEATHER FIVE HANDBREADTHS SQUARE AND MATTING SIX HANDBREADTHS SQUARE ARE EQUALLY SUSCEPTIBLE TO BOTH MIDRAS AND CORPSE UNCLEANNESS. R. MEIR RULED: WHAT REMAINS OF SACKING IS SUSCEPTIBLE TO UNCLEANNESS IF IT IS FOUR HANDBREADTHS, BUT WHEN IN ITS FIRST CONDITION IT BECOMES SUSCEPTIBLE ONLY AFTER ITS MANUFACTURE IS COMPLETED.

MISHNAH 3. IF ONE MADE UP A PIECE OF MATERIAL FROM TWO HANDBREADTHS OF CLOTH AND ONE OF SACKING, OR OF THREE OF SACKING AND ONE OF LEATHER OR FOUR OF LEATHER AND ONE OF MATTING, IT IS NOT SUSCEPTIBLE TO UNCLEANNESS.<sup>16</sup> IF, HOWEVER, THE PIECE OF MATERIAL WAS MADE UP OF FIVE HANDBREADTHS OF MATTING AND ONE OF LEATHERS OR FOUR OF LEATHER AND ONE OF SACKING, OR THREE OF SACKING AND ONE OF CLOTH IT IS SUSCEPTIBLE TO UNCLEANNESS. THIS IS THE GENERAL RULE: IF THE MATERIAL ADDED IS SUBJECT TO GREATER RESTRICTIONS<sup>17</sup> IT<sup>18</sup> IS SUSCEPTIBLE TO UNCLEANNESS,<sup>19</sup> BUT IF THE MATERIAL ADDED WAS SUBJECT TO LESSER RESTRICTIONS<sup>20</sup> IT<sup>18</sup> IS NOT SUSCEPTIBLE.<sup>21</sup>

MISHNAH 4. IF FROM ANY OF THESE<sup>22</sup> A PIECE ONE HANDBREADTH SQUARE WAS CUT OFF<sup>23</sup> IT IS SUSCEPTIBLE TO UNCLEANNESS.<sup>24</sup> [IF A PIECE] ONE HANDBREADTH SQUARE<sup>23</sup> [WAS CUT OFF] FROM THE BOTTOM OF A BASKET IT IS SUSCEPTIBLE TO

UNCLEANNES.<sup>24</sup> [IF IT WAS CUT] FROM THE SIDES OF THE BASKET, R. SIMEON RULES THAT IT IS NOT SUSCEPTIBLE TO UNCLEANNES, BUT THE SAGES RULE THAT WHEREVER A SQUARE HANDBREADTH IS CUT OFF<sup>25</sup> IT IS SUSCEPTIBLE TO UNCLEANNES.

MISHNAH 5. WORN-OUT PIECES OF A SIFTER OR A SIEVE THAT WERE ADAPTED FOR USE AS A SEAT, R. AKIBA RULES ARE SUSCEPTIBLE TO UNCLEANNES, BUT THE SAGES RULE THAT THEY ARE NOT SUSCEPTIBLE UNLESS THEIR ROUGH ENDS WERE CUT OFF.<sup>26</sup> A CHILD'S STOOL THAT HAS LEGS, EVEN THOUGH IT IS LESS THAN A HANDBREADTH HIGH, IS SUSCEPTIBLE TO UNCLEANNES.<sup>27</sup> A CHILD'S SHIRT, R. ELIEZER RULES, IS SUSCEPTIBLE TO UNCLEANNES HOWEVER SMALL IT MAY BE; BUT THE SAGES RULED: IT IS SUSCEPTIBLE ONLY IF IT IS OF THE PRESCRIBED SIZE<sup>28</sup> AND MEASURED WHEN DOUBLED.<sup>29</sup>

MISHNAH 6. THE FOLLOWING ARE MEASURED<sup>30</sup> WHEN DOUBLED:<sup>29</sup> SOCKS, LONG STOCKINGS, DRAWERS, A CAP AND A MONEY-BELT. AS REGARDS A PATCH SEWN ON THE HEM,<sup>31</sup> IF IT WAS UNDOUBLED<sup>32</sup> IT IS MEASURED UNDOUBLED,<sup>33</sup> BUT IF IT WAS DOUBLED IT IS MEASURED WHEN DOUBLED.<sup>34</sup>

MISHNAH 7. IF A PIECE OF CLOTH WAS WOVEN TO THE EXTENT OF THREE [HANDBREADTHS] SQUARE, WHEN IT CONTRACTED MIDRAS UNCLEANNES, AND AFTER THE ENTIRE PIECE WAS COMPLETED ONE REMOVED<sup>35</sup> A SINGLE THREAD FROM THE ORIGINAL PART,<sup>36</sup> IT<sup>37</sup> IS RELEASED FROM MIDRAS UNCLEANNES BUT<sup>38</sup> IS STILL UNCLEAN FROM CONTACT WITH MIDRAS UNCLEANNES. IF A THREAD WAS REMOVED FROM THE ORIGINAL PART AND THEN ALL THE CLOTH WAS FINISHED, IT<sup>39</sup> IS STILL UNCLEAN FROM CONTACT WITH MIDRAS UNCLEANNES.

MISHNAH 8. SIMILARLY<sup>40</sup> IF A PIECE OF CLOTH WAS WOVEN TO THE EXTENT OF THREE [FINGER BREADTHS] SQUARE, WHEN IT CONTRACTED CORPSE UNCLEANNES, AND AFTER THE ENTIRE PIECE WAS FINISHED ONE REMOVED<sup>41</sup> A SINGLE THREAD FROM ITS ORIGINAL PART,<sup>42</sup> IT<sup>37</sup> IS RELEASED FROM CORPSE UNCLEANNES<sup>43</sup> BUT<sup>44</sup> IS STILL UNCLEAN FROM CONTACT WITH CORPSE UNCLEANNES. IF A THREAD WAS REMOVED FROM THE ORIGINAL PART<sup>42</sup> AND THEN ALL THE CLOTH WAS FINISHED IT REMAINS CLEAN, FOR THE SAGES HAVE RULED: IF A PIECE OF THREE [FINGERBREADTHS] SQUARE IS LESSENERD IT BECOMES CLEAN,<sup>45</sup> BUT IF ONE OF THREE HAND BREADTHS SQUARE IS LESSENERD, EVEN THOUGH IT IS RELEASED FROM MIDRAS, IT IS STILL SUSCEPTIBLE TO ALL OTHER FORMS OF UNCLEANNES.

MISHNAH 9. IF A SHEET THAT HAD CONTRACTED MIDRAS UNCLEANNES WAS MADE<sup>46</sup> INTO A CURTAIN, IT IS RELEASED FROM MIDRAS UNCLEANNES BUT IS STILL UNCLEAN FROM CONTACT WITH MIDRAS UNCLEANNES. SAID R. JOSE: BUT WHAT MIDRAS UNCLEANNES HAS THIS<sup>47</sup> TOUCHED!<sup>48</sup> ONLY IF A ZAB HAD TOUCHED IT<sup>49</sup> IS IT UNCLEAN FROM CONTACT WITH A ZAB.

MISHNAH 10. IF A PIECE OF CLOTH THREE [HANDBREADTHS] SQUARE<sup>50</sup> WAS DIVIDED,<sup>51</sup> IT IS RELEASED FROM THE MIDRAS UNCLEANNES BUT IS STILL UNCLEAN FROM CONTACT WITH MIDRAS UNCLEANNES. SAID R. JOSE: BUT WHAT MIDRAS UNCLEANNES HAS THIS TOUCHED!<sup>52</sup> ONLY IF A ZAB HAD TOUCHED IT IS IT UNCLEAN FROM CONTACT WITH A ZAB.

MISHNAH 11. IF A PIECE OF CLOTH THREE [HANDBREADTHS] SQUARE [WAS

FOUND] ON A RUBBISH HEAP IT MUST<sup>53</sup> BE BOTH SOUND AND CAPABLE OF WRAPPING UP SALT;<sup>54</sup> BUT [IF IT WAS FOUND] IN THE HOUSE IT NEED ONLY BE<sup>55</sup> EITHER SOUND OR CAPABLE OF WRAPPING UP SALT. HOW MUCH SALT MUST IT BE CAPABLE OF WRAPPING UP? A QUARTER OF A KAB. R. JUDAH STATED: THIS REFERS TO FINE SALT, BUT THE SAGES STATED: IT REFERS TO COARSE SALT. BOTH INTENDED TO RELAX THE LAW.<sup>56</sup> R. SIMEON RULED: THE LAW CONCERNING A PIECE OF CLOTH THREE [HANDBREADTHS] SQUARE ON A RUBBISH HEAP IS THE SAME AS THAT FOR A PIECE OF CLOTH THAT WAS THREE [FINGERBREADTHS] SQUARE IN A HOUSE.<sup>57</sup>

MISHNAH 12. [A PIECE OF CLOTH] THREE [HANDBREADTHS] SQUARE THAT WAS TORN<sup>58</sup> BECOMES INSUSCEPTIBLE TO UNCLEANNESS IF ON BEING PUT ON A STOOL ONE'S FLESH<sup>59</sup> WOULD<sup>60</sup> TOUCH THE STOOL; OTHERWISE IT REMAINS SUSCEPTIBLE TO UNCLEANNESS. [A PIECE OF CLOTH] THREE [FINGERBREADTHS] SQUARE ONE THREAD OF WHICH WAS WORN AWAY, OR ON WHICH A KNOT WAS FOUND, OR IN WHICH TWO THREADS RAN ALONGSIDE EACH OTHER, IS NOT SUSCEPTIBLE TO UNCLEANNESS. [A PIECE OF CLOTH] THREE [FINGERBREADTHS] SQUARE THAT WAS CAST ON THE RUBBISH HEAP BECOMES INSUSCEPTIBLE TO UNCLEANNESS. IF IT WAS TAKEN BACK AGAIN IT BECOMES SUSCEPTIBLE TO UNCLEANNESS. THROWING IT AWAY INVARIABLY RENDERS IT INSUSCEPTIBLE TO UNCLEANNESS AND TAKING IT BACK AGAIN RENDERS IT SUSCEPTIBLE TO UNCLEANNESS,<sup>61</sup> EXCEPT WHEN IT IS OF PURPLE OR FINE CRIMSON.<sup>62</sup> R. ELIEZER RULED: A PATCH OF NEW CLOTH IS ALSO SUBJECT TO THE SAME LAW. R. SIMEON RULED: ALL THESE MATERIALS<sup>63</sup> BECOME INSUSCEPTIBLE;<sup>64</sup> AND THE LATTER<sup>65</sup> HAVE BEEN MENTIONED [AS DISTINGUISHABLE FROM OTHERS] ONLY IN CONNECTION WITH THE RETURN OF LOST PROPERTY.<sup>66</sup>

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(1) Lit., 'on account of'.

(2) Lit., 'names'.

(3) Made of goats' hair and the like.

(4) Here begins the illustration of the general statements just made.

(5) However small it might be. Otherwise it is not susceptible to any form of uncleanness.

(6) Lit., 'it has not'.

(7) Even though its bottom is concave.

(8) Even though it forms no receptacle.

(9) On which a zab might sit. It must, however, have no less an area than three handbreadths square.

(10) Whereby, if it forms the ohel, it becomes a 'father of uncleanness', however small its size (Elijah Wilna and L. contra Bert.).

(11) However small its size might be; provided there was no intention to extend the texture. If it was intended to extend it the size must be no less than four handbreadths square.

(12) Even if it was not woven.

(13) Lit., 'on account of'.

(14) And also to any uncleanness other than midras.

(15) This, however, applies only to the remnant of a cloth made of wool or flax. For one made of other materials a remnant having a minimum of three handbreadths square is required even in the case of corpse uncleanness. New cloth is susceptible to all forms of uncleanness other than midras whatever its size.

(16) Of midras. If, however, the piece of material came in contact with corpse uncleanness it remains clean if the contact was with the sacking only (since it is smaller than the prescribed minimum), but if the contact was with the cloth, only the sacking remains clean while the cloth contracts the uncleanness.

(17) Than the material to which it was added.

(18) The piece of combined materials.

(19) Since the latter may well make up the minimum prescribed for the former.

- (20) Than the material to which it was added.
- (21) Because the latter whose prescribed minimum is greater cannot be effective when the total area of the material is less than that minimum.
- (22) Four materials mentioned in the previous Mishnah.
- (23) For use as a seat. (If it was cut off for the purpose of lying upon, the minimum area for susceptibility to uncleanness is three handbreadths).
- (24) As a seat (cf. prev. n.).
- (25) Even if from the sides of a basket.
- (26) To render them fit for a seat.
- (27) An adult's stool must be no less than one handbreadth high if it is to be susceptible to uncleanness.
- (28) As laid down supra Mishnah 2.
- (29) So as to allow the prescribed length of material both for the front and the back.
- (30) To ascertain whether they are of the prescribed size of three fingerbreadths square in respect of corpse uncleanness or three handbreadths square in respect of midras.
- (31) Around the neck.
- (32) Having been patched on one side of the hem only.
- (33) The prescribed size being the one in Mishnah 2 supra.
- (34) The length required being twice the size prescribed (cf. p. 129 n. 8.).
- (35) Var. lec. inserts here 'the cloth, all the cloth is susceptible to midras; if one removed'.
- (36) The three handbreadths square which have contracted the midras uncleanness.
- (37) The entire cloth.
- (38) Since it was in contact with midras uncleanness.
- (39) As a connective.
- (40) Cf. prev. Mishnah.
- (41) Var. lec. inserts here 'the cloth, all the cloth is susceptible to corpse uncleanness; if one removed'.
- (42) The three fingerbreadths square which have contracted corpse uncleanness.
- (43) Since less than the prescribed minimum remained.
- (44) Having come in close contact with corpse uncleanness.
- (45) Since it can no longer serve any useful purpose.
- (46) By some adaptation which effected a change in it (cf. supra XX, 6.).
- (47) The curtain.
- (48) Obviously none, since the previous uncleanness of the sheet has disappeared with its change into a curtain. Hence it should be free from all uncleanness.
- (49) The curtain (Bert.), the sheet (L.).
- (50) That has contracted midras uncleanness.
- (51) And each part was smaller than the prescribed minimum.
- (52) Cf. supra n. 3 mut. mut.
- (53) It is to be susceptible to midras uncleanness.
- (54) Sc. the texture must be closely woven.
- (55) If it is to be susceptible to midras uncleanness.
- (56) R. Judah insists on a closely woven texture which can hold fine salt, while the Sages insist on a sound material which can wrap up coarse salt.
- (57) Both being susceptible to corpse, but not to midras uncleanness.
- (58) But the parts were not completely severed.
- (59) That of the man who sits on it.
- (60) Owing to the width of the tear.
- (61) Irrespective of the number of times this may have been repeated.
- (62) Being valuable materials they remain susceptible to uncleanness even when thrown on the rubbish heap.
- (63) Even the last mentioned.
- (64) If thrown on the rubbish heap.
- (65) Purple and fine crimson.
- (66) Being of greater value than other materials the finding of them even on a rubbish heap must be duly announced in

order to afford the loser an opportunity of claiming them; v. B.M. II, 1.

## Mishna - Mas. Kelim Chapter 28

MISHNAH 1. [A PIECE OF CLOTH] THREE [FINGERBREADTHS] SQUARE THAT<sup>1</sup> WAS STUFFED INTO A BALL OR WAS ITSELF MADE INTO A BALL BECOMES CLEAN.<sup>2</sup> BUT [A PIECE OF CLOTH] THREE [HANDBREADTHS] SQUARE THAT<sup>3</sup> WAS STUFFED INTO A BALL REMAINS UNCLEAN.<sup>4</sup> IF THE LATTER<sup>3</sup> WAS ITSELF MADE INTO A BALL IT BECOMES CLEAN<sup>5</sup> BECAUSE THE SEWING REDUCES ITS SIZE.

MISHNAH 2. [A PIECE OF CLOTH] LESS THAN THREE [HANDBREADTHS] SQUARE THAT WAS ADAPTED FOR THE PURPOSE OF STOPPING UP A HOLE IN A BATH HOUSE,<sup>6</sup> OF EMPTYING A COOKING-POT<sup>7</sup> OR OF WIPING WITH IT THE MILL STONES, WHETHER IT WAS OR WAS NOT KEPT IN READINESS FOR ANY SUCH USE,<sup>8</sup> IS SUSCEPTIBLE TO UNCLEANNESS; SO R. ELIEZER. R. JOSHUA RULED: WHETHER IT WAS OR WAS NOT KEPT IN READINESS IT IS NOT SUSCEPTIBLE TO UNCLEANNESS. R. AKIBA RULED: IF IT WAS KEPT IN READINESS IT IS SUSCEPTIBLE, AND IF IT WAS NOT KEPT IN READINESS IT IS NOT SUSCEPTIBLE.

MISHNAH 3. IF A PLASTER IS MADE OF CLOTH OR LEATHER IT IS NOT SUSCEPTIBLE TO UNCLEANNESS.<sup>9</sup> A<sup>10</sup> POULTICE IS INSUSCEPTIBLE TO UNCLEANNESS IF IT IS ON CLOTH,<sup>11</sup> BUT IF ON LEATHER IT IS SUSCEPTIBLE.<sup>12</sup> RABBAN SIMEON B. GAMALIEL RULED: EVEN IF IT WAS ON CLOTH THE LATTER REMAIN SUSCEPTIBLE TO UNCLEANNESS BECAUSE THE FORMER<sup>13</sup> CAN BE SHAKEN OFF.<sup>14</sup>

MISHNAH 4. SCROLL WRAPPERS, WHETHER THEY ARE ORNAMENTED WITH [EMBROIDERED] FIGURES OR NOT, ARE SUSCEPTIBLE TO UNCLEANNESS ACCORDING TO THE VIEW OF BETH SHAMMAI. BETH HILLEL RULED: THOSE THAT ARE ORNAMENTED WITH FIGURES ARE INSUSCEPTIBLE TO UNCLEANNESS,<sup>15</sup> BUT THOSE THAT ARE NOT ORNAMENTED ARE SUSCEPTIBLE. RABBAN GAMALIEL RULED: BOTH THE FORMER AND THE LATTER ARE INSUSCEPTIBLE.

MISHNAH 5. IF A HEAD-WRAP THAT<sup>16</sup> HAD CONTRACTED MIDRAS UNCLEANNESS WAS WRAPPED AROUND A SCROLL, IT IS RELEASED FROM MIDRAS UNCLEANNESS<sup>17</sup> BUT REMAINS SUSCEPTIBLE TO CORPSE UNCLEANNESS. A SKIN<sup>18</sup> THAT WAS MADE INTO A RUG<sup>19</sup> OR A LEATHER RUG THAT WAS MADE INTO A SKIN<sup>18</sup> BECOMES CLEAN.<sup>20</sup> A SKIN<sup>18</sup> THAT WAS MADE INTO A [SHEPHERD'S] WALLET OR A [SHEPHERD'S] WALLET THAT WAS MADE INTO A SKIN; OR A CUSHION COVER THAT WAS MADE INTO A SHEET OR A SHEET THAT WAS MADE INTO A CUSHION COVER; OR A BOLSTER COVER THAT WAS MADE INTO A PLAIN SHEET OR A PLAIN SHEET THAT WAS MADE INTO A BOLSTER COVER, REMAINS UNCLEAN. THIS IS THE GENERAL RULE: ANY OBJECT THAT HAS BEEN CHANGED INTO ONE OF THE SAME CLASS<sup>21</sup> REMAINS UNCLEAN, BUT IF INTO ONE OF ANOTHER CLASS IT BECOMES CLEAN.

MISHNAH 6. IF A PATCH<sup>22</sup> WAS SEWN ON TO A BASKET,<sup>23</sup> THE LATTER<sup>24</sup> CONVEYS<sup>25</sup> ONE GRADE OF UNCLEANNESS<sup>26</sup> AND<sup>27</sup> ONE OF UNFITNESS.<sup>28</sup> IF IT WAS SEVERED FROM THE BASKET, THE LATTER CONVEYS ONE GRADE OF UNCLEANNESS AND ONE OF UNFITNESS, BUT THE PATCH<sup>29</sup> BECOMES CLEAN.<sup>30</sup> IF IT WAS SEWN ON TO CLOTH<sup>31</sup> THE LATTER<sup>32</sup> CONVEYS TWO GRADES OF UNCLEANNESS<sup>33</sup> AND ONE OF UNFITNESS.<sup>27</sup> IF IT WAS SEVERED FROM THE CLOTH, THE LATTER<sup>34</sup> CONVEYS<sup>25</sup> ONE GRADE OF UNCLEANNESS<sup>26</sup> AND<sup>27</sup> ONE OF UNFITNESS, WHILE THE PATCH CONVEYS

TWO GRADES OF UNCLEANNESS AND ONE OF UNFITNESS.<sup>35</sup> THE SAME LAW<sup>36</sup> APPLIES ALSO WHERE A PATCH WAS SEWN ON TO SACKING OR LEATHER; SO R. MEIR. R. SIMEON RULES THAT THEY<sup>37</sup> ARE CLEAN.<sup>38</sup> R. JOSE RULED: IF IT WAS SEWN ON LEATHER IT BECOMES CLEAN; BUT IF ON SACKING IT REMAINS UNCLEAN, SINCE THE LATTER IS A WOVEN MATERIAL.<sup>39</sup>

MISHNAH 7. THE PRESCRIBED MINIMUM OF THREE [FINGERBREADTHS] SQUARE OF WHICH THEY HAVE SPOKEN<sup>40</sup> IS EXCLUSIVE OF THE HEM; SO R. SIMEON. BUT THE SAGES RULED: EXACTLY THREE [FINGERBREADTHS] SQUARE.<sup>41</sup> IF A PATCH<sup>42</sup> WAS SEWN ON TO A CLOTH BY ONE SIDE ONLY,<sup>43</sup> IT CANNOT BE REGARDED AS A CONNECTIVE.<sup>44</sup> IF IT WAS SEWN ON BY TWO OPPOSITE SIDES, IT IS A CONNECTIVE.<sup>45</sup> IF IT WAS SEWN ON THE SHAPE OF A GAMMA,<sup>46</sup> R. AKIBA RULES THAT THE CLOTH IS UNCLEAN, BUT THE SAGES RULE THAT IT IS CLEAN. R. JUDAH STATED: THIS<sup>47</sup> APPLIES ONLY TO A CLOAK,<sup>48</sup> BUT IN THE CASE OF A SHIRT<sup>49</sup> THE PATCH IS REGARDED AS A CONNECTIVE IF IT WAS SEWN ON ONLY BY ITS UPPER SIDE,<sup>50</sup> BUT IF BY ITS LOWER SIDE IT IS NO CONNECTIVE.<sup>46</sup>

MISHNAH 8. POOR MEN'S CLOTHES, THOUGH MADE UP OF PIECES NONE OF WHICH MEASURES THREE [FINGERBREADTHS] SQUARE ARE SUSCEPTIBLE TO MIDRAS UNCLEANNESS,<sup>51</sup> IF A CLOAK BEGAN TO BE TORN, AS SOON AS ITS GREATER PART IS AFFECTED [THE FRAGMENTS] ARE NOT REGARDED AS JOINED.<sup>52</sup> EXCEPTIONALLY THICK OR THIN MATERIALS<sup>53</sup> ARE NOT GOVERNED BY THE PRESCRIBED MINIMUM OF THREE [FINGERBREADTHS] SQUARE.<sup>54</sup>

MISHNAH 9. A PORTER'S PAD<sup>55</sup> IS SUSCEPTIBLE TO MIDRAS UNCLEANNESS. A WINE FILTER<sup>56</sup> IS NOT SUSCEPTIBLE TO UNCLEANNESS AS A SEAT.<sup>57</sup> AN OLD WOMAN'S HAIR-NET<sup>58</sup> IS SUSCEPTIBLE TO UNCLEANNESS AS A SEAT.<sup>59</sup> A HARLOT'S SHIRT WHICH IS WOVEN LIKE NET WORK IS NOT SUSCEPTIBLE TO UNCLEANNESS.<sup>60</sup> A GARMENT MADE OF A FISHING NET IS NOT SUSCEPTIBLE TO UNCLEANNESS,<sup>60</sup> BUT ONE MADE OF ITS NET WORK BAG IS SUSCEPTIBLE. R. ELIEZER B. JACOB RULED: EVEN IF A GARMENT IS MADE OUT OF A FISHING NET BUT IS MADE DOUBLE IT IS SUSCEPTIBLE TO UNCLEANNESS.<sup>61</sup>

MISHNAH 10. A HAIR-NET THAT ONE BEGAN TO MAKE FROM ITS HEM REMAINS INSUSCEPTIBLE TO UNCLEANNESS UNTIL ITS BOTTOM SECTION IS FINISHED; AND IF ONE BEGAN FROM ITS BOTTOM SECTION, IT REMAINS INSUSCEPTIBLE TO UNCLEANNESS UNTIL ITS HEM IS FINISHED. ITS HEAD BAND IS SUSCEPTIBLE TO UNCLEANNESS IN ITSELF.<sup>62</sup> ITS STRINGS ARE SUSCEPTIBLE TO UNCLEANNESS AS CONNECTIVES.<sup>63</sup> A HAIR-NET THAT IS TORN BECOMES INSUSCEPTIBLE TO UNCLEANNESS IF IT CANNOT CONTAIN THE GREATER PART OF THE HAIR.

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(1) Having contracted corpse uncleanness.

(2) Since it lost the status of cloth by becoming a ball or part of a ball.

(3) After contracting midras uncleanness.

(4) Owing to its comparatively large size its identity cannot be merged into that of the ball.

(5) From midras uncleanness, but not from any other. Aliter: From all uncleanness (Rabad).

(6) To prevent the escape of heat.

(7) By holding it with the rag.

(8) It was hung up on a nail to be ready for use, v. Shab. 29b.

(9) Since the greasy substances with which it is smeared render it unfit for sitting on or for any other use.

(10) Some edd. in parenthesis read, 'R. Jose ruled: On leather it is insusceptible to uncleanness'.

(11) Since the greasy substances with which it is smeared render it unfit for sitting on or for any other use.

- (12) Because leather can be used even after a poultice has been on it.
- (13) The ingredients of the poultice when they dry up.
- (14) From the cloth which in consequence can again be used.
- (15) Since the embroidered figures are sufficient evidence that the wrapper was intended for the ornamentation only and not for any man's personal use, v. supra XVI, ad finem.
- (16) Being suitable to sit upon; cf. supra XXIV, 16.
- (17) If it was set aside for exclusive use with the scroll.
- (18) Intended for the holding of liquids.
- (19) By being cut open and spread out for the purpose of sitting on it.
- (20) Sc. it is released from any midras uncleanness it may have contracted, because the adaptation is regarded as the breaking up of the former vessel. It remains, however, susceptible to future midras uncleanness.
- (21) Lit., 'to his name'; a skin and a wallet, for instance, are used for similar purposes and so also is a cushion cover and a sheet.
- (22) That contracted midras uncleanness.
- (23) Which, not being suitable for midras, cannot contract such an uncleanness.
- (24) As a first grade of uncleanness owing to its contact with the patch that was (before it was sewn on to it) suffering from midras uncleanness.
- (25) To foodstuffs.
- (26) Rendering them unclean in the second grade.
- (27) If the second grade came in contact with terumah.
- (28) I.e., the uncleanness is not carried over to a further remove.
- (29) As any other part that is severed from the basket.
- (30) If it was not intended for sitting on. If it was so intended it is again susceptible in the future to midras uncleanness.
- (31) Which is itself susceptible to midras.
- (32) The cloth as well as the patch on it, since the use of the patch has not been changed to one of a different class, having first been a piece of cloth and being now again part of a piece of cloth.
- (33) Being a 'father of uncleanness' it causes a first grade of uncleanness which, in turn, causes a second grade.
- (34) V. supra n. 3.
- (35) As laid down supra XVIII, 7.
- (36) That is applicable to a patch on cloth.
- (37) Sacking and leather.
- (38) Since they are not of the same kind of material as the patch they are to be treated under the law that applies to a basket on which a patch was sewn.
- (39) And is thus of the same kind as the patch.
- (40) In regard to cloth that came in contact with a dead creeping thing or carrion, or that was leprous.
- (41) Inclusive of the hem.
- (42) That was three handbreadths square and had contracted midras uncleanness.
- (43) The other three sides remaining unsewn and detached from the cloth.
- (44) And the larger cloth remains clean.
- (45) Cf. prev. n. mut. mut.
- (46) Sc. by two adjacent sides.
- (47) That if the patch was sewn on by one side only it is no connective.
- (48) Which may also be put on upside down so that the patch falls back and exposes the tear.
- (49) Which cannot be worn upside down.
- (50) Since in this case the patch always remains in position and covers up the tear.
- (51) Because the garment as a whole measures no less than three handbreadths square.
- (52) If one of them, e.g., contracts an uncleanness the other remains clean.
- (53) Felt or silk, for instance.
- (54) Their prescribed minimum in regard to corpse uncleanness being three handbreadths square, as pieces of lesser size cannot in their case be put to any use.
- (55) Used as a protection for his shoulders or back.
- (56) Made of a textile.



(57) Being soiled with lees no one is likely to sit on it.

(58) That is also in regular use for sitting upon.

(59) If, however, it is not intended for sitting upon it is not susceptible.

(60) Of midras; though one can sit on it. As, owing to its holes, it is not suitable for its primary function (a proper article of dress) it loses also its secondary function (seat).

(61) Because the doubling prevents the exposure of the body, and the garment can be properly worn.

(62) Since it can be removed from one hair-net to another.

(63) If the net contracts uncleanness the strings are equally affected, and vice versa.

## **Mishna - Mas. Kelim Chapter 29**

MISHNAH 1. THE FRINGES<sup>1</sup> OF A SHEET, A SCARF, A HEAD-WRAP AND A FELT CAP ARE REGARDED AS CONNECTIVES<sup>2</sup> UP TO A LENGTH OF SIX FINGERBREADTHS;<sup>3</sup> THOSE OF AN UNDERGARMENT UP TO TEN [FINGERBREADTHS]. THE FRINGES OF A THICK CLOAK, A VEIL, A SHIRT, OR A LIGHT CLOAK ARE REGARDED AS CONNECTIVES UP TO A LENGTH OF THREE FINGERBREADTHS. THE FRINGES<sup>1</sup> OF AN OLD WOMAN'S HEAD-WRAP, OF THE FACE WRAPS OF THE ARABS, OF THE CILICIAN GOAT'S-HAIR CLOTH, OF A MONEY-BELT, OF A TURBAN OR OF A CURTAIN ARE REGARDED AS CONNECTIVES WHATSOEVER THEIR LENGTH MAY BE.

MISHNAH 2. THREE WOOLLEN BOLSTER-COVERS<sup>4</sup>, SIX LINEN ONES,<sup>4</sup> THREE SHEETS,<sup>4</sup> TWELVE HANDKERCHIEFS,<sup>4</sup> TWO ARM-CLOTHS,<sup>4</sup> ONE SHIRT,<sup>5</sup> ONE CLOAK,<sup>5</sup> OR ONE WINTER-CLOAK,<sup>5</sup> ARE REGARDED AS CONNECTIVES IN RESPECT OF BOTH UNCLEANNESS<sup>6</sup> AND SPRINKLING.<sup>7</sup> IF THEY EXCEED THIS NUMBER THEY ARE REGARDED AS CONNECTIVES IN RESPECT OF UNCLEANNESS<sup>6</sup> BUT NOT IN RESPECT OF SPRINKLING.<sup>8</sup> R. JOSE RULED, NOT EVEN IN RESPECT OF UNCLEANNESS.<sup>9</sup>

MISHNAH 3. THE CORD OF [THE COMMON] PLUMMET<sup>10</sup> IS REGARDED AS A CONNECTIVE<sup>11</sup> UP TO A LENGTH OF TWELVE [CUBITS];<sup>12</sup> THAT OF THE CARPENTERS' PLUMMET, UP TO EIGHTEEN [CUBITS];<sup>12</sup> AND THAT OF THE BUILDERS' PLUMMET<sup>13</sup> UP TO FIFTY CUBITS. THE PARTS THAT EXCEED THESE LENGTHS, EVEN IF IT WAS DESIRED TO RETAIN THEM,<sup>14</sup> REMAIN INSUSCEPTIBLE TO UNCLEANNESS.<sup>15</sup> THE CORD OF THE PLUMMET OF PLASTERERS OR MOULDERS IS REGARDED AS A CONNECTIVE WHATSOEVER ITS LENGTH.

MISHNAH 4. THE CORD OF THE BALANCES OF GOLDSMITHS<sup>16</sup> OR THE WEIGHERS OF FINE PURPLE IS REGARDED AS A CONNECTIVE UP TO A LENGTH OF THREE FINGERBREADTHS,<sup>17</sup> THE SHAFT OF AN AXE BEHIND THE GRIP, UP TO A LENGTH OF THREE FINGERBREADTHS.<sup>15</sup> R. JOSE RULED: IF THE LENGTH BEHIND THE GRIP IS NO LESS THAN ONE HANDBREADTH THE ENTIRE SHAFT IS UNSUSCEPTIBLE TO UNCLEANNESS.<sup>18</sup>

MISHNAH 5. THE CORD OF THE BALANCES OF SHOPKEEPERS<sup>16</sup> OR HOUSEHOLDERS IS REGARDED AS A CONNECTIVE UP TO A LENGTH OF ONE HANDBREADTH;<sup>17</sup> THE SHAFT OF AN AXE IN FRONT OF THE GRIP, UP TO ONE HANDBREADTH; THE PROJECTION<sup>19</sup> OF THE SHAFT OF A PAIR OF COMPASSES, UP TO ONE HANDBREADTH; THAT OF THE SHAFT OF THE STONE-MASONS' CHISEL, ONE HANDBREADTH.

MISHNAH 6. THE CORD OF THE BALANCES OF WOOL DEALER<sup>20</sup> OR OF GLASS-WEIGHERS IS REGARDED AS A CONNECTIVE UP TO A LENGTH OF TWO HANDBREADTHS; THE SHAFT OF A MILLSTONE CHISEL, UP TO A LENGTH OF TWO HANDBREADTHS; THE SHAFT OF THE BATTLE-AXE OF THE LEGIONS, UP TO A

LENGTH OF TWO HANDBREADTHS; THE SHAFT OF THE GOLDSMITHS' HAMMER, UP TO A LENGTH OF TWO HANDBREADTHS; AND THAT OF THE BLACKSMITHS' HAMMER, UP TO THREE HANDBREADTHS.

MISHNAH 7. THE REMNANT OF THE SHAFT OF AN OX-GOAD<sup>21</sup> AT ITS UPPER END<sup>22</sup> IS REGARDED AS A CONNECTIVE TO A LENGTH OF FOUR [HANDBREADTHS];<sup>23</sup> THE SHAFT OF A SPADE, TO A LENGTH OF FOUR [HANDBREADTHS]; THE SHAFT OF A WEEDING-SPADE, TO FIVE HANDBREADTHS; THE SHAFT OF A SMALL HAMMER, TO FIVE HANDBREADTHS; THAT OF A COMMON HAMMER, TO SIX HANDBREADTHS; THE SHAFT OF AN AXE USED FOR SPLITTING WOOD OR OF ONE USED FOR DIGGING, TO SIX [HANDBREADTHS]; AND THE SHAFT OF THE STONE-TRIMMERS' AXE, UP TO SIX HANDBREADTHS.

MISHNAH 8. THE REMNANT OF THE SHAFT OF AN OX-GOAD<sup>21</sup> AT ITS LOWER END<sup>24</sup> IS REGARDED AS A CONNECTIVE TO A LENGTH OF SEVEN HANDBREADTHS; THE SHAFT OF THE TROWEL OF HOUSEHOLDERS — BETH SHAMMAI RULED: TO A LENGTH OF SEVEN [HANDBREADTHS], AND BETH HILLEL RULED: TO ONE OF EIGHT [HANDBREADTHS]; THAT OF THE PLASTERERS — BETH SHAMMAI RULED: NINE [HANDBREADTHS] AND BETH HILLEL RULED: TEN [HANDBREADTHS]. ANY PARTS EXCEEDING THESE LENGTHS, IF IT WAS DESIRED TO RETAIN IT, IS ALSO SUSCEPTIBLE TO UNCLEANNESS.<sup>25</sup> THE SHAFTS OF FIRE INSTRUMENTS<sup>26</sup> ARE SUSCEPTIBLE TO UNCLEANNESS WHATSOEVER THEIR LENGTH.

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- (1) Sc. the loose threads of the warp hanging from the ends or the garments enumerated.
  - (2) So that where the fringe contracted uncleanness the main garment also contracts it, and vice versa.
  - (3) Beyond this length the fringes are insusceptible to uncleanness and, therefore, they neither convey to, nor contract from the garment any uncleanness.
  - (4) That were stitched together by the fuller or kept together in the weaving by the threads of the warp.
  - (5) However large it may be.
  - (6) If one of them contracted it, all become unclean.
  - (7) At the conclusion of a period of uncleanness. If only one of them was sprinkled upon (cf. Num. XIX, 18) all become clean.
  - (8) Cf. prev. n. mut. mut. Only the one that was sprinkled upon becomes clean.
  - (9) Sc. they are always treated as separate and independent units.
  - (10) Used in the construction of small buildings.
  - (11) With the plummet. If the plummet contracted uncleanness only the length of use given also becomes unclean; but if uncleanness touches any part beyond this length, the main portion of the plummet remains clean.
  - (12) Aliter: Handbreadths.
  - (13) Used in the construction of big buildings.
  - (14) For practical use.
  - (15) Since only that part which is essential for ordinary use may be regarded as a connective.
  - (16) Whereby the beam is suspended or held.
  - (17) If the balance contracted uncleanness that length of cord also becomes unclean.
  - (18) Since such a shaft renders the axe useless for work and would eventually be entirely discarded.
  - (19) Lit., 'remnants'.
  - (20) Whereby the beam is suspended or held.
  - (21) That was broken.
  - (22) The part adjacent to the pointed end of the goad (cf. supra XXV, 2).
  - (23) Beyond that and beyond seven handbreadths from the broad blade the shaft is insusceptible to all uncleanness.
  - (24) That part that is adjacent to the broad blade (cf. n. 3).
  - (25) As a connective.
  - (26) A spit, for instance.

## Mishna - Mas. Kelim Chapter 30

MISHNAH 1. AMONG GLASS-WARE THOSE THAT ARE FLAT ARE NOT SUSCEPTIBLE TO UNCLEANNESS AND THOSE THAT FORM RECEPTACLES ARE SUSCEPTIBLE.<sup>1</sup> AFTER THEY ARE BROKEN THEY BECOME CLEAN;<sup>2</sup> AND IF ONE AGAIN MADE UTENSILS OF THEM THEY BECOME HENCEFORTH SUSCEPTIBLE TO UNCLEANNESS. A GLASS TRAY OR A FLAT DISH IS NOT SUSCEPTIBLE TO UNCLEANNESS. IF THEY HAVE A RIM THEY ARE SUSCEPTIBLE. THE CONCAVE BOTTOM OF A GLASS<sup>3</sup> BOWL OR PLATE<sup>3</sup> WHICH WAS ADAPTED FOR USE REMAINS INSUSCEPTIBLE TO UNCLEANNESS.<sup>4</sup> IF THEY WERE POLISHED OR SCRAPED WITH A FILE THEY BECOME SUSCEPTIBLE TO UNCLEANNESS.<sup>5</sup>

MISHNAH 2. A MIRROR IS INSUSCEPTIBLE TO UNCLEANNESS. A TRAY<sup>6</sup> THAT WAS MADE INTO A MIRROR REMAINS SUSCEPTIBLE, BUT IF IT WAS ORIGINALLY MADE TO SERVE AS A MIRROR<sup>7</sup> IT IS INSUSCEPTIBLE.<sup>8</sup> A SPOON<sup>6</sup> THAT IS LAID ON A TABLE IS SUSCEPTIBLE TO UNCLEANNESS IF IT CAN HOLD ANYTHING WHATSOEVER; BUT IF IT CANNOT DO SO,<sup>9</sup> R. AKIBA RULES THAT IT IS SUSCEPTIBLE,<sup>10</sup> AND R. JOHANAN B. NURI RULES THAT IT IS INSUSCEPTIBLE.<sup>11</sup>

MISHNAH 3. A CU<sup>6</sup> THE GREATER PART OF WHICH IS BROKEN OFF IS INSUSCEPTIBLE TO UNCLEANNESS. IF IT WAS BROKEN IN THREE PLACES<sup>12</sup> EXTENDING OVER ITS GREATER PART IT IS ALSO INSUSCEPTIBLE TO UNCLEANNESS. R. SIMEON RULED: IF IT LETS THE GREATER PART OF THE WATER LEAK OUT IT IS INSUSCEPTIBLE TO UNCLEANNESS. IF A HOLE APPEARED IN IT AND IT WAS MENDED WITH TIN OR PITCH IT IS STILL INSUSCEPTIBLE TO UNCLEANNESS.<sup>13</sup> R. JOSE RULED: IF WITH TIN IT IS SUSCEPTIBLE TO UNCLEANNESS,<sup>14</sup> BUT IF WITH PITCH IT IS INSUSCEPTIBLE.

MISHNAH 4. A SMALL FLASK WHOSE NECK<sup>15</sup> WAS REMOVED REMAINS SUSCEPTIBLE TO UNCLEANNESS,<sup>16</sup> BUT A LARGE ONE WHOSE NECK WAS REMOVED BECOMES INSUSCEPTIBLE.<sup>17</sup> ONE OF SPIKENARD OIL WHOSE NECK<sup>15</sup> WAS REMOVED BECOMES INSUSCEPTIBLE TO UNCLEANNESS, SINCE IT<sup>18</sup> SCRATCHES THE HAND. LARGE FLAGONS<sup>19</sup> WHOSE NECKS WERE REMOVED REMAIN SUSCEPTIBLE TO UNCLEANNESS, SINCE THEY ARE ADAPTED FOR THE USE OF HOLDING PICKLED FOODSTUFFS. A GLASS MILL-FUNNEL IS CLEAN.<sup>20</sup> R. JOSE OBSERVED: 'BLESSED ART THOU, O KELIM; FOR, THOUGH THOU DIDST ENTER WITH UNCLEANNESS,<sup>21</sup> THOU ART GONE FORTH IN CLEANNESS'.<sup>22</sup>

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(1) Cf. supra II, 1; XV, 1.

(2) Even where they were formerly unclean.

(3) That was broken.

(4) Since the rough edges of the broken sides constitute a source of danger.

(5) Cf. prev. n. mut. mut.

(6) Of glass.

(7) Even though it had a receptacle.

(8) Since the receptacle was not intended to hold anything.

(9) When its bottom, for instance, is concave.

(10) Because this is the manner of its use.

(11) As it cannot hold anything it cannot be regarded as a valid receptacle.

(12) Var. lec., 'a third'.

(13) Because neither sticks for long to glass.

(14) Being a metal.

(15) Lit., 'mouth'.

(16) Since it can be easily carried on one hand without risk of injury it continues to be used as a receptacle for liquids.

(17) Having to be carried with both hands there is the danger of receiving a cut from the broken edges in consequence of which the flask is unusable.

(18) By being carried, owing to the smallness of its size, within the hollow of one hand.

(19) V. p. 141, n. 6.

(20) Sc. insusceptible to uncleanness. Being open at the bottom it forms no valid receptacle.

(21) 'FATHERS OF UNCLEANNES' (supra I, 1).

(22) 'MILL-FUNNEL IS CLEAN', the last ruling in the tractate. A moral lesson to man to endeavour to achieve purity of life before his time comes to depart from this world.