



make up three.

1:6 If he saw one issue during the day and another at twilight, or one at twilight and the other the next day: If he knew that part of the issue occurred at day-time and part the next day, he is certain with regard to a sacrifice and uncleanness. But if it is in doubt whether part [of the issue] occurred at day-time and part on the next day he is certain with regard to uncleanness, but in one of doubt in with regard a sacrifice. If he had seen issues on two separate days at twilight, he is in doubt both with regard to defilement and with regard to a sacrifice. If [he had seen only] one issue at twilight, he is in doubt [also] with regard to [his] defilement.

2:1 All persons become unclean through zivah, even converts, even slaves whether freed or not, a deaf-mute, a person of unsound senses, and a minor, a eunuch whether [he had been castrated] by man, or was a eunuch from [the time of seeing] the sun. With regard to a tumtum and an androgynous [person], they place upon him the stringencies for a man and the stringencies for a woman: they defile through blood like a woman, and through eggy [substance] like a man. Their uncleanness still remains in doubt.

2:2 There are seven ways in which a zav is examined as long as he had not become subject to zivah: With regard to food, drink, as [to what] he had carried, whether he had jumped, whether he had been ill, what he had seen, or what he had thought. [It doesn't matter] whether he had thoughts before seeing [a woman], or whether he had seen [a woman] before his thoughts. Rabbi Judah says: even if he had watched beasts, wild animals or birds having intercourse with each other, and even when he had seen a woman's dyed garments. Rabbi Akiva says: even if he had eaten any kind of food, be it good or bad, or had drunk any kind of liquid. They said to him: Then there will be no zavim in the world!' He replied to them: you are not held responsible for the existence of zavim!' Once he had become subject to zivah, no further examination takes place. [Zov] resulting from an accident, or that was at all doubtful, or an issue of semen, these are unclean, since there are grounds for the assumption [that it is zivah]. If he had at a first [issue] they examine him; On the second [issue] they examine him, but on the third [issue] they don't examine him. Rabbi Eliezer says: even on the third [issue] they examine him because of the sacrifice.

2:3 One who had [a discharge of] semen does not defile due to zivah for a period of twenty-four hours. Rabbi Yose says: [only] that day. A non-Jew who had a discharge of semen and then converted, he immediately becomes unclean due to zivah. [A woman] who had [an issue] of blood, or had experienced difficulty [in childbirth], [the time prescribed] is twenty-four hours. One who strikes his slave, the "day or two" is twenty-four hours. A dog that eats a corpse's flesh, for three days from one time of day to the same time of day, it is considered to be in its natural state.

2:4 A zav defiles the objects that are lain upon (or sat upon) in five ways, so that they defile people and garments: by standing, sitting, lying, hanging or leaning. What he lies upon defiles a person in seven ways, so that he [in turn] defiles garments: by standing, sitting, lying, hanging, or leaning upon it, or by touching or carrying it.

3:1 A zav and a clean person who sat together in a boat, or on a raft, or rode together on a beast, even though their garments did not touch, behold they are impure through midras. If they sat together on a plank, on a bench or on a bed-frame, or on a beam, when these were not fixed tightly, [Or] if they had both climbed a weak tree, or [were swaying] on a weak branch of a strong tree; Or if they were both [climbing] on an Egyptian ladder which was not secured by a nail; Or if they sat together on a bridge, rafter or door, not secured by clay, they are unclean. Rabbi Judah says that they are clean.

3:2 If they were both closing or opening [a door], [the clean person and his clothes are unclean]. But the sages say: [he is not unclean] unless one was shutting and the other opening [it]. If one was lifting the other out of a pit [the clean person and his clothes are unclean]. Rabbi Judah says: only if the clean person was pulling out the unclean one. If they were twisting ropes together [the clean person and his clothes are unclean]. But the sages say: unless the one pulled one way and the other pulled the other way. If they were both weaving together, whether they were standing or sitting, or grinding wheat, [the clean person and his clothes are unclean]. Rabbi Shimon says [the clean person] in every case is pure, except where they [both] were grinding with a hand-mill. If they [both] were unloading or loading a donkey, they are unclean if the load was heavy, but clean if the load was light. In all cases, however, they are clean for members of the synagogue, but are unclean for terumah.

3:3 If the zav and the clean person sat together in a large boat: (what is considered a large boat? Rabbi Judah said: one that does not sway with a man's weight), or if they sat on a plank, bench, bed-frame, or beam when these were firmly secured; Or if they both climbed a strong tree, a firm branch, or a Tyrian ladder, or an Egyptian ladder fixed by a nail; Or if they sat on a bridge, rafter or door, when these were fastened with clay, even if only at one end, they remain clean. If the clean one struck the unclean one, he still remains clean. But if the unclean one struck the clean one, he is impure; for [in that case] if the clean one drew back, the unclean one would have fallen.

4:1 Rabbi Joshua said: if a menstruant sat in a bed with a clean woman, [even] the cap on her head contracts midras uncleanness. And if she sat in a boat, the vessels on the top of the mast [also] contract midras uncleanness. If there was [on the boat] a tub full of clothes: If their weight was heavy, they become unclean, But if their weight was light, they remain clean. If a zav knocked against a balcony and thereby caused a loaf of terumah to fall down, it remains clean.

4:2 If he knocked against a strong beam, a window-frame, water-pipe, a shelf, even though it was fixed with ropes, or an oven, a flour container, the lower mill-stone, the base of a hand-mill, or the se'ah measure of an olive-grinder, [the loaf remains clean]. Rabbi Yose adds: also [if he knocks] against the beam of the bath-keeper, it remains clean.

4:3 If he knocked against a door, doorbolt, lock, oar, mill basket, or against a weak tree, or weak branch of a strong tree, or against an Egyptian ladder unsecured by nails, or against a bridge, beam or door, not made secure with clay, they become unclean. [If he knocked] against a chest, box or cupboard,

they become unclean. Rabbi Nehemiah and Rabbi Shimon declare them clean in these cases.

4:4 A zav who lays across five benches, or five money-belts: If lengthwise, he [makes them] unclean; But breadthwise, they are clean. If he slept [on them], and it was doubtful that he had turned over onto them, they are unclean. If he was lying on six seats, with two hands on two [seats], two feet on another two, his head on one, with his body on another one, only that one on which his body lay is rendered unclean. If [a zav] stood on two seats: Rabbi Shimon says: if these were distant one from the other, they remain clean.

4:5 Ten cloaks one on top of the other, if he sat on the uppermost one, all are unclean. A zav who was on one scale of a balance and in the other scale opposite there were objects fit to sit or lie upon: If the zav pushed them up, they are clean. But if they pushed him up, they are unclean. Rabbi Shimon says: if there was one object it becomes unclean, but if there were many they remain clean, since none of them had borne the greater part [of the zav's weight].

4:6 If a zav [sat] in one scale of the balance, while food and liquids were in the other scale, [the latter become] unclean. In the case of a corpse, everything remains clean except for a man. This is [an example of] the greater stringency applying to a zav than to a corpse; and there is a greater stringency in the case of a corpse than a zav. For whereas the zav defiles all objects on which he sits or lies upon, so that these likewise convey uncleanness to people and garments, and he conveys to what is above him madaf uncleanness, so that these in turn defile food and liquids. Whereas in the case of a corpse no such uncleanness is conveyed. Greater stringency is also found in the case of a corpse, since it can convey uncleanness by overshadowing, and it defiles seven days' defilement, whereas in the case of a zav no such uncleanness is conveyed.

4:7 If he sat on a bed and there were four cloaks under the four legs of the bed, all become unclean, since the bed cannot stand on three legs; But Rabbi Shimon declares them clean. If he rode on a beast and there were four cloaks under the legs of the beast, they are clean, since the beast can stand upon three legs. If there was one cloak under its two forelegs or its two hindlegs, or under a foreleg and a hindleg, it becomes unclean. Rabbi Yose says: a horse conveys uncleanness through its hindlegs and a donkey through its forelegs, since a horse leans upon its hindlegs and a donkey upon its forelegs. If he sat on a beam of an olive-press, the vessels in the olive-press receptacle are unclean. [If he sat] on a clothing press, the garments beneath it are clean. Rabbi Nehemiah declares them unclean.

5:1 One who touches a zav, or whom a zav touches, who moves a zav or whom a zav moves, defiles by contact food and liquids and vessels that are rinsed, but not by carrying. A general principle was stated by Rabbi Joshua: anyone that defile garments while still in contact [with their source of uncleanness] also defiles foods and liquids so as to become [unclean] in the first grade, and the hands so that they become [unclean] in the second grade; but they do not defile people or earthenware vessels. After they separated from their source of uncleanness they defile liquids so as to become [unclean] in the first grade, and food and the hands so that they become [unclean] in the second grade, but

they do not defile garments.

5:2 They said yet another general principle: All that is carried above a zav becomes defiled, but all those things above which he is carried are clean except objects on which he can sit or lie upon, and a person. How so? If a zav had his finger beneath a layer of stones and one that was clean was above, he conveys uncleanness at two [degrees of remove] and disqualifies [terumah] at one [further remove]. If he separated [from the source of uncleanness] he still defiles at one remove and disqualifies [terumah] at yet one [further remove]. If the unclean one was above, and the clean person below, he defiles at two [removes], and disqualifies [terumah] at yet one [further remove]. If he separated [from the source of uncleanness], he defiles at one [remove] and disqualifies [terumah] at yet one [more remove]. If foods or liquids, or objects on which he could sit or lie upon or other articles were above, they defile at one remove, and disqualify [terumah] at one [further remove]. If they had become separated [from the source of uncleanness], they defile at one [remove] and disqualify [terumah] at one [more remove]. All objects fit to sit or lie upon that were below defile at two [removes], and disqualify [terumah] at one [more remove]. If they had become separate [from the source of uncleanness], they defile at two [removes] and disqualify [terumah] at one [more remove] Foods and liquids and other articles that are below, remain clean.

5:3 Whatever carries or is carried by objects on which one sits or lies upon remain clean, except for a person. Whatever carries or is carried by carrion is clean, except for one that shifts it. Rabbi Eliezer says: also one that carries it. Whatever carries or is carried upon a corpse remains clean, except for one that overshadows, or a person when he shifts it.

5:4 If part of an unclean person rests upon a clean person, or part of a clean person upon an unclean person, or if things connected to an unclean person [rest] upon a clean person, or if things connected to a clean person upon one unclean, he becomes unclean. Rabbi Shimon says: if part of an unclean person is upon a clean person, he is unclean; but if part of a clean person is upon one that is unclean, he is clean.

5:5 If an unclean person rests upon part of an object fit to lie upon, or a clean person rests upon part of an object fit to lie upon, it becomes unclean. If part of an unclean person rests on an object fit to lie upon, or part of a clean person rests upon an object fit to lie upon, it remains clean. Thus we find that impurity enters it and goes out of it by its lesser part. Similarly, if a loaf of terumah was placed upon an object fit to lie upon [that was unclean] and there paper in between, whether it was above or below, it remains clean. Similarly, in the case of a stone with scale disease it remains clean. Rabbi Shimon pronounced such a case unclean.

5:6 He who touches a zav, or a zavah, a menstruant, or a woman after childbirth, or a metzora, or any object on which these had been sitting or lying, conveys uncleanness at two [removes] and disqualifies [terumah] at one [further remove]. If he separated, he still conveys uncleanness at one [remove], and disqualifies [terumah] at one [further remove]. This is true whether he had touched, or had shifted, or had carried, or was carried.

5:7 If one touches the discharge of a zav, his spittle, semen or urine, or the blood of a menstruant, he conveys uncleanness at two [removes], and disqualifies [terumah] at one [more remove]; If he separated, he defiles at one [remove] and disqualifies [terumah] at one [more remove]. This is the case whether he had touched or moved it. Rabbi Eliezer said: also if he had carried it.

5:8 If he carried something which was ridden upon, or if he was carried on it, or he had shifted it, he defiles at two [removes], and disqualifies [terumah] at one [more remove]; But if he became separated [from the uncleanness], he defiles at one [remove] and disqualifies [terumah] at one [more remove]. If he carried nevelah (carrion), or the hatat waters sufficient for a sprinkling, he defiles at two [removes], and disqualifies [terumah] at one [more remove]; But if he became separated, he defiles at one [remove] and disqualifies [terumah] at one [more remove].

5:9 He who ate nevelah of a clean bird, and it still is in his gullet, defiles at two [removes], and disqualifies [terumah] at one [more remove]. If he put his head within the air-space of an oven, the oven remains clean. But if he vomited or swallowed it, he defiles at one [remove] and disqualifies [terumah] unfit at one [more remove]. But as long as it is still in his mouth, until he swallows it, he remains clean.

5:10 He who touches a dead sheretz, or semen, or he that has suffered corpse uncleanness, or a metzora during his days of counting, or hatat waters of insufficient quantity with which to perform the sprinkling, or carrion, or an object ridden upon [by a zav], defiles at one [remove] and disqualifies [terumah] at one [more remove]. This is the general principle: anyone who touches anything that according to the Torah is a "father of uncleanness" defiles at one [remove] and disqualifies [terumah] at one [more remove], except [for the corpse] of a human. If he had become separated, he defiles at one [remove] and renders [terumah] unfit at one [more remove].

5:11 He who has had a seminal emission is like one who has touched a dead sheretz. And one who has had sex with a menstruant is like one who has suffered corpse uncleanness. But one who has had sex with a menstruant is more stringent in that he conveys minor grades of uncleanness to what he lies or sits upon, so as to make foods and liquids unclean.

5:12 The following disqualify terumah: One who eats foods with first degree uncleanness; Or one who eats food with second degree uncleanness; And who drinks unclean liquids. And the one who has immersed his head and the greater part of him in drawn water; And a clean person upon whose head and greater part of him there fell three logs of drawn water; And a scroll [of Holy Scriptures], And [unwashed] hands; And one that has had immersion that same day; And foods and vessels which have become defiled by liquids.