Chapter Two consists of a long discussion on how prohibited produce affects mixtures. There is no logical transition between this chapter and the previous one. The 'Orlah-prohibition is not the main concern but is dealt with only in M. 2:1–4 as one of many types of prohibitions. The chapter is composed of two basic rulings, M. 2:1 and M. 2:4, each immediately glossed by examples of how the law works, M. 2:2–3 for M. 2:1, and M. 2:5–7 for M. 2:4. The rest of the chapter, M. 2:8–17, which is marked by the formulary pattern, X (šl Y) š + past verb, consists of a series of rules which explain and expand the laws presented in M. 2:4, and, to a lesser degree, M. 2:1. Within this group, M. 2:8–9 + 11–12 and M. 2:14–16 (+17) form thematic subunits.

M. 2:1–3 detail the procedure for neutralizing prohibited produce in a mixture, that is, what ratio of common produce to prohibited produce is required in a mixture in order that the status of the common produce not change. M. 2:1 establishes the exact numbers: produce forbidden as heave-offering, heave-offering of the tithe, dough-offering, or first-fruits, all of which form one generic group of prohibitions, are neutralized in a mixture of one hundred to one. In other words, if one part of heave-offering is mixed with less than one hundred parts of common produce, the whole mixture is forbidden. If it is added to one hundred or more parts, the mixture is not forbidden. 'Orlah-fruit and produce forbidden as diverse kinds of the vineyard, the second generic group of prohibitions, are neutralized in a ratio of 200:1. M. 2:2–3 explain these rules by demonstrating how one type of prohibited fruit may combine with common produce to neutralize a different type of prohibited fruit.

M. 2:4 complements M. 2:1 by stating two (or three, depending on the reading) cases in which M. 2:1’s rules are suspended: when prohibited produce is used to leaven dough or to season food. In such cases, if there is enough prohibited leaven to raise the dough or enough prohibited seasoning to flavor the food, the mixture is forbidden. The Houses of Hillel and Shammai debate a related issue: whether the rules
for conveying uncleanness are also suspended in the case of unclean, prohibited leaven and seasoning. M. 2:6–7 explain M. 2:4 by showing how the law works when one kind of produce is mixed with the same kind (M. 2:6), and when it is mixed with a different kind (M. 2:7).

M. 2:8–17 expand M. 2:4 (and M. 2:1) by discussing how the rules apply in various types of mixtures. M. 2:8–9 rule that when leaven of heave-offering falls into dough in which there is already a sufficient quantity to raise the dough of common leaven, the dough is forbidden. Simeon disagrees in the case in which the dough has already risen before the leaven of heave-offering is added. M. 2:10 discusses M. 2:4’s second case, seasoning, ruling that two of three types of prohibited seasonings combine to render food forbidden. Simeon again disagrees, for he holds that they do not combine. M. 2:11–12 treat the situation in which leaven of heave-offering and common leaven, both in quantities less than what is required to leaven the dough, combine to leaven it. Eliezer holds that the dough’s status is determined by the last type of leaven to fall in, while sages rule that the dough is forbidden only when there is a sufficient amount of leaven of heave-offering. M. 2:13, which is unrelated to the rest of the chapter, presents another dispute between Eliezer and sages over how unclean oil is used to soften leather vessels. Eliezer rules that one may use unclean oil provided that he first grease the vessels with clean oil. Sages have the opposite position reason.

M. 2:14–17 is a subunit dealing with the problem of mixtures that are permitted to one group of people (for example, priests) and forbidden to another (non-priests). The conditions are as follows: we have three components in the mixture, one type of food which is forbidden to both groups (for example, diverse kinds), one which is permitted to one group and forbidden to the other (heave-offering, which priests may eat but non-priests may not), and one which is permitted to both (common produce). The ratios of the first two to the third are such that separately they do not change the status of the third. The rule is that such a mixture is permitted to the group that may eat the second component, but is forbidden to the group that may not. Thus M. 2:14 rules about a mixture of leaven of heave-offering and of diverse kinds in common dough that may be eaten by priests but not non-priests. M. 2:15 replaces leaven with seasoning. M. 2:16 deals with pieces of meat of Most Holy Things that are mixed with pieces of meat status of remnant (or refuse). Simeon disagrees in all three cases, following his principle in M. 2:10. M. 2:17 discusses a mixture of meat from