



clean vessel, it is clean. If an unclean person drank of it and a loaf of terumah fell in, even if he washed his hand in it, it is clean. If one drew water from it in an unclean vessel and then a clean person drank [out of the pool], he is clean. If one drew water from it in an unclean vessel and a loaf of terumah fell [into the pool], even if he washed his hands in it, it is clean. If unclean water fell into it and a clean person drank of it, he is clean. If unclean water fell into it and one drew water from it in a clean vessel, it is clean. If unclean water fell into it and a loaf of terumah fell in, even if he washed his hands in it, it is clean. [All such water] is valid for terumah and for the washing of the hands.

1:7 Superior to such [water] is [the water of] the mikveh containing forty seahs, for in it people may immerse themselves and immerse other [things]. Superior to such [water] is [the water of] a spring whose own water is little but has been increased by a greater quantity of drawn water. It is equivalent to the mikveh in as much as it may render clean by standing water, and to an [ordinary] spring in as much as one may immerse in it whatever the quantity of its contents.

1:8 Superior to them are "smitten waters" which can purify even when flowing [on the ground]. Superior to them are "living waters" for in them there is immersion for zavim and sprinkling for metzoraim, and they are valid for the preparation of the hatat waters.

2:1 An unclean man who went down to immerse himself: If it is doubtful whether he did immerse himself or not; And even if he did immerse himself, it is doubtful whether the mikveh contained forty seahs or not; And if there were two mikvehs, one containing forty seahs but the other not containing forty seahs, and he immersed himself in one of them but he does not know in which of them he immersed himself, In such a doubt he is unclean.

2:2 If a mikveh was measured and was found lacking [in its prescribed quantity], all things which had been purified in it, whether in private domain or in a public domain, are accounted unclean retroactively. To what does this rule apply? To a serious uncleanness. But in the case of a lesser uncleanness, for instance if he ate unclean foods or drank unclean liquids, or if his head and the greater part of his body entered into drawn water, or if three logs of drawn water fell on his head and the greater part of his body, and he then went down to immerse himself and he is in doubt whether he immersed himself or not, or even if he did immerse himself there is [still] a doubt whether the mikveh contained forty seahs or not, or if there were two mikvehs, one containing forty seahs and not the other, and he immersed himself in one of them but does not know in which of them he immersed himself, in such a doubt he is accounted clean. Rabbi Yose considers him unclean, for Rabbi Yose says: anything which is presumed to be unclean always remains in a condition of unfitness until it is known that it has become clean; but if there is a doubt whether a person became unclean or caused uncleanness, it is to be accounted clean.

2:3 The case of a doubt about drawn water which the sages have declared clean; If there is a doubt whether [three logs of drawn water] fell into the mikveh or not, Or even if they did fall in, there is a doubt whether [the mikveh] contained forty seahs or not, Or if there were two mikvehs one of which

contained forty seahs and the other did not, and drawn water fell into one of them and it is not known into which of them it fell, In such a doubt it is accounted clean, because there exists [a possibility] on which we may depend [in declaring it clean]. If they both contained less than forty seahs, and [drawn water] fell into one of them and it is not known into which of them it fell, in such a doubt it is accounted unclean, because there exists no [possibility] on which we may depend [in declaring it clean].

2:4 Rabbi Eliezer says: a quarter-log of drawn water in the beginning makes the mikveh invalid, and three logs on the surface of the water. But the sages say: both in the beginning and at the end, the measure [which makes the mikveh invalid] is three logs.

2:5 If there were three cavities in a mikveh each holding a log of drawn water, if it is known that forty seahs of valid water fell in before reaching the third cavity, [such a mikveh is] valid; otherwise it is invalid. Rabbi Shimon declares it valid, since it resembles a mikveh adjoining another mikveh.

2:6 If one scraped mud to the sides and then three logs [of water] were drawn out from it [from the mud], [the mikveh is still] valid. But if removed the mud away and three logs were drawn from it [into the mikveh] it becomes invalid. Rabbi Shimon pronounces it valid, since there was no intention to draw [the water].

2:7 If one had left wine-jars on the roof to dry and they became filled with water: Rabbi Eliezer says: if it was the season of rain and there was [in the cistern] a little water, one may break the jars; otherwise one may not break them. Rabbi Joshua says: in either case one may break them or tilt them over, but one may not empty [them into the cistern].

2:8 A plasterer forgot his lime-tub in a cistern and it became filled with water: if water flowed above it a little, it may be broken; and if not, it may not be broken, the words of Rabbi Eliezer. But Rabbi Joshua says: in either case it may be broken.

2:9 If one had arranged wine-jars in a cistern and they became filled with water, even though the water of the cistern was all soaked up, they may be broken.

2:10 A mikveh which contains forty seahs of water and mud [combined]: Rabbi Eliezer says: one may immerse objects in the water but one may not immerse them in the mud. But Rabbi Joshua says: in the water and also in the mud. In what kind of mud may objects be immersed? Mud over which water floats. If the water was on one side only, Rabbi Joshua agrees that objects may be immersed in the water but may not be immersed in the mud. Of what kind of mud have they spoken? Mud into which a reed will sink of itself, the words of Rabbi Meir. Rabbi Judah says: [mud] in which a measuring-rod will not stand upright. Abba Elazar ben Dulai says: [mud] into which a plummet will sink. Rabbi Eliezer says: such as will go down into the mouth of a jar. Rabbi Shimon says: such as will enter into the tube of a water-skin. Rabbi Elazar bar Zadok says: such as can be measured in a log measure.

3:1 Rabbi Yose says: two mikvehs neither of which contains forty seahs and a log and a half [of drawn water] fell into this one and a log and a half into this one, and then they are mixed together, they remain valid, since they had

never been called as invalid. But if there is a mikveh holding less than forty seahs, and three logs [of drawn water] fell into it, and it was then divided into two, it is invalid, since it had already been called invalid. Rabbi Joshua declares it valid, for Rabbi Joshua used to say: any mikveh containing less than forty seahs into which three logs [of drawn water] fell and from which a kortov was withdrawn becomes valid, since the three logs have also been diminished. But the sages say: it always remains invalid until the amount of its former contents and a little more are removed.

3:2 How so? If there was a cistern in a courtyard and three logs [of drawn water] fell into it, it will always remain invalid until the whole of it is removed and a little more, or until [another mikveh containing] forty se'ahs is placed in the courtyard, so that the higher mikveh is rendered valid by the lower. Rabbi Elazer ben Azariah declares it invalid unless the [new mikveh] is stopped up.

3:3 If a cistern is full of drawn water and a channel leads into it and out of it, it continues to be invalid until it can be reckoned that there does not remain in it three logs of the former [water]. If two men each poured a log and a half [of drawn water] into a mikveh, or if one wrung out his clothes and so poured in [water] from several places, or if one emptied out a water-jug and so poured in [water] from several places, Rabbi Akiva declares it valid, But the sages declare it invalid. Rabbi Akiva said: they did not say "if they poured in," rather "if one poured in." But they said: they said neither thus nor thus, but rather "if there fell in three logs [of drawn water]."

3:4 [If the three logs of drawn water fell in] from one vessel or from two or from three, they combine together; but if from four, they do not combine together. If a man who had a seminal issue was sick and nine kavs of water fell on him, or if there fell on the head and the greater part of the body of a clean person three logs of drawn water from one vessel or from two or from three, they combine together; but if from four, they do not combine together. In what case does this apply? When the second began before the first finished. And in what case does [the other statement] apply? When there was no intention to increase it. But if there was an intention to increase it, if only a kortov in a whole year, they combine together to add up to the three logs.

4:1 If one put vessels under a water-spout, whether they be large vessels or small vessels or even vessels of dung, vessels of stone or earthen vessels, they make the mikveh invalid. It is all alike whether they were put there [purposely] or were [merely] forgotten, the words of Bet Shammai. But Bet Hillel declare it clean in the case of one who forgets. Rabbi Meir said: they voted and Bet Shammai had a majority over Bet Hillel. Yet they agree in the case of one who forgets [and leaves vessels] in a courtyard that the mikveh remains clean. Rabbi Yose said: the controversy still remains as it was.

4:2 One who put a board under a water-spout: if it had a rim to it, it disqualifies the mikveh; otherwise it does not disqualify the mikveh. If he made it stand upright to be rinsed, in neither case does it disqualify the mikveh.

4:3 If one makes a hollow in a water-spout to collect pebbles, its water disqualifies the mikveh; In the case of a wooden [spout] if it holds even a

little, But in the case of an earthenware [spout] if it will hold a quarter-log. Rabbi Yose says: also in the case of an earthenware [spout] if it holds even a little: they have spoken of "a quarter-log" only in the case of broken sherds of an earthenware utensil. If the pieces of gravel moved about inside [the hollow], it disqualifies the mikveh. If dirt went down into it and was pressed down, [the mikveh continues to be] valid. If the spout was narrow at each end and wide in the middle, it does not disqualify [the mikveh] invalid, because it had not been made to gather anything in it.

4:4 Drawn water and rain water which were mixed together in a courtyard or in a cavity or on the steps of a cave: If the greater part was valid, the whole is valid; And if the greater part is invalid, the whole is invalid. If they were equal in quantity, the whole is invalid. When [does this apply]? When they were mingled together before they arrived at the mikveh. If [the drawn water] flowed into the [rain] water: it was known that there fell in forty seahs of valid water before there came in three logs of drawn water, [the mikveh is] valid; otherwise it is invalid.

4:5 In the case of a trough in a rock: One may not fill up [the hatat waters] from it, nor may the [hatat waters] be consecrated in it, nor may one sprinkle from it. And it does not require a tightly stopped-up covering, And it does not invalidate the mikveh. If it was a vessel and had been joined to the ground with lime: One may fill up the hatat waters from it and the hatat waters may be consecrated in it, and one may sprinkle from it, And it requires a tightly stopped-up covering; And it invalidates the mikveh invalid. If a hole was made in it below or at the side so that it could not contain water in however small a quantity, it is valid. And how large must the hole be? Like the tube of a water-skin. Rabbi Yehudah ben Batera said: it happened in the case of the trough of Yehu in Jerusalem that there was a hole in it like the tube of a water-skin, all the pure things in Jerusalem were made using it. But Bet Shammai sent and broke it down, for Bet Shammai say: [it remains a vessel] unless the greater part of it is broken down.

5:1 [Water from] a spring which is made to pass over into a trough becomes invalid. If it was made to pass over the edge in any quantity, [what is] outside [the trough] is valid, for [the water of] a spring purifies however little its quantity. If it is made to pass over into a pool and then is stopped, the pool counts as a mikveh. If it is made to flow again, it is invalid for zavim and for those with skin disease and for the preparation of the hatat waters until it is known that the former [water] is gone.

5:2 If it was made to pass over the outside of vessels or over a bench: Rabbi Judah says: behold it remains as it was before. Rabbi Yose says: behold it is like a mikveh, except that one may not immerse anything above the bench.

5:3 If [water from] a spring that flows into many channels was increased in quantity so that it was made to flow in abundance, it remains as it was before. If it was standing and its quantity was increased so that it was made to flow, it becomes equal to a mikveh in that it can purify in standing water, and to a spring in that one may immerse [objects] therein however small its quantity.

5:4 All seas are equivalent to a mikveh, for it is said, "And the gathering (ulemikveh) of the waters He called the seas" (Genesis 1:10), the words of

Rabbi Meir. Rabbi Judah says: only the Great Sea is equivalent to a mikveh, for it says "seas" only because there are in it many kinds of seas. Rabbi Yose says: all seas afford cleanness when running, and yet they are unfit for zavim and metzoraim and for the preparation of the hatat waters.

5:5 Flowing water is considered like a spring and dripping water is considered like a mikveh. Rabbi Zadok testified that if flowing water exceeded dripping water [with which it was mixed] it was valid [as flowing water]. If dripping water became flowing water, its flow may be blocked by a stick or by a reed or even by a zav or a zavah, and then one may go down and immerse oneself in it, the words of Rabbi Judah. Rabbi Yose says: one may not stop the flow of water with anything which is liable to uncleanness.

5:6 If a wave was separated [from the sea] and was forty seahs, and it fell on a man or on vessels, they become clean. Any place containing forty seahs is valid for immersing oneself and for immersing other things. One may immerse in trenches or in ditches or even in a donkey-track whose water is connected in a valley. Bet Shammai say: one may immerse in a rain torrent. But Bet Hillel say: one may not immerse. They agree that one may block its flow with vessels and immerse oneself in it, but the vessels with which the flow is blocked are not thereby [validly] immersed.

6:1 Anything which is joined with [the water of] a mikveh is like a mikveh. One may immerse in holes of a cavern and in crevices of a cavern just as they are. The pit of a cavern, one may not immerse in it unless it had a hole as big as the tube of a water-skin. Rabbi Judah said: when [is this the case]? When it stands by itself; but if it does not stand by itself, one may immerse in it just as it is.

6:2 If a bucket was full of utensils and they were immersed, they become clean; But if [the bucket] was not immersed, the water in the bucket is not considered as joined [with the water of the mikveh] unless it be joined [by means of a hole in the bucket which is as big] as the tube of a water-skin.

6:3 Three mikvehs, two of which held twenty seahs [of valid water] and the third held twenty seahs of drawn water, and that holding drawn water was at the side: If three persons went down and immersed themselves in them and [the water of the three mikvehs] joined, the mikvehs are clean and they that immersed themselves become clean. If the one holding the drawn water was in the middle and three persons went down and immersed themselves in them and [the water of the three mikvehs] joined, the mikvehs continue as they were before and they that immersed themselves are as they were before.

6:4 If a sponge or a bucket containing three logs of water fell into a mikveh, they do not make it invalid, because they have only said: "if three logs fell in."

6:5 A chest or a box which is in the sea: one may not immerse in them unless they have a hole as large as the tube of a water-skin. Rabbi Judah says: in the case of a large vessel [the hole should be] four handbreadths, and in a small one [the hole should be as large as] the greater part of it. If there was a sack or a basket [in the sea], one may immerse in them as they are, since the water is mixed together. If they are placed under a water-spout, they do not make the mikveh invalid. And they may be immersed and brought up in the

ordinary way.

6:6 If there was a broken [earthenware] vessel in the mikveh and utensils were immersed in it, they become clean from their [former] uncleanness but are again rendered unclean because of the earthenware vessel. But if water flowed above it in any quantity, they are clean. If [water of] a spring flowed forth from an oven and a man went down and immersed himself in it, he is clean but his hands become unclean. But if [the water was as] high above the oven as the height of his hands, his hands also are clean.

6:7 Mikvaot can be joined together [if their connection is as big] as the tube of a water-skin in thickness and in space, in which two fingers can be fully turned round. If there is a doubt [whether it is as big] as the tube of a water skin or not, it is invalid, because [this is a mitzvah] from the Torah. The same applies also to the olive's bulk of a corpse and the olive's bulk of carrion and the lentil's bulk of a sheretz. Anything which remains in [the space measuring] the tube of a water-skin lessens [its measure]. Rabban Shimon ben Gamaliel says: if it is any water creature whatsoever, [the mikvaot] remain clean.

6:8 Mikvaot may be made clean [by joining drawn water from] a higher [mikveh to valid water] from a lower [mikveh or drawn water from] a distant [mikveh to valid water] in a [mikveh] near at hand. How so? One brings a pipe of earthenware or of lead and puts his hand beneath it till it is filled with water; then he draws it along till [the two waters] touch even if it be by a hair's breadth it is sufficient. If in the higher [mikveh] there were forty seahs and nothing in the lower, one may draw water and carry it on the shoulder and place it in the higher [mikveh] till forty seahs have flowed down into the lower [mikveh].

6:9 If a wall between two mikvaot had a perpendicular crack, [their waters] may be reckoned together; [If it was cracked] horizontally, they cannot be reckoned together, unless there is at one place [a hole as big] as the tube of a water-skin. Rabbi Judah says: the rule is reversed. If there is a breach from one [mikveh] to the other, [they can be reckoned together] if the height is as [the thickness of] the skin of garlic and the breadth like the tube of a water-skin.

6:10 The outlet of a bath-basin: if it is in the center, it renders [the bath] invalid [as a mikveh]; but if it is at the side, it does not render it invalid, because then it is like one mikveh adjoining another mikveh, the words of Rabbi Meir. But the sages say: if the bath-basin can contain a quarter-log of [water] before it reaches the outlet, it is valid; but if not, it is not valid. Rabbi Elazar bar Zadok says: if the outlet can contain any amount of [water], it is invalid.

6:11 The 'purifier' in the bathhouse: the bottom was full of drawn [water] and the top full of valid [water], if [the space] in front of the hole can contain three logs it is invalid [as a mikveh]. How large must the hole be to contain three logs? 1/320th of the pool, the words of Rabbi Yose. But Rabbi Elazar says: even if the bottom [pipe] was full of valid [water] and the top [pipe] full of drawn [water] and by the hole's side were three logs, [the bath is] valid, for they have only said: "if three logs fell in."

7:1 Some materials raise the mikveh up [to the required quantity] and do not make it invalid. Some make it invalid and do not raise it up [to the required quantity]; And some neither raise it up [to the required quantity] nor make it invalid. These raise it up to the required quantity and do not make the mikveh invalid. Snow, hail, frosted dew, ice, salt, and thin mud. Rabbi Akiva said: Rabbi Ishmael once argued against me saying; snow does not raise up the mikveh [to its required quantity]. But the men of Madeba testified in his name that he had once told them: go and bring snow and with it prepare a mikveh from the outset. Rabbi Yohanan ben Nuri says: hailstones are like drawn water. How do they raise it up [to the required quantity] and not render it invalid? If the mikveh contained forty seahs less one, and a se'ah of them fell in and made up [the required quantity], they thus make up [the required quantity] but do not render it invalid.

7:2 These invalidate the mikveh and do not raise it up to [the required quantity]: Drawn water, whether clean or unclean, water that has been used for pickling or for boiling, and grape-skin wine before it becomes vinegar. How do they make the mikveh invalid and do not raise it up [the required quantity]? If a mikveh contained forty seahs less a kortov, and a kortov of these fell into it, it does not raise it up [the required quantity]; And if there were three logs of any of these, they would invalidate the mikveh. But other liquids, and the juice of fruits, brine, and liquid in which fish has been pickled, and grape-skin wine that has fermented sometimes raise it up to [the required quantity] and sometimes do not raise it up. How so? If a mikveh contained forty seahs less one, and a seah of any of these fell in it, it does not raise it up to [the required quantity]. But if the mikveh contained forty seahs and a se'ah of any of these was put in and one seah was removed, the mikveh is still valid.

7:3 If he rinsed in the mikveh baskets of olives or baskets of grapes and they changed its color, it remains valid. Rabbi Yose says: dye-water renders it invalid by a quantity of three logs, but not merely by changing its color. If wine or the sap of olives fell into it and changed its color, it becomes invalid. What should one do [to make it valid again]? One should wait until the rain falls and the color reverts to the color of water. If it contained forty seahs, water may be drawn and carried on the shoulder and put into it until the color reverts to that of water.

7:4 If wine or the sap of olives fell into the mikveh and changed the color of a portion of the water, if there is not a portion [of the mikveh] that has forty seahs with the color of water, one may not immerse in there.

7:5 If a kortov of wine fell into three logs of water and its color became like that of wine, and the water then fell into a mikveh, it does not render it invalid. If there were three logs of water less a kortov into which a kortov of milk fell, and their color remained like the color of water, and then they fell into a mikveh, they do not render it invalid. Rabbi Yohanan ben Nuri says: everything goes by the color.

7:6 If a mikveh contained forty seahs exactly and two persons went down and immersed themselves one after the other, the first becomes clean but the second remains unclean. Rabbi Judah says: if the feet of the first were still touching the water, the second also becomes clean. If one immersed a thick cloak and

when he drew it out a part was still in contact with the water [and then another person immersed himself in the mikveh], he becomes clean. A pillow case or a cushion of leather, as soon as it is taken out of the water by its open ends the water which still remains in it is drawn water. How should one do it? One should immerse them and draw them up by their lower edges.

7:7 If he immersed a bed in it, even though its legs sink into the thick mud, it still becomes clean because the water touched them before [the mud]. The water of a mikveh which is shallow, one may press down even bundles of sticks, even bundles of reeds, so that the level of the water may rise, and then go down and immerse oneself. If an [unclean] needle is placed on the step [leading down to a mikveh] in a cavern, and the water is put in motion, once a wave has passed over it, [the needle] becomes clean.

8:1 The land of Israel is clean and its mikvaot are clean. The mikvaot of the nations outside the land are valid for those who had a seminal emission even though they have been filled by a pump-beam; Those in the land of Israel: when outside the entrance [to the city] are valid even for menstruants, and those within the entrance [to the city] are valid for those who had a seminal emission but invalid for all [others] who are unclean. Rabbi Eliezer says: those which are near to a city or to a road are unclean because of laundering; but those at a distance are clean.

8:2 These are the men who had a seminal emission who require immersion: If he noticed that his urine issued in drops or was murky: At the beginning he is clean; In the middle and at the end, he is unclean; From the beginning to the end, he is clean. If it was white and viscous, he is unclean. Rabbi Yose says: what is white counts like what is murky.

8:3 If he emitted thick drops from his member, he is unclean, the words of Rabbi Elazar Hisma. If one had sexual dreams in the night and arose and found his flesh heated, he is unclean. If a woman discharged semen on the third day, she is clean, the words of Rabbi Elazar ben Azariah. Rabbi Ishmael says: sometimes there are four time periods, and sometimes five, and sometimes six. Rabbi Akiva says: there are always five.

8:4 If a non-Jewish woman discharged semen from an Israelite, it is unclean. If an Israelite woman discharged semen from a non-Jewish man, it is clean. If a woman had intercourse and then went down and immersed herself but did not sweep out the house, it is as though she had not immersed herself. If a man who had a seminal emission immersed himself but did not first pass urine, he again becomes unclean when he passes urine. Rabbi Yose says: if he was sick or old he is unclean, but if he was young and healthy he remains clean.

8:5 If a menstruant placed coins in her mouth and went down and immersed herself, she becomes clean from her [former] uncleanness, but she becomes unclean on account of her spittle. If she put her hair in her mouth or closed her hand or pressed her lips tightly, it is as though she had not immersed herself. If a person held on to another man or to vessels and immersed them, they remain unclean; but if he had washed his hand before in the water, they become clean. Rabbi Shimon says: he should hold them loosely that water may enter into them. The hidden or wrinkled parts of the body do not need that water should enter into them.

9:1 The following block [immersion] in the case of a person: threads of wool, threads of flax and the ribbons on the heads of girls. Rabbi Judah says: those of wool or of hair do not interpose, because water enters through them.

9:2 The matted hair on the head and on the beard and on a woman's hidden parts; pus outside the eye, hardened pus outside a wound and the plaster over it, dried-up juice, clots of excrement on the body, dough under the finger nails, sweat-crumbs, miry clay, potter's clay, and road-clay. What is meant by 'miry clay'? This means the clay in pits, for it is written: "He lifted me out of the miry pit, the slimy clay" (Psalms 40:3). "Potter's clay" according to its literal sense. Rabbi Yose declares potter's clay clean, but clay for putty unclean. And "road-clay." These become like road-side pegs in these [kinds of clay] one may not immerse oneself nor immerse [other things] with them; But in all other clay one may immerse when it is wet. One may not immerse oneself with dust [still] on one's feet. One may not immerse a kettle with soot [on it] unless he scraped it.

9:3 The following do not block: the matted hair of the head and of the armpits and of a man's hidden parts. Rabbi Eliezer says: it is the same with a man or a woman: if it is something which one finds annoying, it blocks; but if it is something which one does not find annoying, it does not interpose.

9:4 Pus within the eye, hardened pus within a wound, juice that is moist, moist excrement on the body, excrement inside the finger nail, and a dangling finger nail and the downy hair of a child. [These] are not liable to uncleanness and do not cause uncleanness. The membrane which forms over a wound is liable to uncleanness and causes uncleanness.

9:5 In the case of vessels the following block: pitch and myrrh; In the case of glass vessels, whether inside or outside; On a table or on a board or on a couch; On those that are [usually] kept clean they block; On those that are allowed to remain dirty they do not block. They block in the case of beds belonging to householders, but they do not block on beds belonging to a poor person. They block on the saddle of a house-holder, but they do not block on the saddle of a dealer in water-skins. They block in the case of a pack-saddle. Rabban Shimon ben Gamaliel says: [only if the stain is as big] as an Italian issar.

9:6 On clothing: if on one side [only] they do not block. But [if found] on two sides they do block. Rabbi Judah says in the name of Rabbi Ishmael: on one side also. Rabbi Yose says: in the case of builders they block if on one side, but in the case of the ditch-digger only if on both sides.

9:7 They do not block in the case of aprons belonging to workers in pitch, potters, or trimmers of trees. Rabbi Judah says: the same applies also to summer fruit-driers. This is the general rule: if it is something which one cares enough [to remove], it blocks; but if it is something which one does not care enough [to remove], it does not block.

10:1 Any handles of vessels which have been fixed not in their usual manner, or, if fixed in their usual manner, have not been fixed firmly, or, if fixed firmly, have been broken, they block. If a vessel was immersed with its mouth downwards, it is as though it had not been immersed. If immersed in the regular manner but without the attachment, [it becomes clean] only if turned on its

side. If a vessel is narrow at each end and broad in the center, it becomes clean only if turned on its side. A flask which has its mouth turned inwards becomes clean only if a hole is made at the side. An inkpot of laymen becomes clean only if a hole is made at the side. The inkpot of Joseph the priest had a hole at its side.

10:2 A bolster and a cushion of leather it is necessary that the water enter inside them. A round cushion or a ball or a bootmaker's last or an amulet or a phylactery, it is not necessary that the water enter inside them. This is the general rule: any article the filling of which is not usually taken out and put in may be immersed unopened.

10:3 The following do not require that the water shall enter inside them: Knots [in the clothes] of a poor man, or in tassels, or in the thong of a sandal, or in a head-tefillin if it is fastened tightly, or in an arm-tefillin if it does not move up or down, or in the handles of a water-skin, or in the handles of a wallet.

10:4 The following require that water shall enter inside them: The knot in an undergarment which is tied to the shoulder. The hem of a sheet must be stretched out. And the knot of head tefillin if it is not fastened tightly, Or of the arm-tefillin if it moves up and down. And the laces of a sandal. Clothes which are immersed when they have just been washed must be kept immersed until they bubble up; But if they are immersed when already dry, they must be kept immersed until they throw up bubbles and then cease to bubble up.

10:5 Any handles of vessels which are too long and which will be cut short, need only be immersed up to the point of their proper measure. Rabbi Judah says: [they are unclean] until the whole of them is immersed. The chain of a large bucket, to the length of four handbreadths, and a small bucket, to the length of ten handbreadths, and they need only be immersed up to the point of their proper measure. Rabbi Tarfon says: it is not clean unless the whole of the chain-ring is immersed. The rope bound to a basket is not counted as a connection unless it has been sewn on.

10:6 Bet Shammai say: hot water may not be immersed in cold, or cold in hot, foul in fresh or fresh in foul. But Bet Hillel say: it may be immersed. A vessel full of liquids which one immersed, it is as if it has not been immersed. If it was full of urine, this is reckoned as water. If it contained hatat waters, [it is unclean] unless the water [of the mikveh which enters the vessel] exceeds the hatat waters. Rabbi Yose says: even if a vessel with the capacity of a kor contains but a quarter-log, it is as if it had not been immersed.

10:7 All foods combine together to make up the half of a half-loaf which makes the body unfit. All liquids combine together to make up the quarter-log which makes the body unfit. This is more of a stringency in the case of one who drinks unclean liquids than in the case of the mikveh, for in this case they have made all other liquids like water.

10:8 If one ate unclean foods or drank unclean liquids and then he immersed and then vomited them up, they are still unclean because they did not become clean in the body. If one drank unclean water and immersed and then vomited it up, it is clean because it became clean in the body. If one swallowed a clean ring and

then went into the tent of a corpse, if he sprinkled himself once and twice and immersed himself and then vomited it up, behold, it remains as it was before. If one swallowed an unclean ring, he may immerse himself and eat terumah. If he vomited it up, it is unclean and it renders him unclean. If an arrow was stuck into a man, it blocks so long as it is visible. But if it is not visible, he may immerse himself and eat terumah.

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