

even if he is about to die, he [still] makes levirate marriage obligatory and exempts from levirate marriage, he feeds [his mother] terumah and disqualifies [his mother] from eating terumah. Similarly in the case of cattle or wild animals, they do not defile until they die. If their heads have been cut off, even though they are moving convulsively, they are unclean, like a lizard's tail, which moves convulsively.

1:7 Whole limbs [of the body] have no [restriction as to] size: even less than an olive-sized portion of a corpse or less than an olive-sized portion of nevelah (carrion), or less than a lentil-sized portion of a sheretz can defile, [each in the manner of] their respective defilements.

1:8 There are two hundred and forty-eight limbs in a human body: Thirty in the foot, six for every toe, Ten in the ankle, Two in the shin, Five in the knee, One in the thigh, Three in the hip, Eleven ribs, Thirty in the hand, [that is] six to every finger, Two in the fore-arm, Two in the elbow, One in the upper arm and Four in the shoulder, [For a total of] one hundred and one on the one side [of the body] and one hundred and one on the other. Eighteen vertebrae in the spine, Nine in the head, Eight in the neck, Six in the key of the heart, And five around the genitals. Each one [of these] can defile by contact, carriage or overshadowing. When is this so? When they have upon them the appropriate amount of flesh, But if they do not have the appropriate amount flesh upon them, they can defile by contact and carriage but cannot defile by overshadowing.

2:1 These things defile by overshadowing: a corpse, an olive-sized [portion of flesh] of a corpse, an olive-sized [portion] of nezel, a ladleful of corpse-mold, the spine or the skull, [a] full limb of a corpse, or [a full] limb [severed] from a living person with the appropriate amount of flesh, a quarter [of a kav] of bones from the structural majority or numerical majority, and the structural majority or numerical majority [of the bones] of a corpse even though they do not amount to a quarter [of a kav]; [all these] are unclean. How many [bones] form the numerical majority? One hundred and twenty-five.

2:2 [The following likewise defile:] A quarter [of a log] of blood, A quarter [of a log] of mixed blood from one corpse. Rabbi Akiva says: [even] from two corpses. [With regard to] the blood of a child that has completely flowed forth: Rabbi Akiva says: [it defiles] in even the smallest quantity, But the sages say: [there must be] a quarter [of a log]. [With regard to] an olive-sized [portion] of [corpse] worms whether alive or dead: Rabbi Eliezer declares [it] unclean, like the flesh, But the sages declare [it] clean. [With regard to] the ashes of burnt persons: Rabbi Eliezer says: the [minimum] quantity [for defilement is] a quarter [of a kav]. But the sages declare [them to be] clean. A ladleful and [a little] more of grave-dust is unclean. Rabbi Shimon declares [it to be] clean. A ladleful of corpse-mold mixed with water is not [regarded as] joined [into one mass] for [the purposes of] defilement.

2:3 The following defile by contact and carriage but not by overshadowing: A bone of barleycorn size, Earth from a foreign country, A bet peras, A limb of a corpse, or a limb [severed] from a living person which has no longer its appropriate flesh, A spine or a skull which is deficient. How much is

[considered] a deficiency in the spine? Bet Shammai say: two vertebrae, But Bet Hillel say: even one vertebra. And in the skull? Bet Shammai say: [the size of a] hole [made] by a drill, But Bet Hillel say: as much as would be taken from a living person and he would die. Of what drill did they speak? Of the small one [used] by physicians, the words of Rabbi Meir. But the sages say: of the large one in the Temple-chamber.

2:4 The covering stone and the buttressing stone [of a grave] defile by contact and overshadowing but not by carriage. Rabbi Eliezer says: they do defile by carriage. Rabbi Joshua says: if there is grave dust beneath them, they defile by carriage, but if not they do not defile by carriage. What is the buttressing stone? That upon which the covering stone is supported. But the stone that serves as buttress to the buttressing stone is clean.

2:5 These are clean if they are deficient: An olive-sized [portion] of a corpse; An olive-sized [portion] of nezel, A ladleful of corpse-mold, A quarter [of a log] of blood, A bone of the size of a barley-corn, And a limb [severed] from a living person, the bone of which [limb] is deficient.

2:6 A backbone or a skull [made up from the bones] of two corpses, A quarter [of a log] of blood from two corpses, A quarter [of a kav] of bones from two corpses, A limb of a corpse from two corpses, And a limb [severed] from a living person, [such a limb being made up] from two persons, Rabbi Akiva declares [the all] unclean But the sages declare them clean.

2:7 A bone the size of a barley-corn that is divided into two: Rabbi Akiva declares it unclean But Rabbi Yohanan ben Nuri declares it clean. Rabbi Yohanan ben Nuri says: they did not say 'bones' the size of a barley-corn, but 'bone' the size of a barley-corn. A quarter [of a kav] of bones crushed fine, and there is not a single [bone] the size of a barley-corn: Rabbi Shimon declares it clean But the sages unclean. A limb [severed] from a living person which has been divided into two is clean. Rabbi Yose declares [it] unclean; But he agrees that if it is taken from a living person by halves it is clean.

3:1 All objects that defile by overshadowing which were divided and then brought into a house: Rabbi Dosa ben Harkinas declares clean. But the sages declare [it] unclean. What is the case? One who touches two pieces of nevelah, each the size of half an olive, or carries them, Or, in the case of a corpse, if he touches a piece the size of half an olive and overshadows [another piece] the size of half an olive, Or if he touches [a piece] the size of half an olive and [another piece] the size of half an olive overshadows him, Or if he overshadows two [pieces, each] the size of half an olive, Or if he overshadows [a piece] the size of half an olive and [another piece] the size of half an olive overshadows him: Rabbi Dosa ben Harkinas declares him clean, And the sages declare him unclean. But if he touches [a piece] the size of half an olive and another object overshadows him and [another piece] the size of half an olive, Or if he overshadows [a piece] the size of half an olive and another object overshadows him and [another piece] the size of half an olive, he is clean. Rabbi Meir says: Even here Rabbi Dosa ben Harkinas declares him clean and the sages declare him unclean. Every [case] is unclean except [a case of] contact [combined] with carriage or of carriage [combined] with overshadowing. This is the general principle: every object [whose defilement] proceeds from

one cause is unclean, from two causes is clean.

3:2 If a ladleful of corpse-mold was scattered about in a house, the house is unclean But Rabbi Shimon declares it clean. If a quarter [of a log] of blood was absorbed in [the ground] of a house, the house is clean. If it was absorbed by a garment: if the garment is washed and a quarter [of a log] of blood emerges from it, it is unclean, if not, it is clean, since anything absorbed that cannot emerge is clean.

3:3 [Blood] which was poured out in the air: If the place [where it fell] was an incline and [a person or vessel] overshadowed part of it, he [remains] clean. If it was a cavity, or if the blood congealed, he [becomes] unclean. If it was poured out on a threshold: If it inclined either inwards or outwards and the house overshadowed it [that which is in the house] is clean. If there was a cavity, or if it congealed, [that which is in the house becomes] unclean. Every part of a corpse is unclean except the teeth, hair and nails; But when they are joined [to the corpse], they are all unclean.

3:4 How so? If the corpse was outside and its hair inside, the house is unclean. [With regard to] a bone which had upon it an olive-sized portion of flesh, if one brought part of it within so that the house was overshadowing it, [the house] is unclean. [With regard to] two bones which had upon them two pieces of flesh, [each] the size of half an olive, if one brought part of them within so that the house was overshadowing them, [the house] is unclean. But if [the pieces of flesh] were set into [the bone] by a person, the house is clean since connections created by human agency are not [regarded as] connections.

3:5 What is 'mixed blood'? The blood of a corpse of which an eighth [of a log] came out during his lifetime and an eighth after death, the words of Rabbi Akiva. Rabbi Ishmael says: a quarter [of a log] during his lifetime and a quarter after death. [If] a quarter [of a log] is taken from both of these: Rabbi Elazar bar Judah says: both of these are as water. What then is 'mixed blood'? It is that of a crucified person whose blood is streaming forth and under whom is found a quarter [of a log] of blood it is unclean. However a corpse whose blood drips forth and under whom is found a quarter [of a log] of blood, [the blood] is clean. Rabbi Judah says: not so, but that which streams forth is clean and that which drips forth is unclean.

3:6 For an olive-sized portion of a corpse, an opening [in the room in which it is found] of one handbreadth [square], and for a [whole] corpse, an opening of four handbreadths [square, is enough] to prevent the uncleanness from [spreading to the other] openings; But for allowing the uncleanness to go out, an opening of one handbreadth [square is enough]. [A portion] greater than the size of an olive is as a [whole] corpse. Rabbi Yose says: [only] the spine and the skull are as a [whole] corpse.

3:7 [An object] one handbreadth square and one handbreadth high conveys uncleanness and blocks uncleanness. How does it [block uncleanness]? In the case of a covered drain beneath a house, if it has a space a handbreadth wide and its outlet was a handbreadth wide, and there is uncleanness inside it, the house remains clean; And when there is uncleanness in the house, that which is within [the drain] remains clean, for the manner of the uncleanness is to go out and not to go in. If it had a space one handbreadth wide but its outlet was

not one handbreadth wide, when there is uncleanness in it, the house becomes unclean; But when there is uncleanness in the house, that which is within it remains clean, for the manner of the uncleanness is to go out and not to go in. If it did not have a space one handbreadth wide and its outlet was not one handbreadth wide, when there is uncleanness within it, the house becomes unclean; And when there is uncleanness in the house, it [also] becomes unclean. It makes no difference if the cavity was carved out by water or by a sheretz or if it had been eaten out by salt. And similarly [if it is in] a row of stones or a pile of beams. Rabbi Judah says: any "tent" not made by a person is not considered a tent'. But he agrees that crevices and crags [can be considered as 'tents'].

4:1 A cupboard standing in the open air: If there is uncleanness within it, vessels in the [niches in the] thickness [of its walls] remain clean. If there is uncleanness in [the niches in] its thickness, vessels inside [the cupboard] remain clean. Rabbi Yose says: half and half. When it is standing inside a house: If there is uncleanness inside [the cupboard], the house is unclean; If there is uncleanness in the house that which is within [the cupboard] remains clean, for the manner of uncleanness is to go out and not to go in. Vessels which are between [the cupboard] and the ground, or between it and the wall, or between it and the roof-beams: If there is a space of one cubic handbreadth there, they become unclean. If not they remain clean. If there is uncleanness there, the house becomes unclean.

4:2 [With regard to] a drawer of the cupboard, which is one cubic handbreadth, but whose outlet is not a square handbreadth, if there is uncleanness inside it, the house becomes unclean; But if there is uncleanness in the house, that which is within [the drawer] remains clean, for the manner of uncleanness is to go out and not to go in. Rabbi Yose declares [the house] clean, since he can remove [the uncleanness] by halves or burn it where it stands.

4:3 [In the case where] the cupboard is standing in the doorway and is opened outward, if there is uncleanness inside it, the house remains clean. If there is uncleanness in the house, that which is within [the cupboard] becomes unclean, for the manner of uncleanness is to go out and not to go in. If its wheeled base protruded three fingerbreadths behind it and there was uncleanness inside it under the roof-beams, the house remains clean. When does this ruling apply? When there is a space of one cubic handbreadth, when it is not easily detachable, and when the cupboard is of the stipulated size.

5:1 [With regard to] an oven which stood in a house, with its outlet curved to the outside [of the house], and those burying a corpse overshadowed it: Bet Shammai says: all becomes unclean. Bet Hillel says: the oven becomes unclean, but the house remains clean. Rabbi Akiva says: even the oven remains clean.

5:2 [With regard to] a hatch between the house and the upper story, if there was a pot placed over it and it was perforated [by a hole of sufficient size] to admit liquid: Bet Shammai says: all becomes unclean. Bet Hillel says: the pot becomes unclean but the upper story remains clean. Rabbi Akiva says: all remains clean.

5:3 If [the pot] was whole: Bet Hillel says: it protects all [from uncleanness]. A vessel of earthenware can protect everything [in it from

contracting impurity], according to Beth Hillel. Bet Shammai says: it protects only food, drink and earthenware vessels. But Beth Shammai says: "It protects only food and liquids and [other] vessels of earthenware." Bet Hillel changed their opinion and taught as Bet Shammai. Beth Hillel said to them: "Why?" Beth Shammai said to them: "Because it is [itself] impure with respect to an ignoramus, and no impure vessel can screen [against impurity]." Beth Hillel said to them: "And did you not pronounce pure the food and liquids inside it?" Beth Shammai said to them: "When we pronounced pure the food and liquids inside it, we pronounced them pure for him [the ignoramus] only, but when you pronounced the vessel pure you pronounced it pure for yourself and for him." Then Beth Hillel changed their mind and taught according to the opinion of Beth Shammai.

5:4 [With regard to] a flagon that is full of pure liquid, the flagon is defiled with seven days' impurity but the liquid remains clean. But if one poured it out into another vessel, it becomes unclean. If a woman was kneading [in the upper story] at a trough, the woman and the trough become unclean with seven days impurity, but the dough remains clean. But if one turned it out into another vessel, it becomes unclean. Bet Hillel changed their opinion and taught as Bet Shammai.

5:5 If [lying over the hatch] there were vessels made of dung, vessels of stone, or vessels of [unbaked] earth, everything [in the upper story] remains clean. If it was a vessel known to be clean for holy things or for [the water of] purification, everything remains clean, since everyone is trusted with [regard to matters of] purification. For clean vessels and earthenware vessels that are [known to be] clean protect with the walls of 'tents'.

5:6 How so? If there was a cistern or a cellar in a house and a large basket was placed over it, [the contents of the cistern or cellar] remain clean. But if it was a well [with its upper edge] level [with the ground] or a deficient beehive upon which the basket was placed, [the contents] become unclean. If it was a smooth board or netting without rims, [the contents] remain clean. For vessels cannot protect along with walls of an ohel unless they themselves have walls. How much must the wall be? A handbreadth. If there was half a handbreadth on one side and half a handbreadth on the other, it is not [considered] a wall, as there must be a whole handbreadth on one object.

5:7 Just as they protect inside so they protect outside. How so? In the case of a large basket supported on pegs on the outside [of an ohel], If there was uncleanness beneath it, vessels in the basket remain clean. But if it was [next to] the wall of a courtyard or of a garden, it does not protect. [In the case of] a beam placed across from one wall to an other, with a pot hanging from it, if there was uncleanness beneath it, Rabbi Akiva declares the vessels inside it to be clean, But the sages declare them unclean.

6:1 Both persons and vessels can form 'tents' to bring uncleanness, but not to [protect objects so that they] remain clean. How so? There are four people carrying a chest: If there is uncleanness beneath it, vessels upon it become unclean. If there is uncleanness upon it, vessels beneath it become unclean. Rabbi Eliezer declares them clean. [If the chest] is placed upon four vessels, even if they are vessels made of dung, vessels of stone, or vessels of

[unbaked] earth, If there is uncleanness beneath [the chest], vessels upon it become unclean. If there is uncleanness beneath it, vessels upon it become unclean. [If the chest] is placed on four stones or on any living creature, If there is uncleanness beneath it, vessels upon it remain clean. If there is uncleanness upon it vessels beneath it remain clean.

6:2 If corpse-bearers were passing along a portico and one of them shut a door and locked it with a key, If the door can remain in its position on its own,[the contents of the house] remain clean, But if not, they become unclean. Similarly [in the case of] a barrel of dried figs or a basket of straw placed in a window, If the dried figs or the straw can remain in their position on their own, [the contents of the room] remain clean, But if not they become unclean. [In the case of] a house partitioned off by wine-jars, which had been plastered with clay, If the clay can remain in its position on its own, [the space partitioned off] remains clean, But if not, it becomes unclean.

6:3 A wall serving a house is treated as if it was separate halves. How so? A wall serving an open space, that has uncleanness within it: If it is in the inward half, the house is unclean, But what is above [the wall] remains clean. If it is in the outward half, the house remains clean, But what is above [the wall] becomes unclean. If it is exactly in the middle, the house becomes unclean, And as for what is above, Rabbi Meir declares it unclean, But the sages declare it clean. Rabbi Judah says: the whole of the wall belongs to the house.

6:4 [In the case of] a wall between two houses and there is uncleanness within it, The house nearer to the uncleanness is unclean, And the house nearer to the clean part is clean. If [the uncleanness] is in the middle, both are unclean. If there is uncleanness in one of the [houses] and there are vessels in [the thickness of] the wall: Those in the half nearer the uncleanness are unclean, Those in the half nearer the clean [house] are clean, And those in the middle are unclean. [With regard to the] plaster-work between the house and the upper story, and there is uncleanness in it: If it is in the lower half, the house [below] is unclean and the upper story is clean If it is in the upper half, the upper story is unclean and the house is clean: If it is in the middle, both are unclean. If there is uncleanness in either [the house or the upper story] and there are vessels inside the plaster-work, Those in the half nearer the uncleanness are unclean, And those in the half nearer the clean [space] are clean. If they are in the middle, they are unclean. Rabbi Judah says: all the plaster-work is considered as part of the upper story.

6:5 [In the case of] uncleanness among the roof-beams, [with a covering] beneath it thin as thin as garlic-skin, If there is a space within of a cubic handbreadth, everything becomes unclean. If there is not a space of a cubic handbreadth, the uncleanness is considered plugged up. If the uncleanness was visible within the house, in either case the house becomes unclean.

6:6 A house serving a wall is subject to the principle of garlic-skin. How so? [In the case of] a wall between two tomb-niches or two caverns, If there is uncleanness in them and vessels in the walls, and there is a covering thin as garlic-skin over them, they remain clean. If the uncleanness is in the wall and the vessels are in them, and there is a covering thin as garlic-skin over the

uncleanness, they remain clean. If there is uncleanness beneath a pillar, the uncleanness cleaves upwards and downwards.

6:7 Vessels beneath the flowerlike top [of a pillar] remain clean. Rabbi Yohanan ben Nuri declares them unclean. [In the case of] the uncleanness and the vessels being [together] beneath the flowerlike top [of a pillar]: If there is a space of one cubic handbreadth there, [the vessels] become unclean; If not, they remain clean. [In the case of] two wall-cupboards, one beside the other, or one above the other, if one of them was opened, both it and the house become unclean, but its companion remains clean. The wall-cupboard is considered as if it is plugged up, and it is subject to the principle of halves for conveying uncleanness into the house.

7:1 If there is uncleanness in a wall, in a space of one cubic handbreadth, all upper stories above it, even if there are ten of them, are unclean. If there was a single upper story [built] over two houses, that one becomes unclean but all upper stories above it remain clean. [In a] beach- wall, uncleanness cleaves upwards and downward. [With regard to] a solid tomb monument, a person who touches it from the side remains clean, since [its] uncleanness cleaves upwards and downwards. But if there was a [free] space of a cubic handbreadth in the place where the uncleanness was, a person touching it anywhere becomes unclean, because it is like a closed grave. If he supported sukkot on [the monument] they become unclean. Rabbi Judah declares them clean.

7:2 All sloping [parts] of 'tents' are reckoned like 'tents.' A 'tent' [whose sides] sloped downwards and finished off one fingerbreadth [from the ground]: If there is uncleanness in the 'tent', vessels beneath the slope become unclean. If there is uncleanness beneath the slope, vessels in the 'tent' become unclean. If there is uncleanness within, a person who touches [the tent] from the inside acquires a seven [days'] defilement, but from the outside, a defilement [lasting till] evening. If there had been uncleanness outside, a person who touches the 'tent' from the outside acquires a seven [days'] defilement, but from the inside, a defilement [lasting till] evening. If there was [a portion of uncleanness] the size of half an olive [touching it] from inside and half an olive from the outside, a person who touches [the 'tent'] either from within or without acquires a defilement [lasting till] evening. If a part [of the 'tent' side] trailed along the ground, when there is uncleanness beneath or above [this part], the uncleanness cleaves upwards and downwards. [In the case of] a 'tent' erected in an upper story, with a portion [of its side] trailing over the hatch between the house and the upper story: Rabbi Yose says it does protect. Rabbi Shimon says: it does not protect unless it put up in the usual manner of erecting tents.

7:3 If a corpse is in a house in which there are many doors, they all become unclean. If one of them was opened, that one becomes unclean but all the rest remain clean. If he intended to carry out the corpse through one of them or through a window of four hand breadths square, he protects all the other doors. Bet Shammai says: the intention must have been formed before the person died. Bet Hillel say: even after he died. If [a door] was blocked up and it was decided to open it: Bet Shammai says: [it is effective] as soon he opens a [a

space] four handbreadths square. Bet Hillel says: as soon as [the process] has begun. They agree, however, that when making an opening for the first time, four handbreadths must be opened up.

7:4 If a woman was having great difficulty giving birth and they carried her out from one house to another, the first house is doubtfully unclean and the second is certainly unclean. Rabbi Judah said: When is this so? When she is carried out [supported] by the armpits, but if she was able to walk, the first house remains clean, for after the "tomb" has been opened there is no possibility of walking, For stillborn children are not [deemed to have] opened the "tomb" until they present a head rounded like a spindle-knob.

7:5 If [at the birth of twins] the first came out dead and the second came out alive, the [live one] is clean. If the first was alive and the second dead, the [live child] is unclean. Rabbi Meir says: if they were in one sac, [the live child] is unclean, but if there were two sacs, it remains clean.

7:6 If a woman is having trouble giving birth, they cut up the child in her womb and brings it forth limb by limb, because her life comes before the life of [the child]. But if the greater part has come out, one may not touch it, for one may not set aside one person's life for that of another.

8:1 Some things bring forth uncleanness and [also] a protect [against it]; [Some things] bring forth uncleanness but do not protect against it; [Some things] protect but do not bring forth; [Some things] do not bring forth nor do they protect. The following bring forth and protect against [impurity]: A chest, a box, a cupboard, a beehive of straw, a beehive of reeds, or the water-tank of an Alexandrian ship, such of which [objects] have [flat] bottoms and can contain [at least] forty seahs liquid measure or two kors dry measure. [Also] a curtain, a leather apron, a leather bedspread, a sheet, a matting underlay or a mat when made into tents. A herd of cattle, unclean or clean, packs of wild animals or birds, a resting bird, a [shady] place that [a woman] makes for her son among the ears of corn; The iris, the ivy, squirting cucumber, Greek gourds and clean foodstuffs. Rabbi Yohanan ben Nuri did not agree with regard to clean foodstuffs except in the case of a cake of dried figs.

8:2 Projections from a wall, balconies, dovecotes, crevices and crags, grottoes, [overhanging] pinnacles, interlaced boughs and protruding stones as long as they are cable of sustaining thin plasterwork, the words of Rabbi Meir. But the sages say a medium plasterwork. What are interlaced boughs? A tree which casts shade over the ground. Protruding stones? [Stones] that project from a wall.

8:3 The following bring [impurity] but do not protect against it: A chest, a box, a cupboard, a beehive of straw, a beehive of reeds, or the water tank of an Alexandrian ship, such of which [objects] have [flat] bottoms but cannot contain forty se'ahs of liquid measure or two kors dry measure. A curtain, a leather apron, a leather undercover, a sheet, a matting underlay or a mat when not made into tents. Cattle or wild animals when they are dead, and foodstuffs that are [liable to become] unclean. In addition to these, a human-powered mill.

8:4 The following protect [against impurity] but do not bring it: A loom [with

the woof] spread out, the ropes of a bed, waste baskets, and window-lattices.
8:5 The following neither bring [impurity] nor protect against it: Seeds, plants [still] attached to the ground, except for the plants mentioned above, A lump of hail, snow, frost, ice and salt. [Anything] that hops from one place to another, or leaps from one place to another, a flying bird. A loosely-flapping garment, or a ship floating [freely] on the water. If the ship were tied with something that can keep it steady, or a stone were [placed so as] to hold down the garment, it can bring uncleanness. Rabbi Yose says: a house on a ship cannot bring uncleanness.

8:6 Two [earthenware] jars in which there are two pieces of corpse the size of half an olive, sealed with tightly fitting lids, lying in a house, they remain clean, but the house becomes unclean. If one of them was opened, that [jar] and the house become unclean, but the other remains clean. And similarly with two rooms that open into a house.

9:1 A beehive [lying] in the doorway with its mouth [pointing] outside: If an olive-sized [portion] of a corpse were placed below the [part of the hive] which is outside [the house], Everything directly below or above that olive-sized [portion] becomes unclean; But everything that is not directly [below or above] that olive-sized [portion], or that which is within [the hive] or within the house, remains clean. [If the uncleanness is] within the house, nothing becomes unclean except that which is within the house. [If the uncleanness is] within [the hive] everything becomes unclean.

9:2 [In the case of the hive] being one handbreadth high off the ground, If there is uncleanness below it or in the house or above it, everything becomes unclean except that which is within [the hive]. [If the uncleanness is] within the hive everything becomes unclean.

9:3 When do these rules apply? When the hive is a vessel and it is loosely placed in the door. If it is defective, although [it may be] stopped up with straw or it is stuck to the side of the door What is "stuck? Anything which has no opening of one handbreadth : Then, if an olive-sized [portion] of a corpse is placed below it, [everything] directly [below the portion] to the depths becomes unclean; [If placed] above [the hive everything] directly above to the sky becomes unclean. [If the uncleanness is] in the house, nothing becomes unclean except the house. [If the uncleanness is] within [the hive] nothing becomes unclean except that which is within [the hive].

9:4 [In the case of such a hive] being [placed] one handbreadth high off the ground: If there is uncleanness below it or in the house, [the space] below it and the house become unclean, but [the space] above and within remains clean. [If the uncleanness is] in the hive, nothing is unclean except what is within; If above [the hive] what is directly above up to the sky becomes unclean.

9:5 When do these rules apply? When the mouth [of the hive is pointing] outwards If the mouth is [pointing] inwards [towards the house]: If an olive-sized portion of the corpse is placed below or above [that part of the hive which is] outside, everything directly below or above that olive-sized portion becomes unclean, and everything not directly [below or above it] and whatever is within [the hive] and the house, remains clean. [If the uncleanness is] within the hive or the house, everything becomes unclean.

9:6 [In the case of the hive] being one handbreadth high off the ground, If there is uncleanness below it or in the house or above it, everything becomes unclean .

9:7 When do these rules apply? When the hive is a vessel and it is loosely placed in the door. If it is defective, although [it may be] stopped up with straw or it is stuck to the side of the door What is "stuck? Anything which has no opening of one handbreadth : Then, if an olive-sized [portion] of a corpse is placed below it, [everything] directly [below the portion] to the depths becomes unclean; [If placed] above [the hive everything] directly above to the sky becomes unclean. [If the uncleanness is] in the house or in the hive, whatever is in the house or hive becomes unclean.

9:8 [In the case of such a hive] being [placed] one handbreadth high off the ground:If there is uncleanness below it, in the house or inside the hive everything is impure except for above it. If above [the hive] what is directly above up to the sky becomes unclean.

9:9 [In the case when the hive] was entirely within the house and there is not a space of a handbreadth between it and the roof beams, if there is uncleanness within [the hive], the house becomes unclean. But if there is uncleanness in the house, what is within [the hive] remains clean, for the manner of the uncleanness is to go out and not to go in. [Whether [the hive] is standing upright, or lying on its side, whether there is one [hive] or two.

9:10 If it was standing upright in the doorway and there was not a space of one handbreadth between it and the lintel: If there is uncleanness within it, the house remains clean. But if there is uncleanness in the house, what is within [the hive] becomes unclean, for the manner of the uncleanness is to go out and not to go in.

9:11 If it was lying on its side in the open air: If an olive-sized [portion] of a corpse was placed below it or above it, everything directly below or above the olive-sized [portion] becomes unclean; but everything that is not directly below or above, and what is within [the hive] remains clean. [If the uncleanness is] within [the hive] everything becomes unclean.

9:12 [In the case where the hive is in the open air] and is one handbreadth high off the ground, if there is uncleanness below it or above it, everything becomes unclean except the inside. [If the uncleanness is] within, everything becomes unclean. When do these rules apply? When [the hive is] a vessel. If it is defective, although [it may be] stopped up with straw or according to the sages, it contains forty seahs Then if an olive-sized [portion] of a corpse is placed below it, [everything] directly [below] to the depths becomes unclean; [If placed] above, [everything] directly above to the sky becomes unclean. [If the uncleanness is] is within [the hive] nothing is unclean except that which is within. [If] it was one handbreadth high off the ground, if there was uncleanness below it, what is below becomes unclean; [If the uncleanness] was within it, what is within becomes unclean; Above it, [everything] directly [above] to the sky becomes unclean.

9:13 If it was resting on its bottom and it [retained the status of] a vessel: If there is uncleanness below it, within it or above it, the uncleanness cleaves upwards and downwards. [In the case where] it was one handbreadth high

off the ground or covered or inverted [so as to stand] upon its mouth, if there is uncleanness below it, within it or above it, everything becomes unclean.

9:14 When do these rules apply? When [the hive retains the status of] a vessel. [In the case of its] being defective, although [the deficiency may be] stopped up with straw, or according to the sages, [in the case of it] containing forty se'ahs, If the uncleanness is below it, within it or above it, the uncleanness cleaves upwards and downwards. Rabbi Eliezer and Rabbi Shimon say: uncleanness can neither ascend into [the defective hive] nor descend from it. [In the case where] it was one handbreadth high off the ground, If there is uncleanness below it, what is below becomes unclean; Within it or above it, [everything] directly [above] it to the sky becomes unclean.

9:15 A coffin which is broad below and narrow above, and has a corpse within it: A person touching it below remains clean; But above becomes unclean. If it is broad above and narrow below, a person touching it anywhere becomes unclean. If it was the same [above and below], a person touching it anywhere becomes unclean, the words of Rabbi Eliezer. But Rabbi Joshua says: a handbreadth and more below is clean, but from that handbreadth upwards is unclean. If it was made like a clothes-chest, a person touching it anywhere becomes unclean. If it was made like a case, a person touching it anywhere remains clean, except at the place where it opens.

9:16 A jar resting on its bottom in the open air: If an olive-sized [portion] of a corpse is placed beneath it or within it directly [above] its bottom, the uncleanness cleaves upwards and downwards, and the jar becomes unclean. [If the uncleanness is] outside below a [protruding] side, the uncleanness cleaves upwards and downwards, but the jar remains clean. [If the uncleanness is] within [the jar] and underneath the protruding sides, If there is within the [cavity of] the side a space of a cubic handbreadth everything [within the cavity] becomes unclean, but what lies directly [below] the mouth remains clean. If there is not [a space of a cubic handbreadth] the uncleanness cleaves upwards and downwards. When do these rules apply? When the jar is clean. If it was unclean, or if it was one handbreadth high off the ground, or covered, or inverted [so as to stand] on its mouth, if there is uncleanness beneath it, within it or above it, everything becomes unclean.

10:1 A hatchway in a house, which has an opening of a [square] handbreadth, If there is uncleanness in the house, what is directly [below] the hatchway remains clean. If the uncleanness is directly [below] the hatchway, the house remains clean. If the uncleanness is either in the house or directly [below] the hatchway, and a person placed his foot above [the hatchway] he has combined [with the roof to bring] uncleanness. If part of the uncleanness is in the room and part of it directly [below] the hatchway, the house becomes unclean and what is directly [above] the uncleanness becomes unclean.

10:2 If the hatchway does not have an opening of a square handbreadth: If there is uncleanness in the house, what is directly [below] the hatchway remains clean. If the uncleanness is directly [below] the hatchway, the house remains clean. When the uncleanness is in the house, if he placed his leg above [the hatchway], he remains clean. [When] the uncleanness is directly [below] the hatchway, if he placed his leg above it, Rabbi Meir declares [him] unclean, But

the sages say: if the uncleanness was [in position] before his leg, he becomes unclean, but if his leg was [in position] before the uncleanness, he remains clean. Rabbi Shimon says: [in the case where] two [men's] legs, one above the other, were [in position] before the uncleanness, if the first person withdrew his leg and the other person's leg was still there, [the second] remains clean, because the first person's leg was [in position] before the uncleanness.

10:3 If part of the uncleanness is in the house and part directly [below] the hatchway, the house becomes unclean, and what is directly [above] the uncleanness becomes unclean, the words of Meir. Rabbi Judah says: the house becomes unclean but what is directly [above] the uncleanness remains clean. Rabbi Yose says: if there is sufficient of the uncleanness for it to be divided so that [one part] defiles the house and [the other part] defiles what is directly [above] the uncleanness, [both spaces] become unclean; if not, the house becomes unclean but what is directly [above] the uncleanness remains clean.

10:4 If there are multiple hatchways, one above the other, and they each have an opening of one handbreadth [square], if there is uncleanness in the house, what is directly [below] the hatchways remains clean. If the uncleanness is directly [below] the hatchways, the house remains clean. [In the case] where the uncleanness is either in the house or directly [below] the hatchways, if something susceptible to uncleanness was placed either in the upper or the lower [hatchway], everything becomes unclean. If the article is insusceptible to uncleanness, what is below becomes unclean, but what is above remains clean.

10:5 In a case where the hatchways do not have an opening of a square handbreadth: If there is uncleanness in the house, what is directly [below] the hatchways remains clean. If there is uncleanness directly [below] the hatchways, the house remains clean. [In the case] where the uncleanness is in the house, if an article whether susceptible to uncleanness or insusceptible to uncleanness was placed either in the upper or the lower [hatchway], nothing becomes unclean except the lower story. [In the case] where the uncleanness is directly [below] the hatchways, if an article susceptible to uncleanness was placed either in the upper or lower [hatchway], everything becomes unclean. If the article is insusceptible to uncleanness, whether [it is placed] in the upper or lower [hatchway], nothing becomes unclean except the lower story.

10:6 In the case of a hatchway in a house with a pot placed below it that, if it was raised, its rims would not touch the [edges of the] hatchway: If there is uncleanness below, within or above [the pot], the uncleanness cleaves upwards and downwards. In the case where [the pot] was one handbreadth high off the ground, if there is uncleanness below it or in the house, what is below it and in the house becomes unclean, but what is within [the pot] or above it, remains clean. [If the uncleanness is] within or above [the pot], everything becomes unclean.

10:7 [In the case where the pot was] placed on the side of the threshold [of the house] such that if it was raised it would touch the lintel over a [space of a square] handbreadth: If there is uncleanness below, within or above [the pot], the uncleanness cleaves upwards and downwards. [In the case] where it was one handbreadth high off the ground: If there is uncleanness below it or in the

house, what is below it and in the house becomes unclean. If the uncleanness is within or above [the pot], everything becomes unclean. [In the case where the pot] if raised would not touch the lintel over a [space of a square] handbreadth, or is joined to the lintel, if there is uncleanness below it, nothing is unclean except what is below [the pot].

11:1 A house, which has been split [into two]: If there is uncleanness in the outer [part], vessels in the inner [part] remain clean. If the uncleanness is in the inner [part], vessels in the outer [are clean]: Bet Shammai says: when the split is four handbreadths wide; But Bet Hillel says: [when the split is of] any size. Rabbi Yose says in the name of Bet Hillel: [when it is] one handbreadth wide.

11:2 A portico which has been split [into two]: If there is uncleanness on the one side, vessels on the other side remain clean. If a person placed his leg or a reed above [the split], he has combined [with the roof to bring the] uncleanness. If he placed the reed on the ground, it does not form a passage for the uncleanness until it is one handbreadth off the ground.

11:3 A thick woolen jacket or a thick wooden block does not bring uncleanness until they are one handbreadth high off the ground. If [garments] are folded one above the other they do not bring uncleanness until the uppermost is one handbreadth high off the ground. If a person were placed there [under the split in the portico]: Bet Shammai says: he does not bring the uncleanness. But Bet Hillel says: a person is hollow and his uppermost side brings the uncleanness.

11:4 If a person was looking out of a window and overshadowed a funeral procession: Bet Shammai says: he does not bring uncleanness. But Bet Hillel says: he does bring the uncleanness. They agree that if he was dressed in his clothes or if there were two persons, one above the other, they bring the uncleanness.

11:5 If a person was lying on the threshold and the funeral procession overshadowed him: Bet Shammai says: he does not bring the uncleanness. But Bet Hillel says: he does bring the uncleanness.

11:6 [In the case] where the uncleanness was in the house and clean persons overshadowed him: Bet Shammai declares them clean, But Bet Hillel declares them unclean.

11:7 A dog which had eaten the flesh of a corpse and then died and was lying over the threshold: Rabbi Meir says: if its neck has a thickness of one handbreadth it can bring the uncleanness, but if not, it does not bring the uncleanness. Rabbi Yose says: we [examine to] see where the uncleanness is. If it is beneath the lintel and inwards, the house becomes unclean; if from the lintel and outwards, the house remains clean. Rabbi Eliezer says: if its mouth [points] inwards, the house remains clean; if its mouth [points] outwards, the house becomes unclean, since the uncleanness goes out through its hind. Rabbi Judah ben Batera says: in either case the house becomes unclean. How long can [the uncleanness] remain in its entrails? Three whole days. [If in the entrails] of fishes or birds, as long as [it takes for the uncleanness] to fall in the fire and be consumed, the words of Rabbi Shimon. Rabbi Judah ben Batera says: in the case of fishes or birds, twenty-four hours.

11:8 A cellar in a house with a candlestick in it, whose calyx protrudes and an

olive-basket is placed such that if the candlestick was taken away the olive-basket would still remain over the mouth of the cellar: Bet Shammai says: the cellar remains clean but the candlestick becomes unclean. Bet Hillel says: the candlestick also remains clean. But they agree that if the olive-basket would fall [into the cellar] if the candlestick was removed, all would become unclean.

11:9 Vessels [that are] between the rims of the olive-basket and the rims of the cellar, even to the depths, remain clean. If there is uncleanness in the cellar, the house becomes unclean. If there is uncleanness in the house, vessels in the walls of the cellar remain clean, if the place where they are has a content of one cubic handbreadth; if not, they become unclean. If the walls of the cellar are wider [apart] than those of the house, in either case the vessels remain clean.

12:1 A board placed over the mouth of a new oven, overlapping it on all sides to the extent of a handbreadth, If there is uncleanness beneath [the board], vessels above it remain clean; If there is uncleanness above it, vessels beneath it remain clean. In the case of an old oven, they become unclean. Rabbi Yohanan ben Nuri declares them clean. [If the board] is placed over the mouth of two ovens, if there is uncleanness between them, they become unclean. Rabbi Yohanan ben Nuri declares them clean.

12:2 Netting placed over the mouth of an oven, [so that it is] closed with a sealed lid: If there is uncleanness below [the netting] or above it, everything becomes unclean; But what is directly [above] the air-space of the oven remains clean. If there is uncleanness directly [above] the air-space of the oven, everything directly above it even to the sky becomes unclean.

12:3 [In a case where] the board is placed over the mouth of an old oven projects from either [end] to the extent of one handbreadth but not from the sides: If there is uncleanness under one end [of the board], vessels [under] the other end remain clean. Rabbi Yose declares them unclean. A betach does not bring uncleanness. If there was a projection in it: Rabbi Eliezer says: it [still] does not bring uncleanness. Rabbi Joshua says: we look at the betach as if it is not there, and the projection above brings uncleanness.

12:4 [With regard to] the shoe of a cradle, for which a hole had been made [in the ceiling to bring it] into the house [below], If [the hole] is one handbreadth square, everything becomes unclean; But if it was not [one handbreadth square] its [uncleanness] is reckoned as one reckons with [cases of contact with] a corpse.

12:5 [With regard to] the roof beams of a house and of the upper story which have no plaster ceiling upon them and are in a line, [the upper ones exactly above the lower]: If there is uncleanness beneath one of them, all beneath that one becomes unclean. If it is between a lower and an upper [beam] what is between them becomes unclean. If it is above the upper [roof beams], what is directly above to the sky becomes unclean. [In the case] where the upper [roof beams] were [over the gaps] between the lower [roof beams]: If there is uncleanness beneath one of them, what is beneath all of them becomes unclean; If above them, what is directly above to the sky becomes unclean.

12:6 [With regard to] a beam which is placed across from one wall to another

and which has uncleanness beneath it: If it is one handbreadth wide, it conveys uncleanness to everything beneath it; If it is not [one handbreadth wide], the uncleanness cleaves upwards and downwards. How much must its circumference be so that its width should be one handbreadth? If it is round, its circumference must be three handbreadths; If square, four handbreadths, since a square has a [circumference] one quarter greater than [that of] a circle.

12:7 [With regard to] a pillar lying [on its side] in the open air, If its circumference is twenty-four handbreadths, it brings uncleanness to everything under its side; But if it is not, the uncleanness cleaves upwards and downwards.

12:8 If an olive-sized portion of a corpse is stuck to the threshold: Rabbi Eliezer declares the house unclean. Rabbi Joshua declares it clean. If it was placed beneath the threshold, the [case] is judged by the half [in which the uncleanness is found]. If it is stuck to the lintel, the house becomes unclean. Rabbi Yose declares it clean. If it was in the house, a person touching the lintel becomes unclean. [As for] a person touching the threshold: Rabbi Eliezer declares him unclean. Rabbi Joshua says: [if he touches it at a point] below a handbreadth [from the surface] he remains clean; above that handbreadth he becomes unclean.

13:1 One who makes a new light hole, its minimum size is that of a hole made by the large drill of the Temple chamber. The remains of a light-hole [the size is] two fingerbreadths high by a thumb-breadth broad. The following is considered the remains of a light-hole: a window that a person had blocked up but had not been able to finish [being blocked up]. [A hole] that was bored by water, or by reptiles or eaten away by salt: the minimum size is that of a fist. If he intended to use it, its minimum size is one handbreadth square; For lighting its minimum size is that of a hole made by the drill. The holes in grating or lattice-work may be joined together to form [an opening] the size of a hole made by the drill, according to the opinion of Bet Shammai. Bet Hillel says: unless there is a hole of the size made by the drill in one place. [The above applies] for purposes of allowing the uncleanness to come in or to go out. Rabbi Shimon says: only for allowing the uncleanness to come in; but for allowing the uncleanness to go out [the minimum size] is one handbreadth square.

13:2 [With regard to] a window made for letting in air, its minimum size is that of a hole made by the drill. If a house was built outside it, its minimum size becomes one handbreadth square. If a roof was placed at the height of the middle of the window, the minimum size of the lower part is one handbreadth square and of the upper part that of a hole made by the drill.

13:3 [With regard to] a hole in the door: Its minimum size is that of a fist, the words of Rabbi Akiva. Rabbi Tarfon says: one handbreadth square. If the carpenter had left a space at the bottom or the top [of the door] or if one had shut [the door] but not closed it tightly, or if the wind blew it open, the minimum size is that of a fist.

13:4 One who makes a place for a rod, for tongs, or a lamp, the minimum size is whatever is needful, according to the word of Bet Shammai. Bet Hillel says: one handbreadth square. [If it was made] for a peep-hole, for speaking through to

his fellow, or for [human] use, the minimum size is one handbreadth square.

13:5 The following [objects serve to] reduce [the area of a square] handbreadth:[A portion] of less than an olive-size of flesh [of a corpse] reduces [the opening for uncleanness that is] caused by a quarter of a kav of bones [from a corpse]; [A portion] of less than a barley-corn size of bone reduces [the opening for uncleanness that is] caused by an olive-sized portion of flesh; Less than an olive-sized portion of a corpse, Less than an olive-sized portion of carrion, Less than a lentil-sized portion of sheretz; Less than an egg-sized portion of food; Produce growing next to the window, A cobweb having substance; The carcass of a clean bird that he did not intend to eat, And the carcass of an unclean bird that had been intended [for food] that had not been rendered susceptible [to uncleanness], or which had been rendered susceptible [to uncleanness] but had not been intended [for food].

13:6 The following do not reduce [the area of the window]: Bone does not reduce [the area] for [other] bones; Nor [corpse] flesh for [other] flesh; Nor an olive-sized [portion] of a corpse; Nor an olive-sized portion of carrion; Nor a lentil-sized portion of reptile; Nor an egg-sized portion of food; Nor produce growing in the windows; Nor a cobweb having no substance; Nor the carcass of a clean bird which had been intended [for food]; Nor the carcass of an unclean bird which had been intended [for food] and had been rendered susceptible to uncleanness; Nor warp and woof threads that have negaim; Nor a brick from a bet haperas, the words of Rabbi Meir. But the sages say: the brick can reduce, because the dust [of the bet haperas] is clean. This is the general rule: what is clean reduces [the area], and what is unclean does not reduce it.

14:1 A projection brings uncleanness, whatever width it may be; But a balcony or rounded balcony when they are one handbreadth wide. What is a projection? That [projection] whose surface slopes downwards, And a balcony's surface slopes upwards. In what [circumstances] did they say that a projection brings uncleanness whatever width it may be? With regard to a projection which is three rows of stones, or twelve handbreadths, above the doorway. When higher than that, it brings uncleanness only if it is one handbreadth wide. Cornices and carvings bring uncleanness when they are one handbreadth wide.

14:2 A projection that is above a doorway forms a passage for the uncleanness when it is one handbreadth wide; If above a window two fingerbreadths high or the size of a hole made by a drill, when of any width whatsoever. Rabbi Yose says: when of equal size [to the particular window].

14:3 A rod above a doorway, even if one hundred cubits higher, forms a passage for the uncleanness no matter its width, the words of Rabbi Joshua. Rabbi Yohanan ben Nuri says: don't be more stringent than the case of a projection.

14:4 [In the case of] a projection which goes all round the house, occupying space above the doorway to the extent of three fingerbreadths, if there is uncleanness in the house, vessels beneath [the projection] become unclean. If the uncleanness is beneath [the projection]: Rabbi Eliezer declares the house unclean, But Rabbi Joshua declares it clean. A similar [rule applies] to a courtyard surrounded by a portico.

14:5 [With regard to] two projections, one [directly] above the other, each having a width of one handbreadth and a space of one handbreadth between them:

If there is uncleanness beneath them, what is beneath them becomes unclean; If it is between them, what is between them becomes unclean; Above them, everything directly [above] to the sky becomes unclean. If the upper [projection] overlapped the lower to the extent of one handbreadth: If there is uncleanness beneath or between them, what is beneath and between them becomes unclean; If it is above them, what is directly [above] to the sky becomes unclean. If the upper [projection] overlapped the lower to an extent of less than a handbreadth: If there is uncleanness beneath them, what is beneath and between them becomes unclean; If it is between them or beneath the overlapping [part]: Rabbi Eliezer says: what is beneath them and between them becomes unclean. Rabbi Joshua says: what is between them and beneath the overlapping [part] becomes unclean, but what is beneath [the lower one] remains clean.

14:6 If they had a width of a handbreadth but there was not a space of a handbreadth between them: If there is uncleanness beneath them, what is beneath becomes unclean; If it is between them or above them, everything directly [above] to the sky becomes unclean.

14:7 If they did not have a width of a handbreadth, whether there is a space of a handbreadth between them or whether there is not, if there is uncleanness beneath, between or above them, the uncleanness cleaves upwards and downwards. A similar [rule applies] to two curtains, [the lower one of which is] one handbreadth high off the ground.

15:1 A thick woolen jacket or a thick wooden block does not bring uncleanness until they are one handbreadth high off the ground. If [garments] are folded one above the other they do not bring uncleanness until the uppermost is one handbreadth high off the ground. Tablets of wood [placed] one above the other do not bring uncleanness unless the uppermost is one handbreadth high off the ground; But if they were of marble, the uncleanness cleaves upwards and downwards.

15:2 [With regard to] wooden tablets which touch each other at their corners, and are one handbreadth high off the ground: If there is uncleanness beneath one of them, [a person] touching the second [tablet] becomes defiled with seven-day defilement. Vessels under the first [tablet] become unclean; but those under the second remain clean. A table does not bring uncleanness unless it contains a square of at least one handbreadth.

15:3 [With regard to] jars standing on their bottoms or lying on their sides in the open air and touching one another to the extent of a handbreadth: If there is uncleanness beneath one of them, the uncleanness cleaves upwards and downwards. When does this rule apply? When the [jars] are clean. But in the case where they were unclean or one handbreadth high off the ground, if there is uncleanness beneath one of them, what is beneath all becomes unclean.

15:4 [With regard to] a house, sectioned off by boards or curtains from the sides or from the roof beams: If there is uncleanness in the house, vessels beyond the partition remain clean. If there is uncleanness beyond the partition, vessels in the house become unclean. [With regard to] the vessels beyond the partition: If there is a space of a [cubic] handbreadth there, they become unclean, But if not, they are clean.

15:5 [In the case where] it was partitioned off from the floor: If there is

uncleanness beneath the partition, vessels in the house become unclean. [In the case where] the uncleanness is in the house, vessels beneath the partition, If there is a space there of one cubic hand breadth, remain clean; But if not, they become unclean, since the floor of the house is reckoned as the house even to the nethermost deep.

15:6 [With regard to] a house filled with straw, without a space of a handbreadth [being left] between [the straw] and the roof beams: If there is uncleanness within [the straw], vessels at the exit become unclean. [In the case where] the uncleanness was outside [the area of the straw], with regard to the vessels within: If they are in a space of a cubic handbreadth, they remain clean, But if not they become unclean. If there is a space of a handbreadth between the straw and the roof beams, in either case the vessels become unclean.

15:7 [With regard to] a house filled with earth or pebbles which he [decided] to leave there, or similarly a heap of produce or a mound of pebbles even such as Akhan's mound, and even if the uncleanness is by the side of the vessels, the uncleanness cleaves upwards and downwards.

15:8 [With regard to] the courtyard of a tomb: A person standing in it remains clean as long as there is a space of four cubits square, according to the words of Bet Shammai. Bet Hillel says: four handbreadths. [With regard to] a roof beam which had been used as a covering stone for a tomb, whether it is standing upright or lying on its side, nothing becomes unclean except what [touches] opposite the opening of the grave. If the end [of the beam] were made the covering stone of a grave, only [that part] up to four handbreadths [from the grave] becomes unclean. [This applies] when [the beam] is going to be cut. Rabbi Judah says: all the beam is connected.

15:9 A jar full of clean liquid and sealed with a tightly fitting lid, which had been made the covering stone of a tomb, a person touching it contracts seven-day uncleanness but the jar and the liquid remain clean. An animal that had been used as a covering stone, a person touching it contracts seven-day uncleanness. Rabbi Meir says: anything possessing the breath of life does convey uncleanness on account of [its being used as] a covering stone.

15:10 One who touches a corpse and touches vessels, one who overshadows a corpse and touches vessels, they [the vessels] are unclean. One who overshadows a corpse and overshadows vessels, one who touches a corpse and overshadows vessels, they [the vessels] are clean. If his hands are a handbreadth wide, they are unclean. Two houses, and in each there is a half an olive's worth of corpse and he puts one hand into each house: If his hands are a handbreadth wide, he brings uncleanness; But if not, he does not bring uncleanness.

16:1 All movable things convey uncleanness when they are of the thickness of an ox-goad. Rabbi Tarfon said: May I [see the] demise of my sons if this is [not] a demised halakhah which someone heard and misunderstood. For a farmer was passing by and over his shoulder was an ox-goad, and one end overshadowed a grave. He was declared unclean on account of vessels that were overshadowing a corpse. Rabbi Akiva said: I can fix [the halakhah] so that the words of the sages can exist [as they are]: All movable things convey uncleanness to come upon a person carrying them, when they are of the thickness of an ox-goad; Upon

themselves when they are of whatever thickness; And upon other men or vessels [which they overshadow] when they are one handbreadth wide.

16:2 How so? A spindle stuck into the wall, with [a portion of corpse] of half an olive-size above it and [a portion of corpse] of half an olive-size below it. Even though one [portion] is not directly [above] the other, [the spindle] becomes unclean. Hence it is found that [a movable object] conveys uncleanness to come upon itself whatever its thickness. A pot seller passes by a grave with a yoke over his shoulder, one end of which overshadows a grave, vessels on the other side remain clean. If the yoke is one handbreadth wide, they become unclean. Mounds which are near to a city or to a road, whether they are new or old, are unclean. [As for those that are] far away, new ones are clean but old ones are unclean. What counts as near? Fifty cubits. And old? Sixty years old, the words of Rabbi Meir. R. Judah says: Near means there is none nearer than it, and old means that no one remembers [when it was made].

16:3 If one finds a corpse unexpectedly lying in its natural position, he may remove it along with the [blood-] saturated earth around it. If he finds two, he may remove them along with the [blood-] saturated earth around it. If he finds three, if there is a space of from four to eight cubits between the first and the last, that is, the space of a bier and its bearers, then it must be accounted a graveyard. He must search [the ground] for twenty cubits from that point. If he found [another corpse] at the end of those twenty cubits, he must search for a further twenty cubits from that place, since there are already grounds for belief [that this is a graveyard], in spite of the fact that if he had found this [lone grave] in the first case, he could have removed it with the [blood-] saturated earth around it.

16:4 One who searches, must search over a square cubit and then leave a cubit, [digging down] until he reaches rock or virgin soil. [A priest] carrying out earth from a place of uncleanness may eat his terumah mixed with hullin. But one who is clearing away a heap of stones, may not eat his terumah mixed with hullin.

16:5 If he was searching and came to a river bed, or a pool or a public road, he may end [his search]. A field in which men have been slain, he may gather the bones one by one, and all [the area] may be accounted clean. One who removes a grave from his field, he may gather the bones one by one, and all [the area] may be accounted clean. A pit into which they throw fetuses or people that had been slain, he may gather the bones one by one, and all [the area] may be accounted clean. Rabbi Shimon says: if it had been prepared as a grave in the first place, there is [blood-] saturated earth.

17:1 One who plows a grave [into a field], behold he makes it a bet haperas. To what extent does he make it [a bet haperas]? For the length of a furrow of a hundred cubits, a space in which four se'ahs [can grow]. Rabbi Yose says: an area of five [se'ahs]. But when on an upward or downward slope: he puts a quarter [of a kav] of vetch seed on the knee of the plough, and the space where [the last] three vetches grow next to each other is a bet peras. Rabbi Yose says: [a bet haperas is only made by a plough going] downwards but not upwards.

17:2 If a person was plowing and struck against a rock or a fence, or if he shook the plowshare, he only makes a bet peras up until that spot. Rabbi Elazar

says: one bet peras can form another bet peras. Rabbi Joshua says: sometimes it can, but at other times it cannot. How so? If he plowed for half a furrow's length and then returned and plowed a [further] half, or similarly [if he plowed] to the side, he makes a bet peras. If he plowed a full furrow's length and then returned and plowed from that point beyond, he does not make this a bet peras.

17:3 If a person plows from a pit full of bones, or from a heap of bones, Or from a field in which a grave had been lost, Or in which a grave was subsequently found, Or if he plows a field which was not his own, Or if a non-Jew plowed, he does not make a bet peras. For the rule of bet peras does not apply [even] to Samaritans.

17:4 [In the case where] there was a bet peras above a pure field, if rain washed down soil from the bet peras to the pure field, even where this was reddish and the [other soil] turned it white, or where this was white and the other turned it red, this does not make it a bet peras.

17:5 [With regard to] a field in which a grave had been lost, and upon which a house had been built with an upper story above it: If the entrance of the upper room was directly above the entrance of the house, the upper story remains clean; But if not the upper story becomes unclean. [With regard to] soil from a bet peras, or soil from a foreign country that came in with vegetables, the pieces of the soil combine together [to transmit impurity if they form a portion] the size of a packing-bag seal, the words of Rabbi Eliezer; But the sages say: there must be one portion of the size of a packing-bag seal. Rabbi Judah says: It happened once that letters came from overseas for the sons of the high priests and they had on them about a se'ah or two se'ahs of seals [of dirt], but the sages were not concerned on account of uncleanness.

18:1 How does one harvest the grapes of a bet peras? They sprinkle [hatat water] on the harvesters and the vessels [once] and then a second time. Then they harvest the grapes and take them out of the bet peras. Others then receive [the grapes] and take them to the winepress. If the latter set [of persons] came into contact with the former, they become unclean, This is according to the words of Bet Hillel. Bet Shammai say: [the gatherer] holds the sickle with sinew-rope, or harvests the grapes with a sharp flint, lets [the grapes fall] into a basket, and then he takes [them] to the winepress. Rabbi Yose said: When do these rules apply? [Only] in the case of a vineyard which subsequently became a bet peras; but a person who plants [vines] in a bet peras must sell [the grapes] in the market.

18:2 There are three [kinds of] bet peras: A field in which a grave was plowed may be planted with any kind of plant, But must not be sown with any kind of seed, except with seed [yielding produce] which is reaped. If [such produce] were plucked, the threshing-floor must be piled up in [the field] itself, and the [grain] sifted through two sieves, the words of Rabbi Meir. But the sages say: grain [must be sifted] through two sieves, but pulse through three sieves. And he must burn the stubble and the stalks. [Such a field] conveys uncleanness by contact and carriage but does not convey uncleanness by overshadowing.

18:3 A field in which a grave has been lost may be sown with any kind of seed, But must not be planted with any kind of plant; Nor may any trees be permitted

to remain there except shade-trees which do not produce fruit. [Such a field] conveys uncleanness by contact, carriage and overshadowing.

18:4 A kokhin field may neither be planted nor sown, but its earth is regarded as clean and ovens may be made of it for holy use. Bet Shammai and Bet Hillel agree that it [a bet peras in which a grave was plowed over] is examined for one who wished to perform the pesah sacrifice, but is not examined for one who wants to eat terumah. And as for a nazirite: Bet Shammai say: it is examined, But Bet Hillel say: it is not examined. How does he examine it? He brings earth that he can move, and places it into a sieve with fine meshes, and crumbles. If a bone of barley-corn size is found there [the person passing through the field] is deemed unclean.

18:5 How is a bet haperas purified? They remove [soil to a depth of] three handbreadths, or [soil to a height of] three handbreadths is placed upon it. If they removed [soil from a depth of] three handbreadths from one half [and upon the other half they placed three hand breadths [of soil], it becomes clean.

Rabbi Shimon says: even they removed one handbreadth and a half and placed upon it one handbreadth and a half from another place, it becomes clean. One who paves a bet peras with stones that cannot [easily] be moved, it becomes clean. Rabbi Shimon says: even if one digs up [the soil of] a bet peras [and doesn't find any bones] it becomes clean.

18:6 A person who walks through a bet peras on stones that cannot [easily] be moved, or [who rides] on a man or beast whose strength is great, remains clean. [But if he walks] on stones that can [easily] be moved, or [rides] upon a man or beast whose strength is lousy, he becomes unclean. A person who travels in the land of the gentiles over mountains or rocks, becomes unclean; But if [he travels] by the sea or along the strand, he remains clean. What is [meant by] 'the strand'? Any place to which the sea rises when it is stormy.

18:7 If one buys a field in Syria near to the land of Israel: If he can enter it in cleanness, it is deemed clean and is subject to [the laws of] tithes and sheviit [produce]; But he cannot enter it in cleanness, it [is deemed] unclean, but it is still subject to [the laws of] tithes and sheviit [produce]. The dwelling-places of non-Jews are unclean. How long must [the non-Jew] have dwelt in [the dwelling-places] for them to require examination? Forty days, even if there was no woman with him. If, however, a slave or [an Israelite] woman watched over [the dwelling-place], it does not require examination.

18:8 What do they examine? Deep drains and foul-smelling waters. Bet Shammai say: even garbage dumps and crumbled earth. Bet Hillel say: any place where a pig or a weasel can go requires no examination.

18:9 Colonnades are not [subject to the laws] of non-Jewish dwelling places. Rabban Shimon ben Gamaliel says: a non-Jewish city that has been destroyed is not [subject to the laws] of non-Jewish dwelling-places. The east [side] of Caesaron and the west [side] of Caesaron are graveyards. The east [side] of Acre was doubtful, but the sages declared it clean. Rabbi and his law court voted [to decide] about Keni and declared it clean.

18:10 Ten places are not [subject to the laws] of non-Jewish dwelling-places: Arabs' tents, Field-huts (sukkot), Triangular field-huts, Fruit-shelters, Summer shelters, A gate-house, The open spaces of a courtyard,

A bath-house, An armory, And the place where the legions [camp].

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