mishnah

. A phylactery is regarded as consisting of four vessels. If the first compartment was unloosed, and then it was mended it retains its corpse uncleanness. So is it also the case with the second and the third. If the fourth was unloosed it be comes free from corpse uncleanness but is still unclean from contact with corpse uncleanness. If subsequently the first compartment was again unloosed and mended it remains unclean from contact. So also in the case of the second compartment. If the third compartment was subsequently unloosed and mended it becomes clean, since the fourth is unclean from contact, and what is unclean from contact cannot convey uncleanness by contact.

mishnah

. A bed the half of which is stolen or lost, or one which brothers or joint owners divided between themselves, becomes clean. If it was restored it is susceptible to uncleanness henceforth. A bed may contract uncleanness and be rendered clean only when all its parts are bound together; so r. Eliezer. But the sages ruled: it can contract uncleanness and be rendered clean even in single parts. **Mishna - mas. Kelim chapter**

mishnah

. If a man dismantled a bed in order that he might immerse it, any one who touches the ropes remains clean. When does the rope begin to constitute a connective with the bed? As soon as three rows of meshes of it have been knotted. 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 becomes unclean. And how much is needed for it? R. Judah stated: three fingerbreadths.

mishnah

. A rope that hangs over from [the netting of] a bed is clean 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 that paschal lambs were tied and beds suspended.

mishnah

. If a part of a bed-girth hangs over, it is unclean whatever its length; so r. Meir. R. Jose ruled: only that which is shorter than ten handbreadths. The remnant of a bed-girth remains unclean if the length is no less than seven handbreadths from which an ass's girth can be made.

mishnah

. If a zab was carried on a bed and on its girth, the latter causes an uncleanness of two grades and an unfitness of one grade; so r. Meir. R. Jose ruled: if a zab was carried on a bed and on its girth the part that is shorter than ten handbreadths causes an uncleanness of two grades and an unfitness of one grade, but that which is over the ten handbreadths causes only an uncleanness of one grade and an unfitness of one grade. If he was carried on the bed-girth, [on the overhanging part] that was shorter than ten handbreadths, it becomes unclean, but if on the part that was longer than ten handbreadths it remains clean.

mishnah

. 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

. If a bed-girth was wrapped around a bed and a corpse touched them, they are subject to a seven-day uncleanness; if they are taken apart they are still subject to a seven-day uncleanness. If a sheretz touched them they are subject to an evening uncleanness; if they are taken apart they are still subject to evening uncleanness. If from a bed the two longer sides were removed and two new ones were prepared for it but the original sockets were not changed, if the new sides were broken the bed retains its uncleanness, but if the old ones were broken it becomes clean, since all depends on the old ones.

mishnah

. A box whose opening is at the top is susceptible to corpse uncleanness. If it was damaged above it is still susceptible to corpse uncleanness. If it was damaged below, it becomes clean. The compartments within it remain unclean and are not regarded as a connective with it.

mishnah

. If a shepherd's bag 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 serve also as receptacles and they were damaged, they become clean, since they will no longer serve their original purpose.

mishnah

. A box whose opening is at the side is susceptible to both midras uncleanness and corpse uncleanness. R. Jose stated: when does this apply? When it is less than ten handbreadths in height or when it has not a rim one handbreadth deep. If it was damaged above it is still susceptible to corpse uncleanness. If it was damaged below, r. Meir rules that it is susceptible to uncleanness, but the sages rule that it is clean because where the primary function ceases the secondary one also ceases.

mishnah

. A dung-basket that was so damaged that it will not hold pomegranates, r. Meir rules, is still susceptible to uncleanness, but the sages rule that it is clean because where the primary function ceases the secondary one also ceases. **Mishna - mas. Kelim chapter**

mishnah

. Bolsters, pillows, sacks and packing cases that were damaged are still susceptible to midras uncleanness. 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. If any of them, however, was damaged it becomes clean, since where the primary function ceases the secondary function also ceases.

mishnah

. A bagpipe is not susceptible to midras uncleanness. A trough for mixing mortar, beth shammai rules, is susceptible to midras uncleanness , and beth hillel rules that it is susceptible to corpse uncleanness only. If a trough of a capacity from two log to nine kab is split, it becomes susceptible to midras uncleanness. If it was left in the rain and it swelled it is susceptible to corpse uncleanness alone. [if it was left out] during the east wind and it split, it is susceptible to midras uncleanness. 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. 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 unclean.

mishnah

. If a stick was used as a haft for a hatchet, it is regarded as a connective for uncleanness at the time of use. A yarn winder is regarded as a connective for uncleanness at the time of its use. If it was fixed to a pole it is susceptible to uncleanness, but the latter cannot be regarded as a connective with it. If the pole itself was converted into a yarn winder, only that part which is needed for use is susceptible to uncleanness. A seat that was fixed to the pole is susceptible to uncleanness, but the latter is not regarded as 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, ‘get up and let us do our work’.

mishnah

. 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. If it was turned into a crib for cattle, even if it was fixed to a wall, it is susceptible to uncleanness.

mishnah

. A block 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. If it was fixed and also built upon, it is clean. Matting that was spread over the roof-beams, 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. If it was fixed and plasterwork was laid over it, it is clean. A dish that was fixed to a chest, box or cupboard in such a manner as to hold its contents in the usual way is susceptible to uncleanness, but if it was in a manner that it cannot hold it in the usual way it is clean.

mishnah

. If a sheet that was susceptible to the uncleanness of midras was made into a curtain, it becomes insusceptible to midras uncleanness but is susceptible to corpse uncleanness. When does it become insusceptible to uncleanness? Beth shammai ruled: when it has been cut up. Beth hillel ruled: when the loops have been tied to it. R. Akiba ruled: when it has been fixed.

mishnah

. A mat provided with reeds that stretched lengthwise is insusceptible to uncleanness; but the sages rule: only if they lay in the shape of [the greek letter] chi. If they were laid along its width and there was a distance of less than four handbreadths between any two reeds, it is insusceptible to uncleanness. If it was divided along its width, r. Judah rules that is clean. So also, where the end knots are untied, it is clean. If it was divided along its length but three end-knots remained intact across a stretch of six handbreadths, it is susceptible to uncleanness. When does a mat become susceptible to uncleanness? When its rough ends are trimmed, this being the completion of its manufacture. **Mishna - mas. Kelim chapter**

mishnah

. A man who touches the upper beam, the lower beam, the heddles, the sley, the thread that is drawn over purple material, or a spool which is not to be shot back, remains clean. If he touches the woof, the standing warp, the double thread that is drawn over purple material or a spool which is to be shot back, he becomes unclean. 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 he becomes unclean, but if he touches it after it was laid bare he remains clean.

mishnah

. If a man touched the yoke, the crossbar, the collar-piece, or the thick ropes, even at the time they are used, he remains clean. If he touched the tail piece, knee or handle, he becomes unclean. If he touched the metal rings, the guides, or the flanks, he becomes unclean. R. Judah rules that he remains clean if he touched the guides, since they only serve to increase the soil.

mishnah

. If a man touched the handle of a saw at either end he becomes unclean; but if he touched its string, cord, cross-piece or side-pieces, a carpenter's press, or the bow-handle of a bow-drill, he remains clean. R. Judah ruled: also he who touches the frame of a large saw remains clean. If a man touched the bow-string or the bow, even though it was stretched, he remains clean. A mole-trap is clean. R. Judah ruled: while it is set the separate parts are [regarded as] connected. **Mishna - mas. Kelim chapter**

mishnah

. If a table or a side-board was damaged or covered with marble but room was left on it where cups could be set, it remains unclean. R. Judah ruled: there must be room enough for pieces of food.

mishnah

. A table one of whose legs was lost becomes clean. If a second leg was lost it is still clean. But if a third was lost it becomes unclean where the owner has the intention of using it. R. Jose ruled: no intention is necessary. The same law applies also to the side-board.

mishnah

. A bench one of whose legs was lost becomes clean. If its second leg also was lost it is still clean. If, however, it was one handbreadth high it remains unclean. A footstool one of whose legs was lost remains unclean; and the same law applies to the stool in front of a cathedra.

mishnah

. If a bride's stool lost its seatboards, beth shammai rule that it is still susceptible to uncleanness, and beth hillel rule that it is clean. Shammai ruled: even the frame of the stool is susceptible to uncleanness. If a stool was fixed to a baking-trough, beth shammai rule that it is susceptible to uncleanness. And beth hillel rule that it is clean. Shammai ruled: even one made out of it is susceptible to uncleanness.

mishnah

. If the seat boards of a stool did not project and they were removed, it is still susceptible to uncleanness, for it is usual to turn it on its side and to sit on it.

mishnah

. If the middle seat board of a stool was lost but the outer ones remained it is still susceptible to uncleanness. If the outer ones were lost and the middle seat board remained it is also susceptible to uncleanness. R. Simeon ruled: only if it was a handbreadth wide.

mishnah

. 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, though the receptacle under remained, it is clean, since where the primary function has ceased the secondary one also ceases.

mishnah

. A chest whose top part 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. If both the top part and the bottom were lost, r. Judah rules that it is susceptible to uncleanness on account of its sides, and the sages rule that it is clean. A stonecutter's seat is subject to midras uncleanness.

mishnah

. If a [wooden] block was painted red or saffron, or was polished, r. Akiba rules that it is susceptible to uncleanness, but the sages rule that it remains clean unless it was hollowed out. A small basket or a big one that was filled with straw or flocking remains clean if it was prepared as a seat; but if it was plaited over with reed-grass or with a cord it becomes susceptible to uncleanness.

mishnah

. A night stool is subject to both midras and corpse uncleanness. If the leather seat was sundered, the leather is subject to midras uncleanness and the iron 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 is subject to midras uncleanness while the tripod is altogether clean. A bath-house bench that has two wooden legs is susceptible to uncleanness. If one leg was of wood and the other of stone it is clean. If boards in a bath-house were joined together, r. Akiba rules that they are susceptible to [midras] uncleanness; but the sages rule that they are clean, since they are made only for the water to flow under them. A fumigation-cage that contains a receptacle for garments is susceptible to uncleanness, but one that is made like a bee-hive is clean. **Mishna - mas. Kelim chapter**

mishnah

. If a ball, a shoe-last, an amulet or tefillin were torn, he that touches them becomes unclean, but he that touches their contents remains clean. If a saddle was torn, he that touches its contents becomes unclean, because the stitching joins them.

mishnah

. The following are susceptible to uncleanness as objects that are fit for riding upon: an ashkelon girth, a median mortar, a camel's pack-saddle, and a horse-cloth. R. Jose ruled: a horse- cloth is also susceptible to uncleanness as a seat, since people stand on it in the arena; but a saddle of a female camel is susceptible to uncleanness.

mishnah

. 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 is different from the effect of carrying it, but in the case of the latter there is no difference between the effect of coming in contact with it or carrying it. The pack-frame of an ass on which a zab has sat remains clean; but if the size of the spaces has been changed or if they have been broken one into another it is susceptible to uncleanness.

mishnah

. The bier, the mattress and the pillow of a corpse are susceptible to the uncleanness of midras. A bride's stool, a midwife's travailing stool, and a fuller's stool on which he piles the clothes, r. Jose ruled, cannot be regarded as a seat.

mishnah

. A fishing net is susceptible to uncleanness on account of its bag. Nets, snares, bird-traps, slings and fishermen's skeins are susceptible to uncleanness. A fish-trap, a bird-basket and a bird- cage are not susceptible to uncleanness.

mishnah

. Three different laws are applicable to shields: the bent shield is susceptible to midras uncleanness; the shield with which combatants play in the arena is susceptible to corpse uncleanness; and the toy-shield of the arabs is free from all uncleanness.

mishnah

. Three different laws are applicable to wagons: one made like a cathedra is susceptible to midras uncleanness; one made like a bed is susceptible to corpse uncleanness, and one for [the transport of] stones is free from all uncleanness.

mishnah

. Three different laws are applicable to baking-troughs: if a baking-trough of a capacity from two log to nine kab was split it is susceptible to midras uncleanness; if it was whole it is susceptible to corpse uncleanness; and if it holds the prescribed measure it is free from all uncleanness.

mishnah

. Three different laws apply to boxes: a box whose opening is at the sides is susceptible to midras uncleanness; if it is on the top it is susceptible to corpse uncleanness; and if it holds the prescribed measure it is free from all uncleanness.

mishnah

. Three different laws are applicable to leather covers: that of barbers is susceptible to midras uncleanness; that on which people eat is susceptible to corpse uncleanness; and that for [spreading out] olives is free from all uncleanness.

mishnah

. Three different laws are applicable to bases: one which lies before a bed or before a scrivener 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

. Three different laws apply to writing tablets: that of papyrus 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

. Three different laws apply to beds: one that is used for lying upon is susceptible to midras uncleanness; one used by glass makers is susceptible to corpse uncleanness; and one used by harness makers is free from all uncleanness.

mishnah

. Three different laws apply to refuse baskets: one for dung is susceptible to midras uncleanness; one for straw is susceptible to corpse uncleanness; and a camel's rope bag is free from all uncleanness.

mishnah

. Three different laws apply to mats: one used for sitting upon is susceptible to midras uncleanness; one used by dyers is susceptible to corpse uncleanness; and one used in wine-presses is free from all uncleanness.

mishnah

three different laws apply to water skins and three different laws apply to shepherds wallets: those that can hold the prescribed quantity 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.

mishnah

. Three different laws apply to hides: that which is used as a rug is susceptible to midras uncleanness; that which is used as a wrapper for vessels is susceptible to corpse uncleanness; and that which is intended for straps and sandals is free from all uncleanness.

mishnah

. 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 is free from all uncleanness.

mishnah

. Three different laws apply to napkins: that for the hands is susceptible to midras uncleanness; that for books is susceptible to corpse uncleanness; 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

. 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 are free from all uncleanness.

mishnah

. 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 is free from all uncleanness.

mishnah

. Three different laws apply to store-baskets: if a worn-out basket is patched on to a sound one, all is determined by the sound one; if a small basket is patched on to a large one all is determined by the large one; if they are equal all is determined by the inner one. R. Simeon ruled: if the cup of a balance 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, whet her on the inside or the outside. The latter remains clean.

mishnah

. All vessels are subject to different laws in regard to their outer and inner sides respectively, as, for instance, cushions, bolsters, sacks and packing-bags; so r. Judah. R. Meir ruled: any article that has hangers is subject to different laws in its outer and inner sides respectively, but one that has no hangers is not subject to different laws in regard to outer and inner sides. A table and a side-board 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. The same law also applies to a rimless tray.

mishnah

. An ox-goad is subject to different laws in its outer and inner parts respectively, [the former being that section of the shaft that lies between] seven handbreadths from the broad blade and four handbreadths from the point; so r. Judah. R. Meir ruled: it is not [subject to such distinction], the four and the seven handbreadths having been mentioned only in regard to its remnants.

mishnah

. Measures of wine or oil, a soup-ladle, a mustard-strainer and a wine-filter are subject to different laws in regard to their outer and inner sides respectively; so r. Meir. R. Judah ruled: they are not [subject to these distinctions]. R. Simeon ruled: they are [subject to different laws]. For if their outer parts contracted uncleanness their inner parts remain clean; though immersion is required.

mishnah

. If [in a measure consisting of] a quarter [of a log] and half a quarter [of a log] the quarter measure contracted uncleanness the half-quarter measure does not become unclean, and if the half quarter contracted uncleanness the quarter does not become unclean. The students argued before r. Akiba: 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 unclean? He answered them: does it then belong to the class that takes precedence? 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 unclean if the outer side contracted uncleanness.

mishnah

. If the quarter contracted uncleanness, the quarter and its outer side are unclean; but the half quarter and its outer side remain clean. If the half quarter contracted uncleanness, the half quarter and its outer side are unclean, 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. When however immersion is performed the whole of the vessel must be immersed.

mishnah

. If on the bases, rims, hangers or handles of vessels that have a receptacle unclean liquid fell one merely dries them and they remain clean. But [if unclean liquid fell] on a part of any other vessel (which cannot hold pomegranates) in which no distinction is made between its outer and inner sides, the whole becomes unclean. If the outer side of a vessel contracted uncleanness from a liquid, only its outer side is unclean but its inner side, rim, hanger and handles remain clean. If its inner side contracted uncleanness the whole is unclean.

mishnah

. All vessels are subject to different laws in regard to their outer and inner sides respectively and also in regard to the part by which they are held. R. Tarfon ruled: this applies only to a large wooden baking trough. R. Akiba ruled: it applies also to cups. R. Meir ruled: it applies only to unclean and clean hands. R. Jose stated: they spoke only of clean hands.

mishnah

. In what manner? If one's hands were clean and the outer side of a cup was unclean, 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 he was drinking from a cup whose outer side was unclean he need have no scruples lest the liquid in his mouth contracted uncleanness from the outer side of the cup and that it then conveyed uncleanness to the cup. If a kettle was boiling one need have no scruples lest liquid should issue from it and touch its outer side and return again within it.

mishnah

. Holy vessels are not subject to different laws in regard to their outer and inner sides or in regard to the part by which they are held, nor may vessels that are within one another be immersed if they are to be used for hallowed things. All vessels become susceptible to uncleanness by mere intention, but they cannot be rendered insusceptible except by a change-effecting act; for an act disannuls an earlier act as well as an earlier intention, while an intention annuls neither an earlier act nor an earlier intention.

mishnah

. The sandal of imki and a laced-up bag (r. Judah ruled: also an egyptian basket; r. Simeon b. Gamaliel ruled: the same law applies also to a laodicean sandal) can be made susceptible to uncleanness and again be made insusceptible 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? But these, even when they are unlaced, are susceptible to uncleanness since a layman is able to restore them’. They spoke only of an egyptian basket which even a craftsman cannot [easily] restore.

mishnah

. A laced-up bag whose laces were removed is still susceptible to uncleanness; but if it was made flat it becomes insusceptible to uncleanness. If a strip of lining has been put on it below, 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. 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.

mishnah

. The hand-cover of thorn-pickers is insusceptible to uncleanness. A belt and leg guards are susceptible to uncleanness. Sleeves are susceptible to uncleanness but leggings are not susceptible. Any finger-stall is insusceptible to uncleanness except that of fruit -pickers, since the latter holds the sumach berries. If it was torn, it is insusceptible to uncleanness, provided it cannot hold the greater part of a sumach berry.

mishnah

. A sandal one of whose straps was torn off but was mended again, retains its midras uncleanness. If a second strap was torn off, though it was mended again, it becomes free from midras uncleanness but is unclean from contact with midras. If the second strap was torn off before the first could be mended, it becomes clean. If its heel was torn off, or if its toe-piece was removed, or if it was torn in two, it becomes clean. A heel-less slipper 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 uncleanness, but the sages rule that it is susceptible. All water skins whose holes have been tied up are insusceptible to uncleanness, except those of the arabs. R. Meir rules: if they are tied up for a while, they are clean; but if they are tied with a permanent knot they are unclean. R. Jose ruled: all tied up water skins are clean.

mishnah

. The following hides are susceptible to midras uncleanness: a hide which is intended for use as a rug, 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, by a flax-worker, by a porter or by a physician, a hide used for a cot, a hide put over a child's heart, a hide of a cushion or a bolster. All these are susceptible to midras uncleanness. 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 uncleanness only.

mishnah

. A bag or wrapper 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 it is only susceptible to corpse uncleanness. If a hide is used as a covering for vessels it is not susceptible to uncleanness, but if it is used as a covering for weights it is susceptible. R. Jose in the name of his father rules that it is insusceptible.

mishnah

. Whenever no act is lacking intention alone causes an article to be susceptible to uncleanness, but wherever an act is lacking intention alone does not render it susceptible to uncleanness, except fur skins.

mishnah

. The hides of a householder become susceptible to uncleanness by intention, but those that belong to a tanner do not become susceptible by mere intention. Those taken by a thief become susceptible by intention, but those taken by a robber do not become susceptible by mere intention. R. Simeon stated: the rule is to be reversed; those taken by a robber become susceptible by mere intention, but those taken by a thief do not become susceptible by intention, since in the latter case the owner does not abandon the hope for recovery.

mishnah

. If a hide had contracted midras uncleanness and its owner then intended it to be used for straps or sandals 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 it remains unclean, but if from a bolster it becomes clean. **Mishna - mas. Kelim chapter**

mishnah

. Cloth is susceptible to five forms of uncleanness; sacking is susceptible to four; leather to three; wood to two; and an earthen vessel to one. An earthen vessel is susceptible to uncleanness [only] as a receptacle. Any earthen vessel that has no inner part is not susceptible to uncleanness from its outer part. Wood is subject to an additional form of uncleanness in that it is also susceptible to uncleanness as a seat. 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. Sacking has an additional form of uncleanness in that it is susceptible to uncleanness as woven work. Cloth has an additional form of uncleanness in that it is susceptible to uncleanness when it is only three by three fingerbreadths.

mishnah

. Cloth is susceptible to uncleanness of midras when it is three handbreadths square, and to corpse uncleanness when it is three fingerbreadths square. 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

. 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. 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 it is susceptible to uncleanness, but if the material added was subject to lesser restrictions it is not susceptible.

mishnah

. If from any of these a piece one handbreadth square was cut off it is susceptible to uncleanness. [if a piece] one handbreadth square [was cut off] from the bottom of a basket it is susceptible to uncleanness. [if it was cut] from the sides of the basket, r. Simeon rules that it is not susceptible to uncleanness, but the sages rule that wherever a square handbreadth is cut off it is susceptible to uncleanness.

mishnah

. Worn-out pieces of a sifter or a sieve that were adapted for use as a seat, r. Akiba rules are susceptible to uncleanness, but the sages rule that they are not susceptible unless their rough ends were cut off. A child's stool that has legs, even though it is less than a handbreadth high, is susceptible to uncleanness. A child's shirt, r. Eliezer rules, is susceptible to uncleanness however small it may be; but the sages ruled: it is susceptible only if it is of the prescribed size and measured when doubled.

mishnah

. The following are measured when doubled: socks, long stockings, drawers, a cap and a money-belt. As regards a patch sewn on the hem, if it was undoubled it is measured undoubled, but if it was doubled it is measured when doubled.

mishnah

. If a piece of cloth was woven to the extent of three [handbreadths] square, when it contracted midras uncleanness, and after the entire piece was completed one removed a single thread from the original part, it is released from midras uncleanness but is still unclean from contact with midras uncleanness. If a thread was removed from the original part and then all the cloth was finished, it is still unclean from contact with midras uncleanness.

mishnah

. Similarly if a piece of cloth was woven to the extent of three [finger breadths] square, when it contracted corpse uncleanness, and after the entire piece was finished one removed a single thread from its original part, it is released from corpse uncleanness but is still unclean from contact with corpse uncleanness. If a thread was removed from the original part and then all the cloth was finished it remains clean, for the sages have ruled: if a piece of three [fingerbreadths] square is lessened it becomes clean, but if one of three hand breadths square is lessened, even though it is released from midras, it is still susceptible to all other forms of uncleanness.

mishnah

. If a sheet that had contracted midras uncleanness was made into a curtain, it is released from midras uncleanness but is still unclean from contact with midras uncleanness. Said r. Jose: but what midras uncleanness has this touched! Only if a zab had touched it is it unclean from contact with a zab.

mishnah

. If a piece of cloth three [handbreadths] square was divided, it is released from the midras uncleanness but is still unclean from contact with midras uncleanness. Said r. Jose: but what midras uncleanness has this touched! Only if a zab had touched it is it unclean from contact with a zab.

mishnah

. If a piece of cloth three [handbreadths] square [was found] on a rubbish heap it must be both sound and capable of wrapping up salt; but [if it was found] in the house it need only be 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. 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.

mishnah

. [a piece of cloth] three [handbreadths] square that was torn becomes insusceptible to uncleanness if on being put on a stool one's flesh would 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, except when it is of purple or fine crimson. R. Eliezer ruled: a patch of new cloth is also subject to the same law. R. Simeon ruled: all these materials become insusceptible; and the latter have been mentioned [as distinguishable from others] only in connection with the return of lost property.

mishnah

. [a piece of cloth] three [fingerbreadths] square that was stuffed into a ball or was itself made into a ball becomes clean. But [a piece of cloth] three [handbreadths] square that was stuffed into a ball remains unclean. If the latter was itself made into a ball it becomes clean because the sewing reduces its size.

mishnah

. [a piece of cloth] less than three [handbreadths] square that was adapted for the purpose of stopping up a hole in a bath house, of emptying a cooking-pot or of wiping with it the mill stones, whether it was or was not kept in readiness for any such use, 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

. If a plaster is made of cloth or leather it is not susceptible to uncleanness. A poultice is insusceptible to uncleanness if it is on cloth, but if on leather it is susceptible. Rabban simeon b. Gamaliel ruled: even if it was on cloth the latter remain susceptible to uncleanness because the former can be shaken off.

mishnah

. 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, but those that are not ornamented are susceptible. Rabban gamaliel ruled: both the former and the latter are insusceptible.

mishnah

. If a head-wrap that had contracted midras uncleanness was wrapped around a scroll, it is released from midras uncleanness but remains susceptible to corpse uncleanness. A skin that was made into a rug or a leather rug that was made into a skin becomes clean. A skin 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 remains unclean, but if into one of another class it becomes clean.

mishnah

. If a patch was sewn on to a basket, the latter conveys one grade of uncleanness and one of unfitness. If it was severed from the basket, the latter conveys one grade of uncleanness and one of unfitness, but the patch becomes clean. If it was sewn on to cloth the latter conveys two grades of uncleanness and one of unfitness. If it was severed from the cloth, the latter conveys one grade of uncleanness and one of unfitness, while the patch conveys two grades of uncleanness and one of unfitness. The same law applies also where a patch was sewn on to sacking or leather; so r. Meir. R. Simeon rules that they are clean. 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.

mishnah

. The prescribed minimum of three (fingerbreadths] square of which they have spoken is exclusive of the hem; so r. Simeon. But the sages ruled: exactly three [fingerbreadths] square. If a patch was sewn on to a cloth by one side only, it cannot be regarded as a connective. If it was sewn on by two opposite sides, it is a connective. If it was sewn on the shape of a gamma, r. Akiba rules that the cloth is unclean, but the sages rule that it is clean. R. Judah stated: this applies only to a cloak, but in the case of a shirt the patch is regarded as a connective if it was sewn on only by its upper side, but if by its lower side it is no connective.

mishnah

. Poor men's clothes, though made up of pieces none of which measures three [fingerbreadths] square are susceptible to midras uncleanness, if a cloak began to be torn, as soon as its greater part is affected [the fragments] are not regarded as joined. Exceptionally thick or thin materials are not governed by the prescribed minimum of three [fingerbreadths] square.

mishnah

. A porter's pad is susceptible to midras uncleanness. A wine filter is not susceptible to uncleanness as a seat. An old woman's hair-net is susceptible to uncleanness as a seat. A harlot's shirt which is woven like net work is not susceptible to uncleanness. A garment made of a fishing net is not susceptible to uncleanness; 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.

mishnah

. 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. Its strings are susceptible to uncleanness as connectives. A hair-net that is torn becomes insusceptible to uncleanness if it cannot contain the greater part of the hair. **Mishna - mas. Kelim chapter**

mishnah

. The fringes of a sheet, a scarf, a head-wrap and a felt cap are regarded as connectives up to a length of six fingerbreadths; 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 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

. Three woollen bolster-covers, six linen ones, three sheets, twelve handkerchiefs, two arm-cloths, one shirt, one cloak, or one winter-cloak, are regarded as connectives in respect of both uncleanness and sprinkling. If they exceed this number they are regarded as connectives in respect of uncleanness but not in respect of sprinkling. R. Jose ruled, not even in respect of uncleanness.

mishnah

. The cord of [the common] plummet is regarded as a connective up to a length of twelve [cubits]; that of the carpenters’ plummet, up to eighteen [cubits]; and that of the builders’ plummet up to fifty cubits. The parts that exceed these lengths, even if it was desired to retain them, remain insusceptible to uncleanness. The cord of the plummet of plasterers or moulders is regarded as a connective whatsoever its length.

mishnah

. The cord of the balances of goldsmiths or the weighers of fine purple is regarded as a connective up to a length of three fingerbreadths, the shaft of an axe behind the grip, up to a length of three fingerbreadths. R. Jose ruled: if the length behind the grip is no less than one handbreadth the entire shaft is unsusceptible to uncleanness.

mishnah

. The cord of the balances of shopkeepers or householders is regarded as a connective up to a length of one handbreadth; the shaft of an axe in front of the grip, up to one handbreadth; the projection of the shaft of a pair of compasses, up to one handbreadth; that of the shaft of the stone-masons’ chisel, one handbreadth.

mishnah

. The cord of the balances of wool dealers 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

. The remnant of the shaft of an ox-goad at its upper end is regarded as a connective to a length of four [handbreadths]; 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

. The remnant of the shaft of an ox-goad at its lower end 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. The shafts of fire instruments are susceptible to uncleanness whatsoever their length.

mishnah

. Among glass-ware those that are flat are not susceptible to uncleanness and those that form receptacles are susceptible. After they are broken they become clean; 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 bowl or plate which was adapted for use remains insusceptible to uncleanness. If they were polished or scraped with a file they become susceptible to uncleanness.

mishnah

. A mirror is insusceptible to uncleanness. A tray that was made into a mirror remains susceptible, but if it was originally made to serve as a mirror it is insusceptible. A spoon that is laid on a table is susceptible to uncleanness if it can hold anything whatsoever; but if it cannot do so, r. Akiba rules that it is susceptible, and r. Johanan b. Nuri rules that it is insusceptible.

mishnah

. A cup the greater part of which is broken off is insusceptible to uncleanness. If it was broken in three places 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. R. Jose ruled: if with tin it is susceptible to uncleanness, but if with pitch it is insusceptible.

mishnah

. A small flask whose neck was removed remains susceptible to uncleanness, but a large one whose neck was removed becomes insusceptible. One of spikenard oil whose neck was removed becomes insusceptible to uncleanness, since it scratches the hand. Large flagons 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. R. Jose observed: ‘blessed art thou, o kelim; for, though thou didst enter with uncleanness, thou art gone forth in cleanness’.