Mishnah . If a pumpkin shell was immersed in water that was not fit for the mixture, it is permissible to mix in it the ashes with the water, provided it had never before contracted uncleanness. If it has contracted an uncleanness, it is not permissible to mix in it the ashes with the water. R. Joshua argued: if one is allowed to mix in it the ashes and water at the beginning, one should also be allowed to do so at the end; and if one is not allowed to do this at the end one should not be allowed to do it at the beginning. In either case it is not permissible to collect in it water that was already prepared.

Mishnah . A reed pipe that was cut [for use as a container] for [the water or ashes of] the sin-offering, r. Eliezer ruled, must be immersed forthwith. R. Joshua ruled: it must first be rendered unclean and then it is immersed. All are eligible to prepare the mixture, except a deaf mute, an imbecile and a minor. R. Judah holds a minor to be eligible, but disqualifies a woman and a hermaphrodite.

Mishnah . The mixture may be prepared in all kinds of vessels, even in vessels made of cattle dung, of stone or of earth. The mixture may also be prepared in a ship. It may not be prepared in the sides of vessels, or in the flanks of a ladling jar, or in the bung of a jar, or in one's cupped hands, for the water of the sin-offering may be drawn in, mixed in, and sprinkled from a vessel only. Protection by a tightly fitting cover can be afforded only by vessels, as protection against an uncleanness within an earthen vessel can be afforded only by vessels.

Mishnah .the potters’ egg is fit [as a vessel]. R. Jose holds that it is unfit. A hen's egg, r. Meir and r. Judah rule, is fit [as a vessel]; but the sages rule that it is unfit.

Mishnah . In a trough that is [hewn] in a rock it is not permissible to collect the water, or to prepare the mixture, nor may the sprinkling be done from it. It, furthermore, needs no tightly fitting cover, and it does not render a ritual bath invalid. If it was first a movable vessel and it was subsequently joined to the ground with lime, it is permissible to collect the water in it, to prepare the mixture in it and to sprinkle from it. It also needs a tightly fitting cover and renders a ritual bath invalid. If there was a hole in it below, and it was stopped up with a rag, the water in it is invalid, since it is not wholly enclosed by the vessel. If the hole was in the side and it was stopped up with a rag, the water in it is valid, since it is wholly enclosed by the vessel. If the vessel was provided with a brim of clay and the water had risen to that spot, it is invalid; but if it was firm enough for the vessel to be moved with it, the water remains valid.

Mishnah . If there were two troughs in one stone and the mixture was prepared in one of them, the water in the other is not prepared thereby. If a hole of the size of the spout of a water skin was passing from one to the other, or if the water overflowed both, even if only [to a depth of] the thickness of garlic peel, and the mixture was prepared in one of them, the water in the other is also prepared thereby.

Mishnah . If two stones were placed close to one another and made into a trough, and so also in the case of two kneading troughs, and so also in the case of a trough that was split, the water between them is not deemed to be prepared. If they were joined together with lime or gypsum and they can be moved together, the water between them is deemed to have been daily prepared.

Mishnah . If a man was about to mix the ashes with the water and the ashes fell upon his hand or upon the side of the trough and then fell into the trough, the mixture is invalid. If they fell from the tube into the trough, the mixture is invalid. If he took the ashes from the tube and then covered it, or shut a door, the ashes remain valid but the water becomes invalid. If he put it up erect on the ground, the water becomes invalid; if in his hand, the water is valid, since it is possible properly to do so.

Mishnah . If the ashes floated on the water, r. Meir and r. Simeon ruled: one may take some of them and use them in another preparation; but the sages ruled: with any ashes that have touched water no other mixture may be prepared. If the water was emptied out and some ashes were found at the bottom, r. Meir and r. Simeon ruled: one may dry them and then use them for another preparation; but the sages ruled: with any ashes that have touched water no other mixture may be prepared.

Mishnah . If the mixture was prepared in a trough while a ewer was within it, however narrow its neck, the water in the latter is deemed to use duly prepared. If there was a sponge in the trough, the water in it is invalid. How should one proceed? One empties out the water until the sponge is reached. If one touched the sponge, however much the water that washes over it, the water becomes invalid.

Mishnah . If a man placed his hand or his foot or leaves of vegetables in such a manner as to enable the water to run into a jar, the water is invalid. If he used leaves of reeds or leaves of nuts the water is valid. This is the general rule: [water passing over] that which is susceptible to uncleanness is invalid, but [water passing over] that which is not susceptible to uncleanness is valid.

Mishnah . If a well was diverted into a wine vat or into cisterns, the water is invalid for zabs and lepers; and also for the preparation of the water of the sin-offering, because it was not drawn into a vessel.

Mishnah . If five men filled five jars to prepare with them five mixtures [respectively] and then they changed their minds to prepare one mixture from all of them, or if they filled the jars to prepare with them one mixture and then they changed their minds to prepare with them five mixtures, all the water remains valid. If one man filled five jars intending to prepare five [separate] mixtures, even though he changed his mind to prepare one mixture from all of them, only the last is valid. If he intended to prepare one mixture from all of them and then he changed his mind to prepare five separate mixtures, only the water in the one that was mixed first is valid. If he said to another man, prepare mixtures from these for yourself’, only the first is valid; but if he said, prepare a mixture from these for me’, all are valid.

Mishnah . If a man filled the water with one hand and did some other work with the other hand, or if he filled the water for himself and for another man, or if he filled two jars at the same time, the water of both is invalid, for work causes invalidity whether one acts for oneself or for another man.

Mishnah . If a man prepared the mixture with one hand and did some other work with the other hand, the mixture is invalid if he prepared it for himself, but if he prepared it for another man, it is valid. If the man prepared a mixture both for himself and for another man, his is invalid and that of the other man is valid. If he prepares mixtures for two men simultaneously, both are valid.

Mishnah . [if a man said to an other.] ‘prepare the mixture for me and i will prepare the one for you, the first is valid. [if he said.] ‘fill in the water for me and i will fill the water for you’, that of the latter is valid. [if he said,] ‘prepare the mixture for me and i will draw the water for you’, both mixtures are valid. [if he said.] ‘fill the water for me and i will prepare the mixture for you’, both mixtures are invalid.

Mishnah . If a man is drawing water for his own use and for the mixture of the sin-offering, he must draw for himself first and fasten [the bucket] to the carrying yoke and then he draws the water for the sin-offering. If, however, he drew first the water for the sin-offering and then he drew the water for himself, it is invalid. He must put his own behind him and that for the sin-offering before him, and if he put that for the sin-offering behind him it is invalid. If both were for the sin-offering, he may put one before him and one behind him and both are valid, since it is impossible to do otherwise.

Mishnah . If a man carried the rope’ in his hand, [the mixture] is valid if he keeps to his usual way; but if he goes out of his way, it is invalid. The ques tion was sent on to jabneh on three festivals and on the third festival. It was ruled that the mixture was valid, as a temporary measure.

Mishnah . If a man coils the rope little by little, [the mixture] is valid; but if he coiled it afterwards, it is invalid. R. Jose stated: this also had been ruled to be valid as a temporary measure.

Mishnah . If a man put the jar away in order that it shall not be broken, or if he inverted it in order to dry it so that he might draw more water with it, [the water he had already drawn] is valid; but if he intended to carry in it the ashes, it is invalid. If he cleared potsherds from a trough in order that it may hold more water, the water is valid; but if it was intended that they should not hinder him when he pours out the water, it is invalid.

Mishnah . If a man carrying his water on his shoulder decided a matter of law, or showed others the way, or killed a serpent or a scorpion, or took foodstuffs for storage, it is invalid; but [if he took] foodstuffs to eat, then it is valid. If he killed a serpent or a scorpion that hindered him, it remains valid. R. Judah stated: this is the general rule: in the case of any act that is in the nature of work, the mixture is invalid whether the man stopped or not, but if it was not in the nature of work, the mixture is invalid if he stopped, but if he did not stop it remains valid. Such vessel, but [can convey it] to a liquid; and when the liquid becomes unclean it can convey uncleanness to the vessel. Well may it say, ‘that which has called your uncleanness could not cause me to be unclean, but you have caused me to be unclean’.

Mishnah . Whatsoever causes terumah to be invalid causes liquid to become unclean in the first grade so that they can convey uncleanness at one remove, and render unfit at one other remove, except only a tebul yom. Well may it say, ‘what had caused you to be unclean could not cause me to be unclean, but you have caused me to be unclean’.

Mishnah . All seas are on a par with a ritual bath, for it is said, and the gathering of the waters called he seas; so r. Meir. R. Judah ruled: only the great sea is on a par with a ritual bath, ‘seas’ having been stated only because there are in it many kinds of seas. R. Jose ruled: all seas afford cleanness when running, and yet they are unfit for zabs and lepers and for the preparation of the water of the sin-offering.

Mishnah . Affected waters are unfit. The following are affected waters: those that are salty or lukewarm. Waters that fail: are unfit. The following are waters that fail; those that fail even once in a septennial cycle. Those that fail only in times of war or in years of drought are fit. R. Judah ruled: they are unfit.

Mishnah . The waters of the keramiyon and the waters of pugah are unfit, because they are marsh waters. The waters of the jordan and the waters of the yarmuk are unfit, because they are mixed waters. And the following are mixed waters: a fit kind and an unfit kind that were mixed together. If two kinds that are fit were mixed together both remain fit: r. Judah rules that they are unfit.

Mishnah . Ahab's well and the pool in the cave of pamias are fit. Water that has changed its colour and the change arose from itself, remains fit. A water channel that comes from a distance is fit, provided only that it is watched so that no one cuts it off. R. Judah ruled; the presumption always is that it is in a permitted state. If there fell into a well some clay or earth, one must wait until it becomes clear; so r. Ishmael. R. Akiba ruled: it is not necessary **mishna - mas. Parah chapter**

Mishnah . If a drop of water fell into a flask, r. Eliezer ruled, the sprinkling must be done twice; but the sages rule that the mixture is invalid. If dew dropped into it, r. Eliezer ruled: let it be put out in the sun and the dew will rise but the sages rule that the mixture is invalid. If a liquid or fruit juice fell into it, all the contents must be poured away and it is also necessary to dry the flask. If only ink, gum or copperas, or anything that leaves a mark, fell into it, the contents must be poured away but it is not necessary to dry the flask.

Mishnah . If insects or creeping things fell into it, and they burst asunder or the colour of the water changed, the contents become invalid. A beetle causes invalidity in any case, because it is like a tube. R. Simeon and r. Eliezer b. Jacob ruled: a maggot or a weevil of the corn causes no invalidity, because it contains no moisture.

Mishnah . If a beast or a wild animal drank from it, it becomes invalid. All birds cause invalidity, except the dove since it only sucks up the water. All creeping things cause no invalidity, except the weasel since it laps up the water. R. Gamaliel ruled: the serpent also because it vomits. R. Eliezer ruled: the mouse also.

Mishnah . If one intended to drink the water of the sin-offering, r. Eliezer ruled: it becomes invalid. R. Joshua ruled: only when one tips the flask. R. Jose stated: this applies only to water that had not yet been prepared, but in the case of water that had been prepared, r. Eliezer ruled: it becomes invalid [only] when one tips the flask; and r. Joshua ruled: [only] when one drinks. And if it was poured direct into one's throat, it remains valid.

Mishnah . If the water of the sin-offering became invalid it may not be stamped into the mud since it might become a snare for others. R. Judah ruled: it becomes neutralised. If a cow drank of the water of the sin-offering, its flesh becomes unclean for twenty-four hours. R. Judah ruled: it becomes neutralised in its bowels.

Mishnah . No man may carry water of the sin-offering or the ashes of the sin-offering across a river on board a ship, nor may one float them upon the water, nor may one stand on the bank on one side and throw them across to the other side. A man may, however, cross over with the water up to his neck. He that is clean for the sin-offering may cross [a river] carrying in his hands an empty vessel that is clean for the sin-offering or water that has not yet been duly prepared.

Mishnah . If valid ashes were mixed [up with wood ashes, one is guided by the greater quantity in respect of the conveyance of uncleanness, but [the mixture] may not be prepared with it. R. Eliezer ruled: the mixture may be prepared with all of them.

Mishnah . Water of the sin-offering, even if it is invalid, conveys uncleanness to a man who is clean for terumah [by contact] with his hands or with his body; and to a man who is clean for the sin-offering it conveys uncleanness neither [by contact] with his hands nor [by contact] with his body. If it became unclean, it conveys uncleanness to a man who is clean for terumah [by contact either] with his hands or with his body, and to the man who is clean for the sin-offering it conveys uncleanness [by contact] with his hands but not [by contact] with his body.

Mishnah . If valid ashes were put on water that was unfit for the preparation, [the latter] conveys uncleanness to him that is clean for terumah [by contact] with his hands or with his body, but to him who is clean for the sin-offering it conveys uncleanness neither [by contact] with his hands nor with his body.

Mishnah . If a man entrusted his water to an unclean man, it is invalid; but if to a clean one it is valid. R. Eliezer ruled: even if it was entrusted to an unclean man it is valid, provided the owner did no other work in the meantime.

Mishnah . If two men were drawing water for the sin-offering and one assisted the other to raise it or if one pulled out a thorn for the other, it is valid if there is to be only one mixture; but if there are to be two separate mixtures, it is invalid. R. Jose ruled: even if there are to be two mixtures the water is valid if the two men had made a mutual agreement between them.

Mishnah . If a man broke down a fence with the intention of putting it up again, the water remains valid; but if he put [a fence] up, the water becomes invalid. If he ate figs intending to store some of them, the water is valid; but if he stored figs it is invalid. If he was eating figs and, leaving some over, threw what was in his hand under the fig tree or among drying figs in order that it shall not be wasted, the **mishna - mas. Parah chapter**

Mishnah . If two men were keeping watch over the trough and one of them contracted uncleanness, the water remains valid, since it is still under the protection of the other. If the first became clean and the other contracted uncleanness the water is still valid since it is under the protection of the first. If both contracted uncleanness simultaneously the water becomes invalid. If one of them did some work, the water remains valid since it is under the protection of the other. If the first ceased and the other did some work, the water still remains valid since it is under the protection of the first. If both did some work at the same time the water becomes invalid.

Mishnah . The man that prepares the mixture of the sin-offering must not wear his sandals, for were some of the liquid to fall on a sandal the latter would become unclean and thus convey uncleanness to him. Well may he say, ‘that which made you unclean did not mare me unclean, but you have made me unclean if some of the liquid fell on his skin remains clean. If it fell on his garment the latter becomes unclean and conveys uncleanness to him. Well may he say, that which made you unclean did not make me unclean, but you have made me unclean

Mishnah . He who burns the red cow or the bullocks and he that leads away the scapegoat, render garments unclean. The red cow, however, and the bullocks and the scapegoat do not themselves convey uncleanness to garments. Well may it say, ‘those that cause you to be unclean do not cause me to be unclean, but you have caused me to be unclean’.

Mishnah . A man that eats up the carrion of a clean bird, while it is yet in his gullet, causes garments to be unclean; but the carrion itself does not cause garments to be unclean. Well may it say, ‘that which caused you to be unclean did not cause me to be unclean, but you caused me to be unclean’.

Mishnah . Any derived uncleanness conveys no uncleanness to vessels, but [it does convey it] to a liquid. If a liquid became unclean it can convey uncleanness to them. Well may they say, ‘that’ which caused you to be unclean did not cause me to be unclean, but you caused me to be unclean’.

Mishnah . An earthen vessel cannot convey uncleanness to another **mishna - mas. Parah chapter**

Mishnah . Any object that is susceptible to midras uncleanness is for the purpose of the water of the sin-offering deemed to be unclean of middaf, whether it was otherwise unclean or clean. A man too is subject to the same restriction. Any object that is susceptible to corpse uncleanness, whether it is otherwise unclean or clean, r. Eliezer ruled, is not deemed to be unclean of middaf; r. Joshua ruled: it is deemed to be unclean of middaf; and the sages ruled: that which was unclean is deemed to be unclean of middaf, and that which was clean is not deemed to be unclean of middaf.

Mishnah . If a man who was clean for the water of the sin-offering touched what was unclean of middaf, he becomes unclean. If a flagon that was appointed for the water of the sin-offering touched a middaf uncleanness, it becomes unclean. If a man who was clean for the water of the sin-offering touched foodstuffs or liquids with his hand, he becomes unclean, but if he did it with his foot he remains clean. If he shifted them with his hand, r. Joshua rules that he becomes unclean, and the sages rule that he remains clean.

Mishnah . An [earthen] jar of the water of the sin-offering that touched a [dead] creeping thing, remains clean. If the jar was put on it, r. Eliezer rules that it remains clean, and the sages rule that it becomes unclean. If the jar touched foodstuffs or liquids or the holy scriptures, it remains clean. If it was put on them, r. Jose rules that it remains clean, and the sages rule that it becomes unclean.

Mishnah . A man who was clean for the water of the sin-offering that touched an oven with his hand becomes unclean, but if he did it with his foot he remains clean. If he stood on an oven and put out his hand beyond the oven with the flagon in his hand, and so also in the case of a carrying-yoke which was placed over the oven and from which two jars were suspended one at either end, r. Akiba rules that they remain clean, but the sages rule that they are unclean.

Mishnah . If he was standing outside an oven and he stretched forth his hand to a window wherefrom he took a flagon and passed it over the oven, r. Akiba rules that it is unclean, and the sages rule that it is clean. He, however, who was clean for the water of the sin-offering may stand over an oven while holding in his hand an empty vessel that is clean for the water of the sin-offering or one filled with water that has not yet been mixed with the ashes of the red cow.

Mishnah . If a flagon containing the water of the sin-offering touched a vessel containing consecrated food or terumah, that containing the water of the sin-offering becomes unclean, but the one containing the consecrated food or the terumah remains clean. If he held the two vessels one in each of his two hands, both become unclean. If they were both wrapped in separate papers, they remain clean. If the vessel of the water of the sin-offering was wrapped in a paper while that of the terumah was held in his hand, both become unclean. If the one containing the terumah was held in his hand wrapped up in paper while that containing the water of the sin-offering was held in his hand, both remain clean. R. Joshua ruled: that containing the water of the sin-offering becomes unclean. If both were placed on the ground and a man touched them, that of the sin-offering becomes unclean but that of the consecrated food or terumah remains clean. If he only shifted it, r. Joshua rules that it is unclean, and the sages rule that it is clean. **Mishna - mas. Parah chapter**

Mishnah . Any object that is susceptible to midras uncleanness is for the purpose of the water of the sin-offering deemed to be unclean of middaf, whether it was otherwise unclean or clean. A man too is subject to the same restriction. Any object that is susceptible to corpse uncleanness, whether it is otherwise unclean or clean, r. Eliezer ruled, is not deemed to be unclean of middaf; r. Joshua ruled: it is deemed to be unclean of middaf; and the sages ruled: that which was unclean is deemed to be unclean of middaf, and that which was clean is not deemed to be unclean of middaf.

Mishnah . If a man who was clean for the water of the sin-offering touched what was unclean of middaf, he becomes unclean. If a flagon that was appointed for the water of the sin-offering touched a middaf uncleanness, it becomes unclean. If a man who was clean for the water of the sin-offering touched foodstuffs or liquids with his hand, he becomes unclean, but if he did it with his foot he remains clean. If he shifted them with his hand, r. Joshua rules that he becomes unclean, and the sages rule that he remains clean

Mishnah . An [earthen] jar of the water of the sin-offering that touched a [dead] creeping thing, remains clean. If the jar was put on it, r. Eliezer rules that it remains clean, and the sages rule that it becomes unclean. If the jar touched foodstuffs or liquids or the holy scriptures, it remains clean. If it was put on them, r. Jose rules that it remains clean, and the sages rule that it becomes unclean.

Mishnah . A man who was clean for the water of the sin-offering that touched an oven with his hand becomes unclean, but if he did it with his foot he remains clean. If he stood on an oven and put out his hand beyond the oven with the flagon in his hand, and so also in the case of a carrying-yoke which was placed over the oven and from which two jars were suspended one at either end, r. Akiba rules that they remain clean, but the sages rule that they are unclean.

Mishnah . If he was standing outside an oven and he stretched forth his hand to a window wherefrom he took a flagon and passed it over the oven, r. Akiba rules that it is unclean, and the sages rule that it is clean. He, however, who was clean for the water of the sin-offering may stand over an oven while holding in his hand an empty vessel that is clean for the water of the sin-offering or one filled with water that has not yet been mixed with the ashes of the red cow.

Mishnah . If a flagon containing the water of the sin-offering touched a vessel containing consecrated food or terumah, that containing the water of the sin-offering becomes unclean, but the one containing the consecrated food or the terumah remains clean. If he held the two vessels one in each of his two hands, both become unclean. If they were both wrapped in separate papers, they remain clean. If the vessel of the water of the sin-offering was wrapped in a paper while that of the terumah was held in his hand, both become unclean. If the one containing the terumah was held in his hand wrapped up in paper while that containing the water of the sin-offering was held in his hand, both remain clean. R. Joshua ruled: that containing the water of the sin-offering becomes unclean. If both were placed on the ground and a man touched them, that of the sin-offering becomes unclean but that of the consecrated food or terumah remains clean. If he only shifted it, r. Joshua rules that it is unclean, and the sages rule that it is clean. **Mishna - mas. Parah chapter**

Mishnah . A flask that one has left uncovered and on returning found it to be covered, is invalid. If one left it covered and on returning found it to be uncovered, it is invalid if a weasel could have drunk from it or, according to the ruling of rabban gamaliel, a serpent, or if it was possible for dew to fall into it in the nlght. The water of the sin-offering is not protected by a tightly fitting cover; but water that had not yet been mixed with the ashes is protected by a tightly fitting cover.

Mishnah . Any condition of doubt that is regarded as clean in the case of terumah is also regarded as clean in the case of the water of the sin-offering. In any condition of suspense where terumah is concerned the water of the sin-offering is poured away. If clean things were handled on account of it, they must be held in suspense. Wooden lattice work is clean in respect of holy food, terumah, and the water of the sin-offering. R. Eliezer ruled: loosely fastened boards are unclean in the case of the water of the sin-offering.

Mishnah . If pressed figs of terumah fell into the water of the sin-offering and were taken out and eaten, the water becomes unclean, and he who eats of the figs incurs death if their bulk was no less than the size of an egg, irrespective of whether they were unclean or clean. If their bulk was less than the size of an egg, the water remains clean but he who eats of them incurs death. R. Jose ruled: if they were clean the water remains clean. If a man who was clean for the water of the sin-offering put in his head and the greater part of his body into the water of the sin-offering, he becomes unclean.

Mishnah . All that require immersion in water according to the rulings of the torah convey uncleanness to consecrated things, to terumah, to common food, and to second tithe; and is forbidden to enter the sanctuary. After immersion one conveys [uncleanness to holy things and causes terumah to be unfit; so r. Meir. But the sages ruled: he causes consecrated things and terumah to be invalid, but is permitted unconsecrated food and second tithe; and if he entered the sanctuary, whether before or after his immersion, he incurs guilt.

Mishnah . All that require immersion in water in accordance with the words of the scribes convey uncleanness to consecrated things and cause terumah to be unfit, but are permitted unconsecrated food and second tithe; so r. Meir. But the sages forbid second tithe. After immersion a man is permitted all these, and if he entered the sanctuary, whether before or after his immersion, he incurs no guilt.

Mishnah . All that require immersion in water, whether according to the words of the torah or according to the words of the scribes, cause water of the sin-offering, the ashes of the sin-offering, and him who sprinkled the water of the sin-offering, to become unclean either through contact or through carrying; and also cause the hyssop that has been rendered susceptible to uncleanness, the water that had not yet been prepared, and an empty vessel that is clean for the sin-offering to become unclean through contact and carrying; so r. Meir. But the sages ruled: only by contact but not by carrying.

Mishnah . Any hyssop that bears a special name is invalid. Ordinary hyssop is valid. Greek hyssop, stibium hyssop, roman hyssop or wild hyssop is invalid. That of unclean terumah is invalid; but that of clean terumah should not be used for sprinkling, though if one had used it for sprinkling it is valid. The sprinkling must not be done either with the young shoots or with the berries. No guilt is incurred [after the sprinkling had been done] with young shoots for entering the sanctuary. R. Eliezer ruled: nor if it was done with the berries. The following are regarded as young shoots: the stalks before the buds have ripened.

Mishnah . The hyssop that was used for sprinkling [the water of the sin-offering] is also fit for cleansing the leper. If it was gathered for firewood, and liquid fell upon it, it may be dried and it becomes fit. If it was gathered for food, and liquid fell upon it, even though it was dried, it is invalid. If it was gathered for [the sprinkling of the water of] the sin-offering, it is subject to the same law as if it were gathered for food. So r. Meir. R. Judah, r. Jose and r. Simeon ruled: as if it were gathered for firewood.

Mishnah . The prescribed rite of the hyssop is [that the bunch shall contain three stalks bearing three buds. R. Judah ruled: stalks bearing three buds each. Hyssop that consists of a growth of three stalks should be cut up and then bound together. If the stalks were severed but were not bound together, or if they were bound together but were not severed, or if they were neither severed nor bound together, they are nevertheless valid. R. Jose ruled: the prescribed rite of the hyssop is that the bunch shall contain three buds, but its remnants need only have two, while its stumps may be of the smallest size. **Mishna - mas. Parah chapter**

Mishnah . Hyssop that is too short may be made to suffice with a thread and a spindle-reed. It is then dipped and brought up again, when one grasps the hyssop itself and sprinkles with it. R. Judah and r. Simeon ruled: as the sprinkling must be done with the hyssop itself so must the dipping also be done with the hyssop itself.

Mishnah . If a man sprinkled and it is doubtful. Whether the water came from the thread or the spindle-reed or the buds, the sprinkling is invalid. If he sprinkled upon two vessels and it is doubtful whether he sprinkled on both or whether some water from the one had dripped on to the other, it is in valid. If a needle was fixed to an earthenware and the man sprinkled upon it, and it is doubtful whether he sprinkled on the needle or whether some water dripped on it from the earthenware, his sprinkling is invalid. If the flask has a narrow mouth, one may dip in and draw out in the usual way. R. Judah ruled: this may be done only for the first sprinkling. If the water of the sin-offering was diminished, one may dip only the tips of the buds and sprinkle, provided the hyssop does not absorb [any of the moisture on the sides of the flask]. If a man intended to sprinkle in front of him and he sprinkled behind him, or behind him and he sprinkled in front of him, his sprinkling is invalid. If he intended to sprinkle in front of him and he sprinkled to the sides in front of him, his sprinkling is valid. It is permitted to sprinkle upon a man with his knowledge or without his knowledge, and it is permitted to sprinkle upon a man and vessels even though there are a hundred of them.

Mishnah . If a man intended to sprinkle upon a thing that is susceptible to uncleanness and he sprinkled upon one that was not susceptible to uncleanness, there is no need to dip again if any of the water still remained on the hyssop. [if he intended to sprinkle] upon a thing that is not susceptible to uncleanness and he sprinkled on that which is susceptible to uncleanness, even though there was still some water on the hyssop, he must dip again. [if he intended to sprinkle] upon a man and he sprinkled upon a beast, he need not dip again if any of the water remained on the hyssop; but [if he intended to sprinkle] upon a beast and he sprinkled upon a man, even though there was still some water on the hyssop, he must dip again. The water that drips off is valid, and therefore it conveys uncleanness as the usual water of the sin-offering.

Mishnah . If one was sprinkling from a wall-niche in a public domain and [a man who was so sprinkled upon] entered the sanctuary, and the water was found to be invalid, he is blameless; but if the sprinkling was done from a private wall-niche and [a man who was so sprinkled upon] entered the sanctuary, and the water was found to be invalid, he incurs the penalty. A high priest, however, is exempt, whether the sprinkling upon him was done from a private wall-niche or from one in a public domain, for a high priest never incurs a penalty for entering the sanctuary. [the people] used to slip before a certain wall-niche in a public domain, and moreover they trod [on that spot] and did not refrain [from entering the sanctuary]. Because it was laid down that water of the sin-offering that served its purpose conveyed no uncleanness.

Mishnah . A clean person may hold in his skirt an unclean axe and sprinkle upon it; and although there is on it sufficient water for a sprinkling he remains clean. Of what quantity must the water consist to be sufficient for a sprinkling? Sufficient for the tops of the buds to be dipped therein and for the sprinkling to be performed. R. Judah ruled: they are regarded as though they were on a hyssop of brass.

Mishnah . If the sprinkling was done with unclean hyssop, the water becomes invalid, and the sprinkling is invalid if it was of the bulk of an egg. If it was less than the bulk of an egg, the water remains valid but the sprinkling is invalid. It also conveys uncleanness to other hyssop, and that other hyssop to other, even if they be a hundred.

Mishnah . If the hands of a man who was clean for the water of the sin-offering became unclean, his body also becomes unclean, and he conveys uncleanness to his fellow, and his fellow to his fellow, even if they be a hundred.

Mishnah . Should the outer part of a flagon become unclean, its inner part also becomes unclean, and it conveys uncleanness to an other flagon, and the other to another, even if they are a hundred. A bell and a clapper are regarded as connected. In the case of a spindle used for coarse material, one must not sprinkle on its rod or ring, yet if it was so sprinkled it is valid; in a spindle used for flax they are regarded as connected. If a leather cover of a cot is fastened to its knobs, both are regarded as connected. The base does not constitute a connection either in respect of uncleanness or cleanness. All drilled handles of utensils are regarded as connectives. R. Johanan b. Nuri rules: also those that are wedged into holes in the utensils.

Mishnah . The baskets of a pack-saddle, the bed of a barrow, the iron corner of a bier, the [drinking] horns of travellers, a key chain, the loose stitches of washermen, and a garment stitched together with kil'ayim are regarded as connectives in respect of uncleanness but not in that of sprinkling.

Mishnah . If the lid of a kettle is joined to a chain, beth shammai ruled: these are regarded as connected in respect of uncleanness but not in respect of sprinkling. Beth hillel ruled: if the kettle was sprinkled upon it is the same as if the lid also was sprinkled upon; but if the lid only was sprinkled upon it is not the same as if the kettle also was sprinkled upon. All are eligible to sprinkle, except a tumtum, a hermaphrodite, a woman, and a child that is without understanding. A woman may assist [a man] while he sprinkles, and hold the water for him while he dips and sprinkles. If she held his hand, even if only at the time of sprinkling, it is invalid.

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.