



because his intention was that the liquid should come out of all of it.

1:6 If one blew on lentils in order to test whether they were good: Rabbi Shimon says: this does not come under the law of 'if water be put'. But the sages say: this does come under the law of 'if water be put'. If one ate sesame with his finger, with regard to the liquid that was on his hand: Rabbi Shimon says: this does not come under the law of 'if water be put'. But the sages say: this does come under the law of 'if water be put'. If one hid his fruit in water from thieves, it does not come under the law of 'if water be put'. Once it happened that the men of Jerusalem hid their fig cakes in water from the robbers, and the sages declared that they were not susceptible to uncleanness. If one put his fruit in the stream of a river to make it come down with him, it does not come under the law of 'if water be put'.

2:1 The sweat of houses, of cisterns, of ditches and caverns does not cause susceptibility to uncleanness. A man's perspiration does not cause susceptibility to uncleanness. If a man drank unclean water and perspired, his perspiration does not cause susceptibility to uncleanness. If he entered into drawn water and perspired, his perspiration causes susceptibility to uncleanness. If he dried himself and then perspired, his perspiration does not cause susceptibility to uncleanness.

2:2 The sweat of an unclean bath is unclean, But that of a clean bath comes under the law of 'if water be put'. If there was a pool in a house, the house sweats because of it if the pool was unclean, the sweat of all the house which was caused by the pool is unclean.

2:3 Two pools, the one clean and the other unclean: The sweat near the unclean pool is unclean, And the sweat near the clean pool is clean, And what is at equal distance [from both pools] is unclean. Unclean iron was smelted with clean iron: If the greater part [came] from the unclean iron, it is unclean; If the greater part [came] from the clean iron, it is clean; But if there was half of each, it is unclean. Pots owned by Israelites and non-Jews used for passing water: If the greater part is from the unclean [urine], it is unclean; If the greater part is from the clean [urine], it is clean; But if there was half of each, it is unclean. Waste-water, in which rain had fallen: If the greater part consisted of the unclean water, it is unclean; If the greater part consisted of clean water, it is clean; But if there was half of each, it is unclean. When [is this the case]? When the waste-water came first; but if the rain water came before [the waste-water], it is unclean whatever the quantity [of the rain water].

2:4 If one flattened out his roof or washed his garment and rain came down upon it: If the greater part consisted of the unclean water, it is unclean; If the greater part consisted of the clean water, it is clean; But if there was half of each, it is unclean. Rabbi Judah says: if the dripping increased, [it is clean].

2:5 A city in which Israelites and non-Jews dwell together and there was a bathhouse working on Shabbat: If the majority [of the inhabitants] were non-Jews, one may bathe in it immediately [after the conclusion of the Shabbat]; If the majority were Israelites, one must wait until the water can be heated; If they were half and half, one must [also] wait until the water can be

heated. Rabbi Judah says: if the bathhouse was small and there was there a [non-Jewish] authority, one may bathe in it immediately [after the conclusion of Shabbat].

2:6 If one found in that city vegetables sold [on Shabbat]: If the majority [of the inhabitants] were non-Jews, one may buy them immediately [after the conclusion of Shabbat]; If the majority were Israelites, one must wait until [vegetables] can arrive from the nearest place; If they were half and half, one must [also] wait until [vegetables] can arrive from the nearest place; If there was there a [non-Jewish] authority, one may buy them immediately [after the conclusion of Shabbat].

2:7 If one found [an abandoned] child there: If the majority [of the inhabitants] were non-Jews, it is considered a non-Jew; If the majority were Israelites, it is considered an Israelite; If they were half and half, it is also considered an Israelite. Rabbi Judah says: we must consider the majority of those who abandon their children.

2:8 If one found there lost property, If the majority [of the inhabitants] were non-Jews, he need not proclaim it; If the majority were Israelites, he must proclaim it; If they were half and half, he must [also] proclaim it. If one found bread there we must consider who form the majority of the bakers. If it was bread of clean flour, we must consider who form the majority of those who eat bread of pure flour. Rabbi Judah says: if it was coarse bread, we must consider who form the majority of those who eat coarse bread.

2:9 If one found meat there, we follow the majority of the butchers. If it was cooked meat, we follow the majority of those who eat cooked meat.

2:10 If one found produce on the road: If the majority [of the inhabitants] gathered produce into their homes, he is exempt [from tithes]; If [the majority gathered it] for selling in the market, he is liable [for tithes]; If they were half and half, the produce is demai. A granary into which both Israelites and non-Jews put their produce, If the majority were non-Jews, [the produce must be considered] certainly untithed; If the majority were Israelites, [it must be considered] demai; If they were half and half, [it must be considered] certainly untithed, the words of Rabbi Meir. But the sages say: even if they were all non-Jews, and only one Israelite put his produce into the granary, [it must be considered] demai.

2:11 If the produce of the second year exceeded in quantity the produce of the third year, or the produce of the third year exceeded the produce of the fourth year, or the produce of the fourth year exceeded the produce of the fifth year, or the produce of the fifth year exceeded the produce of the sixth year, or the produce of the sixth year exceeded the produce of the seventh year, or the produce of the seventh year exceeded the produce of the year after the conclusion of the seventh year, we follow the majority. If half and half, the rule is stringent.

3:1 If a sack full of produce was put by the side of a river or by the side of the mouth of a cistern or on the steps of a cavern, and [the produce] absorbed water, all [the produce] which absorbed the water comes under the law of 'if water be put'. Rabbi Judah says: all [the produce] which faced the water comes under the law of 'if water be put', but all [the produce] which did

not face the water does not come under the law of 'if water be put'.

3:2 A jar full of produce which was put into liquids, or a jar full of liquids was put into produce and [the produce] absorbed, all [the produce] which absorbed comes under the law of 'if water be put'. Concerning what liquids were they speaking? Water, wine and vinegar; but all the other liquids do not cause susceptibility to uncleanness. Rabbi Nehemiah says pulse is insusceptible, because pulse does not absorb [liquids].

3:3 One who drew hot bread off the side of an oven and put it upon the mouth of a jar of wine: Rabbi Meir declares it susceptible to uncleanness; But Rabbi Judah declares it insusceptible. Rabbi Yose declares it insusceptible in the case of wheat bread and susceptible in the case of barley bread, because barley absorbs [liquids].

3:4 If one sprinkled [the floor of] his house [with water] and put wheat therein and it became moist: If [the moisture came] from the water, it comes under the law of 'if water be put'; But if [the moisture came] from the stones [on the floor], it does not come under the law of 'if water be put'.

If one washed his garment in a tub and put wheat therein and it became moist: If [the moisture came] from the water, it comes under the law of 'if water be put'; But if [the moisture came] of itself, it does not come under the law of 'if water be put'. If one put [produce] in sand for it to become moist, this comes under the law of 'if water be put'. It happened with the men of Mahoz that they used to moisten [their produce] with sand, and the sages said to them: if you have always acted in this manner, you have never prepared your food in purity.

3:5 If one moistened [produce] with drying clay: Rabbi Shimon says: if there was still in it dripping liquid, it comes under the law of 'if water be put'; But if there was not, it does not come under the law of 'if water be put'. If one sprinkled his threshing-floor with water, he need not be concerned lest wheat be put there and it become moist. If one gathered grass with the dew still on it in order to moisten wheat with it, it does not come under the law of 'if water be put', But if his intention was for this purpose, it does come under the law of 'if water be put'. If one carried wheat to be milled and rain came down upon it and he was glad of it, it comes under the law of 'if water be put'. Rabbi Judah said: one cannot help being glad of it. Rather, [it comes under the law] only if he stopped [on his way].

3:6 If his olives were put on the roof and rain came down upon them and he was glad of it, it comes under the law of 'if water be put'. Rabbi Judah said: one cannot help being glad of it. Rather, [it comes under the law] only if he plugged up the gutter or if he shook the water [onto the olives].

3:7 If donkey-drivers were crossing a river and their sacks [filled with produce] fell into the water and they were happy about it, it comes under the law of 'if water be put'. Rabbi Judah says: one cannot help being happy about it. Rather, [it comes under the law] only if they turned over [the sacks]. If one's feet were full of clay, similarly, the feet of his beast, and he crossed a river and he was happy about it, this comes under the law of 'if water be put'. Rabbi Judah says: one cannot help being happy about it. Rather, [it comes under the law] only if he stopped and rinsed off his [feet]

or those of his [domesticated] beast. But with an unclean [beast] it always causes susceptibility to uncleanness.

3:8 If one lowered wheels or the gear of oxen into water at the time of the hot east wind in order that they might become tightened, this comes under the law of 'if water be put'. If one took down a beast to drink, the water which came up on its mouth comes under the law of 'if water be put', but that which came up on its feet does not come under the law of 'if water be put'. If he intended that its feet should be washed, even the water that came up on its feet comes under the law of 'if water be put'. At the time of footsoreness or of threshing it always causes susceptibility to uncleanness. If a deaf-mute, an imbecile or a minor took it down, even though his intention was that its feet should be washed, it does not come under the law of 'if water be put', because with these the act alone counts, but not the intention.

4:1 If one bent down to drink, the water which came up on his mouth or on his moustache comes under the law of 'if water be put'; But [what came up] on his nose or on his head or on his beard does not come under the law of 'if water be put'. If one drew water with a jar, the water which came up on its outside, or on the rope which was wound round its neck, or on the rope which was needed for its use, comes under the law of 'if water be put'. How much rope is needed for its use? Rabbi Shimon ben Eleazar says: a handbreadth. If he put the jar under the rain-pipe, it does not come under the law of 'if water be put'.

4:2 If rain came down upon a person, even if he was unclean with a father of impurity, it does not come under the law of 'if water be put'; But if he shook it off, it does come under the law of 'if water be put'. If one stood under a rain-pipe to cool himself or to wash himself, [the water falling on him] is unclean if he is unclean; If he is clean, it [only] comes under the law of if water be put.

4:3 If one inclined a dish against a wall that it might be rinsed [by rainwater], it comes under the law of 'if water be put'. But if in order that the wall might not be damaged, it does not come under the law of 'if water be put'.

4:4 A jar into which a leak [from a roof] fell: Bet Shammai say: it should be broken. But Bet Hillel say: it may be emptied out. But they agree that one may put out his hand and take produce from it and they are insusceptible to uncleanness.

4:5 A tub into which a leak [from a roof] fell, the water which splashed out or ran over does not come under the law of 'if water be put'. If one moved the tub in order to pour out the water: Bet Shammai say: it comes under the law of 'if water be put'. But Bet Hillel say: it does not come under the law of 'if water be put'. If one placed the tub in order that the leak [from the roof] should fall into it: Bet Shammai say: the water that splashes out or runs over comes under the law of 'if water be put'. But Bet Hillel say: it does not come under the law of 'if water be put'. If one moved the tub in order to pour out the water, both agree that it comes under the law of 'if water be put'. If one immersed vessels or washed his garment in a cavern, the water that came up on his hands comes under the law of 'if water be put'; but

what came up on his feet does not come under the law of 'if water be put'. Rabbi Elazar says: if it was not possible for him to go down into the cavern without soiling his feet, what came up on his feet also comes under the law of 'if water be put'.

4:6 A basket full of lupines placed in a mikveh, one may put out his hand and take lupines from it and they remain clean. But if he lifted them out of the water, those that touch the basket are unclean, but the rest of the lupines are clean. If there was a radish in a cavern, a niddah may rinse it and leave it clean. But if she lifted it, however little, out of the water, it becomes unclean.

4:7 If produce fell into a channel of water, and one whose hands were unclean put out his hands and took it, his hands become clean and the produce [also] remains clean. But if his intention was that his hands should be rinsed, his hands become clean and the produce comes under the law of 'if water be put.'

4:8 If a pot full of water was placed in a mikveh, and a person who was unclean by a father of impurity put his hand into the pot, it becomes unclean. But if [he was unclean] by a "touch of defilement," the pot remains clean. But any of the other liquids [contained in the pot] becomes unclean, for water cannot purify the other liquids.

4:9 If one drew water through a kilon (a pump-beam), it causes susceptibility to uncleanness for three days. Rabbi Akiva says: if it was dried, it at once does not cause susceptibility to uncleanness; but if it was not dried, it causes susceptibility even for thirty days.

4:10 If [unclean] liquids fell upon wood and rain came down upon it and [the rain water] exceeded [the liquids] in quantity, they are clean. If he took [the wood out] so that rain would come down upon it, they are unclean even though [the rain water] exceeded in quantity. If [the wood] had absorbed unclean liquids, even if he took the wood outside in order that rain should come down upon it, it is clean. But one may not light the wood in an oven except with clean hands. Rabbi Shimon says: if the wood was moist and then he lit it, and the liquids that came out of it exceeded in quantity the liquids which it had absorbed, they become clean.

5:1 One who immersed himself in a river and then there was in front of him another river and he crossed it, the second [water] purifies the first [water]. If his fellow pushed him in during exercise or his beast [pushed him in], the second [water] purifies the first [water]. But if [he did it] out of playfulness, it comes under the law of 'if water be put'.

5:2 One who swam in water, the water that splashed out does not come under the law of 'if water be put'; But if it was his intention to splash his friend, this comes under the law of 'if water be put'. If one made a 'bird' in the water, neither [the water] that splashed out nor what remained in it comes under the law of 'if water be put'.

5:3 Produce onto which a leak [from a roof] fell and he mixed it up in order that it might become dry [quickly]: Rabbi Shimon says: it comes under the law of 'if water be put'. But the sages say: it does not come under the law of 'if water be put'.

5:4 One who measures a cistern whether for its depth or for its breadth, it comes under the law of 'if water be put' the words of Rabbi Tarfon. But Rabbi Akiva says: if [it was measured] for its depth, it comes under the law of 'if water be put'; but if for its breadth, it does not come under the law of 'if water be put'.

5:5 If one put his hand or his foot or a reed into a cistern in order to check whether it had any water, it does not come under the law of 'if water be put'; But if to ascertain how much water it had, it comes under the law of 'if water be put'. If one threw a stone into a cistern to check whether it had any water, [the water] that was splashed up does not come under the law of 'if water be put', and also [the water] that is on the stone is clean.

5:6 One beats upon a hide: If outside the water, it comes under the law of 'if water be put'; Inside the water, it does not come under the law of 'if water be put'. Rabbi Yose says: even inside the water it comes under the law of 'if water be put', because his intention was that the water should come off together with the filth.

5:7 The water that comes up into a ship or into the bilge or on the oars does not come under the law of 'if water be put'. The water that comes up in snares, nets, or in fishing nets does not come under the law of 'if water be put'; But if he shook them out it does come under the law of 'if water be put'. One who leads a ship out into the Great Sea in order to forge its bolts, or one who takes a nail out into the rain in order to forge it, or one who puts a brand out in the rain in order to extinguish it, this comes under the law of 'if water be put'.

5:8 [Water on] the covering of tables or on the matting of bricks does not come under the law of 'if water be put'; But if they were shaken, it does come under the law of 'if water be put'.

5:9 A flow pouring [from one vessel to another] is clean, except [the flow] of honey of ziphim bees and honey batter. Bet Shammai say: also [the flow of] thick pottage of split beans, because it thickens up backwards.

5:10 One who pours hot water into hot water, or cold water into cold water, or hot water [poured] into cold water remains clean; But from cold water into hot water, the [cold water] becomes unclean. Rabbi Shimon says: even in the case of hot water poured into hot water it becomes unclean if the strength of the heat of the lower [water] is greater than that of the upper [water].

5:11 If a woman whose hands were clean stirred an unclean pot and her hands perspired, they become unclean. If her hands were unclean and she stirred a clean pot and her hands perspired the pot becomes unclean. Rabbi Yose says: only if her hands dripped. One who weighs grapes with a balance, the wine in the scale is clean until it is poured into a vessel. Behold, this is like baskets of olives and grapes when they are dripping [with sap].

6:1 One who carries his produce up to the roof because of maggots, and dew came down upon it, it does not come under the law of 'if water be put'; But if he intended for this to happen, it does come under the law of 'if water be put'. If a deaf-mute, or a person not of sound senses, or a minor carried it up, although he expected that dew should come down upon it, it does not come under the law of 'if water be put', because with these the act alone

counts, but not the intention.

6:2 One who carries up to the roof bundles [of vegetables] or cakes of figs or garlic so as to keep them fresh, it does not come under the law of 'if water be put'. All bundles [of vegetables] in the market places are unclean. Rabbi Judah declares them clean if they are fresh. Rabbi Meir said: Why did they declare them unclean? Only because of liquid from the mouth. All coarse and fine flours of the market places are unclean. Crushed wheat, groats, and pearl-barley are unclean everywhere.

6:3 All eggs are presumed to be clean except those of sellers of liquids. But if they sold with them dry produce, they are clean. All fish are presumed unclean. Rabbi Judah says: pieces of alyatit and Egyptian fish which arrives in a basket, and Spanish tunny, these may be presumed clean. All kinds of brine may be presumed unclean. Concerning all these an am ha-aretz may be trusted when he declares them to be clean, except in the case of small fish, since they are usually stored with any am ha-aretz. Rabbi Eliezer ben Jacob says: clean brine into which water fell in any quantity must be deemed unclean.

6:4 There are seven liquids: dew, water, wine, oil, blood, milk and bees' honey. Hornets' honey does not cause susceptibility to uncleanness and may be eaten.

6:5 Derivatives of water are: the liquids that come from the eye, from the ear, from the nose and from the mouth, and urine, whether of adults or of children, whether [its flow is] conscious or unconscious. Derivatives of blood are: blood from the slaughtering of cattle and wild animals and birds that are clean, and blood from bloodletting for drinking. Whey is like milk, And the sap of olives is deemed like oil, since it is never free from oil, the words of Rabbi Shimon. Rabbi Meir says: even though it contains no oil. The blood of a sheretz is like its flesh, it causes uncleanness but does not cause susceptibility to uncleanness, and there is nothing else like it.

6:6 The following cause uncleanness and also susceptibility [to uncleanness]; The flow of a zav, his spittle, his semen and his urine; A quarter-log of blood from a corpse, and the blood of a menstruant. Rabbi Eliezer says: semen does not cause susceptibility. R. Elazar ben Azariah says: the blood of a menstruant does not cause susceptibility. Rabbi Shimon says: the blood of a corpse does not cause susceptibility, and if it fell on a gourd, he can scrape it off, and it remains clean.

6:7 The following cause neither uncleanness nor susceptibility to uncleanness: Sweat, rotten secretion, excrement, blood issuing with any of these, liquid [issuing from a child born in the] eight month. Rabbi Yose says: except its blood. [The discharge from the bowels of] one who drinks the water of Tiberias even though it comes out clean. Blood from the slaughtering of cattle and wild animals and birds that are unclean, and blood from bloodletting for healing. Rabbi Eliezer declares these unclean. Rabbi Shimon ben Elazar says: the milk of a male is clean.

6:8 A woman's milk renders unclean whether [its flow is] desired or is not desired, but the milk of cattle renders unclean only if [its flow is] desired. Rabbi Akiva said: there is a kal vehomer argument here: if a woman's milk, which is specifically for infants, can render unclean whether [its flow is]

desired or is not desired, all the more should the milk of cattle, which is for infants and adults, should render unclean both when [its flow is] desired and when it is not desired. They said to him: No; a woman's milk renders unclean when [its flow is] not desired, because the blood issuing from her wound is unclean; but how could the milk of cattle render unclean when [its flow is] not desired, seeing that the blood issuing from its wound is clean? He said to them: I am stricter in the case of milk than in the case of blood, for if one milks for healing, [the milk] is unclean, whereas if one lets blood for healing, [the blood] is clean. They said to him: let baskets of olives and grapes prove it; for liquids flowing from them are unclean only when [the flow is] desired, but when [the flow is] not desired they are clean. He said to them: No; if you say [thus] of baskets of olives and grapes which are at first a solid food and at the end become a liquid, could you say [the same] of milk which remains a liquid from beginning to end? Thus far was the argument. Rabbi Shimon said: from here on in we used to argue before him: let rain water prove it, for it remains a liquid from beginning to end, and renders unclean only when [its flow is] desired. But he said to us: No; if you say [thus] of rain water, it is because most of it is intended not for human usage but for the soil and for trees, whereas most milk is intended for human usage.