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**

Mishnah . Thirteen rulings govern the carrion of a clean bird: there must be intention but it need not be rendered susceptible; it conveys food uncleanness if its minimum bulk is that of an egg; and it conveys uncleanness when in one's gullet if its minimum bulk is that of an olive; he that eats of it must wait until sunset; guilt is incurred on account of it for entering the sanctuary; terumah is burnt on account of it; he who eats a member of it while it is alive must suffer the penalty of forty stripes; slaughtering it or wringing its neck frees it from uncleanness even when it is trefa. So r. Meir. R. Judah ruled: they do not free it from uncleanness. R. Jose ruled: the slaughtering does free it from the uncleanness but the wringing of its neck does not.

Mishnah . The large feathers and the down contract uncleanness, and convey uncleanness but do not combine [with the flesh to constitute the prescribed minimum]. R. Ishmael ruled: the down does combine [with the flesh]. The beak and the claws contract uncleanness and convey uncleanness and also combine[with the flesh to constitute the prescribed minimum]. R.jose ruled: also the ends of the wings and the end of the tail combine [with the flesh to constitute the minimum]. Since they are left unplucked on fattened birds.

Mishnah . The carrion of an unclean bird necessitates intention and it must be rendered susceptible; it conveys food uncleanness if its minimum bulk is that of an egg; the consumption of a half of half a loaf's bulk of it renders one's person unfit to eat terumah; an olive's bulk of it in one's gullet conveys no uncleanness; he who eats of it need not wait for sunset; no guilt is incurred on account of it for entering the sanctuary; but on account of it terumah must be burnt; he who eats a member of it while it is alive is not subject to the penalty of forty stripes, but slaughtering it does not immediately render it fit. 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 . In the case of cattle, the hide, grease, sediment,flayed-off flesh, bones, sinews, horns and hoofs combine [with the flesh] to convey food uncleanness but not to convey carrion uncleanness. Similarly, if a man slaughtered an unclean beast for an idolater and it was still jerking its limbs, it conveys food uncleanness; but it conveys no carrion uncleanness until it is dead or its head is chopped off. [scripture thus] laid down more restrictions in regard to the conveyance of food uncleanness than in regard to the conveyance of carrion uncleanness.

Mishnah . A foodstuff that contracted uncleanness from a ‘father of uncleanness’ and one that contracted uncleanness from a derived uncleanness may be combined together 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 two are regarded as suffering only second grade uncleanness; 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 two are regarded as suffering only third grade of uncleanness. 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, both are regarded as suffering first grade uncleanness; but if they were then divided, each part is regarded as suffering only a second grade of uncleanness. If each part separately fell on a loaf of terumah, they cause it to become unfit, but if the two fell together they cause it to suffer second grade of uncleanness.

Mishnah . 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 are regarded as suffering second grade of uncleanness. If they were then divided, each part is regarded as suffering only third grade of uncleanness. If each part separately fell on a loaf of terumah they do not render it invalid, 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 are regarded as suffering first grade of uncleanness, but if they were then divided, each part is regarded as suffering only second grade uncleanness, 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 . If pieces of dough clung to each other or if loaves adhered to each other, and one of them contracted uncleanness from a [dead] creeping thing, they all become unclean in the first grade; and if they were then separated they are still regarded as suffering first grade of uncleanness. If one of them contracted uncleanness from a liquid they all suffer second grade of uncleanness; and if they were then separated they are still regarded as suffering second grade of uncleanness. If one of them contracteduncleanness from the hands, 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 . If to a piece of dough that was suffering first grade of uncleanness others were made to adhere, they all become unclean in the first grade; 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. If to a piece of dough that was suffering second grade of uncleanness others were made to adhere, they all become unclean in the second grade; 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 piece that was unclean in the third grade others were made to adhere, it remains unclean in the third grade but all the others remain clean, irrespective of whether they were subsequently separated from it or whether they were not separated.

Mishnah . If of holy loaves in whose hollows there was holy water one contracted uncleanness from a [dead]creeping thing, they all become unclean. In the case of loaves of terumah, uncleanness is conveyed to two loaves and invalidity to one. If there was dripping liquid between them, even in the case of terumah all become unclean. **Mishna - mas. Taharoth chapter**

Mishnah . If a woman who was preserving vegetables in a pot touched a projecting leaf outside the pot on a dry spot, even though there was an egg's bulk in the leaf, it alone becomes unclean while all the rest remains clean. If she touched it at a wet spot and there was an egg's bulk in the leaf, all becomes unclean. If there was not an egg's bulk in it, it alone becomes unclean but all the rest remains clean. If it is returned into the pot, all becomes unclean. If the woman was unclean owing to contact with one who contracted corpse uncleanness, and she touched the leaf either at a wet spot or at a dry spot, all becomes unclean if there was an egg's bulk in the leaf; but if there was not an egg's bulk in it, it alone becomes unclean and all the rest remains clean. If a woman who was a tebulath yom emptied out the pot with unwashed hands, and she observed some liquid on her hands, and it is uncertain whether it was splashed from the pot or whether a stalk had touched her hands, the vegetables are invalid but the pot remains clean.

Mishnah . R. Eliezer ruled: he who eats food of first[grade uncleanness contracts] first [grade uncleanness];[he who eats food of] second [grade uncleanness 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 things but not in regard to terumah. All this applies to common foodstuffs that were prepared in condition of cleanness that are appropriate for terumah.

Mishnah . First [grade uncleanness] in common food is unclean and conveys uncleanness; second [grade uncleanness ] conveys invalidity but does not convey uncleanness; and third [grade uncleanness] may be eaten in a dish mixed with terumah.

Mishnah . First [grade] and second [grade uncleanness] in terumah are unclean and convey uncleanness; third[grade uncleanness] causes invalidity but conveys no uncleanness; and the fourth [grade uncleanness] may be eaten in a dish containing holy food.

Mishnah . First, second and third [grades of uncleanness]in holy foodstuffs are unclean and convey uncleanness; the fourth [grade of uncleanness] is invalid and causes no uncleanness; and the fifth [grade of uncleanness] may be eaten in a dish containing consecrated food.

Mishnah . Second [grade uncleanness] in common food conveys uncleanness to unconsecrated liquids and causes invalidity to foodstuffs of terumah.third [grade of uncleanness] in terumah conveys uncleanness to consecrated liquids and causes invalidity to holy foodstuffs if it 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.

Mishnah . R. Eliezer observed: the three of them 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 removes and causes invalidity at one additional removes in the case of holy food; it conveys uncleanness at one remove and causes invalidity at one additional remove in the case of terumah; and in common food it only causes invalidity.the second [grade of uncleanness] in the case of all of them conveys uncleanness at one remove and causes invalidity at one additional remove as regards holy food; it conveys uncleanness to common liquids and causes the invalidity of foodstuffs of terumah. The third grade [of uncleanness] in the case of all these conveys uncleanness to holy liquids and causes invalidity to holy foodstuffs.

Mishnah . If a man eats food of a second [grade of uncleanness he must not work in an olive-press. Common foodstuffs that were prepared under conditions proper to the cleanness of consecrated food are still regarded as common food. R. Eliezer son of r. Zadok ruled: they are regarded as terumah to convey uncleanness at two removes and to render terumah invalid at one additional remove. **Mishna - mas. Taharoth chapter**

Mishnah . Grease, bean-mash and milk, when in a condition of fluidity, are unclean in the first grade. If they turned solid they become unclean in the second grade. If they again turned into fluidity they are clean if their bulk was exactly that of an egg; 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.

Mishnah . R. Meir ruled: oil always remains unclean in the first grade; and the sages ruled: honey also. R. Simeon of shezur ruled: also wine. If a mass of olives fell into an oven that was heated the latter remains clean if the bulk of the olives was exactly that of an egg; but if it was more than that of an egg the oven becomes unclean, 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.

Mishnah . If a man who contracted corpse uncleanness pressed out the juice of olives or grapes whose bulk was exactly that of an egg, the juice remains clean 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, for so soon as the first drop issued forth it became unclean by contact with an egg's bulk. If the person 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 it became unclean by carrying. If a zab milked a goat, the milk becomes unclean, for so soon as the first drop comes forth it becomes unclean by carrying.

Mishnah . If an egg's bulk of foodstuffs , was left in the sun and it shrank, and so also in the case of an olive's bulk of corpse, an olive's bulk of carrion, a lentil's bulk of a dead creeping thing, an olive's bulk of piggul, an olive's bulk of nothar, or an olive's bulk of forbidden fat they become clean; nor does one incur guilt on account of these for transgressing the law of piggul, nothar or uncleanness. If they were then left out in the rain and they swelled, they become unclean and guilt is incurred on account of them for transgressing the law of piggul, nothar or uncleanness.

Mishnah . All doubtful cases of uncleanness are determined according to their appearance at the time they are found: if they were then unclean they are assumed to have been unclean [all the time] and if clean they are assumed to have been clean [all the time]; if they were then covered they are assumed to have been covered [all the time] and if uncovered they are assumed to have been uncovered [all the time]; if a needle was found full of rust or broken, it is clean, for all doubtful cases of uncleanness are determined according to their appearance at the time they are found.

Mishnah . If a deaf-mute, an imbecile or a minor was found in an alley way that contained an uncleanness, he is presumed to be clean; but any one of sound senses is presumed to be unclean. Further more, whatsoever lacks understanding to be inquired of is in a case of doubtful uncleanness presumed to be clean.

Mishnah . If a child 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. So also where an ass was among the graves his harness remains clean.

Mishnah . If a child was found beside dough with a piece of dough in his hand, r. Meir rules that the dough is clean; but the sages rule that it is unclean, since it is the nature of a child to slap dough. If a dough bore traces of hens’ pickings and there was unclean liquid in the same house, the loaves 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; and, in the case of a cow or a dog, if there was distance enough for it to lick its tongue; and, in the case of all other beasts, if there was distance enough 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 food and go after the water. **Mishna - mas. Taharoth chapter**

Mishnah . If an unclean object was thrown from one place to another: a loaf among keys or a key among loaves, [that which was clean remains] clean. R. Judah ruled: if a loaf was thrown among keys the former becomes unclean, but if a key was thrown among loaves the latter remain clean.

Mishnah . 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.

Mishnah . 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, their condition of doubt is deemed clean, since the uncleanness , had no resting place. If they were picking at them while these lay on the ground, and a person stated, ‘i went to that place but i do not know whether i did or did not touch it’, his condition of doubt is deemed unclean, since the uncleanness had a resting place.

Mishnah . 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 unclean but the vessels’ condition of doubt is deemed clean. If a man drew water in ten buckets and a dead creeping thing was found in one of them, it alone is deemed unclean but all the others remain clean. 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.

Mishnah . On account of six doubtful cases of uncleanness is terumah burnt: on account of the doubt of a beth ha-peras [grave area], on account of earth about which there is doubt whether it came from the land of the gentiles, on account of a doubt about the garments of an ‘am ha-arez, on account of a doubt about vessels found by chance, on account of spittle encountered by chance, on account of a doubt about human urine that was near the urine of a beast. On account of a certainty of having touched these, which gives rise to the doubtful uncleanness, terumah is burnt. R. Jose ruled: also on account of their doubtful contact in a private domain; but the sages ruled: in a private domain the terumah is only held in suspense and in a public domain it is deemed clean.

Mishnah . In the case of two kinds of spittle, one of which was [possibly] unclean 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, terumah is burnt on account of it; and it is still more evident that this is the case if it was in a private domain.

Mishnah . The following cases of doubtful uncleanness the sages declared to be clean: a condition of doubt concerning drawn water in respect of a ritual bath, and a condition of doubt concerning an object of uncleanness that floated upon the water. 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 or have attained cleanness, they are deemed clean. [the sages, moreover, declared as clean] a condition of doubt that arose in a public domain; a condition of doubt concerning an ordinance of the scribes; a condition of doubt concerning common foodstuffs; 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 . ‘a condition of doubt concerning an object of uncleanness that floated upon the water’ [is deemed clean] whether the water was in vessels or in the ground. R. Simeon ruled: if in vessels it is deemed unclean but if in the ground it is deemed clean. R. Judah ruled: if the doubt arose when the man went down into the water he is deemed unclean, but if when he came up he is deemed clean. R. Jose ruled: even if the room available was no more than what sufficed for the man and the uncleanness the former remains clean.

Mishnah . ‘in the case of a condition of doubt concerning liquids as to whether they have contracted uncleanness it is deemed unclean’. 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 out 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’. 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 them or not, such a condition of doubt is deemed clean.

Mishnah . R. Jose ruled: a condition of doubt in the case of liquids is deemed unclean in respect of foodstuffs and clean in respect of vessels. How so? If there were two jars, 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 . ‘if there is doubt concerning the hands as to whether they have contracted uncleanness, have conveyed uncleanness or have attained cleanness, they are deemed clean’. ‘any condition of doubt that arose in a public domain’ is deemed clean’ ‘a condition of doubt concerning an ordinance of the scribes’ [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, or whether there fell on his head and the greater part of his body three log of drawn water, such a condition of doubt 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 . ‘a condition of doubt concerning common foodstuffs’ refers to the cleanness practiced by pharisees. ‘a condition of doubt concerning creeping thing’ — [this is determined] according [to their condition at] the time they are found. ‘a condition of doubt concerning leprosy signs’ — [a leprosy sign] 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 doubt is deemed unclean. ‘a condition of doubt concerning a nazirite vow’ — [in such a condition of doubt the man] is permitted [all that is forbidden to a nazirite]. ‘a condition of doubt concerning firstlings’ — [in such a case one is exempt from giving the firstlings to the priest] irrespective of whether they are firstborn of men or firstlings of cattle, whether the firstlings of an unclean beast or a clean one, for it is the man who advances the claim against his fellow that must produce the proof.

Mishnah . ‘and a condition of doubt concerning sacrifices’ — if a woman has experienced five doubtful cases of miscarriage or five discharges of doubtful zibah she brings only one sacrifice and may then eat of the slain sacrifices, she being under no obligation to bring the remainder. **Mishna - mas. Taharoth chapter**

Mishnah . If in a public domain there was a [dead] creeping thing and a frog, and so also [if there was there] an olive's bulk of a corpse and an olive's bulk of carrion, a bone of a corpse and a bone of carrion, a clod of clean earth and a clod from a grave area or a clod of clean earth and a clod from the land of the gentiles, or if there were two paths, the one unclean and the other clean, and a man walked through one of them but it is not known which, or overshadowed one of them but it is not known which, or he shifted one of them but it is not known which, r. Akiba ruled that he is unclean, but the sages rule that he is clean.

Mishnah . Whether the man said, ‘i touched an object on this spot but i do not know 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, but the sages rule that he is clean. R. Jose rules that he is unclean in every case and clean only in that of the path, since it is the usual practice for men to go but it is not their usual practice to touch.

Mishnah . 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 which were subsequently consumed and, having been sprinkled upon once and a second time and having performed immersion and attained cleanness, he walked by the second path and then prepared clean foodstuffs, the latter are deemed clean. If the first foodstuffs were still in existence both must be held in suspense. If he had not attained cleanness in the meantime, the first are held in suspense and the second must be burnt.

Mishnah . If there was a dead creeping thing and a frog in a public domain and a man touched one of them and then prepared clean foodstuffs which were subsequently consumed; and then he performed immersion, touched the other and then prepared clean foodstuffs, the latter are deemed clean. If the first foodstuffs were still in existence both must be held in suspense. If he did not perform immersion in the meantime, the first are held in suspense and the second must be burnt .

Mishnah . 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, and subsequently another man came and walked by the second path and then prepared clean foodstuffs, r. Judah ruled: if each by himself asked for a ruling they are both to be declared clean; but if they asked for a ruling simultaneously, both are to be declared unclean. R. Jose ruled: in either case they are both unclean.

Mishnah . 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, but if they asked for one simultaneously both are to be declared unclean. R. Jose ruled: in either case they are both unclean.

Mishnah . If a man sat in a public domain and someone came and trod on his clothes, or spat and the former touched the spittle, on account of the spittle terumah must be burnt, but on account of the clothes the majority principle is followed. If a man slept in the public domain, when he rises his garments suffer midras uncleanness; so r. Meir. But the sages 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 he is clean, but the sages rule that he is unclean, since all doubtful conditions of uncleanness are [determined] in accordance with [their appearance at] the time they are discovered.

Mishnah . If there was in the town an imbecile, a heathen, or a samaritan woman, all spittle encountered in the town is deemed unclean. If a woman trod on a mans clothes or sat with him in a boat, his clothes remain clean if she knew him to be eating terumah; but if not, he must ask her.

Mishnah . If a witness says, ‘you have contracted uncleanness’, but he says, ‘i have not contracted any uncleanness’, he is regarded as clean. If two witnesses say, ‘you have contracted uncleanness’, and he says, ‘i have not contracted any uncleanness’, r. Meir rules that he is unclean, but the sages rule: he may be believed on his own evidence. If a witness says, ‘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, but if it related to a public domain he is regarded as clean. **Mishna - mas. Taharoth chapter**

Mishnah . If a place that was a private domain has become a public domain 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, while he is in the private domain any condition of doubt arising through him is deemed unclean but while he is in the public domain any condition of doubt arising through him is deemed clean. R. Simeon ruled: the public domain causes a break.

Mishnah . Four cases of doubt, r. Joshua ruled, are deemed unclean and the sages rule that they are deemed clean. For instance? If an unclean man stood and a clean man passed by or the clean man stood and the unclean one passed by; 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 contact or not, or whether there was overshadowing or not, or whether there was shifting or not, r. Joshua rules that the clean becomes unclean, but the sages rule that the clean remains clean.

Mishnah . 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. If a man 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. 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. If there is doubt whether he did or did not touch anything, such a condition of doubt is deemed clean. 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.

Mishnah . 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 alley and an unclean object was in the courtyard, and a doubt arose as to whether the man did or did not enter it; 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. Eliezer 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.

Mishnah . If a man entered a valley in the rainy season and there was an uncleanness in a certain field, and he stated, ‘i went into that place but i do not know whether i entered that field or not’, r. Eliezer rules that he is clean, but the sages rule that he is unclean.

Mishnah . 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 gilgul and similar places are regarded as a private domain in respect of the laws of the sabbath, and a public domain in respect of those of uncleanness. R. Eliezer stated: the paths of beth gilgul were mentioned only because they are regarded as a private domain in both respects. 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 . A valley in summer time 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 season it is regarded as a private domain in both respects.

Mishnah . A basilica 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 . A forum 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. R. Meir ruled: the sides are regarded as a private domain in both respects.

Mishnah . Colonnades 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, 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**

Mishnah . If a potter left his pots and went down to drink, the innermost pots remain clean but the outer ones are deemed unclean. R. Jose ruled: this applies only where they are not tied together, but where they are tied together, all the pots are deemed clean. 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.

Mishnah . If a man left an ‘am ha-arez in his house awake and found him awake, or asleep and found him asleep, or awake and found him asleep, the house remains clean. If he left him asleep and found him awake, the house is deemed unclean; so r. Meir. But the sages ruled: only that part is unclean to which he can stretch out his hand and touch it.

Mishnah . 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.

Mishnah . If the wife of a haber 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, 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, the house is unclean in either case, 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 . If a man left an ‘am ha-arez in his house to guard it, whenever he can see those that enter and leave, only foodstuffs and liquids and uncovered earthenware are deemed unclean, but couches and seats and earthenware that have tightly fitting covers remain clean; and whenever he cannot see either those who enter or those who leave, even though the ‘am ha-arez has to be led and even though he was bound, all is deemed unclean.

Mishnah . If tax collectors entered a house, the house is deemed unclean. Even though an idolater was with them they are believed if they say, ‘we have entered but touched nothing’. If thieves entered a house, only that part in which the feet of the thieves have trodden is deemed unclean. 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 idolater or a woman , was with them, all is deemed unclean.

Mishnah .if a man left his clothes in a wall-niche of a bath-house, r. Eleazar b. Azariah rules that they are deemed clean, but the sages ruled: they cannot be regarded as clean unless he gives him the key or the seal or unless he left some sign on them. If a man left his clothes from one vintage to the next, his clothes remain clean; but if he left them with an israelite the clothes are deemed unclean unless he declares, ‘i have taken good care to guard them’.

Mishnah . If one who was clean had given up the thought of eating [his terumah]. R. Judah rules that it still remains clean, since it is usual for unclean persons to keep away from it. But the sages rule that it is deemed unclean. If his hands were clean and he had given up the thought of eating terumah, even though he says, ‘i knew that my hands have contracted no uncleanness’, his hands are deemed unclean, since the hands are always busy.

Mishnah . 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 they are unclean, but the sages rule that they are clean. Said r. Eliezer b. Pila: 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. **Mishna - mas. Taharoth chapter**

Mishnah . 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. R. Judah rules that an oven 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.

Mishnah . If a man deposited vessels with an ‘am ha-arez they are deemed to be unclean with corpse uncleanness and with midras uncleanness. If the latter knew him to be a consumer of terumah, they are free from corpse uncleanness but are unclean with midras uncleanness. R. Jose ruled: if the man entrusted him , with a chest full of clothes, they are deemed to be unclean with midras when they are tightly packed, but if they are not tightly packed they are only deemed to be unclean with middaf, even though the key is in the possession of the owner.

Mishnah . If an article was lost during the day and was found on the same day it remains clean. If it was lost during daytime and found in the night, or if it was lost in the night and found during the day or if it was lost on one day and found on the next day, it is deemed to be unclean. 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 out in a public domain, they remain clean; but if in a private domain they are deemed unclean. If, however, one kept watch over them, they remain clean. If they fell down and he went to bring them, they are deemed unclean. 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 . If a man left his house open and found it open, or closed and found it closed, or open and found it closed, it remains clean; but if he left it closed and found it open, r. Meir rules that it is deemed unclean, and the sages rule that it remains clean, since, though thieves had been there, they may have changed their mind and gone away.

Mishnah . If the wife of an ‘am ha-arez entered a haber's house to take out his son or his daughter or his cattle, the house remains clean, since she had entered it without permission.

Mishnah . 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? If a pigeon fell into a wine-press and one intended to pick it out for an idolater, 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, it remains insusceptible; but if they picked it up it becomes susceptible; since only an act of theirs is effective while their intention is of no consequence.

Mishnah . The outer parts of vessels that have contracted uncleanness from liquids, r. Eliezer ruled, convey uncleanness to liquids but do not render foodstuffs unfit. R. Joshua ruled: they convey uncleanness to liquids and also render foodstuffs unfit. Simeon the brother of azariah ruled: they do neither the one not the other, but liquids that contracted uncleanness from the outer parts of vessels convey uncleanness at one remove and cause unfitness at a second remove. It may thus say, ‘they that rendered you unclean did not render me unclean but you have rendered me unclean’.

Mishnah . If a kneading trough was sloping downwards and there was dough in the higher part and dripping moisture in the lower part, then three pieces that jointly make up the bulk of an egg cannot be combined together, but two are combined. R. Jose ruled: the two also cannot be combined unless they compress liquid between them. If the liquid, however, was level, even though the piece resembled mustard seed they are combined together. R. Dosa ruled: crumbled food cannot be combined together.

Mishnah . If a stick is completely covered with unclean liquid it becomes clean as soon as it has touched the [water in the] ritual bath; so r. Joshua. But the sages ruled: only when the whole of it is immersed. A jet, a slope or dripping moisture does not serve as a connective either for uncleanness or for cleanness. A pool of water, however, serves as a connective in respect both of uncleanness and cleanness. **Mishna - mas. Taharoth chapter**

Mishnah . At what stage do olives become susceptible to uncleanness? When they exude the moisture [produced] by [their lying in] the vat but not the one [produced while they are still] in the basket. This is according to the view of beth shammai. R. Simeon ruled: the minimum time prescribed for proper exudation is three days. Beth hillel ruled: as soon as three olives stick together. R. Gamaliel ruled: as soon as their preparation is finished; and the sages agree with his view.

Mishnah . If a man had finished the gathering but intended to buy some more, or if he had finished buying but intended to borrow some more, or if a time of mourning, a wedding feast or some other hindrance befell him then even if zabs and zabahs walked over them they remain clean. If any unclean liquids fell upon them, only the place where it touched them becomes unclean, and any sap that issues forth from them is clean.

Mishnah . When their preparation is finished they become susceptible to uncleanness. If an unclean liquid fell upon them they become unclean. The sap that issues from them r. Eliezer rules is clean, but the sages 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, which r. Eliezer regards as clean and the sages regard as unclean.

Mishnah . If a man had finished [the gathering of his olives] and put aside one basketful, let him give it to a poor priest; so r. Meir. R. Judah ruled: he must hand him over the key forthwith. R. Simeon ruled: within twenty-four hours.

Mishnah . If a man put his olives in a basket , that they might be softened so that they be easy to press, they become susceptible to uncleanness; but if to be softened so that they may be salted beth shammai ruled: they become susceptible. Beth hillel ruled: they do not become susceptible. If a man crushed olives with unwashed hands he causes them to be unclean.

Mishnah . If a man put his olives on a roof to dry, even though they are piled up to the height of a cubit, they do not become susceptible to uncleanness. If he put them in the house to putrify, though he intends to take them up on the roof, or if he put them on the roof that they might open so that they could be salted, they become susceptible to uncleanness. If he put them in the house while he secured his roof or until he could take them elsewhere, they do not become susceptible to uncleanness.

Mishnah . If the man desired to take from them [a quantity sufficient for] one pressing or for two pressings, beth shammai ruled: he may take off [what he requires] in a condition of uncleanness , but must cover up [what he takes] in a condition of cleanness. Beth hillel ruled: he may also cover it up in a condition of uncleanness. R. Jose ruled: he may dig out [what he requires] with metal axes and carry it to the press in a condition of uncleanness.

Mishnah . If a [dead] creeping thing was found in the milling stones, only the place that it has touched becomes unclean; but if the moisture was running, all becomes unclean. If it was found on the leaves, the olive-press men shall be asked whether they can say, ‘we did not touch it’. If it touched the mass [of olives], even by as little as the bulk of a barley grain, [the mass becomes] unclean.

Mishnah . If it was found on broken off pieces but it touched as much as an eggs bulk, [the entire mass] becomes unclean. If it was found on severed pieces that lay upon other severed pieces, even though it touched as much as an egg's bulk only the place it touched becomes unclean. If it was found between the wall and the olives, the latter remain clean. If it was found [on olives that were lying] on the roof [of the vat], [the olives in] the vat remain clean. If it was found in the vat, [the olives on] the roof are [also] regarded as unclean. If it was found burnt upon the olives, and so also in the case of a rag that was scorched, [the olives remain] clean, because all cases of uncleanness are determined in accordance with their appearance at the time they are found. **Mishna - mas. Taharoth chapter**

Mishnah . If a man locked in the labourers in the olive-press and there were objects therein suffering midras uncleanness, r. Meir ruled: the olive-press is deemed to be unclean. R. Judah ruled: the olive-press remains clean. R. Simeon ruled: if they regard them as clean, the olive-press is deemed unclean; but if they regard them as unclean, the olive-press remains clean. Said r. Jose: why indeed is uncleanness imposed? Only because the ‘am ha-arez class are not versed in the laws of hesset.

Mishnah . If the labourers in an olive-press went in and out, and in the olive-press there was unclean liquid, the labourers remain clean if there is space enough between the liquid and the olives for their feet to be dried on the ground. If an uncleanness was found in a front of labourers in the olive-press or grape harvesters, they are believed if they declare, ‘we have not touched it’; and the same law applies also to the young children among them. They 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.

Mishnah . If the labourers in the olive-press or the grape harvesters were only brought within the precincts of the cavern it suffices; so r. Meir. R. Jose ruled: it is necessary that one should stand over them until immersion is performed. 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 . 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. Beth hillel ruled: he may put them in with unclean hands and yet he may set aside his terumah in a condition of cleanness. [if they are taken] from the grape-basket or from what was spread out on leaves, all agree that they must be put in with clean hands, for if they are put in with unclean hands they become unclean.

Mishnah . 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. If he eats the grapes out of the grape-basket or from what was spread out on leaves, and a single berry dropped into the vat, if it has a seal all in the vat remains clean; but if it has no seal, all in the vat becomes unclean. If he dropped some of the grapes and trod them in an empty part of the wine-press, the contents of the latter remain clean if the bulk of the grapes was exactly that of an egg; 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 . If a man was standing and speaking by the edge of the cistern and some spittle spirted from his mouth, and there arises the doubt whether it reached the cistern or not, the condition of doubt is regarded as clean.

Mishnah . If the cistern is emptied out and a [dead] creeping thing was found in the first jar, all the other jars are deemed unclean; but if it was found in the last, only that one is unclean but all the others remain clean. When does this apply? Only when the wine is drawn directly with each jar, but if it was drawn with a ladling- jar and a [dead] creeping thing was found in one of the jars, it alone is unclean. When does this apply? Only when the man examined [the jar and the ladling-jar] but did not cover up [the cistern and the jar], or covered them up but did not examine them; 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 cistern 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 cistern are deemed unclean.

Mishnah . [the space] between the rollers and [the pile of] grape skins is regarded as a public domain. A vineyard in front of the grape harvesters is deemed to be a private domain and that which is behind the harvesters is deemed to be a public domain. When does this law apply? Only when the public enter at one end and go out at the other. The implements of the olive-press, the wine-press and the basket-press, if they are of wood, need only be dried when they become clean; but if they are of reed grass they must be left unused for twelve months, or they must be scalded in hot water. R. Jose ruled: it suffices if they are immersed in the current of the river.