Mishnah . If the hyssop was dipped in the daytime and the sprinkling also was done on the same day, it is valid. If one dipped it in the daytime and sprinkled at night, or dipped at night and sprinkled on the following day, (or dipped in the daytime and sprinkled on the following day), the sprinkling is invalid. [the man himself], however, may perform immersion at night and do the sprinkling on the following day, for sprinkling is not allowed until the sun is risen; yet if any of these was done as early as the rise of dawn it is valid.

**Mishna - Mas. Taharoth Chapter 1**

MISHNAH 1. THIRTEEN RULINGS GOVERN THE CARRION OF A CLEAN BIRD: THERE

MUST BE1 INTENTION2 BUT3 IT NEED NOT BE RENDERED SUSCEPTIBLE;4 IT CONVEYS

FOOD UNCLEANNESS5 IF ITS MINIMUM BULK IS THAT OF AN EGG; AND IT CONVEYS

UNCLEANNESS6 WHEN IN ONE'S GULLET7 IF ITS MINIMUM BULK IS THAT OF AN

OLIVE; HE THAT EATS OF IT MUST WAIT8 UNTIL SUNSET;9 GUILT IS INCURRED ON

ACCOUNT OF IT FOR ENTERING THE SANCTUARY;10 TERUMAH IS BURNT ON

ACCOUNT OF IT;11 HE WHO EATS A MEMBER OF IT WHILE IT IS ALIVE MUST SUFFER

THE PENALTY OF FORTY STRIPES;12 SLAUGHTERING IT13 OR WRINGING ITS NECK14

FREES IT FROM UNCLEANNESS EVEN WHEN IT IS TREFA.15 SO R. MEIR.16 R. JUDAH

RULED: THEY DO NOT FREE IT FROM UNCLEANNESS. R. JOSE RULED: THE

SLAUGHTERING13 DOES FREE IT FROM THE UNCLEANNESS BUT THE WRINGING OF

ITS NECK14 DOES NOT.

MISHNAH 2. THE LARGE FEATHERS17 AND THE DOWN18 CONTRACT

UNCLEANNESS,19 AND20 CONVEY UNCLEANNESS21 BUT DO NOT COMBINE [WITH THE

FLESH TO CONSTITUTE THE PRESCRIBED MINIMUM].22 R. ISHMAEL RULED: THE

DOWN DOES COMBINE [WITH THE FLESH]. THE BEAK23 AND THE CLAWS24

CONTRACT UNCLEANNESS19 AND20 CONVEY UNCLEANNESS AND ALSO

COMBINE[WITH THE FLESH TO CONSTITUTE THE PRESCRIBED MINIMUM].22 R.JOSE

RULED: ALSO THE ENDS25 OF THE WINGS AND THE END25 OF THE TAIL COMBINE

[WITH THE FLESH TO CONSTITUTE THE MINIMUM].22 SINCE THEY ARE LEFT

UNPLUCKED ON FATTENED BIRDS.26

MISHNAH 3. THE CARRION OF AN UNCLEAN BIRD NECESSITATES27 INTENTION28

AND27 IT MUST BE RENDERED SUSCEPTIBLE;29 IT CONVEYS FOOD UNCLEANNESS30 IF

ITS MINIMUM BULK31 IS THAT OF AN EGG; THE CONSUMPTION OF A HALF OF HALF A

LOAF'S BULK32 OF IT33 RENDERS ONE'S PERSON UNFIT TO EAT TERUMAH;34 AN

OLIVE'S BULK OF IT IN ONE'S GULLET CONVEYS NO UNCLEANNESS; HE WHO EATS

OF IT NEED NOT WAIT FOR SUNSET;35 NO GUILT IS INCURRED ON ACCOUNT OF IT36

FOR ENTERING THE SANCTUARY;37 BUT ON ACCOUNT OF IT36 TERUMAH38 MUST BE

BURNT; HE WHO EATS A MEMBER OF IT WHILE IT IS ALIVE IS NOT SUBJECT TO THE

PENALTY OF FORTY STRIPES,39 BUT SLAUGHTERING IT DOES NOT IMMEDIATELY40

RENDER IT FIT.41 THE LARGE FEATHERS AND THE DOWN CONTRACT UNCLEANNESS

AND CONVEY UNCLEANNESS AND COMBINE WITH THE FLESH TO CONSTITUTE THE

PRESCRIBED MINIMUM. THE BEAK AND THE CLAWS CONTRACT UNCLEANNESS AND

CONVEY UNCLEANNESS AND COMBINE [WITH THE FLESH TO MAKE UP THE

PRESCRIBED MINIMUM].

MISHNAH 4. IN THE CASE OF CATTLE, THE HIDE, GREASE, SEDIMENT,FLAYED-OFF

FLESH, BONES, SINEWS, HORNS AND HOOFS COMBINE42 [WITH THE FLESH] TO

CONVEY FOOD UNCLEANNESS43 BUT NOT TO CONVEY CARRION UNCLEANNESS.44

SIMILARLY, IF A MAN45 SLAUGHTERED AN UNCLEAN BEAST FOR AN IDOLATER AND

IT WAS STILL JERKING ITS LIMBS,46 IT CONVEYS FOOD UNCLEANNESS;47 BUT IT

CONVEYS NO CARRION UNCLEANNESS UNTIL IT IS DEAD OR ITS HEAD IS CHOPPED

OFF.48 [SCRIPTURE THUS] LAID DOWN MORE RESTRICTIONS IN REGARD TO THE

CONVEYANCE OF FOOD UNCLEANNESS THAN IN REGARD TO THE CONVEYANCE OF

CARRION UNCLEANNESS.

MISHNAH 5. A FOODSTUFF THAT CONTRACTED UNCLEANNESS FROM A ‘FATHER

OF UNCLEANNESS’ AND ONE THAT CONTRACTED UNCLEANNESS FROM A DERIVED

UNCLEANNESS49 MAY BE COMBINED TOGETHER50 TO CONVEY UNCLEANNESS

ACCORDING TO THE LIGHTER GRADE OF THE TWO.HOW SO? IF THE BULK OF HALF

AN EGG OF FOOD OF A FIRST GRADE OF UNCLEANNESS AND THE BULK OF HALF AN

EGG OF FOOD OF A SECOND GRADE OF UNCLEANNESS WERE MIXED TOGETHER, THE

TWO51 ARE REGARDED AS SUFFERING ONLY SECOND GRADE UNCLEANNESS;52 AND

IF THE BULK OF HALF AN EGG OF FOOD OF A SECOND GRADE OF UNCLEANNESS

AND THE BULK OF HALF AN EGG OF FOOD OF A THIRD GRADE OF UNCLEANNESS

WERE MIXED TOGETHER, THE TWO51 ARE REGARDED AS SUFFERING ONLY THIRD

GRADE OF UNCLEANNESS.53 IF THE BULK OF AN EGG OF FOOD OF A FIRST GRADE OF

UNCLEANNESS AND THE BULK OF AN EGG OF FOOD OF A SECOND GRADE OF

UNCLEANNESS WERE MIXED TOGETHER, BOTH51 ARE REGARDED54 AS SUFFERING

FIRST GRADE UNCLEANNESS;55 BUT IF THEY WERE THEN DIVIDED, EACH PART56 IS

REGARDED AS SUFFERING ONLY A SECOND GRADE OF UNCLEANNESS.57 IF EACH

PART58 SEPARATELY FELL ON A LOAF OF TERUMAH, THEY CAUSE IT TO BECOME

UNFIT,59 BUT IF THE TWO FELL TOGETHER THEY CAUSE IT TO SUFFER SECOND

GRADE OF UNCLEANNESS.

MISHNAH 6. THE BULK OF AN EGG OF FOOD OF A SECOND GRADE OF

UNCLEANNESS AND THE BULK OF AN EGG OF FOOD OF A THIRD GRADE OF

UNCLEANNESS THAT WERE MIXED TOGETHER ARE51 REGARDED AS SUFFERING

SECOND GRADE OF UNCLEANNESS.60 IF THEY WERE THEN DIVIDED, EACH PART61 IS

REGARDED AS SUFFERING ONLY THIRD GRADE OF UNCLEANNESS.62 IF EACH PART

SEPARATELY FELL ON A LOAF OF TERUMAH THEY DO NOT RENDER IT INVALID,63

BUT IF THE TWO FELL TOGETHER THEY CAUSE IT TO SUFFER THIRD GRADE OF

UNCLEANNESS. THE BULK OF AN EGG OF FOOD OF A FIRST GRADE OF

UNCLEANNESS AND THE BULK OF AN EGG OF FOOD OF A THIRD GRADE OF

UNCLEANNESS THAT WERE MIXED TOGETHER ARE64 REGARDED AS SUFFERING

FIRST GRADE OF UNCLEANNESS,65 BUT IF THEY WERE THEN DIVIDED, EACH PART IS

REGARDED AS SUFFERING ONLY SECOND GRADE UNCLEANNESS,60 FOR EVEN THE

THIRD GRADE THAT TOUCHED THE FIRST HAS BECOME ONLY A SECOND GRADE. IF

THE BULK OF TWO EGGS OF FOOD OF THE FIRST GRADE OF UNCLEANNESS AND THE

BULK OF TWO EGGS OF FOOD OF THE SECOND GRADE OF UNCLEANNESS WERE

MIXED TOGETHER THEY ARE REGARDED AS SUFFERING FIRST GRADE OF

UNCLEANNESS. IF THEY WERE THEN DIVIDED, EACH PART IS STILL REGARDED AS

SUFFERING FIRST GRADE OF UNCLEANNESS. BUT IF THEY WERE DIVIDED INTO

THREE OR FOUR PARTS, EACH IS REGARDED AS SUFFERING FROM SECOND GRADE.

IF THE BULK OF TWO EGGS OF FOOD OF THE SECOND GRADE OF UNCLEANNESS AND

THE BULK OF TWO EGGS OF FOOD OF THE THIRD GRADE OF UNCLEANNESS WERE

MIXED TOGETHER, THEY ARE REGARDED AS SUFFERING SECOND GRADE OF

UNCLEANNESS. IF THEY WERE THEN DIVIDED, EACH PART IS STILL REGARDED AS

SUFFERING SECOND GRADE OF UNCLEANNESS. BUT IF THEY WERE DIVIDED INTO

THREE OR FOUR PARTS, EACH IS REGARDED AS SUFFERING ONLY THIRD GRADE OF

UNCLEANNESS.

MISHNAH 7. IF PIECES OF DOUGH66 CLUNG TO EACH OTHER67 OR IF LOAVES

ADHERED TO EACH OTHER,68 AND ONE OF THEM CONTRACTED UNCLEANNESS

FROM A [DEAD] CREEPING THING,69 THEY ALL BECOME UNCLEAN IN THE FIRST

GRADE;70 AND IF THEY WERE THEN SEPARATED THEY ARE STILL REGARDED AS

SUFFERING FIRST GRADE OF UNCLEANNESS. IF ONE OF THEM CONTRACTED

UNCLEANNESS FROM A LIQUID71 THEY ALL SUFFER SECOND GRADE OF

UNCLEANNESS;70 AND IF THEY WERE THEN SEPARATED THEY ARE STILL REGARDED

AS SUFFERING SECOND GRADE OF UNCLEANNESS. IF ONE OF THEM CONTRACTEDUNCLEANNESS FROM THE HANDS,72 THEY ALL BECOME UNCLEAN IN THE THIRD

GRADE; AND IF THEY WERE THEN SEPARATED THEY ARE STILL REGARDED AS

SUFFERING THIRD GRADE OF UNCLEANNESS.

MISHNAH 8. IF TO A PIECE OF DOUGH73 THAT WAS SUFFERING FIRST GRADE OF

UNCLEANNESS OTHERS WERE MADE TO ADHERE,67 THEY ALL BECOME UNCLEAN IN

THE FIRST GRADE;70 AND IF IT WAS SEPARATED, IT STILL REMAINS UNCLEAN IN THE

FIRST GRADE BUT ALL THE OTHERS ARE REGARDED AS SUFFERING ONLY SECOND

GRADE OF UNCLEANNESS.74 IF TO A PIECE OF DOUGH73 THAT WAS SUFFERING

SECOND GRADE OF UNCLEANNESS OTHERS WERE MADE TO ADHERE,67 THEY ALL

BECOME UNCLEAN IN THE SECOND GRADE;70 AND IF IT WAS SEPARATED, IT STILL

REMAINS UNCLEAN IN THE SECOND GRADE BUT ALL THE OTHERS ARE ONLY

UNCLEAN IN THE THIRD GRADE OF UNCLEANNESS. IF TO A PIECE73 THAT WAS

UNCLEAN IN THE THIRD GRADE OTHERS WERE MADE TO ADHERE,67 IT REMAINS

UNCLEAN IN THE THIRD GRADE BUT ALL THE OTHERS REMAIN CLEAN,75

IRRESPECTIVE OF WHETHER THEY WERE SUBSEQUENTLY SEPARATED FROM IT OR

WHETHER THEY WERE NOT SEPARATED.

MISHNAH 9. IF OF HOLY LOAVES76 IN WHOSE HOLLOWS THERE WAS HOLY

WATER77 ONE CONTRACTED UNCLEANNESS FROM A [DEAD]CREEPING THING, THEY

ALL BECOME UNCLEAN.78 IN THE CASE OF LOAVES OF TERUMAH,79 UNCLEANNESS

IS CONVEYED TO TWO LOAVES80 AND INVALIDITY TO ONE.81 IF THERE WAS

DRIPPING LIQUID BETWEEN THEM,82 EVEN IN THE CASE OF TERUMAH ALL82

BECOME UNCLEAN.8

**Mishna - Mas. Taharoth Chapter 2**

MISHNAH 1. IF A WOMAN WHO1 WAS PRESERVING VEGETABLES2 IN A POT

TOUCHED3 A PROJECTING LEAF OUTSIDE THE POT ON A DRY SPOT,4 EVEN THOUGH

THERE WAS AN EGG'S BULK5 IN THE LEAF,6 IT ALONE BECOMES UNCLEAN7 WHILE

ALL THE REST8 REMAINS CLEAN.9 IF SHE TOUCHED IT10 AT A WET SPOT11 AND

THERE WAS AN EGG'S BULK5 IN THE LEAF,6 ALL12 BECOMES UNCLEAN.13 IF THERE

WAS NOT AN EGG'S BULK5 IN IT,14 IT ALONE BECOMES UNCLEAN BUT ALL THE REST

REMAINS CLEAN. IF IT IS RETURNED INTO THE POT, ALL15 BECOMES UNCLEAN.16 IF

THE WOMAN WAS UNCLEAN17 OWING TO CONTACT WITH ONE WHO CONTRACTED

CORPSE UNCLEANNESS,18 AND SHE TOUCHED THE LEAF EITHER AT A WET SPOT OR

AT A DRY SPOT, ALL19 BECOMES UNCLEAN IF THERE WAS AN EGG'S BULK IN THE

LEAF;20 BUT IF THERE WAS NOT AN EGG'S BULK21 IN IT, IT ALONE BECOMES

UNCLEAN AND ALL THE REST REMAINS CLEAN. IF A WOMAN WHO WAS A

TEBULATH YOM22 EMPTIED OUT THE POT WITH UNWASHED23 HANDS,24 AND SHE

OBSERVED SOME LIQUID ON HER HANDS, AND IT IS UNCERTAIN WHETHER IT WAS

SPLASHED FROM THE POT OR WHETHER A STALK25 HAD TOUCHED HER HANDS, THE

VEGETABLES ARE INVALID26 BUT THE POT REMAINS CLEAN.27

MISHNAH 2. R. ELIEZER RULED: HE WHO EATS FOOD OF FIRST[GRADE

UNCLEANNESS28 CONTRACTS] FIRST [GRADE UNCLEANNESS];[HE WHO EATS FOOD

OF] SECOND [GRADE UNCLEANNESS28 CONTRACTS] SECOND [GRADE

UNCLEANNESS]; [IF IT WAS] THIRD[GRADE UNCLEANNESS HE CONTRACTS] THIRD

[GRADE UNCLEANNESS]. R. JOSHUA RULED: HE WHO EATS FOOD OF FIRST[GRADE]

OR OF SECOND [GRADE UNCLEANNESS CONTRACTS]SECOND [GRADEUNCLEANNESS]; [IF IT WAS] THIRD [GRADE UNCLEANNESS, HE CONTRACTS]

SECOND [GRADE UNCLEANNESS] IN REGARD TO HOLY THINGS29 BUT NOT IN

REGARD TO TERUMAH.30 ALL THIS APPLIES TO COMMON FOODSTUFFS THAT WERE

PREPARED IN CONDITION OF CLEANNESS THAT ARE APPROPRIATE FOR TERUMAH.31

MISHNAH 3. FIRST [GRADE UNCLEANNESS] IN COMMON FOOD IS UNCLEAN AND

CONVEYS UNCLEANNESS;32 SECOND [GRADE UNCLEANNESS33 ] CONVEYS

INVALIDITY34 BUT DOES NOT CONVEY UNCLEANNESS;35 AND THIRD [GRADE

UNCLEANNESS]36 MAY BE EATEN IN A DISH MIXED WITH TERUMAH.37

MISHNAH 4. FIRST [GRADE] AND SECOND [GRADE UNCLEANNESS] IN TERUMAH

ARE UNCLEAN AND CONVEY UNCLEANNESS;38 THIRD[GRADE UNCLEANNESS]39

CAUSES INVALIDITY40 BUT CONVEYS NO UNCLEANNESS; AND THE FOURTH [GRADE

UNCLEANNESS]41 MAY BE EATEN IN A DISH CONTAINING HOLY FOOD.42

MISHNAH 5. FIRST, SECOND AND THIRD [GRADES OF UNCLEANNESS]IN HOLY

FOODSTUFFS ARE UNCLEAN AND CONVEY UNCLEANNESS;40 THE FOURTH [GRADE

OF UNCLEANNESS] IS INVALID43 AND CAUSES NO UNCLEANNESS; AND THE FIFTH

[GRADE OF UNCLEANNESS]44 MAY BE EATEN IN A DISH CONTAINING CONSECRATED

FOOD.

MISHNAH 6. SECOND [GRADE UNCLEANNESS] IN COMMON FOOD CONVEYS

UNCLEANNESS TO UNCONSECRATED LIQUIDS45 AND CAUSES INVALIDITY TO

FOODSTUFFS OF TERUMAH.THIRD [GRADE OF UNCLEANNESS] IN TERUMAH

CONVEYS UNCLEANNESS TO CONSECRATED LIQUIDS45 AND CAUSES INVALIDITY TO

HOLY FOODSTUFFS IF IT46 WAS PREPARED IN CONDITIONS OF CLEANNESS

APPROPRIATE TO HOLY FOOD; BUT IF IT WAS ONLY PREPARED UNDER CONDITIONS

OF CLEANNESS APPROPRIATE TO TERUMAH, IT CONVEYS UNCLEANNESS AT A FIRST

AND AT A SECOND REMOVE, AND CAUSES INVALIDITY TO HOLY FOOD AT ONE

ADDITIONAL REMOVE.47

MISHNAH 7. R. ELIEZER OBSERVED: THE THREE OF THEM48 ARE ON A PAR IN THE

FOLLOWING CASES. THE FIRST GRADE OF UNCLEANNESS IN HOLY FOOD, IN

TERUMAH OR IN COMMON FOOD CONVEYS UNCLEANNESS AT TWO REMOVES49 AND

CAUSES INVALIDITY AT ONE ADDITIONAL REMOVES IN THE CASE OF HOLY FOOD; IT

CONVEYS UNCLEANNESS AT ONE REMOVE50 AND CAUSES INVALIDITY AT ONE

ADDITIONAL REMOVE47 IN THE CASE OF TERUMAH; AND IN COMMON FOOD IT ONLY

CAUSES INVALIDITY.THE SECOND [GRADE OF UNCLEANNESS] IN THE CASE OF ALL

OF THEM48 CONVEYS UNCLEANNESS AT ONE REMOVE47 AND CAUSES INVALIDITY

AT ONE ADDITIONAL REMOVE51 AS REGARDS HOLY FOOD; IT CONVEYS

UNCLEANNESS TO COMMON LIQUIDS45 AND CAUSES THE INVALIDITY OF

FOODSTUFFS OF TERUMAH. THE THIRD GRADE [OF UNCLEANNESS] IN THE CASE OF

ALL THESE52 CONVEYS UNCLEANNESS TO HOLY LIQUIDS53 AND CAUSES

INVALIDITY TO HOLY FOODSTUFFS.

MISHNAH 8. IF A MAN EATS FOOD OF A SECOND [GRADE OF UNCLEANNESS52 HE

MUST NOT WORK IN AN OLIVE-PRESS.54 COMMON FOODSTUFFS THAT WERE

PREPARED UNDER CONDITIONS PROPER TO THE CLEANNESS OF CONSECRATED

FOOD ARE STILL REGARDED AS COMMON FOOD.55 R. ELIEZER SON OF R. ZADOK

RULED: THEY ARE REGARDED AS TERUMAH TO CONVEY UNCLEANNESS AT TWO

REMOVES56 AND TO RENDER TERUMAH INVALID AT ONE ADDITIONAL REMOVE.57

**Mishna - Mas. Taharoth Chapter 3**

MISHNAH 1. GREASE, BEAN-MASH AND MILK,1 WHEN IN A CONDITION OF FLUIDITY,2

ARE3 UNCLEAN IN THE FIRST GRADE. IF4 THEY TURNED SOLID THEY5 BECOME

UNCLEAN IN THE SECOND GRADE. IF THEY AGAIN TURNED INTO FLUIDITY THEY

ARE CLEAN IF THEIR BULK WAS EXACTLY THAT OF AN EGG;6 BUT IF IT WAS MORE

THAN THE BULK OF AN EGG THEY REMAIN UNCLEAN, FOR AS SOON AS THE FIRST

DROP ISSUED FORTH IT BECAME UNCLEAN BY CONTACT WITH AN EGG'S BULK.7

MISHNAH 2. R. MEIR RULED: OIL1 ALWAYS8 REMAINS UNCLEAN IN THE FIRST

GRADE;9 AND THE SAGES RULED: HONEY ALSO.9 R. SIMEON OF SHEZUR RULED:

ALSO WINE.9 IF A MASS OF OLIVES1 FELL INTO AN OVEN THAT WAS HEATED10 THE

LATTER REMAINS CLEAN IF THE BULK OF THE OLIVES WAS EXACTLY THAT OF AN

EGG;11 BUT IF IT WAS MORE THAN THAT OF AN EGG THE OVEN BECOMES

UNCLEAN,12 FOR SO SOON AS THE FIRST DROP ISSUED FORTH IT BECAME UNCLEAN

BY CONTACT WITH AN EGG'S BULK. IF THE OLIVES WERE SEPARATED THE OVEN

REMAINS CLEAN EVEN IF THERE WAS A SE'AH OF THEM.13

MISHNAH 3. IF A MAN WHO CONTRACTED CORPSE UNCLEANNESS PRESSED OUT14

THE JUICE OF OLIVES OR GRAPES15 WHOSE BULK WAS EXACTLY THAT OF AN EGG,

THE JUICE REMAINS CLEAN16 PROVIDED HE DOES NOT TOUCH THE PLACE ON

WHICH THE LIQUID IS; BUT [IF THE BULK WAS] MORE THAN THAT OF AN EGG, THE

JUICE BECOMES UNCLEAN,17 FOR SO SOON AS THE FIRST DROP ISSUED FORTH IT

BECAME UNCLEAN BY CONTACT WITH AN EGG'S BULK. IF THE PERSON18 WAS A ZAB

OR A ZABAH [THE JUICE] BECOMES UNCLEAN EVEN IF ONLY ONE BERRY [WAS

PRESSED OUT]. FOR SO SOON AS THE FIRST DROP ISSUED FORTH IT19 BECAME

UNCLEAN20 BY CARRYING.21 IF A ZAB MILKED A GOAT, THE MILK BECOMES

UNCLEAN, FOR SO SOON AS THE FIRST DROP COMES FORTH IT19 BECOMES

UNCLEAN20 BY CARRYING.21

MISHNAH 4. IF AN EGG'S BULK22 OF FOODSTUFFS23 , WAS LEFT IN THE SUN AND IT

SHRANK,24 AND SO ALSO IN THE CASE OF AN OLIVE'S BULK OF CORPSE,25 AN

OLIVE'S22 BULK OF CARRION,25 A LENTIL'S BULK22 OF A DEAD CREEPING THING,25 AN

OLIVE'S22 BULK OF PIGGUL,26 AN OLIVE'S BULK22 OF NOTHAR,26 OR AN OLIVE'S

BULK22 OF FORBIDDEN FAT25 THEY BECOME CLEAN; NOR DOES ONE INCUR GUILT

ON ACCOUNT OF THESE FOR TRANSGRESSING THE LAW OF PIGGUL, NOTHAR OR

UNCLEANNESS.27 IF THEY WERE THEN LEFT OUT IN THE RAIN AND THEY SWELLED,

THEY28 BECOME UNCLEAN AND GUILT IS INCURRED ON ACCOUNT OF THEM FOR

TRANSGRESSING THE LAW OF PIGGUL, NOTHAR OR UNCLEANNESS.

MISHNAH 5. ALL DOUBTFUL CASES OF UNCLEANNESS ARE DETERMINED

ACCORDING TO THEIR APPEARANCE AT THE TIME THEY ARE FOUND: IF THEY WERE

THEN29 UNCLEAN THEY ARE ASSUMED TO HAVE BEEN UNCLEAN [ALL THE TIME]30

AND IF CLEAN29 THEY ARE ASSUMED TO HAVE BEEN CLEAN [ALL THE TIME]; IF

THEY WERE THEN29 COVERED31 THEY ARE ASSUMED TO HAVE BEEN COVERED [ALL

THE TIME] AND IF UNCOVERED29 THEY ARE ASSUMED TO HAVE BEEN UNCOVERED

[ALL THE TIME]; IF A NEEDLE WAS FOUND FULL OF RUST32 OR BROKEN,32 IT IS

CLEAN,33 FOR ALL DOUBTFUL CASES OF UNCLEANNESS ARE DETERMINED

ACCORDING TO THEIR APPEARANCE AT THE TIME THEY ARE FOUND.

MISHNAH 6. IF A DEAF-MUTE, AN IMBECILE OR A MINOR WAS FOUND IN AN ALLEY

WAY34 THAT CONTAINED AN UNCLEANNESS, HE IS PRESUMED TO BE CLEAN;35 BUT

ANY ONE OF SOUND SENSES36 IS PRESUMED TO BE UNCLEAN.37 FURTHER MORE,

WHATSOEVER LACKS UNDERSTANDING38 TO BE INQUIRED OF IS IN A CASE OF

DOUBTFUL UNCLEANNESS PRESUMED TO BE CLEAN.

MISHNAH 7. IF A CHILD39 WAS FOUND AT THE SIDE OF A GRAVEYARD WITH LILIES

IN HIS HAND, AND THE LILIES GREW ONLY IN A PLACE OF UNCLEANNESS, HE IS

NEVERTHELESS CLEAN, FOR IT MAY BE ASSUMED THAT AN OTHER PERSON

GATHERED THEM AND GAVE THEM TO HIM.40 SO ALSO WHERE AN ASS WAS AMONG

THE GRAVES41 HIS HARNESS REMAINS CLEAN.42

MISHNAH 8. IF A CHILD43 WAS FOUND44 BESIDE DOUGH45 WITH A PIECE OF DOUGH

IN HIS HAND, R. MEIR RULES THAT THE DOUGH46 IS CLEAN;47 BUT THE SAGES RULE

THAT IT IS UNCLEAN, SINCE IT IS THE NATURE OF A CHILD TO SLAP DOUGH.48 IF A

DOUGH49 BORE TRACES OF HENS’ PICKINGS AND THERE WAS UNCLEAN LIQUID IN

THE SAME HOUSE, THE LOAVES50 ARE DEEMED TO BE CLEAN IF THERE WAS

DISTANCE ENOUGH BETWEEN THE LIQUID AND THE LOAVES FOR THE HENS TO DRY

THEIR MOUTHS ON THE GROUND;51 AND, IN THE CASE OF A COW OR A DOG, IF

THERE WAS DISTANCE ENOUGH52 FOR IT TO LICK ITS TONGUE;53 AND, IN THE CASE

OF ALL OTHER BEASTS, IF THERE WAS DISTANCE ENOUGH52 FOR THEIR TONGUE TO

DRY. R. ELIEZER B. JACOB HOLDS THE DOUGH TO BE CLEAN IN THE CASE OF A DOG

WHO IS SAGACIOUS; FOR IT IS NOT ITS HABIT TO LEAVE FOOD54 AND GO AFTER THE

WATER.55

**Mishna - Mas. Taharoth Chapter 4**

MISHNAH 1. IF AN UNCLEAN1 OBJECT WAS THROWN FROM ONE PLACE TO

ANOTHER:2 A LOAF3 AMONG KEYS4 OR A KEY5 AMONG LOAVES,6 [THAT WHICH WAS

CLEAN REMAINS] CLEAN.7 R. JUDAH8 RULED: IF A LOAF3 WAS THROWN AMONG

KEYS4 THE FORMER BECOMES UNCLEAN, BUT IF A KEY5 WAS THROWN AMONG

LOAVES6 THE LATTER REMAIN CLEAN.

MISHNAH 2. IF A DEAD CREEPING THING WAS HELD IN THE MOUTH OF A WEASEL

THAT WAS PASSING OVER LOAVES OF TERUMAH AND IT IS DOUBTFUL WHETHER

THE CREEPING THING DID OR DID NOT TOUCH THEM, SUCH CONDITION OF DOUBT IS

DEEMED CLEAN.9

MISHNAH 3. IF A WEASEL HELD IN ITS MOUTH A [DEAD] CREEPING THING OR IF A

DOG HAD CARRION IN ITS MOUTH AND THEY PASSED BETWEEN CLEAN [PERSONS]

OR IF CLEAN PERSONS PASSED BETWEEN THEM,10 THEIR CONDITION OF DOUBT IS

DEEMED CLEAN, SINCE THE UNCLEANNESS11 , HAD NO RESTING PLACE.12 IF THEY13

WERE PICKING AT THEM14 WHILE THESE15 LAY ON THE GROUND,16 AND A PERSON

STATED, ‘I WENT TO THAT PLACE BUT I DO NOT KNOW WHETHER I DID OR DID NOT

TOUCH IT’,15 HIS CONDITION OF DOUBT IS DEEMED UNCLEAN, SINCE THE

UNCLEANNESS HAD A RESTING PLACE.

MISHNAH 4. IF AN OLIVE'S BULK OF CORPSE WAS HELD IN A RAVEN'S MOUTH AND

IT IS DOUBTFUL WHETHER IT OVERSHADOWED A MAN OR VESSELS IN A PRIVATE

DOMAIN, THE MAN'S CONDITION OF DOUBT IS DEEMED TO BE UNCLEAN17 BUT THE

VESSELS’ CONDITION OF DOUBT IS DEEMED CLEAN.18 IF A MAN DREW WATER IN

TEN BUCKETS19 AND A DEAD CREEPING THING WAS FOUND IN ONE OF THEM,20 IT

ALONE IS DEEMED UNCLEAN BUT ALL THE OTHERS REMAIN CLEAN.21 IF ONE

POURED OUT FROM ONE VESSEL INTO ANOTHER AND A DEAD CREEPING THING WAS

FOUND IN THE LOWER VESSEL, THE UPPER ONE REMAINS CLEAN.22

MISHNAH 5. ON ACCOUNT OF SIX DOUBTFUL CASES OF UNCLEANNESS IS

TERUMAH BURNT:23 ON ACCOUNT OF THE DOUBT OF A BETH HA-PERAS [GRAVE

AREA],24 ON ACCOUNT OF EARTH25 ABOUT WHICH THERE IS DOUBT WHETHER IT

CAME FROM THE LAND OF THE GENTILES,26 ON ACCOUNT OF A DOUBT ABOUT THE

GARMENTS OF AN ‘AM HA-AREZ,27 ON ACCOUNT OF A DOUBT ABOUT VESSELS

FOUND BY CHANCE,28 ON ACCOUNT OF SPITTLE ENCOUNTERED BY CHANCE,29 ON

ACCOUNT OF A DOUBT ABOUT HUMAN URINE29 THAT WAS NEAR THE URINE OF A

BEAST.30 ON ACCOUNT OF A CERTAINTY OF HAVING TOUCHED THESE, WHICH GIVES

RISE TO THE DOUBTFUL UNCLEANNESS,31 TERUMAH IS BURNT. R. JOSE RULED: ALSO

ON ACCOUNT OF THEIR DOUBTFUL CONTACT32 IN A PRIVATE DOMAIN;33 BUT THE

SAGES RULED: IN A PRIVATE DOMAIN THE TERUMAH IS ONLY HELD IN SUSPENSE34

AND IN A PUBLIC DOMAIN IT IS DEEMED CLEAN.35

MISHNAH 6. IN THE CASE OF TWO KINDS OF SPITTLE, ONE OF WHICH WAS

[POSSIBLY] UNCLEAN36 AND THE OTHER WAS DECIDEDLY CLEAN, [ANY TERUMAH]

IS TO BE HELD IN SUSPENSE IF [TOUCHED BY ONE WHO] TOUCHED OR CARRIED OR

SHIFTED [ONE OF THE TWO KINDS OF SPITTLE] WHILE THEY WERE IN A PRIVATE

DOMAIN, OR, WHO TOUCHED ONE OF THEM IN A PUBLIC DOMAIN WHILE IT WAS

STILL MOIST, OR WHO CARRIED IT IRRESPECTIVE OF WHETHER IT WAS MOIST OR

DRY. IF THERE WAS BUT ONE [KIND OF POSSIBLY] UNCLEAN Spittle AND A MAN

TOUCHED, CARRIED OR SHIFTED IT IN A PUBLIC DOMAIN, TERUMAH37 IS BURNT ON

ACCOUNT OF IT; AND IT IS STILL MORE EVIDENT THAT THIS IS THE CASE IF IT WAS38

IN A PRIVATE DOMAIN.

MISHNAH 7. THE FOLLOWING CASES OF DOUBTFUL UNCLEANNESS THE SAGES

DECLARED TO BE CLEAN:39 A CONDITION OF DOUBT CONCERNING DRAWN WATER

IN RESPECT OF A RITUAL BATH,40 AND A CONDITION OF DOUBT CONCERNING AN

OBJECT OF UNCLEANNESS THAT FLOATED UPON THE WATER.41 IN THE CASE OF A

CONDITION OF DOUBT CONCERNING LIQUIDS AS TO WHETHER THEY HAVE

CONTRACTED UNCLEANNESS IT IS DEEMED UNCLEAN, BUT IF IT WAS WHETHER

UNCLEANNESS HAS BEEN CONVEYED IT IS DEEMED CLEAN. IF THERE IS DOUBT

CONCERNING THE HANDS AS TO WHETHER THEY HAVE CONTRACTED

UNCLEANNESS, HAVE CONVEYED UNCLEANNESS OR42 HAVE ATTAINED

CLEANNESS, THEY ARE DEEMED CLEAN. [THE SAGES, MOREOVER, DECLARED AS

CLEAN] A CONDITION OF DOUBT THAT AROSE IN A PUBLIC DOMAIN;43 A CONDITION

OF DOUBT CONCERNING AN ORDINANCE OF THE SCRIBES; A CONDITION OF DOUBT

CONCERNING COMMON FOODSTUFFS;41 A CONDITION OF DOUBT CONCERNING

CREEPING THINGS; A CONDITION OF DOUBT CONCERNING LEPROSY SIGNS; A

CONDITION OF DOUBT CONCERNING A NAZIRITE VOW; A CONDITION OF DOUBT

CONCERNING FIRSTLINGS; AND A CONDITION OF DOUBT CONCERNING SACRIFICES.

MISHNAH 8. ‘A CONDITION OF DOUBT CONCERNING AN OBJECT OF UNCLEANNESS

THAT FLOATED UPON THE WATER’44 [IS DEEMED CLEAN] WHETHER45 THE WATER

WAS IN VESSELS OR IN THE GROUND. R. SIMEON RULED: IF IN VESSELS IT IS

DEEMED UNCLEAN46 BUT IF IN THE GROUND IT IS DEEMED CLEAN.47 R. JUDAH

RULED: IF THE DOUBT48 AROSE WHEN THE MAN WENT DOWN INTO THE WATER HE

IS DEEMED UNCLEAN,49 BUT IF WHEN HE CAME UP50 HE IS DEEMED CLEAN. R. JOSE

RULED: EVEN IF THE ROOM AVAILABLE51 WAS NO MORE THAN WHAT SUFFICED FOR

THE MAN AND THE UNCLEANNESS THE FORMER REMAINS CLEAN.

MISHNAH 9. ‘IN THE CASE OF A CONDITION OF DOUBT CONCERNING LIQUIDS AS

TO WHETHER THEY HAVE CONTRACTED UNCLEANNESS IT IS DEEMED UNCLEAN’.52

IN WHAT CIRCUMSTANCES? IF AN UNCLEAN PERSON STRETCHED HIS FOOT

BETWEEN CLEAN LIQUIDS AND THERE IS DOUBT WHETHER HE TOUCHED THEM OR

NOT, SUCH A CONDITION OF DOUBT IS DEEMED TO BE UNCLEAN. IF A MAN HAD AN

UNCLEAN LOAF IN HIS HAND AND HE STRETCHED IT OUT53 BETWEEN CLEAN

LIQUIDS, AND THERE IS DOUBT WHETHER IT TOUCHED THEM OR NOT, SUCH A

CONDITION OF DOUBT IS DEEMED TO BE UNCLEAN. ‘BUT IF IT WAS WHETHER

UNCLEANNESS HAS BEEN CONVEYED, IT IS DEEMED CLEAN’.52 IN WHAT

CIRCUMSTANCE? IF A MAN HAD IN HIS HAND A STICK ON THE END OF WHICH THERE

WAS AN UNCLEAN LIQUID AND HE THREW IT AMONG CLEAN LOAVES AND THERE IS

DOUBT WHETHER IT TOUCHED THEM54 OR NOT, SUCH A CONDITION OF DOUBT IS

DEEMED CLEAN.

MISHNAH 10. R. JOSE RULED: A CONDITION OF DOUBT55 IN THE CASE OF LIQUIDS

IS DEEMED UNCLEAN IN RESPECT OF FOODSTUFFS56 AND CLEAN IN RESPECT OF

VESSELS.57 HOW SO? IF THERE WERE TWO JARS,58 THE ONE UNCLEAN AND THE

OTHER CLEAN, AND A DOUGH WAS PREPARED WITH THE CONTENTS OF ONE OF

THEM AND A DOUBT AROSE AS TO WHETHER IT WAS PREPARED WITH THE

CONTENTS OF THE UNCLEAN, OR OF THE CLEAN ONE, SUCH IS ‘A CONDITION OF

DOUBT IN THE CASE OF LIQUIDS [WHICH] IS DEEMED UNCLEAN IN RESPECT OF

FOODSTUFFS AND CLEAN IN RESPECT OF VESSELS’.

MISHNAH 11. ‘IF THERE IS DOUBT CONCERNING THE HANDS AS TO WHETHER

THEY HAVE CONTRACTED UNCLEANNESS,59 HAVE CONVEYED UNCLEANNESS60 OR

HAVE ATTAINED CLEANNESS, THEY ARE DEEMED CLEAN’.61 ‘ANY CONDITION OF

DOUBT62 THAT AROSE IN A PUBLIC DOMAIN’61 IS DEEMED CLEAN’ ‘A CONDITION OF

DOUBT CONCERNING AN ORDINANCE OF THE SCRIBES’61 [NAMELY, IF A MAN IS

UNCERTAIN WHETHER] HE ATE UNCLEAN FOODSTUFFS OR DRANK UNCLEAN

LIQUIDS, WHETHER HE IMMERSED HIS HEAD AND THE GREATER PART OF HIS BODY

IN DRAWN WATER,63 OR WHETHER THERE FELL ON HIS HEAD AND THE GREATER

PART OF HIS BODY THREE LOG OF DRAWN WATER,64 SUCH A CONDITION OF

DOUBT65 IS DEEMED CLEAN. IF, HOWEVER, A CONDITION OF DOUBT AROSE

CONCERNING A FATHER OF UNCLEANNESS EVEN THOUGH IT WAS ONLY

RABBINICAL, IT IS DEEMED UNCLEAN.

MISHNAH 12. ‘A CONDITION OF DOUBT CONCERNING COMMON FOODSTUFFS’61

REFERS TO THE CLEANNESS PRACTICED BY PHARISEES.66 ‘A CONDITION OF DOUBT

CONCERNING CREEPING THING’67 — [THIS IS DETERMINED] ACCORDING [TO THEIR

CONDITION AT] THE TIME THEY ARE FOUND.68 ‘A CONDITION OF DOUBT

CONCERNING LEPROSY SIGNS’67 — [A LEPROSY SIGN]69 IS DEEMED CLEAN IN THE

BEGINNING BEFORE IT HAD BEEN DETERMINED TO BE UNCLEAN, BUT AFTER IT HAD

BEEN DETERMINED TO BE UNCLEAN, A CONDITION OF DOUBT70 IS DEEMED

UNCLEAN. ‘A CONDITION OF DOUBT CONCERNING A NAZIRITE VOW’67 — [IN SUCH A

CONDITION OF DOUBT71 THE MAN] IS PERMITTED [ALL THAT IS FORBIDDEN TO A

NAZIRITE].72 ‘A CONDITION OF DOUBT CONCERNING FIRSTLINGS’69 — [IN SUCH A

CASE ONE IS EXEMPT FROM GIVING THE FIRSTLINGS TO THE PRIEST] IRRESPECTIVE

OF WHETHER THEY ARE FIRSTBORN OF MEN73 OR FIRSTLINGS OF CATTLE,74

WHETHER THE FIRSTLINGS OF AN UNCLEAN BEAST75 OR A CLEAN ONE, FOR IT IS

THE MAN WHO ADVANCES THE CLAIM76 AGAINST HIS FELLOW THAT MUST

PRODUCE THE PROOF.77

MISHNAH 13. ‘AND A CONDITION OF DOUBT CONCERNING SACRIFICES’67 — IF A

WOMAN HAS EXPERIENCED FIVE DOUBTFUL CASES OF MISCARRIAGE OR FIVE

DISCHARGES OF DOUBTFUL ZIBAH SHE BRINGS ONLY ONE SACRIFICE78 AND MAY

THEN EAT OF THE SLAIN SACRIFICES, SHE BEING UNDER NO OBLIGATION TO BRING

THE REMAINDER.79

**Mishna - Mas. Taharoth Chapter 5**

MISHNAH 1. IF IN A PUBLIC DOMAIN THERE WAS A [DEAD] CREEPING THING1 AND A

FROG,2 AND SO ALSO [IF THERE WAS THERE] AN OLIVE'S BULK OF A CORPSE3 AND

AN OLIVE'S BULK OF CARRION,4 A BONE OF A CORPSE5 AND A BONE OF CARRION,2 A

CLOD OF CLEAN EARTH2 AND A CLOD FROM A GRAVE AREA6 OR A CLOD OF CLEAN

EARTH2 AND A CLOD FROM THE LAND OF THE GENTILES,4 OR IF THERE WERE TWO

PATHS, THE ONE UNCLEAN7 AND THE OTHER CLEAN, AND A MAN WALKED

THROUGH ONE OF THEM BUT IT IS NOT KNOWN WHICH,8 OR OVERSHADOWED ONE

OF THEM BUT IT IS NOT KNOWN WHICH,9 OR HE SHIFTED10 ONE OF THEM BUT IT IS

NOT KNOWN WHICH,11 R. AKIBA RULED THAT HE IS UNCLEAN,12 BUT THE SAGES

RULE THAT HE IS CLEAN.13

MISHNAH 2. WHETHER14 THE MAN SAID,15 ‘I TOUCHED AN OBJECT ON THIS SPOT

BUT I DO NOT KNOW16 WHETHER IT WAS UNCLEAN OR CLEAN’, OR ‘I TOUCHED ONE

BUT I DO NOT KNOW WHICH OF THE TWO I TOUCHED’, R. AKIBA RULES THAT HE IS

UNCLEAN,17 BUT THE SAGES RULE THAT HE IS CLEAN.18 R. JOSE RULES THAT HE IS

UNCLEAN IN EVERY CASE19 AND CLEAN ONLY IN THAT OF THE PATH,20 SINCE IT IS

THE USUAL PRACTICE FOR MEN TO GO21 BUT IT IS NOT THEIR USUAL PRACTICE TO

TOUCH.22

MISHNAH 3. IF THERE WERE TWO PATHS,23 THE ONE UNCLEAN24 AND THE OTHER

CLEAN,25 AND A MAN WALKED BY ONE OF THEM AND THEN PREPARED CLEAN

FOODSTUFFS26 WHICH WERE SUBSEQUENTLY CONSUMED AND, HAVING BEEN

SPRINKLED UPON ONCE AND A SECOND TIME27 AND HAVING PERFORMED

IMMERSION AND ATTAINED CLEANNESS, HE WALKED BY THE SECOND PATH AND

THEN PREPARED CLEAN FOODSTUFFS,26 THE LATTER ARE DEEMED CLEAN.28 IF THE

FIRST FOODSTUFFS WERE STILL IN EXISTENCE BOTH MUST BE HELD IN SUSPENSE.29

IF HE HAD NOT ATTAINED CLEANNESS IN THE MEANTIME,30 THE FIRST ARE HELD IN

SUSPENSE31 AND THE SECOND MUST BE BURNT.32

MISHNAH 4. IF THERE WAS A DEAD CREEPING THING AND A FROG IN A PUBLIC

DOMAIN AND A MAN TOUCHED ONE OF THEM33 AND THEN PREPARED CLEAN

FOODSTUFFS34 WHICH WERE SUBSEQUENTLY CONSUMED; AND THEN HE

PERFORMED IMMERSION, TOUCHED THE OTHER AND THEN PREPARED CLEAN

FOODSTUFFS,34 THE LATTER ARE DEEMED CLEAN.35 IF THE FIRST FOODSTUFFS

WERE STILL IN EXISTENCE BOTH MUST BE HELD IN SUSPENSE.36 IF HE DID NOT

PERFORM IMMERSION IN THE MEANTIME,37 THE FIRST ARE HELD IN SUSPENSE38

AND THE SECOND MUST BE BURNT39 .

MISHNAH 5. IF THERE WERE TWO PATHS, THE ONE UNCLEAN AND THE OTHER

CLEAN, AND A MAN WALKED BY ONE OF THEM AND THEN PREPARED CLEAN

FOODSTUFFS,34 AND SUBSEQUENTLY ANOTHER MAN CAME AND WALKED BY THE

SECOND PATH AND THEN PREPARED CLEAN FOODSTUFFS,34 R. JUDAH RULED: IF

EACH BY HIMSELF ASKED FOR A RULING THEY ARE BOTH TO BE DECLARED

CLEAN;40 BUT IF THEY ASKED FOR A RULING SIMULTANEOUSLY,41 BOTH ARE TO BE

DECLARED UNCLEAN. R. JOSE RULED: IN EITHER CASE THEY ARE BOTH UNCLEAN.

MISHNAH 6. IF THERE WERE TWO LOAVES, THE ONE UNCLEAN AND THE OTHER

CLEAN, AND A MAN ATE ONE OF THEM AND THEN PREPARED CLEAN FOODSTUFFS,

AND AFTERWARDS ANOTHER MAN CAME AND ATE THE SECOND LOAF AND THEN

PREPARED CLEAN FOODSTUFFS, R. JUDAH RULED: IF EACH BY HIMSELF ASKED FOR

A RULING THEY ARE BOTH TO BE DECLARED CLEAN,40 BUT IF THEY ASKED FOR ONE

SIMULTANEOUSLY41 BOTH ARE TO BE DECLARED UNCLEAN. R. JOSE RULED: IN

EITHER CASE THEY ARE BOTH UNCLEAN.

MISHNAH 7. IF A MAN SAT IN A PUBLIC DOMAIN AND SOMEONE42 CAME AND

TROD ON HIS CLOTHES, OR SPAT AND THE FORMER TOUCHED THE SPITTLE, ON

ACCOUNT OF THE SPITTLE TERUMAH43 MUST BE BURNT,44 BUT ON ACCOUNT OF THE

CLOTHES THE MAJORITY PRINCIPLE IS FOLLOWED.45 IF A MAN SLEPT IN THE PUBLIC

DOMAIN, WHEN HE RISES HIS GARMENTS SUFFER MIDRAS UNCLEANNESS;46 SO R.

MEIR. BUT THE SAGES47 RULE THAT THEY ARE CLEAN. IF A MAN TOUCHED

SOMEONE IN THE NIGHT AND IT IS NOT KNOWN WHETHER IT WAS ONE WHO WAS

ALIVE OR DEAD, BUT IN THE MORNING WHEN HE GOT UP HE FOUND HIM TO BE

DEAD, R. MEIR RULES THAT HE48 IS CLEAN, BUT THE SAGES RULE THAT HE IS

UNCLEAN,49 SINCE ALL DOUBTFUL CONDITIONS OF UNCLEANNESS ARE

[DETERMINED] IN ACCORDANCE WITH [THEIR APPEARANCE AT] THE TIME THEY

ARE DISCOVERED.

MISHNAH 8. IF THERE WAS IN THE TOWN AN IMBECILE, A HEATHEN, OR A

SAMARITAN WOMAN, ALL SPITTLE ENCOUNTERED IN THE TOWN IS DEEMED

UNCLEAN.50 IF A WOMAN TROD ON A MANS CLOTHES OR SAT WITH HIM IN A

BOAT,51 HIS CLOTHES REMAIN CLEAN IF SHE KNEW HIM TO BE EATING TERUMAH;52

BUT IF NOT, HE MUST ASK HER.

MISHNAH 9. IF A WITNESS SAYS,53 ‘YOU HAVE CONTRACTED UNCLEANNESS’, BUT

HE SAYS, ‘I HAVE NOT CONTRACTED ANY UNCLEANNESS’, HE IS REGARDED AS

CLEAN. IF TWO WITNESSES SAY,53 ‘YOU HAVE CONTRACTED UNCLEANNESS’, AND

HE SAYS, ‘I HAVE NOT CONTRACTED ANY UNCLEANNESS’, R. MEIR RULES THAT HE

IS UNCLEAN,54 BUT THE SAGES RULE: HE MAY BE BELIEVED ON HIS OWN

EVIDENCE.55 IF A WITNESS SAYS,53 ‘YOU HAVE CONTRACTED UNCLEANNESS’, BUT

TWO WITNESSES SAY, HE HAS NOT CONTRACTED ANY UNCLEANNESS, WHETHER IN

A PRIVATE DOMAIN OR IN A PUBLIC DOMAIN, HE IS REGARDED AS CLEAN. IF TWO

WITNESSES SAY, ‘HE HAS CONTRACTED UNCLEANNESS’, AND ONE WITNESS SAYS,

‘HE HAS NOT CONTRACTED ANY UNCLEANNESS’, WHETHER IN A PRIVATE DOMAIN

OR IN A PUBLIC DOMAIN, HE IS REGARDED AS UNCLEAN. IF ONE WITNESS SAYS, ‘HE

HAS CONTRACTED UNCLEANNESS’, AND ANOTHER SAYS, ‘HE HAS NOT

CONTRACTED ANY UNCLEANNESS’, OR IF ONE WOMAN SAYS, ‘HE HAS

CONTRACTED UNCLEANNESS’, AND ANOTHER WOMAN SAYS, ‘HE HAS NOT

CONTRACTED ANY UNCLEANNESS’, HE IS REGARDED AS UNCLEAN IF THE

EVIDENCE RELATES TO A PRIVATE DOMAIN,56 BUT IF IT RELATED TO A PUBLIC

DOMAIN HE IS REGARDED AS CLEAN.57

**Mishna - Mas. Taharoth Chapter 6**

MISHNAH 1. IF A PLACE THAT WAS A PRIVATE DOMAIN HAS BECOME A PUBLIC

DOMAIN1 AND THEN WAS TURNED AGAIN INTO A PRIVATE DOMAIN, WHILE IT IS A

PRIVATE DOMAIN ANY CONDITION OF DOUBT ARISING IN IT IS DEEMED UNCLEAN

BUT WHILE IT IS A PUBLIC DOMAIN ANY CONDITION OF DOUBT ARISING IN IT IS

DEEMED CLEAN. IF A MAN WHO WAS DANGEROUSLY ILL IN A PRIVATE DOMAIN

WAS TAKEN OUT INTO A PUBLIC DOMAIN AND THEN BROUGHT BACK INTO A

PRIVATE DOMAIN,2 WHILE HE IS IN THE PRIVATE DOMAIN ANY CONDITION OF

DOUBT ARISING THROUGH HIM3 IS DEEMED UNCLEAN4 BUT WHILE HE IS IN THE

PUBLIC DOMAIN ANY CONDITION OF DOUBT ARISING THROUGH HIM3 IS DEEMED

CLEAN.5 R. SIMEON RULED: THE PUBLIC DOMAIN CAUSES A BREAK.6

MISHNAH 2. FOUR CASES OF DOUBT, R. JOSHUA RULED, ARE DEEMED UNCLEAN

AND THE SAGES RULE THAT THEY ARE DEEMED CLEAN. FOR INSTANCE? IF AN

UNCLEAN MAN7 STOOD8 AND A CLEAN MAN PASSED BY9 OR THE CLEAN MAN

STOOD AND THE UNCLEAN ONE PASSED BY;9 OR IF AN UNCLEAN OBJECT WAS IN A

PRIVATE DOMAIN AND A CLEAN ONE IN THE PUBLIC DOMAIN OR THE CLEAN

OBJECT WAS IN THE PRIVATE DOMAIN AND THE UNCLEAN ONE IN THE PUBLIC

DOMAIN, AND THERE IS DOUBT WHETHER THERE WAS CONTACT10 OR NOT, OR

WHETHER THERE WAS OVERSHADOWING10 OR NOT, OR WHETHER THERE WAS

SHIFTING11 OR NOT, R. JOSHUA RULES THAT THE CLEAN BECOMES UNCLEAN,12 BUT

THE SAGES RULE THAT THE CLEAN REMAINS CLEAN.

MISHNAH 3. IF A TREE STANDING IN A PUBLIC DOMAIN HAD WITHIN IT AN OBJECT

OF UNCLEANNESS AND A MAN CLIMBED TO THE TOP OF IT, AND THE DOUBT AROSE

AS TO WHETHER HE DID OR DID NOT TOUCH THE OBJECT OF UNCLEANNESS. SUCH A

CONDITION OF DOUBT IS DEEMED UNCLEAN.13 IF A MAN14 PUT HIS HAND INTO A

HOLE IN WHICH THERE WAS AN OBJECT OF UNCLEANNESS AND THERE IS DOUBT

WHETHER HE DID OR DID NOT TOUCH IT, SUCH A CONDITION OF DOUBT IS DEEMED

UNCLEAN.13 IF A SHOP THAT WAS UNCLEAN WAS OPEN TOWARD A PUBLIC DOMAIN

AND THERE IS DOUBT WHETHER A MAN DID OR DID NOT ENTER IT, SUCH A

CONDITION OF DOUBT IS DEEMED CLEAN.15 IF THERE IS DOUBT WHETHER HE DID

OR DID NOT TOUCH ANYTHING, SUCH A CONDITION OF DOUBT IS DEEMED CLEAN.16

IF THERE WERE TWO SHOPS, THE ONE UNCLEAN AND THE OTHER CLEAN, AND A

MAN ENTERED INTO ONE OF THEM, AND A DOUBT AROSE AS TO WHETHER HE

ENTERED THE UNCLEAN, OR THE CLEAN ONE, SUCH A CONDITION OF DOUBT IS

DEEMED UNCLEAN.17

MISHNAH 4. HOWEVER MANY THE DOUBTS AND THE DOUBTS ABOUT DOUBTS

THAT ONE CAN MULTIPLY, A CONDITION OF DOUBT IN A PRIVATE DOMAIN IS

DEEMED UNCLEAN, AND IN A PUBLIC DOMAIN IT IS DEEMED CLEAN. FOR

INSTANCE? IF A MAN ENTERED AN ALLEY18 AND AN UNCLEAN OBJECT WAS IN THE

COURTYARD, AND A DOUBT AROSE AS TO WHETHER THE MAN DID OR DID NOT

ENTER IT;19 OR IF AN OBJECT OF UNCLEANNESS WAS IN A HOUSE AND THERE IS

DOUBT WHETHER A MAN ENTERED OR NOT; OR EVEN WHERE HE ENTERED, THERE

IS DOUBT WHETHER THE UNCLEANNESS WAS THERE OR NOT; OR EVEN WHERE IT

WAS THERE THERE IS DOUBT WHETHER IT CONSISTED OF THE PRESCRIBED

MINIMUM OR NOT; OR EVEN WHERE IT CONSISTED OF THE PRESCRIBED MINIMUM,

THERE IS DOUBT WHETHER IT WAS UNCLEAN OR CLEAN; OR, EVEN WHERE IT WAS

UNCLEAN, THERE IS DOUBT WHETHER THE MAN HAD TOUCHED IT OR NOT, ANY

SUCH CONDITION OF DOUBT IS DEEMED UNCLEAN. R. ELIEZER20 RULED: ANY

CONDITION OF DOUBT IN REGARD TO ENTERING IS DEEMED CLEAN, BUT ANY

CONDITION OF DOUBT IN REGARD TO CONTACT WITH THE UNCLEANNESS IS

DEEMED UNCLEAN.21

MISHNAH 5. IF A MAN ENTERED A VALLEY22 IN THE RAINY SEASON23 AND THERE

WAS AN UNCLEANNESS IN A CERTAIN FIELD, AND HE STATED, ‘I WENT INTO THAT

PLACE24 BUT I DO NOT KNOW WHETHER I ENTERED THAT FIELD25 OR NOT’, R.

ELIEZER RULES THAT HE IS CLEAN,26 BUT THE SAGES RULE THAT HE IS UNCLEAN.27

MISHNAH 6. A CONDITION OF DOUBT OCCURRING IN A PRIVATE DOMAIN IS

DEEMED UNCLEAN UNLESS THE MAN CONCERNED CAN SAY, ‘I DID NOT TOUCH THE

UNCLEAN THING’. A CONDITION OF DOUBT IN A PUBLIC DOMAIN IS DEEMED CLEAN

UNLESS THE MAN CONCERNED CAN SAY, ‘I DID TOUCH THE UNCLEAN THING’.

WHAT IS REGARDED AS A PUBLIC DOMAIN? THE PATHS OF BETH GILGUL28 AND

SIMILAR PLACES ARE REGARDED AS A PRIVATE DOMAIN29 IN RESPECT OF THE

LAWS OF THE SABBATH, AND A PUBLIC DOMAIN IN RESPECT OF THOSE OF

UNCLEANNESS.30 R. ELIEZER31 STATED: THE PATHS OF BETH GILGUL WERE

MENTIONED ONLY BECAUSE THEY ARE REGARDED AS A PRIVATE DOMAIN IN BOTH

RESPECTS.32 PATHS THAT OPEN OUT TOWARDS CISTERNS, PITS, CAVERNS OR

WINE-PRESSES ARE REGARDED AS A PRIVATE DOMAIN IN RESPECT OF THE LAWS OF

THE SABBATH AND AS A PUBLIC DOMAIN IN RESPECT OF THOSE OF UNCLEANNESS.

MISHNAH 7. A VALLEY IN SUMMER TIME33 IS REGARDED AS A PRIVATE DOMAIN

IN RESPECT OF THE LAWS OF THE SABBATH, BUT AS A PUBLIC DOMAIN IN RESPECT

OF THOSE OF UNCLEANNESS; AND IN THE RAINY SEASON34 IT IS REGARDED AS A

PRIVATE DOMAIN IN BOTH RESPECTS.35

MISHNAH 8. A BASILICA36 IS REGARDED AS A PRIVATE DOMAIN IN RESPECT OF

THE LAWS OF THE SABBATH BUT AS A PUBLIC DOMAIN IN RESPECT OF THOSE OF

UNCLEANNESS. R. JUDAH RULED: IF A MAN STANDING AT ONE DOOR CAN SEE

THOSE THAT ENTER AND LEAVE AT THE OTHER DOOR, IT IS REGARDED AS A

PRIVATE DOMAIN IN BOTH RESPECTS; OTHERWISE IT IS REGARDED AS A PRIVATE

DOMAIN IN RESPECT OF THE SABBATH AND AS A PUBLIC DOMAIN IN RESPECT OF

UNCLEANNESS.

MISHNAH 9. A FORUM37 IS REGARDED AS A PRIVATE DOMAIN IN RESPECT OF THE

SABBATH LAWS AND AS A PUBLIC DOMAIN IN RESPECT OF THE LAWS OF

UNCLEANNESS; AND THE SAME APPLIES TO ITS SIDES.38 R. MEIR RULED: THE SIDES

ARE REGARDED AS A PRIVATE DOMAIN IN BOTH RESPECTS.39

MISHNAH 10. COLONNADES40 ARE REGARDED AS A PRIVATE DOMAIN IN RESPECT

OF THE SABBATH LAWS AND AS A PUBLIC DOMAIN IN RESPECT OF THE LAWS OF

UNCLEANNESS. A COURTYARD INTO WHICH MANY PEOPLE ENTER BY ONE DOOR

AND LEAVE BY ANOTHER,41 IS REGARDED AS A PRIVATE DOMAIN IN RESPECT OF

THE SABBATH LAWS AND AS A PUBLIC DOMAIN IN RESPECT OF THE LAWS OF

CLEANNESS.

**Mishna - Mas. Taharoth Chapter 7**

MISHNAH 1. IF A POTTER1 LEFT HIS POTS2 AND WENT DOWN TO DRINK,3 THE

INNERMOST POTS REMAIN CLEAN4 BUT THE OUTER ONES ARE DEEMED UNCLEAN.5

R. JOSE RULED: THIS APPLIES ONLY WHERE THEY ARE NOT TIED TOGETHER, BUT

WHERE THEY ARE TIED TOGETHER, ALL THE POTS6 ARE DEEMED CLEAN.7 IF A MAN

ENTRUSTED HIS KEY TO AN ‘AM HA-AREZ THE HOUSE REMAINS CLEAN, SINCE HE

ENTRUSTED HIM ONLY WITH THE GUARDING OF THE KEY.8

MISHNAH 2. IF A MAN LEFT AN ‘AM HA-AREZ IN HIS HOUSE AWAKE AND9 FOUND

HIM AWAKE, OR ASLEEP AND9 FOUND HIM ASLEEP, OR AWAKE AND9 FOUND HIM

ASLEEP, THE HOUSE REMAINS CLEAN.10 IF HE LEFT HIM ASLEEP AND FOUND HIM

AWAKE, THE HOUSE IS DEEMED UNCLEAN;11 SO R. MEIR. BUT THE SAGES RULED:

ONLY THAT PART IS UNCLEAN TO WHICH HE CAN STRETCH OUT HIS HAND AND

TOUCH IT.12

MISHNAH 3. IF ONE LEFT CRAFTSMEN IN HIS HOUSE, THE HOUSE IS DEEMED

UNCLEAN; SO R. MEIR. BUT THE SAGES RULED: ONLY THAT PART IS UNCLEAN TO

WHICH THEY CAN STRETCH OUT THEIR HANDS AND TOUCH IT.13

MISHNAH 4. IF THE WIFE OF A HABER14 LEFT THE WIFE OF AN ‘AM HA-AREZ

GRINDING CORN IN HER HOUSE, THE HOUSE IS DEEMED UNCLEAN IF SHE CEASED

FROM TURNING THE HANDMILL,15 BUT IF SHE DID NOT CEASE FROM TURNING THE

HANDMILL, ONLY THAT PART OF THE HOUSE IS DEEMED UNCLEAN TO WHICH SHE

CAN STRETCH OUT HER HAND AND TOUCH IT. IF THERE WERE TWO WOMEN,16 THE

HOUSE IS UNCLEAN IN EITHER CASE,17 SINCE, WHILE THE ONE IS GRINDING, THE

OTHER CAN GO ABOUT TOUCHING; SO R. MEIR. BUT THE SAGES RULED: ONLY THAT

PART OF THE HOUSE IS UNCLEAN TO WHICH THEY CAN STRETCH OUT THEIR HANDS

AND TOUCH IT.

MISHNAH 5. IF A MAN LEFT AN ‘AM HA-AREZ IN HIS HOUSE TO GUARD IT,

WHENEVER HE18 CAN SEE THOSE THAT ENTER AND LEAVE,19 ONLY FOODSTUFFS

AND LIQUIDS AND UNCOVERED EARTHENWARE ARE DEEMED UNCLEAN,20 BUT

COUCHES AND SEATS AND EARTHENWARE THAT HAVE TIGHTLY FITTING COVERS

REMAIN CLEAN; AND WHENEVER HE18 CANNOT SEE EITHER THOSE WHO ENTER OR

THOSE WHO LEAVE,19 EVEN THOUGH THE ‘AM HA-AREZ21 HAS TO BE LED AND EVEN

THOUGH HE WAS BOUND, ALL IS DEEMED UNCLEAN.22

MISHNAH 6. IF TAX COLLECTORS23 ENTERED A HOUSE,24 THE HOUSE25 IS DEEMED

UNCLEAN.26 EVEN THOUGH AN IDOLATER WAS WITH THEM27 THEY ARE BELIEVED

IF THEY SAY,28 ‘WE HAVE ENTERED BUT TOUCHED NOTHING’.29 IF30 THIEVES

ENTERED A HOUSE, ONLY THAT PART IN WHICH THE FEET OF THE THIEVES HAVE

TRODDEN IS DEEMED UNCLEAN.29 AND WHAT DO THEY CAUSE TO BE UNCLEAN?

FOODSTUFFS AND LIQUIDS AND OPEN EARTHENWARE ONLY, BUT COUCHES AND

SEATS AND EARTHENWARE THAT HAVE TIGHTLY FITTING COVERS REMAIN CLEAN.

IF AN IDOLATER31 OR A WOMAN32 , WAS WITH THEM, ALL IS DEEMED UNCLEAN.33

MISHNAH 7.IF A MAN LEFT HIS CLOTHES IN A WALL-NICHE OF A BATH-HOUSE,34 R.

ELEAZAR B. AZARIAH RULES THAT THEY ARE DEEMED CLEAN,35 BUT THE SAGES

RULED: THEY CANNOT BE REGARDED AS CLEAN UNLESS HE GIVES HIM36 THE KEY37

OR THE SEAL37 OR UNLESS HE LEFT SOME SIGN ON THEM. IF A MAN38 LEFT39 HIS

CLOTHES40 FROM ONE VINTAGE TO THE NEXT, HIS41 CLOTHES REMAIN CLEAN;42

BUT IF HE LEFT THEM WITH AN ISRAELITE43 THE CLOTHES ARE DEEMED UNCLEAN

UNLESS HE44 DECLARES, ‘I HAVE TAKEN GOOD CARE45 TO GUARD THEM’.

MISHNAH 8. IF ONE46 WHO WAS CLEAN HAD GIVEN UP THE THOUGHT OF EATING

[HIS TERUMAH]. R. JUDAH RULES THAT IT47 STILL48 REMAINS CLEAN, SINCE IT IS

USUAL FOR UNCLEAN PERSONS TO KEEP AWAY FROM IT.49 BUT THE SAGES RULE

THAT IT50 IS DEEMED UNCLEAN.51 IF HIS HANDS WERE CLEAN AND HE HAD GIVEN

UP THE THOUGHT OF EATING TERUMAH, EVEN52 THOUGH HE SAYS, ‘I KNEW THAT

MY HANDS HAVE CONTRACTED NO UNCLEANNESS’, HIS HANDS ARE DEEMED

UNCLEAN, SINCE THE HANDS ARE ALWAYS BUSY.53

MISHNAH 9. IF A WOMAN WHO ENTERED HER HOUSE TO BRING OUT SOME BREAD

FOR A POOR MAN AND, WHEN SHE CAME OUT, FOUND HIM STANDING AT THE SIDE

OF LOAVES OF TERUMAH, AND SIMILARLY IF A WOMAN WHO WENT OUT FOUND

HER NEIGHBOUR RAKING OUT COALS UNDER A COOKING POT OF TERUMAH, R.

AKIBA RULES THAT THEY54 ARE UNCLEAN, BUT THE SAGES RULE THAT THEY ARE

CLEAN. SAID R. ELIEZER B. PILA:55 IS BUT WHY DOES R. AKIBA RULE THAT THEY

ARE UNCLEAN AND THE SAGES RULE THAT THEY ARE CLEAN? ONLY FOR THIS

REASON: THAT WOMEN ARE GLUTTONOUS AND EACH MAY BE SUSPECTED OF

UNCOVERING HER NEIGHBOUR'S COOKING POT TO GET TO KNOW WHAT SHE IS

COOKING.56

**Mishna - Mas. Taharoth Chapter 8**

MISHNAH 1. IF A MAN WHO DWELT IN THE SAME COURTYARD WITH AN ‘AM HAAREZ

FORGOT SOME VESSELS IN THE COURTYARD, EVEN THOUGH THEY WERE JARS

WITH TIGHTLY FITTING COVERS, OR AN OVEN WITH A TIGHTLY FITTING COVER,

THEY ARE DEEMED UNCLEAN.1 R. JUDAH RULES THAT AN OVEN2 IS CLEAN

WHENEVER IT HAS A TIGHTLY FITTING COVER. R. JOSE RULED: AN OVEN ALSO IS

DEEMED UNCLEAN UNLESS IT WAS PROVIDED WITH A SCREEN TEN

HANDBREADTHS HIGH.3

MISHNAH 2. IF A MAN DEPOSITED VESSELS WITH AN ‘AM HA-AREZ THEY ARE

DEEMED TO BE UNCLEAN WITH CORPSE UNCLEANNESS4 AND WITH MIDRAS

UNCLEANNESS.5 IF THE LATTER KNEW HIM6 TO BE A CONSUMER OF TERUMAH,7

THEY ARE FREE FROM CORPSE UNCLEANNESS8 BUT9 ARE UNCLEAN WITH MIDRAS

UNCLEANNESS.10 R. JOSE RULED: IF THE MAN6 ENTRUSTED HIM1 , WITH A CHEST

FULL OF CLOTHES, THEY ARE DEEMED TO BE UNCLEAN WITH MIDRAS WHEN THEY

ARE TIGHTLY PACKED,11 BUT IF THEY ARE NOT TIGHTLY PACKED THEY ARE ONLY

DEEMED TO BE UNCLEAN WITH MIDDAF,12 EVEN THOUGH THE KEY IS IN THE

POSSESSION OF THE OWNER.13

MISHNAH 3. IF AN ARTICLE WAS LOST DURING THE DAY AND WAS FOUND ON THE

SAME DAY IT REMAINS CLEAN.14 IF IT WAS LOST DURING DAYTIME AND FOUND IN

THE NIGHT, OR IF IT WAS LOST IN THE NIGHT AND FOUND DURING THE DAY15 OR IF

IT WAS LOST ON ONE DAY AND FOUND ON THE NEXT DAY, IT IS DEEMED TO BE

UNCLEAN.16 THIS IS THE GENERAL RULE: PROVIDED A NIGHT OR PART OF A NIGHT

HAS PASSED OVER IT IT IS DEEMED UNCLEAN. IF CLOTHES HAVE BEEN SPREAD

OUT17 IN A PUBLIC DOMAIN, THEY REMAIN CLEAN;18 BUT IF IN A PRIVATE DOMAIN

THEY ARE DEEMED UNCLEAN.19 IF, HOWEVER, ONE KEPT WATCH OVER THEM, THEY

REMAIN CLEAN.20 IF THEY FELL DOWN AND HE21 WENT TO BRING THEM, THEY ARE

DEEMED UNCLEAN.22 IF A MAN'S BUCKET FELL INTO THE CISTERN OF AN ‘AM

HA-AREZ AND HE WENT TO BRING SOMETHING WHEREWITH TO DRAW IT UP, IT IS

DEEMED UNCLEAN, SINCE IT WAS LEFT FOR A TIME IN THE DOMAIN OF AN ‘AM

HA-AREZ.

MISHNAH 4. IF A MAN LEFT HIS HOUSE OPEN AND FOUND IT OPEN,23 OR CLOSED

AND FOUND IT CLOSED,24 OR OPEN23 AND FOUND IT CLOSED, IT REMAINS CLEAN;25

BUT IF HE LEFT IT CLOSED AND FOUND IT OPEN, R. MEIR RULES THAT IT IS DEEMED

UNCLEAN,26 AND THE SAGES RULE THAT IT REMAINS CLEAN,27 SINCE, THOUGH

THIEVES HAD BEEN THERE, THEY MAY HAVE CHANGED THEIR MIND28 AND GONE

AWAY.

MISHNAH 5. IF THE WIFE OF AN ‘AM HA-AREZ ENTERED A HABER'S HOUSE29 TO

TAKE OUT HIS SON OR HIS DAUGHTER OR HIS CATTLE, THE HOUSE REMAINS CLEAN,

SINCE SHE HAD ENTERED IT WITHOUT PERMISSION.30

MISHNAH 6. A GENERAL RULE HAS BEEN LAID DOWN CONCERNING CLEAN

FOODSTUFFS: WHATEVER IS DESIGNATED AS FOOD FOR HUMAN CONSUMPTION IS

SUSCEPTIBLE TO UNCLEANNESS UNLESS IT IS RENDERED UNFIT TO BE FOOD FOR A

DOG; AND WHATEVER IS NOT DESIGNATED AS FOOD FOR HUMAN CONSUMPTION IS

NOT SUSCEPTIBLE TO UNCLEANNESS UNLESS IT IS DESIGNATED FOR HUMAN

CONSUMPTION. FOR INSTANCE? IF31 A PIGEON FELL INTO A WINE-PRESS32 AND ONE

INTENDED TO PICK IT OUT FOR AN IDOLATER,33 IT BECOMES SUSCEPTIBLE TO

UNCLEANNESS; BUT IF HE INTENDED IT FOR A DOG IT IS NOT SUSCEPTIBLE TO

UNCLEANNESS. R. JOHANAN B. NURI RULES THAT IT IS SUSCEPTIBLE TO

UNCLEANNESS. IF A DEAF MUTE, AN IMBECILE OR A MINOR INTENDED IT AS FOOD,34

IT REMAINS INSUSCEPTIBLE; BUT IF THEY PICKED IT UP34 IT BECOMES SUSCEPTIBLE;

SINCE ONLY AN ACT OF THEIRS35 IS EFFECTIVE WHILE THEIR INTENTION IS OF NO

CONSEQUENCE.

MISHNAH 7. THE OUTER PARTS OF VESSELS THAT HAVE CONTRACTED

UNCLEANNESS FROM LIQUIDS, R. ELIEZER RULED, CONVEY UNCLEANNESS TO

LIQUIDS36 BUT37 DO NOT RENDER FOODSTUFFS UNFIT.38 R. JOSHUA RULED: THEY

CONVEY UNCLEANNESS TO LIQUIDS36 AND ALSO RENDER FOODSTUFFS39 UNFIT.

SIMEON THE BROTHER OF AZARIAH40 RULED: THEY DO NEITHER THE ONE NOT THE

OTHER,41 BUT LIQUIDS THAT CONTRACTED UNCLEANNESS FROM THE OUTER PARTS

OF VESSELS CONVEY UNCLEANNESS42 AT ONE REMOVE AND CAUSE UNFITNESS AT

A SECOND REMOVE.43 IT44 MAY THUS SAY,45 ‘THEY46 THAT RENDERED YOU

UNCLEAN DID NOT RENDER ME UNCLEAN BUT YOU HAVE RENDERED ME

UNCLEAN’.

MISHNAH 8. IF A KNEADING TROUGH WAS SLOPING DOWNWARDS AND THERE

WAS DOUGH47 IN THE HIGHER PART AND DRIPPING MOISTURE IN THE LOWER PART,

THEN THREE PIECES48 THAT JOINTLY MAKE UP THE BULK OF AN EGG49 CANNOT50 BE

COMBINED TOGETHER,51 BUT TWO52 ARE COMBINED.53 R. JOSE RULED: THE TWO

ALSO CANNOT BE COMBINED UNLESS THEY COMPRESS LIQUID BETWEEN THEM.54 IF

THE LIQUID, HOWEVER, WAS LEVEL,55 EVEN THOUGH THE PIECE RESEMBLED

MUSTARD SEED56 THEY57 ARE COMBINED TOGETHER.53 R. DOSA RULED: CRUMBLED

FOOD CANNOT BE COMBINED TOGETHER.53

MISHNAH 9. IF A STICK IS COMPLETELY COVERED WITH UNCLEAN LIQUID58 IT

BECOMES CLEAN AS SOON AS IT59 HAS TOUCHED THE [WATER IN THE] RITUAL

BATH;60 SO R. JOSHUA. BUT THE SAGES RULED: ONLY WHEN THE WHOLE OF IT61 IS

IMMERSED.62 A JET,63 A SLOPE64 OR DRIPPING MOISTURE65 DOES NOT SERVE AS A

CONNECTIVE66 EITHER FOR UNCLEANNESS67 OR FOR CLEANNESS.68 A POOL OF

WATER,69 HOWEVER, SERVES AS A CONNECTIVE IN RESPECT BOTH OF

UNCLEANNESS AND CLEANNESS. **Mishna - Mas. Taharoth Chapter 9**

MISHNAH 1. AT WHAT STAGE DO OLIVES1 BECOME SUSCEPTIBLE TO

UNCLEANNESS?2 WHEN THEY EXUDE THE MOISTURE [PRODUCED] BY [THEIR LYING

IN] THE VAT3 BUT NOT THE ONE [PRODUCED WHILE THEY ARE STILL] IN THE

BASKET.4 THIS IS ACCORDING TO THE VIEW OF BETH SHAMMAI. R. SIMEON RULED:

THE MINIMUM TIME PRESCRIBED FOR PROPER EXUDATION5 IS THREE DAYS.6 BETH

HILLEL RULED: AS SOON AS THREE OLIVES STICK TOGETHER.7 R. GAMALIEL RULED:

AS SOON AS THEIR PREPARATION8 IS FINISHED;9 AND THE SAGES AGREE WITH HIS

VIEW.

MISHNAH 2. IF A MAN HAD FINISHED THE GATHERING10 BUT INTENDED TO BUY

SOME MORE,11 OR IF HE HAD FINISHED BUYING BUT INTENDED TO BORROW12 SOME

MORE, OR IF13 A TIME OF MOURNING, A WEDDING FEAST OR SOME OTHER

HINDRANCE BEFELL HIM14 THEN EVEN IF ZABS AND ZABAHS WALKED OVER THEM15

THEY15 REMAIN CLEAN.16 IF ANY UNCLEAN LIQUIDS FELL UPON THEM,15 ONLY THE

PLACE WHERE IT TOUCHED THEM BECOMES UNCLEAN,17 AND ANY SAP THAT

ISSUES FORTH FROM THEM18 IS19 CLEAN.20

MISHNAH 3. WHEN THEIR PREPARATION IS FINISHED THEY15 BECOME

SUSCEPTIBLE TO UNCLEANNESS. IF AN UNCLEAN LIQUID FELL UPON THEM THEY21

BECOME UNCLEAN.22 THE SAP THAT ISSUES FROM THEM23 R. ELIEZER RULES IS

CLEAN,20 BUT THE SAGES24 RULE THAT IT IS UNCLEAN. R. SIMEON STATED: THEY

DID NOT DISPUTE THE RULING THAT SAP THAT ISSUES FROM OLIVES IS CLEAN; BUT

ABOUT WHAT DID THEY DIFFER? ABOUT THAT WHICH COMES FROM THE VAT,25

WHICH R. ELIEZER REGARDS AS CLEAN AND THE SAGES REGARD AS UNCLEAN.26

MISHNAH 4. IF A MAN27 HAD FINISHED [THE GATHERING OF HIS OLIVES] AND28

PUT29 ASIDE30 ONE BASKETFUL, LET31 HIM GIVE IT TO A POOR32 PRIEST;33 SO R. MEIR.

R. JUDAH RULED: HE34 MUST HAND HIM35 OVER THE KEY FORTHWITH.36 R. SIMEON

RULED:37 WITHIN TWENTY-FOUR HOURS.

MISHNAH 5. IF A MAN PUT HIS OLIVES IN A BASKET38 , THAT THEY MIGHT BE

SOFTENED SO THAT THEY BE EASY TO PRESS, THEY BECOME SUSCEPTIBLE TO

UNCLEANNESS;39 BUT IF TO BE SOFTENED SO THAT THEY MAY BE SALTED40 BETH

SHAMMAI RULED: THEY BECOME SUSCEPTIBLE. BETH HILLEL RULED: THEY DO NOT

BECOME SUSCEPTIBLE.41 IF A MAN CRUSHED OLIVES42 WITH UNWASHED43 HANDS44

HE CAUSES THEM TO BE UNCLEAN.45

MISHNAH 6. IF A MAN PUT HIS OLIVES ON A ROOF TO DRY, EVEN THOUGH THEY

ARE PILED UP TO THE HEIGHT OF A CUBIT,46 THEY DO NOT BECOME47 SUSCEPTIBLE

TO UNCLEANNESS.48 IF HE PUT THEM IN THE HOUSE TO PUTRIFY, THOUGH HE

INTENDS TO TAKE THEM UP ON THE ROOF,49 OR IF HE PUT THEM ON THE ROOF THAT

THEY MIGHT OPEN SO THAT THEY COULD BE SALTED,50 THEY BECOME

SUSCEPTIBLE TO UNCLEANNESS. IF HE PUT THEM IN THE HOUSE WHILE HE

SECURED51 HIS ROOF52 OR UNTIL HE COULD TAKE THEM ELSEWHERE,53 THEY DO

NOT BECOME SUSCEPTIBLE TO UNCLEANNESS.48

MISHNAH 7. IF THE MAN DESIRED TO TAKE FROM THEM54 [A QUANTITY

SUFFICIENT FOR] ONE PRESSING OR FOR TWO PRESSINGS,55 BETH SHAMMAI RULED:

HE MAY TAKE OFF [WHAT HE REQUIRES] IN A CONDITION OF UNCLEANNESS56 , BUT

MUST COVER UP [WHAT HE TAKES] IN A CONDITION OF CLEANNESS.57 BETH HILLEL

RULED: HE MAY ALSO COVER IT UP IN A CONDITION OF UNCLEANNESS.58 R. JOSE

RULED: HE MAY59 DIG OUT [WHAT HE REQUIRES] WITH METAL AXES60 AND CARRY

IT TO THE PRESS IN A CONDITION OF UNCLEANNESS.61

MISHNAH 8. IF A [DEAD] CREEPING THING WAS FOUND IN THE MILLING STONES,62

ONLY THE PLACE THAT IT HAS TOUCHED BECOMES UNCLEAN; BUT IF THE

MOISTURE WAS RUNNING,63 ALL BECOMES UNCLEAN.64 IF IT65 WAS FOUND ON THE

LEAVES,66 THE OLIVE-PRESS MEN67 SHALL BE ASKED68 WHETHER THEY CAN SAY,

‘WE DID NOT TOUCH IT’. IF IT65 TOUCHED THE MASS [OF OLIVES], EVEN BY AS

LITTLE AS THE BULK OF A BARLEY GRAIN, [THE MASS BECOMES] UNCLEAN.

MISHNAH 9. IF IT65 WAS FOUND ON BROKEN OFF PIECES69 BUT IT TOUCHED AS

MUCH AS AN EGGS BULK,70 [THE ENTIRE MASS] BECOMES UNCLEAN.71 IF IT WAS

FOUND ON SEVERED PIECES THAT LAY UPON OTHER SEVERED PIECES,72 EVEN

THOUGH IT TOUCHED73 AS MUCH AS AN EGG'S BULK70 ONLY THE PLACE73 IT

TOUCHED BECOMES UNCLEAN.74 IF IT65 WAS FOUND BETWEEN THE WALL AND THE

OLIVES, THE LATTER REMAIN CLEAN.75 IF IT WAS FOUND [ON OLIVES76 THAT WERE

LYING] ON THE ROOF [OF THE VAT],77 [THE OLIVES IN] THE VAT REMAIN CLEAN.75 IF

IT65 WAS FOUND IN THE VAT, [THE OLIVES ON] THE ROOF76 ARE [ALSO] REGARDED

AS UNCLEAN.78 IF IT65 WAS FOUND BURNT79 UPON THE OLIVES, AND SO ALSO IN THE

CASE OF A RAG80 THAT WAS SCORCHED,81 [THE OLIVES REMAIN] CLEAN, BECAUSE

ALL CASES OF UNCLEANNESS ARE DETERMINED IN ACCORDANCE WITH THEIR

APPEARANCE AT THE TIME THEY ARE FOUND.82

**Mishna - Mas. Taharoth Chapter 10**

MISHNAH 1. IF A MAN LOCKED IN THE LABOURERS1 IN THE OLIVE-PRESS2 AND

THERE WERE OBJECTS THEREIN SUFFERING MIDRAS UNCLEANNESS, R. MEIR RULED:

THE OLIVE-PRESS IS DEEMED TO BE UNCLEAN.3 R. JUDAH RULED: THE OLIVE-PRESS

REMAINS CLEAN.4 R. SIMEON RULED: IF THEY5 REGARD THEM6 AS CLEAN, THE

OLIVE-PRESS IS DEEMED UNCLEAN;7 BUT IF THEY REGARD THEM AS UNCLEAN,8 THE

OLIVE-PRESS REMAINS CLEAN. SAID R. JOSE: WHY INDEED IS UNCLEANNESS

IMPOSED?9 ONLY BECAUSE THE ‘AM HA-AREZ CLASS10 ARE NOT VERSED IN THE

LAWS OF HESSET.11

MISHNAH 2. IF THE LABOURERS IN AN OLIVE-PRESS12 WENT IN AND OUT,13 AND IN

THE OLIVE-PRESS14 THERE WAS UNCLEAN LIQUID, THE LABOURERS REMAIN CLEAN

IF THERE IS SPACE ENOUGH BETWEEN THE LIQUID AND THE OLIVES FOR THEIR

FEET TO BE DRIED15 ON THE GROUND.16 IF AN UNCLEANNESS WAS FOUND IN A

FRONT OF LABOURERS17 IN THE OLIVE-PRESS OR GRAPE HARVESTERS,17 THEY ARE

BELIEVED IF THEY DECLARE, ‘WE HAVE NOT TOUCHED IT’; AND THE SAME LAW

APPLIES ALSO TO THE YOUNG CHILDREN18 AMONG THEM.19 THEY20 MAY,

FURTHERMORE, GO OUTSIDE THE DOOR OF THE OLIVE-PRESS AND RELIEVE

THEMSELVES BEHIND THE WALL, AND STILL BE DEEMED CLEAN. HOW FAR MAY

THEY GO AND STILL BE DEEMED CLEAN? AS FAR AS THEY CAN BE SEEN.21

MISHNAH 3. IF THE LABOURERS IN THE OLIVE-PRESS OR THE GRAPE HARVESTERS

WERE ONLY BROUGHT WITHIN THE PRECINCTS OF THE CAVERN22 IT SUFFICES;23 SO

R. MEIR. R. JOSE RULED: IT IS NECESSARY THAT ONE24 SHOULD STAND OVER THEM

UNTIL IMMERSION IS PERFORMED.25 R. SIMEON RULED: IF THEY REGARD THE

VESSELS AS CLEAN, ONE MUST STAND OVER THEM UNTIL THEIR IMMERSION IS

PERFORMED; BUT IF THEY REGARD THEM AS UNCLEAN, IT IS NOT NECESSARY FOR

ONE TO STAND OVER THEM UNTIL IMMERSION IS PERFORMED.

MISHNAH 4. IF A MAN DESIRES TO PUT GRAPES [INTO THE WINE-PRESS] FROM THE

BASKETS OR FROM WHAT WAS SPREAD OUT ON THE GROUND, BETH SHAMMAI

RULED: HE MUST PUT THEM IN WITH CLEAN HANDS, FOR IF HE PUTS THEM IN WITH

UNCLEAN HANDS HE RENDERS THEM UNCLEAN.26 BETH HILLEL RULED: HE MAY

PUT THEM IN WITH UNCLEAN HANDS AND YET HE MAY SET ASIDE HIS TERUMAH IN

A CONDITION OF CLEANNESS.27 [IF THEY ARE TAKEN] FROM THE GRAPE-BASKET28

OR FROM WHAT WAS SPREAD OUT ON LEAVES,29 ALL AGREE THAT THEY MUST BE

PUT IN WITH CLEAN HANDS, FOR IF THEY ARE PUT IN WITH UNCLEAN HANDS THEY

BECOME UNCLEAN.

MISHNAH 5. IF A MAN EATS GRAPES OUT OF THE BASKETS OR FROM WHAT IS

SPREAD OUT ON THE GROUND, EVEN THOUGH THEY WERE BURST AND DRIPPED

INTO THE WINE-PRESS, THE WINE-PRESS REMAINS CLEAN.27 IF HE EATS THE GRAPES

OUT OF THE GRAPE-BASKET28 OR FROM WHAT WAS SPREAD OUT ON LEAVES, AND A

SINGLE BERRY DROPPED INTO THE VAT, IF IT HAS A SEAL30 ALL IN THE VAT

REMAINS CLEAN;31 BUT IF IT HAS NO SEAL, ALL IN THE VAT BECOMES UNCLEAN.32

IF HE DROPPED33 SOME OF THE GRAPES34 AND TROD THEM35 IN AN EMPTY PART OF

THE WINE-PRESS,36 THE CONTENTS OF THE LATTER REMAIN CLEAN IF THE BULK OF

THE GRAPES WAS EXACTLY THAT OF AN EGG;37 BUT IF IT WAS MORE THAN THE

BULK OF AN EGG, THE CONTENTS BECOME UNCLEAN, FOR SO SOON AS THE FIRST

DROP ISSUED IT CONTRACTED UNCLEANNESS FROM THE REMAINDER WHOSE BULK

IS THAT OF AN EGG.

MISHNAH 6. IF A MAN38 WAS STANDING AND SPEAKING BY THE EDGE OF THE

CISTERN39 AND SOME SPITTLE40 SPIRTED FROM HIS MOUTH, AND THERE ARISES THE

DOUBT WHETHER IT REACHED THE CISTERN OR NOT, THE CONDITION OF DOUBT IS

REGARDED AS CLEAN.41

MISHNAH 7. IF THE CISTERN39 IS EMPTIED OUT42 AND A [DEAD] CREEPING THING

WAS FOUND IN THE FIRST JAR, ALL THE OTHER JARS ARE DEEMED UNCLEAN;43 BUT

IF IT WAS FOUND IN THE LAST, ONLY THAT ONE IS UNCLEAN BUT ALL THE

OTHERS44 REMAIN CLEAN.45 WHEN DOES THIS APPLY? ONLY WHEN THE WINE IS

DRAWN DIRECTLY WITH EACH JAR, BUT IF IT WAS DRAWN WITH A LADLING- JAR46

AND A [DEAD] CREEPING THING WAS FOUND IN ONE OF THE JARS, IT ALONE44 IS

UNCLEAN.45 WHEN DOES THIS APPLY? ONLY WHEN THE MAN EXAMINED [THE JAR

AND THE LADLING-JAR]47 BUT DID NOT48 COVER UP [THE CISTERN AND THE JAR],49

OR COVERED THEM UP BUT DID NOT EXAMINE THEM;50 BUT IF HE BOTH EXAMINED

THEM AND COVERED THEM UP AND A [DEAD] CREEPING THING WAS FOUND IN ONE

JAR, ALL THE CONTENTS OF THE CISTERN51 ARE DEEMED UNCLEAN; IF IT WAS

FOUND IN THE CISTERN, ALL ITS CONTENTS ARE DEEMED UNCLEAN AND IF IT WAS

FOUND IN THE LADLING-JAR AL THE CONTENTS OF THE CISTERN51 ARE DEEMED

UNCLEAN.

MISHNAH 8. [THE SPACE] BETWEEN THE ROLLERS52 AND [THE PILE OF] GRAPE

SKINS IS REGARDED53 AS A PUBLIC DOMAIN.54 A VINEYARD IN FRONT OF THE GRAPE

HARVESTERS55 IS DEEMED53 TO BE A PRIVATE DOMAIN56 AND THAT WHICH IS

BEHIND THE HARVESTERS57 IS DEEMED53 TO BE A PUBLIC DOMAIN.58 WHEN DOES

THIS LAW59 APPLY? ONLY WHEN THE PUBLIC ENTER AT ONE END AND GO OUT AT

THE OTHER.60 THE IMPLEMENTS OF THE OLIVE-PRESS, THE WINE-PRESS AND THE

BASKET-PRESS,61 IF THEY ARE OF WOOD, NEED ONLY BE DRIED62 WHEN63 THEY

BECOME CLEAN; BUT IF THEY ARE OF REED GRASS64 THEY MUST BE LEFT UNUSED65

FOR TWELVE MONTHS, OR THEY MUST BE SCALDED IN HOT WATER.66 R. JOSE

RULED: IT SUFFICES IF THEY ARE IMMERSED67 IN THE CURRENT OF THE RIVER.68