

## Mishna - Mas. Parah Chapter 1

MISHNAH 1. R. ELIEZER RULED: THE HEIFER<sup>1</sup> MUST BE NO MORE THAN ONE YEAR OLD AND THE RED COW<sup>2</sup> NO MORE THAN TWO YEARS OLD. BUT THE SAGES RULED: THE HEIFER<sup>1</sup> MAY BE EVEN TWO YEARS OLD AND THE RED COW<sup>2</sup> EVEN THREE OR FOUR YEARS OLD. R. MEIR RULED: EVEN FIVE YEARS OLD. ONE THAT IS OLDER IS VALID, BUT THEY DID NOT WAIT WITH IT SO LONG SINCE IT MIGHT IN THE MEANTIME GROW SOME BLACK HAIRS AND [THUS] BECOME INVALID.<sup>3</sup> R. JOSHUA STATED: I ONLY HEARD<sup>4</sup> OF [A COW] THAT WAS SHELASHETH.<sup>5</sup> THEY SAID TO HIM: WHAT DOES THE EXPRESSION 'SHELASHETH' SIGNIFY? HE REPLIED: THUS HAVE I HEARD IT WITHOUT ANY EXPLANATION. BEN 'AZZAI SAID, I WILL EXPLAIN: IF YOU SAY SHELISHITH THE MEANING IS 'THE THIRD' IN NUMBER TO OTHERS,<sup>6</sup> BUT WHEN YOU SAY SHELASHETH THE MEANING IS ONE THAT IS 'THREE YEARS OLD. SIMILARLY IT WAS SPOKEN OF A VINEYARD THAT IS REBA'I. THEY SAID TO HIM: WHAT DOES THE EXPRESSION REBA'I SIGNIFY? HE REPLIED: THUS HAVE I HEARD IT WITHOUT ANY EXPLANATION. BEN AZZAI SAID, I WILL EXPLAIN: IF YOU SAY 'REBI'<sup>1</sup> ' THE MEANING IS 'THE FOURTH IN NUMBER TO OTHERS, BUT WHEN YOU SAY 'REBA'I' THE MEANING IS ONE THAT IS FOUR YEARS OLD'. SIMILARLY IT WAS RULED: IF A MAN ATE<sup>7</sup> IN A LEPROUS HOUSE HALF A LOAF, THREE<sup>8</sup> OF WHICH ARE MADE OF A KAB, HE BECOMES UNCLEAR.<sup>9</sup> THEY SAID TO HIM: SAY RATHER, 'EIGHTEEN<sup>8</sup> OF WHICH ARE MADE OF A SE'AH'.<sup>10</sup> HE REPLIED: THUS HAVE I HEARD IT WITHOUT ANY EXPLANATION. BEN'AZZAI SAID, I WILL EXPLAIN: WHEN YOU SAY, THREE OF WHICH ARE MADE OF A KAB THE LOAF WOULD CONTAIN NO DOUGH-OFFERING,<sup>11</sup> BUT IF YOU SAY, EIGHTEEN OF WHICH ARE MADE OF A SE'AH', THE LOAF<sup>12</sup> HAS BEEN REDUCED BY ITS DOUGH-OFFERING.<sup>13</sup>

MISHNAH 2. R. JOSE THE GALILEAN RULED: BULLOCKS<sup>14</sup> MUST BE NO MORE THAN TWO YEARS OLD, FOR IT IS SAID, AND THE SECOND<sup>15</sup> YOUNG BULLOCK SHALT THOU TAKE FOR A SIN-OFFERING.<sup>16</sup> BUT THE SAGES RULED: THEY MAY BE EVEN THREE YEARS OLD. R. MEIR RULED: EVEN THOSE THAT ARE FOUR OR FIVE YEARS OLD ARE VALID, BUT OLD ANIMALS ARE NOT BROUGHT<sup>17</sup> OUT OF RESPECT.<sup>18</sup>

MISHNAH 3. LAMBS<sup>14</sup> MUST BE NO MORE THAN ONE YEAR OLD, AND RAMS<sup>14</sup> NO MORE THAN TWO YEARS OLD; AND ALL THESE YEARS ARE RECKONED FROM DAY TO DAY.<sup>19</sup> ONE THAT IS THIRTEEN MONTHS OLD IS NOT VALID EITHER AS A RAM OR AS A LAMB. R. TARFON CALLED IT PALGAS;<sup>20</sup> BEN 'AZZAI CALLED IT NUKAD;<sup>21</sup> R. ISHMAEL CALLED IT PARAKDIGMA.<sup>22</sup> IF A MAN OFFERED IT HE MUST BRING FOR IT THE DRINK-OFFERING OF A RAM,<sup>23</sup> BUT IT IS NOT COUNTED AS HIS OFFERING.<sup>24</sup> ONE THAT IS THIRTEEN MONTHS OLD AND A DAY IS REGARDED AS A RAM.

MISHNAH 4. THE SIN-OFFERINGS OF THE CONGREGATION AND THEIR BURNT-OFFERINGS,<sup>25</sup> THE SIN-OFFERING OF AN INDIVIDUAL,<sup>26</sup> THE GUILT-OFFERING OF A NAZIRITE<sup>27</sup> AND THE GUILT-OFFERING OF A LEPER<sup>28</sup> ARE VALID FROM THE THIRTIETH DAY<sup>29</sup> ONWARDS, AND ALSO ON THE THIRTIETH DAY. IF, HOWEVER, THEY WERE OFFERED ON THE EIGHTH DAY<sup>25</sup> THEY ARE VALID. VOW-OFFERINGS AND FREEWILL-OFFERINGS, FIRSTLINGS AND THE TITHE OF CATTLE AND THE PASCHAL LAMB ARE VALID FROM THE EIGHTH DAY<sup>25</sup> ONWARDS, AND ALSO ON THE EIGHTH DAY.

---

(1) Prescribed in Deut. XXI, 3ff.

(2) The red heifer, Num. XIX, 2ff.

(3) Var. lec. 'or (otherwise) became invalid'. By bearing the yoke or contracting a blemish (cf. Ibid. XIX, 2).

- (4) That it is valid.
- (5) This is explained presently.
- (6) One third born which was deemed specially good.
- (7) Or spent time enough to eat.
- (8) Whole loaves.
- (9) Cf. Neg. XIII, 9.
- (10) Since a se'ah contains six kab.
- (11) And, therefore, could wholly be eaten. Only a minimum of five quarters of a kab is liable to the dough-offering.
- (12) Being liable (cf. prev. n.) to the dough-offering, which must be given to the priest.
- (13) So that its size would be smaller than the other from which no dough-offering had been taken.
- (14) Prescribed as sacrifices.
- (15) 'Sheni' (E. V. another') which is superfluous, is rendered as 'two year old'.
- (16) Num. VIII, 8.
- (17) As sacrifices.
- (18) For the sanctity of the altar.
- (19) Sc. from the day in one calendar year to the corresponding one in the next calendar year.
- (20) Composed of 'pelag' and 'gas', 'a half of a grown up'. Aliter. Gr. \*\* lit., 'young person'.
- (21) (Or noked. Lit., 'a distinct coin' (Jast.); aliter: Noked, the term used in Amos I, I to denote a herdsman of a special kind of sheep.
- (22) (Or prokadeigma. Var. lec. 'parakarigma' Cf. Gr. \*\* 'counterfeit coin'.
- (23) A third of a hin.
- (24) If he was under an obligation to bring either a ram or a he-lamb.
- (25) For new moons and festivals, for instance, which consist of lambs and young goats.
- (26) If it is a lamb or a goat.
- (27) Which is a ewe lamb (cf. Num. VI, 14).
- (28) A he-lamb (cf. Lev. XIV, 12).
- (29) Of their birth; v. ibid XXII, 27.

## **Mishna - Mas. Parah Chapter 2**

MISHNAH 1. R. ELIEZER RULED: A [RED] COW FOR THE SIN-OFFERING<sup>1</sup> THAT IS WITH YOUNG<sup>2</sup> IS VALID,<sup>3</sup> BUT THE SAGES RULE THAT IT IS INVALID. R. ELIEZER RULED: IT<sup>4</sup> MAY NOT BE BOUGHT FROM IDOLATERS,<sup>5</sup> BUT THE SAGES RULE THAT SUCH A ONE IS VALID;<sup>6</sup> AND NOT ONLY THIS, BUT ALL OFFERINGS OF THE CONGREGATION OR THE INDIVIDUAL MAY BE BROUGHT FROM THE LAND OF ISRAEL AND FROM OUTSIDE THE LAND, FROM NEW PRODUCE AND FROM THE OLD; EXCEPT THE OMER<sup>7</sup> AND THE TWO LOAVES,<sup>8</sup> WHICH MAY BE BROUGHT ONLY FROM NEW PRODUCE AND FROM WITHIN THE LAND.

MISHNAH 2. IF THE HORNS OR THE HOOFS OF THE [RED] COW ARE BLACK THEY ARE CHOPPED OFF.<sup>9</sup> THE EYE BALL, THE TEETH AND THE TONGUE<sup>10</sup> CAUSE NO INVALIDITY IN THE [RED] COW.<sup>11</sup> ONE THAT IS DWARF-LIKE IS VALID. IF THERE WAS ON IT A WEN AND THIS WAS CUT OFF, R. JUDAH RULES THAT IT IS INVALID.<sup>12</sup> R. SIMEON RULED: [ONLY] WHEREVER, IF REMOVED, NO RED HAIR GROWS IN ITS PLACE IS IT INVALID.

MISHNAH 3. ONE THAT IS BORN FROM THE SIDE,<sup>13</sup> THE HIRE OF A HARLOT OR THE PRICE OF A DOG IS INVALID.<sup>14</sup> R. ELIEZER RULES THAT IT IS VALID, FOR IT IS WRITTEN, THOU SHALT NOT BRING THE HIRE OF A HARLOT OR THE PRICE OF A DOG INTO THE HOUSE OF THE LORD THY GOD,<sup>15</sup> WHILE THIS<sup>16</sup> WAS NOT BROUGHT INTO THE HOUSE.<sup>17</sup> ALL BLEMISHES THAT CAUSE CONSECRATED ANIMALS TO BE INVALID<sup>18</sup> CAUSE ALSO THE [RED] COW TO BE INVALID. IF ONE HAD RIDDEN ON IT.<sup>16</sup>

LEANED ON IT, HUNG ON ITS TAIL, CROSSED<sup>19</sup> A RIVER BY ITS HELP, DOUBLED ON ITS LEADING ROPE,<sup>20</sup> OR PUT ONE'S CLOAK ON IT, IT IS INVALID.<sup>21</sup> BUT IF ONE HAD ONLY FASTENED IT BY ITS LEADING ROPE OR MADE FOR IT A SANDAL TO PREVENT IT FROM SLIPPING OR SPREAD ONE'S CLOAK ON IT BECAUSE OF FLIES, IT REMAINS VALID. THIS IS THE GENERAL RULE: WHEREVER ANYTHING IS DONE FOR ITS OWN SAKE, IT REMAINS VALID; BUT IF FOR THE SAKE OF ANY OTHER,<sup>22</sup> IT BECOMES INVALID.

MISHNAH 4. IF A BIRD RESTED ON IT, IT REMAINS VALID. IF A MALE BEAST MOUNTED IT, IT BECOMES INVALID.<sup>23</sup> R. JUDAH RULED: IF THE MALE WAS MADE TO MOUNT, IT BECOMES INVALID; BUT IF IT DID SO OF ITSELF, IT REMAINS VALID.

MISHNAH 5. IF IT<sup>16</sup> HAD TWO BLACK OR WHITE HAIRS GROWING WITHIN ONE FOLLICLE,<sup>24</sup> IT IS INVALID. R. JUDAH SAID, 'WITHIN<sup>25</sup> ONE KOS'.<sup>26</sup> IF THEY GREW WITHIN TWO FOLLICLES THAT WERE ADJACENT TO<sup>27</sup> ONE ANOTHER, IT IS INVALID. R. AKIBA RULED: EVEN IF THERE WERE FOUR OR EVEN FIVE BUT THEY WERE DISPERSED, THEY MAY BE PLUCKED OUT.<sup>28</sup> R. ELIEZER RULED: EVEN AS MANY AS FIFTY.<sup>29</sup> R. JOSHUA B. BATHYRA RULED: EVEN IF IT HAD BUT ONE ON ITS HEAD AND ONE ON ITS TAIL, IT IS INVALID. IF IT HAD TWO HAIRS<sup>30</sup> WITH THEIR ROOTS BLACK AND THEIR TIPS RED OR WITH THEIR ROOTS RED AND THEIR TIPS BLACK, ALL IS DETERMINED BY WHAT IS VISIBLE;<sup>31</sup> SO R. MEIR. BUT THE SAGES RULED: BY THE ROOT.<sup>32</sup>

- 
- (1) A phrase whereby the red cow is designated.
  - (2) Provided the covering was done without the owner's knowledge.
  - (3) Though the carrying of any other burden renders it invalid. The embryo being regarded as a part of the mother's body does not come under the category of 'burden'.
  - (4) The red cow.
  - (5) Since they may have subjected it to improper use.
  - (6) For reasons cf. Bert., L. and Elijah Wilna.
  - (7) Cf. Lev. XXIII, 10ff.
  - (8) Cf. Ibid. XXIII, 17.
  - (9) And the red cow is then valid.
  - (10) Though they are not red.
  - (11) Where no other is available (Elijah Wilna).
  - (12) As is the case with other sacrifices, v. Ibid. XXII, 22.
  - (13) By means of the caesarean cut.
  - (14) As a red cow, as it is invalid for any other sacrifice.
  - (15) Deut. XXIII. 19' emphasis on 'house'.
  - (16) The red cow.
  - (17) 'The house of the Lord'.
  - (18) As sacrifices.
  - (19) Aliter: Hung . . . tail and crossed.
  - (20) Placing it on its back.
  - (21) In accordance with Num. XIX, 2, and upon which never came yoke.
  - (22) Though it was for its own sake also.
  - (23) Because the latter is supposed to be with the approval of the owner.
  - (24) 'Guma' (v. next note but one).
  - (25) 'Even', in cur. edd. is to be deleted (Bert.).
  - (26) 'Follicle', kos in this context having the same meaning as 'guma' (follicle) used by the first Tanna (cf. prev. n. but one). The difference between R. Judah and the first Tanna lies only in the Hebrew and Aramaic terms they respectively use.

(27) Aliter: opposite.

(28) And the cow is valid even before they were plucked, the plucking being done only for appearance sake.

(29) Or even any larger number may be plucked (cf. prev. n.).

(30) In one follicle.

(31) Sc. the tips. If they were red the cow is valid; if they were black it is invalid.

(32) Cf. prev. n. mut. mut.

### **Mishna - Mas. Parah Chapter 3**

MISHNAH 1. SEVEN DAYS BEFORE THE BURNING OF THE [RED] COW THE PRIEST WHO WAS TO BURN THE COW WAS REMOVED FROM HIS HOUSE TO A CHAMBER THAT WAS FACING THE NORTH-EASTERN CORNER OF THE BIRAH;<sup>1</sup> AND WHICH WAS CALLED THE STONE CHAMBER.<sup>2</sup> THROUGHOUT THE SEVEN DAYS<sup>3</sup> HE WAS SPRINKLED UPON<sup>4</sup> WITH [A MIXTURE<sup>5</sup> OF] ALL THE SIN-OFFERINGS THAT WERE THERE.<sup>6</sup> R. JOSE STATED: HE WAS SPRINKLED UPON ON THE THIRD AND THE SEVENTH DAYS ONLY. R. HANINA THE VICE-HIGH PRIEST STATED: ON THE PRIEST THAT WAS TO BURN THE COW THEY SPRINKLED ALL THE SEVEN DAYS, BUT ON THE ONE THAT WAS TO PERFORM THE SERVICE ON THE DAY OF ATONEMENT THEY SPRINKLED ON THE THIRD AND THE SEVENTH DAYS ONLY.

MISHNAH 2. COURTYARDS WERE BUILT IN JERUSALEM OVER A ROCK,<sup>7</sup> AND BENEATH THEM WAS A HOLLOW WHICH SERVED AS A PROTECTION AGAINST A GRAVE IN THE DEPTHS,<sup>8</sup> AND THEY USED TO BRING THERE PREGNANT WOMEN, AND THERE THEY GAVE BIRTH TO THEIR CHILDREN AND THERE THEY REARED THEM.<sup>9</sup> AND<sup>10</sup> THEY BROUGHT OXEN, UPON WHOSE BACKS WERE PLACED DOORS,<sup>11</sup> AND THE CHILDREN SAT UPON THEM WITH STONE CUPS<sup>12</sup> IN THEIR HANDS. WHEN THEY REACHED SILOAM<sup>13</sup> THEY ALIGHTED AND FILLED THE CUPS WITH WATER<sup>14</sup> AND THEN THEY ASCENDED AND SAT AGAIN ON THE DOORS.<sup>11</sup> R. JOSE SAID: EACH CHILD USED TO LET DOWN HIS CUP<sup>15</sup> AND FILL IT FROM HIS PLACE.<sup>16</sup>

MISHNAH 3. HAVING ARRIVED<sup>17</sup> AT THE TEMPLE MOUNT THEY ALIGHTED. BENEATH THE TEMPLE MOUNT AND THE COURTS<sup>18</sup> WAS A HOLLOW WHICH SERVED AS A PROTECTION AGAINST A GRAVE IN THE DEPTHS,<sup>19</sup> WHILE AT THE ENTRANCE OF THE COURT<sup>20</sup> THE JAR OF THE ASHES OF THE SIN-OFFERINGS<sup>21</sup> WAS PROVIDED. A MALE FROM AMONG THE SHEEP WAS BROUGHT AND A ROPE WAS TIED BETWEEN ITS HORNS, AND A STICK OR<sup>22</sup> A BUSHY TWIG WAS TIED AT THE OTHER END OF THE ROPE, AND THIS<sup>23</sup> WAS THROWN INTO THE JAR.<sup>24</sup> THE MALE [SHEEP] WAS THEN STRUCK SO THAT IT STARTED BACKWARDS<sup>25</sup> WHEN [A CHILD] TOOK THE ASHES AND MIXED<sup>26</sup> AS MUCH OF IT AS COULD BE VISIBLE ON THE WATER. R. JOSE SAID: DO NOT GIVE THE HERETICS<sup>27</sup> AN OPPORTUNITY TO CAVIL,<sup>28</sup> BUT [A CHILD] HIMSELF TOOK IT<sup>29</sup> AND MIXED IT.<sup>30</sup>

MISHNAH 4. ONE MAY NOT BRING A SIN-OFFERING<sup>31</sup> BY VIRTUE OF [THE PURIFICATIONS MADE FOR] ANOTHER SIN-OFFERING,<sup>32</sup> NOR ONE CHILD<sup>33</sup> BY VIRTUE OF [THE PREPARATIONS MADE FOR] ANOTHER.<sup>34</sup> THE CHILDREN, FURTHERMORE, HAD TO BE SPRINKLED,<sup>35</sup> SO R. JOSE THE GALILEAN. R. AKIBA STATED: THEY HAD NO NEED TO BE SPRINKLED.<sup>36</sup>

MISHNAH 5. IF THEY DID NOT FIND THE RESIDUE OF THE ASHES OF THE SEVEN [RED COWS]<sup>37</sup> THEY PERFORMED THE SPRINKLING WITH THOSE OF SIX, OF FIVE, OF FOUR, OF THREE, OF TWO OR OF ONE, AND WHO PREPARED THESE?<sup>38</sup> MOSES PREPARED THE FIRST, EZRA PREPARED THE SECOND, AND FIVE WERE PREPARED

SINCE EZRA; SO R. MEIR. BUT THE SAGES STATED: SEVEN WERE PREPARED SINCE THE DAYS OF EZRA. AND WHO PREPARED THEM? SIMEON THE JUST AND JOHANAN THE HIGH PRIEST PREPARED TWO ELIEHOENAI THE SON OF HA-KOF AND HANAMEL THE EGYPTIAN AND ISHMAEL THE SON OF PIABI PREPARED ONE EACH.<sup>39</sup>

MISHNAH 6 A CAUSEWAY WAS MADE FROM THE TEMPLE MOUNT TO THE MOUNT OF OLIVES, BEING CONSTRUCTED OF ARCHES ABOVE ARCHES, EACH ARCH PLACED DIRECTLY ABOVE EACH PIER [OF THE ARCH BELOW] AS A PROTECTION<sup>40</sup> AGAINST A GRAVE IN THE DEPTHS,<sup>41</sup> WHEREBY THE PRIEST WHO WAS TO BURN THE COW, THE COW ITSELF AND ALL WHO AIDED IN ITS PREPARATION WENT FORTH TO THE MOUNT OF OLIVES.

MISHNAH 7. IF THE COW REFUSED TO GO OUT, THEY MAY NOT TAKE OUT WITH IT A BLACK ONE LEST IT BE SAID, 'A BLACK [COW] HAS BEEN SLAIN' NOR ANOTHER RED [COW] LEST IT BE SAID, 'TWO HAVE BEEN SLAIN'. R. JOSE STATED: IT WAS NOT FOR THIS REASON BUT BECAUSE IT IS SAID IN SCRIPTURE AND HE SHALL BRING HER FORTH,<sup>42</sup> BY HERSELF.<sup>43</sup> THE ELDERS OF ISRAEL USED TO PRECEDE THEM ON FOOT TO THE MOUNT OF OLIVES, WHERE THERE WAS A PLACE OF IMMERSION.<sup>44</sup> THE PRIEST THAT WAS TO BURN THE COW WAS (DELIBERATELY) MADE UNCLEAN ON ACCOUNT OF THE SEDDUCEES: IN ORDER THAT THEY SHOULD NOT SAY,<sup>45</sup> 'ONLY BY THOSE ON WHOM THE SUN HAS SET<sup>46</sup> MUST IT BE PREPARED'.

MISHNAH 8. THEY LAID THEIR HANDS UPON HIM<sup>47</sup> AND SAID,<sup>48</sup> MY LORD THE HIGH PRIEST,<sup>49</sup> PERFORM IMMERSION ONCE. HE THEREUPON WENT DOWN AND IMMERSED HIMSELF AND CAME UP AND DRIED HIMSELF. DIFFERENT KINDS OF WOOD WERE SET IN ORDER THERE: CEDAR 'WOOD, PINE, SPRUCE AND THE WOOD OF SMOOTH FIG TREES.<sup>50</sup> [THE PILE] WAS BUILT UP IN THE SHAPE OF A TOWER FURNISHED WITH AIR HOLES,<sup>51</sup> AND ITS FORESIDE<sup>52</sup> WAS TURNED TOWARDS THE WEST.<sup>53</sup>

MISHNAH 9. IT<sup>54</sup> WAS BOUND WITH A ROPE OF BAST<sup>55</sup> AND PLACED ON THE PILE WITH ITS HEAD TOWARDS THE SOUTH AND ITS FACE TOWARDS THE WEST.<sup>53</sup> THE PRIEST STOOD IN THE EAST WITH HIS FACE TOWARDS THE WEST. HE SLAUGHTERED WITH HIS RIGHT HAND AND RECEIVED THE BLOOD WITH HIS LEFT. R. JUDAH SAID: HE RECEIVED THE BLOOD WITH HIS RIGHT HAND, PUT IT ON HIS LEFT HAND AND THEN SPRINKLED WITH HIS RIGHT. SEVEN TIMES HE DIPPED HIS FINGER IN THE BLOOD AND SPRINKLED IT TOWARDS THE HOLY OF HOLIES, DIPPING ONCE AGAIN FOR EACH SPRINKLING. HAVING FINISHED THE SPRINKLING HE WIPED HIS HAND ON THE BODY OF THE COW, CAME DOWN AND KINDLED THE FIRE WITH CHIPS. R. AKIBA SAID: WITH DRY BRANCHES OF PALM-TREES.

MISHNAH 10. WHEN IT<sup>54</sup> BURST<sup>56</sup> HE TOOK UP A POSITION OUTSIDE ITS PIT<sup>57</sup> AND TAKING HOLD OF CEDAR WOOD, HYSSOP AND SCARLET WOOL, HE SAID TO THE BYSTANDERS, 'IS THIS CEDARWOOD? IS THIS CEDARWOOD?' 'IS THIS HYSSOP? IS THIS HYSSOP' 'IS THIS SCARLET WOOL? IS THIS SCARLET Wool?' THREE TIMES HE REPEATED EACH QUESTION AND THEY ANSWERED HIM 'YEA, YEA!' — THREE TIMES TO EACH QUESTION.

MISHNAH 11. HE THEN WRAPPED THEM<sup>58</sup> TOGETHER WITH THE ENDS OF THE STRIP OF WOOL<sup>59</sup> AND CAST THEM INTO THE BURNING HEAP, WHEN IT WAS BURNT UP IT WAS BEATEN WITH RODS AND THEN<sup>60</sup> SIFTED WITH SIEVES. R. ISHMAEL STATED: THIS WAS DONE WITH STONE HAMMERS<sup>61</sup> AND STONWARE SIEVES.<sup>61</sup> A BLACK

CINDER ON WHICH THERE WERE SOME ASHES WAS CRUSHED BUT ONE ON WHICH THERE WERE NONE WAS LEFT BEHIND. A BONE WAS CRUSHED IN EITHER CASE. IT<sup>62</sup> WAS THEN DIVIDED INTO THREE PARTS: ONE PART WAS DEPOSITED ON THE RAMPART, ONE ON THE MOUNT OF OLIVES, AND ONE WAS DIVIDED AMONG THE COURSES.<sup>63</sup>

- (1) The Temple (cf. I Chron. XXIX, 1). Aliter: The name of a place on the Temple mount (cf. Yoma 2a).
- (2) So named because all services in connection with the red cow had to be performed only in vessels made either of baked ordure or of earthenware or of any material which, like stone, is unsusceptible to uncleanness (cf. Yoma 2a).
- (3) Except the fourth.
- (4) As a precaution against the possibility of having contracted corpse uncleanness.
- (5) So Elijah Wilna.
- (6) From the days of Moses, when the first red cow was prepared, to date.
- (7) That was primordial.
- (8) Sc. the possibility of the existence of an unknown grave under the rock, טומאת התהום . unless there is a minimum space of a cubic handbreadth above it the uncleanness of the grave penetrates through the rock and beyond it; v. Suk. 21a.
- (9) For the service of the red cow.
- (10) When the water for the red cow had to be brought from Siloam.
- (11) Which prevented any uncleanness below from penetrating to the children.
- (12) Which are not susceptible to uncleanness.
- (13) Heb. ha-Shiluah, the conduit near Jerusalem the completion of which is recorded on the famous Siloam inscription.
- (14) In order to use them for sprinkling on the priest who was to burn the red cow.
- (15) Without leaving his place on the door.
- (16) As a precaution against the uncleanness of a possible grave in the depth near Siloam.
- (17) On their return journey.
- (18) Of the Temple.
- (19) Cf. supra p. 309, n. 8. And therefore they could safely alight.
- (20) Of the women, on a particular spot between it and the Rampart.
- (21) In which were preserved ashes of all previously burnt red cows.
- (22) Var. lec. 'and'.
- (23) The stick or the twig.
- (24) It is not permitted to put it there directly since the man who did it, if he were suffering from the uncleanness of a flux or the like, would, by hesset, (v. Glos.), have conveyed uncleanness to the ashes.
- (25) And, as a result of his sudden movement, spilled the ashes collected on the stick.
- (26) With water. Lit., 'sanctified'.
- (27) Or 'Sadducees'.
- (28) Or 'mock', at such excessive care and precaution.
- (29) The ashes from the jar.
- (30) With water. Lit., 'sanctified'.
- (31) Sc. a red cow for which the necessary preparations in regard to cleanness have not been made.
- (32) Which died or became invalid after all the necessary preparations for it have been completed.
- (33) Even if he was kept in conditions of cleanness.
- (34) Who died or became unclean after he has been duly prepared for a particular red cow for which the first mentioned child (cf. prev. n.) was not specifically prepared. it was necessary that the preparations be made solely and specifically for each particular red heifer and that a particular child also be specifically assigned for it.
- (35) With the ashes of the red cow, In case any of them had become unclean through a dead creeping thing. They themselves performed the sprinkling upon one another since no one could possibly be cleaner than they. Bert. on the basis of the Tosef. explains that this complicated procedure was adopted by the exiles on their return From Babylon when they were all unclean as a result of corpse-uncleanness and had no other means of becoming clean, save through the medium of children and the ashes of the red cows of former generations that had been left in safe keeping when they went to exile. B. Jose states that there were still among them a few individuals who had kept themselves Free from

corpse-uncleanness all the time and they could have made the necessary preparations.

(36) They only required immersion as a precaution against the possibility of having become unclean through contact with a dead creeping thing.

(37) That had been burnt since the days of Moses to that day. The sprinkling had to be done with a compound of the ashes of all the seven cows (cf. supra III, I and nn).

(38) Seven cows.

(39) R. Meir disregards one cow of each pair since owing to invalidity it was entirely superseded by the other.

(40) For those who crossed the causeway.

(41) Whose corpse uncleanness would otherwise have penetrated (cf. supra p 309, n. 8).

(42) Num. XIX, 3, emphasis on 'her'.

(43) The practical difference between the first Tanna and R. Jose is the permissibility of taking out with it any other animal or beast. According to R. Jose even this is not permitted.

(44) Also built, like the causeway, over a hollow as a protection against a corpse uncleanness in the depths.

(45) Var. lec., 'because they used to say'.

(46) Sc. those only who are in all respects clean.

(47) The priest who was to horn the cow.

(48) If he happened to be a High Priest.

(49) V. infra IV, I.

(50) All these kinds of wood produce suitable ashes.

(51) Lit., 'and they opened windows in it'.

(52) The largest opening into which the fire was put.

(53) Where was the Holy of Holies.

(54) The red cow.

(55) Which is insusceptible to uncleanness.

(56) From the heat.

(57) In which it was being burnt.

(58) The cedarwood and the hyssop.

(59) Which, being longer than the cedarwood and the hyssop, projected downwards.

(60) When it had been pounded to dust.

(61) Which are insusceptible to uncleanness.

(62) The ashes of the red cow.

(63) The twenty-four courses of the priests that took the Temple services in turn, v. Glos. s. v. Mishmar.

## **Mishna - Mas. Parah Chapter 4**

MISHNAH 1. IF A COW FOR THE SIN-OFFERING WAS SLAIN UNDER SOME OTHER NAME, OR IF ITS BLOOD WAS RECEIVED OR SPRINKLED UNDER SOME OTHER NAME, OR IF THIS<sup>1</sup> WAS DONE UNDER ITS OWN NAME AND UNDER SOME OTHER NAME, OR UNDER SOME OTHER NAME AND UNDER ITS NAME, IT IS INVALID.<sup>2</sup> R. ELIEZER RULES THAT IT IS VALID.<sup>3</sup> IF THE SERVICE<sup>1</sup> WAS PERFORMED BY ONE WHOSE HANDS OR FEET WERE UNWASHED,<sup>4</sup> IT IS INVALID; BUT R. ELIEZER RULES THAT IT IS VALID.<sup>3</sup> IF IT<sup>4</sup> WAS PERFORMED BY ONE WHO WAS NOT THE HIGH PRIEST, IT IS INVALID; BUT R. JUDAH RULES THAT IT IS VALID. IF IT WAS PERFORMED BY ONE WHO WAS NOT WEARING ALL THE PRESCRIBED GARMENTS,<sup>5</sup> IT IS INVALID; AND IT WAS IN WHITE GARMENTS<sup>5</sup> THAT IT WAS TO BE PREPARED.

MISHNAH 2. IF IT WAS BURNT OUTSIDE ITS PIT,<sup>6</sup> OR IN TWO PITS,<sup>7</sup> OR IF TWO COWS WERE BURNT IN THE SAME PIT, IT IS INVALID. IF [THE BLOOD] WAS SPRINKLED BUT NOT EXACTLY IN THE DIRECTION OF THE ENTRANCE OF THE HOLY OF HOLIES, IT IS INVALID. IF HE MADE THE SEVENTH SPRINKLING OUT OF THE SIXTH<sup>8</sup> AND THEN SPRINKLED AGAIN A SEVENTH TIME, IT IS INVALID. IF HE SPRINKLED AN EIGHTH TIME OUT OF THE SEVENTH<sup>9</sup> AND THEN SPRINKLED AGAIN AN EIGHTH TIME, IT IS

VALID.<sup>10</sup>

MISHNAH 3. IF IT WAS BURNT UP WITHOUT WOOD,<sup>11</sup> OR WITH ANY KIND OF WOOD,<sup>12</sup> AND EVEN IF ONLY WITH STRAW OR STUBBLE, IT IS VALID. IF IT WAS FLAYED AND CUT UP, IT IS VALID. IF IT WAS SLAIN WITH THE INTENTION OF EATING ITS FLESH OR DRINKING ITS BLOOD, IT IS VALID. R. ELIEZER RULED: NO [UNLAWFUL] INTENTION<sup>13</sup> CAUSES IN VALIDITY IN THE RED COW.

MISHNAH 4. ALL WHO ARE ENGAGED IN THE PREPARATION OF THE [RED] COW, FROM THE BEGINNING UNTIL THE END, RENDER THEIR GARMENTS<sup>14</sup> UNCLEAN, AND THEY ALSO RENDER IT<sup>15</sup> INVALID BY [OTHER] WORK.<sup>16</sup> IF SOME IN VALIDITY OCCURRED WHILE IT WAS BEING SLAIN, IT CONVEYS NO UNCLEANNESS TO GARMENTS. IF IT OCCURRED WHILE THE BLOOD WAS BEING SPRINKLED, FOR ALL WHO WERE ATTENDING TO IT BEFORE THE INVALIDITY OCCURRED, IT RENDERS GARMENTS UNCLEAN, BUT FOR THOSE WHO ATTENDED TO IT AFTER IT HAD BECOME INVALID IT DOES NOT RENDER GARMENTS UNCLEAN. THUS IT FOLLOWS THAT THE RESTRICTION<sup>17</sup> TURNS INTO A RELAXATION.<sup>18</sup> THE LAW OF SACRILEGE<sup>19</sup> APPLIES TO IT THROUGHOUT.<sup>20</sup> WOOD MAY BE ADDED TO THE FIRE.<sup>20</sup> ITS SERVICES<sup>21</sup> MUST BE PERFORMED BY DAY AND BY A PRIEST.<sup>22</sup> WORK<sup>23</sup> RENDERS IT INVALID UNTIL IT BECOMES ASHES, AND WORK<sup>23</sup> CAUSES THE WATER TO BE INVALID UNTIL THE ASHES ARE PUT INTO IT.

---

(1) The slaying, receiving or sprinkling.

(2) Since Scripture described it as a 'sin-offering' the services mentioned must in their entirety be performed under that name alone; v. Zeb. 2a.

(3) Because, unlike other sin-offerings, the services mentioned were performed outside the Temple precincts.

(4) V. Ex. XXX, 19, 20.

(5) Worn by the officiating priest.

(6) The cavity on the Mount of Olives opposite the Holy of Holies in which the red cows were burnt.

(7) A portion in each.

(8) Sc. having dipped his finger for the sixth sprinkling he used the same blood for both the sixth and the seventh sprinklings. Aliter: 'Sprinkled the seventh instead of the sixth', having made a mistake in the counting.

(9) Cf. p. 315, n. 8 mut.mut.

(10) The one additional sprinkling cannot invalidate the heifer after the seven prescribed sprinklings have been duly performed.

(11) The fire having been set to the body of the cow itself.

(12) Other than those prescribed supra III, 8.

(13) However wrong the act intended.

(14) Or any utensils with which they may come in contact.

(15) The red cow.

(16) Done during the time one was engaged in the preparation of the red cow.

(17) Invalidity of the cow where one is engaged in other work.

(18) Exemption of the man's clothes from uncleanness.

(19) Me'ah (v. Glos.). cf. Lev. V, 15f.

(20) Until it is burnt into ashes.

(21) With the exception of the collection of the ashes, the filling of the jar with water and the mixing of the water and ashes which may also be done by night and by a non-priest.

(22) V Yoma, 42a.

(23) Other than that connected with the service of the cow.

## Mishna - Mas. Parah Chapter 5

MISHNAH 1. HE WHO BRINGS THE EARTHEN VESSEL FOR THE SIN-OFFERING<sup>1</sup> MUST PERFORM IMMERSION,<sup>2</sup> AND SPEND THE NIGHT<sup>3</sup> BY THE FURNACE.<sup>4</sup> R. JUDAH RULED: HE MAY ALSO BRING IT FROM THE HOUSE<sup>5</sup> AND IT IS VALID,<sup>6</sup> FOR ALL ARE DEEMED TRUSTWORTHY IN REGARD TO THE SIN-OFFERING.<sup>7</sup> IN THE CASE OF TERUMAH<sup>8</sup> ONE MAY OPEN THE FURNACE<sup>9</sup> AND TAKE OUT [THE VESSEL]. R. SIMEON RULED: FROM THE SECOND ROW.<sup>10</sup> R. JOSE RULED: FROM THE THIRD ROW.<sup>11</sup>

MISHNAH 2. IF A MAN IMMERSED A VESSEL FOR THE SIN-OFFERING<sup>12</sup> IN WATER THAT IS NOT FIT FOR THE MIXING<sup>13</sup> HE MUST DRY IT;<sup>14</sup> IF IN WATER THAT IS FIT FOR THE MIXING HE NEED NOT DRY IT,<sup>15</sup> BUT IF [HE INTENDED]<sup>16</sup> TO COLLECT IN IT<sup>17</sup> WATER THAT WAS ALREADY MIXED WITH THE ASHES, HE MUST DRY IT IN EITHER CASE.<sup>18</sup>

MISHNAH 3. IF A PUMPKIN SHELL<sup>19</sup> WAS IMMERSED<sup>20</sup> IN WATER THAT WAS NOT FIT FOR THE MIXTURE,<sup>21</sup> IT IS PERMISSIBLE<sup>22</sup> TO MIX IN IT THE ASHES WITH THE WATER,<sup>23</sup> PROVIDED IT HAD NEVER BEFORE CONTRACTED UNCLEANNESS. IF IT HAS CONTRACTED AN UNCLEANNESS, IT IS NOT PERMISSIBLE<sup>24</sup> TO MIX IN IT THE ASHES WITH THE WATER.<sup>25</sup> R. JOSHUA ARGUED: IF ONE IS ALLOWED TO MIX IN IT THE ASHES AND WATER AT THE BEGINNING,<sup>26</sup> ONE SHOULD ALSO<sup>27</sup> BE ALLOWED TO DO SO AT THE END;<sup>28</sup> AND IF ONE IS NOT ALLOWED<sup>29</sup> TO DO THIS AT THE END<sup>28</sup> ONE SHOULD NOT BE ALLOWED<sup>29</sup> TO DO IT AT THE BEGINNING.<sup>26</sup> IN<sup>30</sup> EITHER CASE<sup>31</sup> IT IS NOT PERMISSIBLE TO COLLECT IN IT<sup>17</sup> WATER THAT WAS ALREADY PREPARED.<sup>32</sup>

MISHNAH 4. A REED PIPE THAT WAS CUT<sup>33</sup> [FOR USE AS A CONTAINER] FOR [THE WATER OR ASHES OF] THE SIN-OFFERING, R. ELIEZER RULED, MUST<sup>34</sup> BE IMMERSED FORTHWITH.<sup>35</sup> R. JOSHUA RULED: IT MUST FIRST BE RENDERED UNCLEAR AND THEN IT IS IMMERSED.<sup>36</sup> ALL ARE ELIGIBLE TO PREPARE THE MIXTURE,<sup>37</sup> 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 5. THE MIXTURE<sup>37</sup> MAY BE PREPARED IN ALL KINDS OF VESSELS, EVEN IN VESSELS MADE OF CATTLE DUNG, OF STONE OR OF EARTH.<sup>38</sup> THE MIXTURE<sup>35</sup> MAY ALSO BE PREPARED IN A SHIP.<sup>39</sup> IT MAY NOT BE PREPARED IN THE SIDES OF VESSELS,<sup>40</sup> 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<sup>41</sup> BY A TIGHTLY FITTING COVER<sup>42</sup> CAN BE AFFORDED ONLY BY VESSELS, AS PROTECTION AGAINST AN UNCLEANNESS WITHIN AN EARTHEN VESSEL CAN BE AFFORDED ONLY BY VESSELS.<sup>43</sup>

MISHNAH 6. THE POTTERS' EGG<sup>44</sup> IS FIT [AS A VESSEL].<sup>45</sup> 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 7. IN A TROUGH THAT IS [HEWN] IN A ROCK<sup>46</sup> IT IS NOT PERMISSIBLE TO COLLECT THE WATER,<sup>47</sup> OR TO PREPARE THE MIXTURE,<sup>48</sup> NOR MAY THE SPRINKLING BE DONE FROM IT. IT, FURTHERMORE, NEEDS NO TIGHTLY FITTING COVER,<sup>49</sup> AND IT DOES NOT RENDER A RITUAL BATH<sup>50</sup> INVALID.<sup>51</sup> IF IT WAS FIRST A MOVABLE VESSEL AND IT WAS SUBSEQUENTLY JOINED TO THE GROUND WITH LIME, IT IS PERMISSIBLE TO COLLECT THE WATER<sup>47</sup> IN IT, TO PREPARE THE MIXTURE IN IT AND TO SPRINKLE FROM IT. IT ALSO NEEDS A TIGHTLY FITTING COVER<sup>52</sup> AND RENDERS A RITUAL BATH INVALID.<sup>53</sup> IF THERE WAS A HOLE IN IT<sup>54</sup>

BELOW, AND IT WAS STOPPED UP WITH A RAG, THE WATER IN IT IS INVALID,<sup>55</sup> SINCE<sup>56</sup> IT IS NOT WHOLLY ENCLOSED BY THE VESSEL. IF THE HOLE WAS IN THE SIDE<sup>57</sup> 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<sup>58</sup> IS INVALID; BUT IF IT<sup>59</sup> WAS FIRM ENOUGH FOR THE VESSEL TO BE MOVED WITH IT,<sup>60</sup> THE WATER REMAINS VALID.

MISHNAH 8. IF THERE WERE TWO TROUGHS IN ONE STONE<sup>61</sup> AND THE MIXTURE<sup>62</sup> WAS PREPARED IN ONE OF THEM, THE WATER IN THE OTHER IS NOT PREPARED THEREBY.<sup>63</sup> IF A HOLE OF THE SIZE OF THE SPOUT OF A WATER SKIN<sup>64</sup> WAS PASSING FROM ONE TO THE OTHER, OR IF THE WATER OVERFLOWED BOTH,<sup>65</sup> EVEN IF ONLY [TO A DEPTH OF] THE THICKNESS OF GARLIC PEEL, AND THE MIXTURE<sup>66</sup> WAS PREPARED IN ONE OF THEM, THE WATER IN THE OTHER IS ALSO PREPARED THEREBY.<sup>67</sup>

MISHNAH 9. IF TWO STONES WERE PLACED CLOSE TO ONE ANOTHER AND MADE INTO A TROUGH,<sup>68</sup> AND SO ALSO IN THE CASE OF TWO KNEADING TROUGHS,<sup>69</sup> AND SO ALSO IN THE CASE OF A TROUGH THAT WAS SPLIT,<sup>70</sup> THE WATER BETWEEN THEM<sup>71</sup> IS NOT DEEMED TO BE PREPARED.<sup>72</sup> IF THEY WERE JOINED TOGETHER WITH LIME OR GYPSUM AND THEY CAN BE MOVED TOGETHER, THE WATER BETWEEN THEM<sup>71</sup> IS DEEMED TO HAVE BEEN DAILY PREPARED.

- 
- (1) In which the ashes are mixed with water for the sprinkling.
  - (2) Cleansing himself thereby from any possible uncleanness.
  - (3) That follows the immersion.
  - (4) Where the earthen vessels are burnt. As vessels become susceptible to uncleanness only after their manufacture has been completed by being burnt in the furnace, he has to stand by all the time so that no unclean person may open the furnace to see whether the vessel is done, and render it unclean by contact.
  - (5) Of the potter.
  - (6) Even if the potter is an 'am-ha-arez who is usually careless in matters of uncleanness.
  - (7) This was a special provision intended to prevent the 'am ha-arez class from preparing separate red cows for themselves.
  - (8) Sc. if a vessel is required for foodstuffs of terumah.
  - (9) At any time, even though no watch was kept after the vessels have been duly burnt and because susceptible to uncleanness.
  - (10) May a vessel be taken for the purposes mentioned. It may not be taken from the first row where the 'am ha-arez may possibly, by opening first the furnace, have caused it to shake and thus rendered it unclean.
  - (11) Cf. prev. n. mut. mut.
  - (12) Sc. to draw the water with it or to mix in it the ashes with the water.
  - (13) Cf. prev. n. Only living or running water may be used.
  - (14) After the immersion, before he fills it with suitable water.
  - (15) Though they get mixed up with the water that he deliberately puts in subsequently for mixing it with the ashes. As he must have known in the course of the immersion that some of the water would cling to the vessel, this water may be regarded as having been put in deliberately.
  - (16) When immersing it.
  - (17) Var. lec. 'to add to it'.
  - (18) Sc. irrespective of whether the immersion took place in water that was, or water that was not fit for the mixing; for even in the former case the water would render invalid the water that was already mixed with the ashes (v. infra VI, 2.)
  - (19) That was clean and used for drawing water.
  - (20) As an extra precaution (cf. prev. n.).
  - (21) Of the ashes of the red cow with the water; var. lec. 'that was fit for the mixture'.

- (22) After it had been dried.
- (23) The possibility of its giving out some of the unfit water which it had previously absorbed is disregarded owing to the insignificance of its quantity which is neutralised in the fit water.
- (24) Even after immersion.
- (25) Since the smallest drop that it might give out would convey uncleanness to all its contents.
- (26) Sc. before it contracted uncleanness.
- (27) Since the re-issue of absorbed liquid is disregarded.
- (28) After uncleanness had been contracted.
- (29) On account of the possible re-issue of some absorbed liquid.
- (30) This is a continuation of the ruling of the first Tanna.
- (31) Whether the pumpkin-shell had contracted uncleanness before or not.
- (32) Lit., 'Sanctified'. Sc. in which the ashes of the red cow have been mixed with the water.
- (33) Directly from the ground where, as a growing plant, it was not susceptible to uncleanness.
- (34) Though clean.
- (35) And used before sunset (v. foll. n).
- (36) As a demonstration against the Sadducees (cf. supra III, 7). According to R. Eliezer the use before sunset (cf. prev. n.) is alone a sufficient demonstration.
- (37) Of the ashes and water of the sin-offering.
- (38) Sc. unbaked clay.
- (39) Though it is not regarded as a 'vessel' in respect of susceptibility to uncleanness.
- (40) That were broken.
- (41) Against uncleanness under the same roof beneath which lay a corpse.
- (42) For the contents under it. Cf. Kelim X, 1.
- (43) Cf. Kel. VIII, 3.
- (44) An egg-shaped lump of clay with a cavity in it runs which the pot is formed.
- (45) For the mixing of the ashes of the sin-offering with the water.
- (46) Which was fixed to the ground.
- (47) For mixing it with the ashes of the red cow.
- (48) because it is not considered a 'vessel'.
- (49) To afford protection to its contents under a roof over itself and a corpse. Having the same status as a pit or ditch any cover on it affords the same protection, v. Oh. V. 6.
- (50) That contained less water than the prescribed minimum.
- (51) If rain water that collected in it flowed into the bath. As the trough is an immovable fixture the water in it is not regarded as 'drawn water' which renders a ritual bath invalid.
- (52) If it is to protect its contents under a roof overshadowing it and a corpse.
- (53) Cf. supra n. 6 mut. mut.
- (54) A vessel that was fit for the preparation of the mixture of the water and ashes.
- (55) For mixing it with ashes of the red cow.
- (56) Owing to the interposition of the rag.
- (57) Of the vessel.
- (58) The water that reached the brim.
- (59) The brim.
- (60) When grasping the brim only.
- (61) That was movable.
- (62) Of the ashes of the red cow and the water.
- (63) And may not, therefore, be used for sprinkling.
- (64) Sc. one in which the two fingers nearest the thumb can be easily turned.
- (65) The separating partition between them being lower than the other sides.
- (66) v. p. 321, n. 17.
- (67) Provided that the quantity of the ashes put in was sufficient to be visible in both.
- (68) Some gap remaining between the two stones.
- (69) That were placed close together to form one large receptacle leaving some gap between them.

(70) Thus leaving some gap between the two halves.

(71) In the gaps (cf. prev. three nn.).

(72) Even where the main body of the water 'was duly mixed with the ashes of the red cow.

## Mishna - Mas. Parah Chapter 6

MISHNAH 1. IF A MAN WAS ABOUT TO MIX THE ASHES WITH THE WATER<sup>1</sup> AND THE ASHES<sup>2</sup> FELL UPON HIS HAND OR UPON THE SIDE OF THE TROUGH<sup>3</sup> AND THEN FELL INTO THE TROUGH, THE MIXTURE IS INVALID.<sup>4</sup> IF THEY<sup>5</sup> FELL<sup>6</sup> FROM THE TUBE<sup>7</sup> INTO THE TROUGH, THE MIXTURE IS INVALID. IF HE TOOK THE ASHES FROM THE TUBE<sup>7</sup> AND THEN<sup>8</sup> COVERED IT,<sup>9</sup> OR SHUT A DOOR,<sup>10</sup> THE ASHES<sup>1</sup> REMAIN VALID BUT THE WATER BECOMES INVALID.<sup>11</sup> IF<sup>8</sup> HE PUT IT<sup>9</sup> UP ERECT ON THE GROUND,<sup>12</sup> THE WATER BECOMES INVALID;<sup>13</sup> IF IN HIS HAND, THE WATER IS VALID, SINCE<sup>14</sup> IT IS POSSIBLE PROPERLY<sup>15</sup> TO DO SO.<sup>16</sup>

MISHNAH 2. IF THE ASHES<sup>2</sup> FLOATED ON THE WATER, R. MEIR AND R. SIMEON RULED: ONE MAY TAKE SOME OF THEM<sup>17</sup> 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<sup>18</sup> WAS EMPTIED OUT AND SOME ASHES<sup>19</sup> 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 3. IF THE MIXTURE WAS PREPARED IN A TROUGH<sup>20</sup> WHILE A EWER WAS WITHIN IT, HOWEVER NARROW ITS NECK,<sup>21</sup> THE WATER IN THE LATTER IS DEEMED TO USE DULY PREPARED. IF THERE WAS A SPONGE IN THE TROUGH, THE WATER IN IT<sup>22</sup> IS INVALID.<sup>23</sup> HOW SHOULD ONE PROCEED?<sup>24</sup> ONE EMPTIES OUT THE WATER<sup>25</sup> UNTIL THE SPONGE IS REACHED.<sup>26</sup> IF ONE TOUCHED THE SPONGE,<sup>27</sup> HOWEVER MUCH THE WATER THAT WASHES OVER IT, THE WATER BECOMES INVALID.<sup>28</sup>

MISHNAH 4. IF A MAN PLACED HIS HAND OR HIS FOOT OR LEAVES OF VEGETABLES<sup>29</sup> IN SUCH A MANNER AS TO ENABLE THE WATER TO RUN INTO A JAR, THE WATER IS INVALID.<sup>30</sup> IF HE USED<sup>31</sup> LEAVES OF REEDS OR LEAVES OF NUTS<sup>32</sup> 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 5. IF A WELL WAS DIVERTED INTO A WINE VAT OR INTO CISTERNS, THE WATER<sup>33</sup> IS INVALID FOR ZABS<sup>34</sup> AND LEPERS;<sup>35</sup> AND ALSO FOR THE PREPARATION OF THE WATER OF THE SIN-OFFERING,<sup>36</sup> BECAUSE IT WAS NOT DRAWN INTO A VESSEL.<sup>37</sup>

---

(1) Lit., 'sanctifying', mixing the ashes of the red cow with suitable water in a trough.

(2) Lit., 'sanctification'.

(3) That contained the water.

(4) Since the ashes must be put direct (cf. Num. XIX, 17) into the vessel. They must not fall into it of their own accord.

(5) The ashes.

(6) Of their own accord.

(7) In which they are kept.

(8) Before putting the ashes into the water.

(9) The tube.

- (10) Thus doing other 'work' while engaged in the preparation of the mixture.
- (11) As supra IV, 4 ad fin.
- (12) So as to prevent the ashes in the tube from spilling.
- (13) The act distracting his mind from the preparation of the mixture.
- (14) Being a very simple act.
- (15) Without distracting one's mind from the preparation of the mixture.
- (16) Hence it is not regarded as work. Var. lec. 'since it is impossible (to do otherwise)', if one is to prevent the ashes in the tube from spilling without covering 'it.
- (17) Of the floating ashes.
- (18) Of a mixture.
- (19) Lit., 'sanctification'.
- (20) Containing water.
- (21) Lit., 'mouth'.
- (22) The sponge.
- (23) Because a sponge cannot be regarded as a 'vessel.'
- (24) In the latter case, if all the water is not to become invalid.
- (25) From the trough into another vessel.
- (26) As the water above has not been in contact with the sponge it remains valid and may be used.
- (27) So that some of its absorbed contents might possibly have been squeezed out.
- (28) Since the water that issued from the sponge gets mixed up with that in the trough.
- (29) Under running water.
- (30) Because it has passed over an object that is susceptible to uncleanness.
- (31) Instead of his hand, foot or vegetable leaves.
- (32) Which are not susceptible to the uncleanness of food-stuffs.
- (33) In the vat or cistern since it can no longer be regarded as 'running' water.
- (34) Whose immersion must be performed in running water (Lev. XV, 13).
- (35) For whose sprinkling running water is required (Lev. XIV, 5).
- (36) Even in the vat or cistern itself.
- (37) Neither vat nor cistern can be regarded as a valid 'vessel'.

## **Mishna - Mas. Parah Chapter 7**

MISHNAH 1. IF FIVE MEN FILLED<sup>1</sup> FIVE JARS TO PREPARE WITH THEM FIVE MIXTURES<sup>2</sup> [RESPECTIVELY]<sup>3</sup> AND THEN THEY CHANGED THEIR MINDS TO PREPARE<sup>4</sup> 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,<sup>3</sup> ALL THE WATER REMAINS VALID.<sup>5</sup> IF ONE MAN FILLED<sup>1</sup> FIVE JARS INTENDING TO PREPARE FIVE [SEPARATE] MIXTURES, EVEN THOUGH HE CHANGED HIS MIND TO PREPARE ONE MIXTURE<sup>4</sup> FROM ALL OF THEM, ONLY THE LAST<sup>6</sup> IS VALID.<sup>7</sup> IF HE<sup>8</sup> 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.<sup>9</sup> IF HE<sup>8</sup> SAID<sup>10</sup> TO ANOTHER MAN, PREPARE MIXTURES<sup>11</sup> FROM THESE FOR YOURSELF', ONLY THE FIRST<sup>12</sup> IS VALID;<sup>13</sup> BUT IF HE SAID, PREPARE A MIXTURE<sup>11</sup> FROM THESE FOR ME', ALL ARE VALID.<sup>14</sup>

MISHNAH 2. 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,<sup>15</sup> OR IF HE FILLED TWO JARS AT THE SAME TIME,<sup>16</sup> THE WATER OF BOTH IS INVALID, FOR WORK<sup>17</sup> CAUSES INVALIDITY WHETHER ONE ACTS FOR ONESELF OR FOR ANOTHER MAN.

MISHNAH 3. IF A MAN PREPARED THE MIXTURE<sup>18</sup> WITH ONE HAND AND DID SOME OTHER WORK WITH THE OTHER HAND, THE MIXTURE IS INVALID<sup>19</sup> IF HE PREPARED IT FOR HIMSELF, BUT IF HE PREPARED IT FOR ANOTHER MAN, IT IS VALID.<sup>20</sup> IF THE MAN PREPARED A MIXTURE<sup>18</sup> BOTH FOR HIMSELF AND FOR ANOTHER MAN,<sup>21</sup> HIS IS INVALID AND THAT OF THE OTHER MAN IS VALID.<sup>22</sup> IF HE PREPARES MIXTURES FOR TWO MEN SIMULTANEOUSLY, BOTH ARE VALID.<sup>22</sup>

MISHNAH 4. [IF A MAN SAID TO AN OTHER.]<sup>23</sup> 'PREPARE THE MIXTURE FOR ME AND I WILL PREPARE THE ONE FOR YOU, THE FIRST<sup>24</sup> IS VALID.<sup>25</sup> [IF HE SAID.] 'FILL IN THE WATER FOR ME AND I WILL FILL THE WATER FOR YOU', THAT OF THE LATTER IS VALID.<sup>26</sup> [IF HE SAID,] 'PREPARE THE MIXTURE FOR ME AND I WILL DRAW THE WATER FOR YOU', BOTH MIXTURES ARE VALID.<sup>27</sup> [IF HE SAID.] 'FILL THE WATER FOR ME AND I WILL PREPARE THE MIXTURE<sup>28</sup> FOR YOU',<sup>29</sup> BOTH MIXTURES ARE INVALID.<sup>30</sup>

MISHNAH 5. IF A MAN IS DRAWING WATER FOR HIS OWN USE<sup>31</sup> 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<sup>32</sup> PUT HIS OWN BEHIND HIM AND THAT FOR THE SIN-OFFERING BEFORE HIM,<sup>33</sup> AND IF HE PUT THAT FOR THE SIN-OFFERING BEHIND HIM IT IS INVALID.<sup>30</sup> IF BOTH WERE FOR THE SIN-OFFERING, HE MAY<sup>32</sup> PUT ONE BEFORE HIM AND ONE BEHIND HIM AND BOTH ARE VALID, SINCE IT IS IMPOSSIBLE TO DO OTHERWISE.<sup>34</sup>

MISHNAH 6. IF A MAN CARRIED THE ROPE<sup>35</sup> 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.<sup>36</sup> THE QUESTION WAS SENT ON TO JABNEH ON THREE FESTIVALS AND ON THE THIRD FESTIVAL.<sup>37</sup> IT WAS RULED THAT THE MIXTURE WAS VALID, AS A TEMPORARY MEASURE.<sup>38</sup>

MISHNAH 7. IF A MAN COILS THE ROPE LITTLE BY LITTLE,<sup>39</sup> [THE MIXTURE] IS VALID;<sup>40</sup> BUT IF HE COILED IT AFTERWARDS,<sup>41</sup> IT IS INVALID.<sup>42</sup> R. JOSE STATED: THIS ALSO HAD BEEN RULED TO BE VALID AS A TEMPORARY MEASURE.

MISHNAH 8. IF A MAN PUT THE JAR<sup>43</sup> 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,<sup>44</sup> [THE WATER HE HAD ALREADY DRAWN] IS VALID;<sup>45</sup> BUT IF HE INTENDED TO CARRY IN IT THE ASHES, IT IS INVALID.<sup>42</sup> IF HE CLEARED POTSDHERDS FROM A TROUGH<sup>46</sup> IN ORDER THAT IT MAY HOLD MORE WATER, THE WATER IS VALID;<sup>47</sup> BUT IF IT WAS INTENDED THAT THEY SHOULD NOT HINDER HIM WHEN HE POURS OUT THE WATER,<sup>48</sup> IT IS INVALID.

MISHNAH 9. 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.<sup>49</sup> 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<sup>50</sup> OR NOT, BUT IF IT WAS NOT IN THE NATURE OF WORK,<sup>51</sup> THE MIXTURE IS INVALID IF HE STOPPED, BUT IF HE DID NOT STOP IT REMAINS VALID.

MISHNAH 10. IF A MAN ENTRUSTED<sup>52</sup> HIS WATER<sup>53</sup> TO AN UNCLEAN MAN, IT IS INVALID;<sup>54</sup> BUT IF TO A CLEAN ONE IT IS VALID.<sup>55</sup> R. ELIEZER RULED: EVEN IF IT WAS ENTRUSTED TO AN UNCLEAN MAN IT IS VALID,<sup>56</sup> PROVIDED THE OWNER DID NO OTHER WORK IN THE MEANTIME.

MISHNAH 11. 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<sup>57</sup> FOR THE OTHER, IT IS VALID IF THERE IS TO BE ONLY ONE MIXTURE,<sup>58</sup> BUT IF THERE ARE TO BE TWO SEPARATE MIXTURES, IT IS INVALID.<sup>59</sup> 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.<sup>60</sup>

MISHNAH 12. IF A MAN<sup>61</sup> BROKE DOWN A FENCE<sup>62</sup> WITH THE INTENTION OF PUTTING IT UP AGAIN,<sup>63</sup> THE WATER REMAINS VALID;<sup>64</sup> BUT IF HE PUT [A FENCE] UP,<sup>65</sup> THE WATER BECOMES INVALID. IF<sup>66</sup> HE ATE<sup>67</sup> FIGS INTENDING<sup>68</sup> TO STORE SOME OF THEM, THE WATER IS VALID,<sup>69</sup> BUT IF HE STORED FIGS<sup>70</sup> IT IS INVALID. IF<sup>66</sup> 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 WATER BECOMES INVALID.<sup>71</sup>

- 
- (1) With suitable water.
  - (2) Of ashes of the red cow with the water.
  - (3) Each man his own mixture with the water he drew.
  - (4) In one vessel.
  - (5) Since no act of extraneous work intervened between the putting of the water in each jar and the mixing of it with the ashes.
  - (6) Between the filling of which and the mixing in it of the ashes no extraneous act of work intervened.
  - (7) The water in all the others is invalid since an act of extraneous work (the filling of the next jar or jars) intervened between the drawing of the water and the mixing of the ashes with it.
  - (8) The man who filled all the five jars.
  - (9) Because, all the five jars having been filled for one mixture, there is no intervention of extraneous work between the filling of the first jar and the mixing of its contents with the ashes. The mixtures of the other jars are invalid since the mixing of the first one, which is an act of work, intervened between the filling of them with the water and the mixing of that water with the ashes.
  - (10) After he filled the five jars intending to use them for one single mixture.
  - (11) Each jar separately.
  - (12) Between the filling of which and the mixing in it of the ashes no other act of work intervened.
  - (13) Cf. supra n. 9.
  - (14) Since the first man (who filled the jar) did no work between the filling and the mixing, while the second (who prepared the mixtures) cannot cause invalidity to that which does not belong to him.
  - (15) At the same time. The filling for the other man being an act of extraneous work.
  - (16) Cf. prev. n. mut. mut.
  - (17) Other than that necessitated for the preparation on which one is engaged.
  - (18) Of ashes of the red cow with the water.
  - (19) On account of the other work that was done by him while he was engaged in the preparation.
  - (20) Since that man did no other work. Only in the filling of the water is the act of an agent (who may be paid for his services and who derives benefit from his act) deemed to be identical with that of the owner, but in the preparation of the mixture (or which no fee may be paid) the act of the agent cannot be regarded as that of the owner.
  - (21) At the same time.
  - (22) Since the mixture that was not his could not be rendered invalid by his work.
  - (23) After each of them had already drawn his water.

- (24) Sc. the mixture that was prepared first.
- (25) The mixture that was prepared subsequently is invalid since its owner made an interruption between the filling of the vessels with the water for it and its mixing by the act of the preparation of the first mixture which in relation to it is extraneous work.
- (26) Since there was no interruption by other work on the part of the owner between the filling of the vessel and the mixing of the ashes. That old the first, however, is invalid since he had done an act of extraneous work, by filling the water for the other man, between the filling of the water for his own mixture, and the preparation of it.
- (27) Because in neither case was there any interruption by extraneous work.
- (28) 'With the water which you have drawn for yourself before I asked you to draw for me'.
- (29) 'Before I will prepare mine'.
- (30) Since in the case of both mixtures there was an interruption by other work done by their respective owners.
- (31) For his ordinary needs.
- (32) When carrying the two buckets of water.
- (33) Because, in accordance with Scripture, it has to be carefully guarded.
- (34) Var. lec. 'It is possible', Sc. it is possible in this case, since the bucket before him is for the sin-offering, to bestow equal care upon the bucket behind also.
- (35) Which he had borrowed for the purpose of drawing the water for mixing with the ashes and which he now returns to the lender.
- (36) The extra journey is regarded as 'other work' which causes invalidity.
- (37) V. Hul. 48a.
- (38) Having regard to the exigencies of the time.
- (39) While drawing water from the well.
- (40) The coiling being regarded as part of the work of the preparations for the red cow.
- (41) After the water had been drawn.
- (42) Cf. supra p. 328, n. 11 mut. mut.
- (43) After emptying the water he drew with it into the vessel, but prior to the mixing of the ashes.
- (44) For the same mixture.
- (45) Since the acts mentioned are the usual procedure they cannot be regarded as 'extraneous work'.
- (46) Between his drawing of the water and his mixing it with the ashes.
- (47) Since the act is part of the services in connection with the preparation of the mixture.
- (48) For the sprinkling after the mixing of the ashes.
- (49) As this serves to fortify him in his task it is not deemed extraneous work.
- (50) When the act was done.
- (51) As those mentioned in this Mishnah.
- (52) For safe keeping and protection against uncleanness.
- (53) For the mixture of the ashes of the red cow.
- (54) Because an unclean person cannot be trusted to exercise all the necessary care.
- (55) Even if the owner did some other work in the meantime. While the water is under the protection of the guardian it is deemed to be in his (and not in the owner's) possession, and only if the guardian did some other work does the water become invalid.
- (56) For, knowing that the guardian is unclean, the owner himself keeps his eye on it.
- (57) That happened to stick in his finger, in the interval between the drawing of the water and its mixing with the ashes.
- (58) Since the assistance afforded, which was essential for the joint effort, cannot be regarded as extraneous work.
- (59) Because the assistance given was not essential for the giver's mixture, it is extraneous work and causes invalidity.
- (60) To assist each other in all their preparations for the mixtures. As each one was entirely dependent on the other, any help rendered is deemed to be work on one's own preparation.
- (61) While carrying the water for the ashes of the red cow.
- (62) That was in his way.
- (63) And much more so if he had no intention of putting it up again.
- (64) Elijah Wilna: The destruction is not regarded as constructive work though it is preparatory to it.
- (65) On his own accord, before the water had been mixed with the ashes. According to the second interpretation (previous note). the reference is to the same fence, if he put it up.

(66) During the interval between the drawing of the water and the mixing of it with the ashes of the red heifer.

(67) V. Mishnah 9.

(68) Under compulsion by one who, otherwise, refused to allow him to eat.

(69) Even if the storing was done before the preparation of the mixture. Since the storing was an essential of his eating (cf. prev. n.) and the latter was a necessity for his drawing of the water, the storing is regarded as an act essential to the preparation.

(70) V. prev. n. mut. mut.

(71) Since the storing of foodstuffs is an act of extraneous work.

## **Mishna - Mas. Parah Chapter 8**

MISHNAH 1. IF TWO MEN WERE KEEPING WATCH OVER THE TROUGH<sup>1</sup> AND ONE OF THEM CONTRACTED UNCLEANNESS, THE WATER<sup>2</sup> 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<sup>3</sup> SOME WORK,<sup>4</sup> THE WATER REMAINS VALID SINCE IT IS UNDER THE PROTECTION OF THE OTHER. IF THE FIRST CEASED<sup>5</sup> AND THE OTHER DID SOME WORK,<sup>4</sup> THE WATER STILL REMAINS VALID SINCE IT IS UNDER THE PROTECTION OF THE FIRST. IF BOTH DID SOME WORK<sup>4</sup> AT THE SAME TIME THE WATER BECOMES INVALID.

MISHNAH 2. THE MAN THAT PREPARES THE MIXTURE<sup>6</sup> OF THE SIN-OFFERING<sup>7</sup> MUST NOT WEAR HIS SANDALS, FOR WERE SOME OF THE LIQUID<sup>8</sup> TO FALL ON A SANDAL THE LATTER WOULD BECOME UNCLEAN<sup>9</sup> AND THUS CONVEY UNCLEANNESS TO HIM.<sup>10</sup> WELL MAY HE SAY, 'THAT<sup>11</sup> WHICH MADE YOU UNCLEAN DID NOT MAKE ME UNCLEAN, BUT YOU HAVE MADE ME UNCLEAN IF SOME OF THE LIQUID FELL ON HIS SKIN<sup>12</sup> REMAINS CLEAN.<sup>13</sup> IF IT FELL ON HIS GARMENT THE LATTER BECOMES UNCLEAN AND CONVEYS UNCLEANNESS TO HIM. WELL MAY HE SAY, THAT<sup>14</sup> WHICH MADE YOU UNCLEAN DID NOT MAKE ME UNCLEAN, BUT YOU HAVE MADE ME UNCLEAN

MISHNAH 3. HE WHO BURNS THE RED COW<sup>15</sup> OR THE BULLOCKS<sup>16</sup> AND HE THAT LEADS AWAY THE SCAPEGOAT,<sup>17</sup> RENDER GARMENTS<sup>18</sup> UNCLEAN.<sup>19</sup> THE RED COW, HOWEVER, AND THE BULLOCKS AND THE SCAPEGOAT DO NOT THEMSELVES CONVEY UNCLEANNESS TO GARMENTS.<sup>20</sup> WELL MAY IT<sup>21</sup> SAY,<sup>22</sup> 'THOSE<sup>23</sup> THAT CAUSE YOU TO BE UNCLEAN DO NOT CAUSE ME TO BE UNCLEAN, BUT YOU HAVE CAUSED ME TO BE UNCLEAN'.

MISHNAH 4. A MAN THAT EATS UP THE CARRION OF A CLEAN BIRD, WHILE IT IS YET IN HIS GULLET,<sup>24</sup> CAUSES GARMENTS TO BE UNCLEAN;<sup>25</sup> BUT THE CARRION ITSELF DOES NOT CAUSE GARMENTS TO BE UNCLEAN. WELL MAY IT<sup>21</sup> SAY,<sup>22</sup> 'THAT<sup>26</sup> WHICH CAUSED YOU TO BE UNCLEAN DID NOT CAUSE ME TO BE UNCLEAN, BUT YOU CAUSED ME TO BE UNCLEAN'.

MISHNAH 5. 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.<sup>27</sup> WELL MAY THEY<sup>27</sup> SAY,<sup>28</sup> 'THAT'<sup>29</sup> WHICH CAUSED YOU TO BE UNCLEAN DID NOT CAUSE ME TO BE UNCLEAN, BUT YOU CAUSED ME TO BE UNCLEAN'.

MISHNAH 6. AN EARTHEN VESSEL CANNOT CONVEY UNCLEANNESS TO ANOTHER

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<sup>30</sup> SAY,<sup>31</sup> 'THAT<sup>32</sup> WHICH HAS CALLED YOUR UNCLEANNESS COULD NOT CAUSE ME TO BE UNCLEAN, BUT YOU HAVE CAUSED ME TO BE UNCLEAN'.

MISHNAH 7. WHATSOEVER<sup>33</sup> CAUSES TERUMAH TO BE INVALID CAUSES LIQUID<sup>34</sup> TO BECOME UNCLEAN IN THE FIRST GRADE SO THAT THEY CAN CONVEY UNCLEANNESS<sup>35</sup> AT ONE REMOVE, AND RENDER UNFIT<sup>36</sup> AT ONE OTHER REMOVE,<sup>37</sup> EXCEPT ONLY A TEBUL YOM.<sup>38</sup> WELL MAY IT<sup>39</sup> SAY,<sup>40</sup> 'WHAT<sup>41</sup> HAD CAUSED YOU TO BE UNCLEAN COULD NOT CAUSE ME TO BE UNCLEAN, BUT YOU HAVE CAUSED ME TO BE UNCLEAN'.

MISHNAH 8. ALL SEAS ARE<sup>42</sup> ON A PAR WITH A RITUAL BATH,<sup>43</sup> FOR IT IS SAID, AND THE GATHERING OF THE WATERS CALLED HE SEAS;<sup>44</sup> SO R. MEIR. R. JUDAH RULED: ONLY THE GREAT SEA<sup>45</sup> IS ON A PAR WITH A RITUAL BATH,<sup>46</sup> 'SEAS'<sup>47</sup> HAVING BEEN STATED<sup>44</sup> ONLY BECAUSE THERE ARE IN IT<sup>45</sup> MANY KINDS OF SEAS. R. JOSE RULED: ALL SEAS<sup>48</sup> AFFORD CLEANNESS WHEN RUNNING,<sup>49</sup> AND YET THEY ARE UNFIT<sup>50</sup> FOR ZABS AND LEPERS AND FOR THE PREPARATION OF THE WATER OF THE SIN-OFFERING.<sup>51</sup>

MISHNAH 9. AFFECTED<sup>52</sup> WATERS ARE UNFIT.<sup>53</sup> THE FOLLOWING ARE AFFECTED<sup>52</sup> WATERS: THOSE THAT ARE SALTY OR LUKEWARM. WATERS THAT FAIL: ARE UNFIT.<sup>53</sup> THE FOLLOWING ARE WATERS THAT FAIL; THOSE THAT FAIL EVEN ONCE IN A SEPTENNIAL CYCLE. THOSE THAT FAIL ONLY IN TIMES OF WAR<sup>54</sup> OR IN YEARS OF DROUGHT ARE FIT.<sup>53</sup> R. JUDAH RULED: THEY ARE UNFIT.<sup>53</sup>

MISHNAH 10. THE WATERS OF THE KERAMIYON AND THE WATERS OF PUGAH<sup>55</sup> ARE UNFIT,<sup>53</sup> BECAUSE THEY ARE MARSH WATERS.<sup>56</sup> THE WATERS OF THE JORDAN AND THE WATERS OF THE YARMUK<sup>57</sup> ARE UNFIT,<sup>53</sup> BECAUSE THEY ARE MIXED WATERS.<sup>58</sup> 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.<sup>59</sup>

MISHNAH 11. AHAB'S WELL AND THE POOL IN THE CAVE OF PAMIAS<sup>60</sup> ARE FIT.<sup>53</sup> WATER THAT HAS CHANGED ITS COLOUR AND THE CHANGE AROSE FROM ITSELF, REMAINS FIT. A WATER CHANNEL THAT COMES FROM A DISTANCE<sup>61</sup> IS FIT, PROVIDED ONLY THAT IT IS WATCHED SO THAT NO ONE CUTS IT OFF.<sup>62</sup> R. JUDAH RULED; THE PRESUMPTION ALWAYS<sup>63</sup> IS THAT IT IS IN A PERMITTED STATE. IF THERE FELL INTO A WELL SOME CLAY OR EARTH, ONE MUST WAIT<sup>64</sup> UNTIL IT BECOMES CLEAR; SO R. ISHMAEL. R. AKIBA RULED: IT IS NOT NECESSARY TO WAIT.

---

(1) That contained water for mixing with the ashes of the red cow

(2) Cf. prev. n.

(3) While he was supposed to keep watch over the water.

(4) That had no connection with the preparation of the the mixture of the ashes and the water.

(5) From his work.

(6) And likewise he that sprinkles it.

(7) Much more so the man who sprinkle it.

(8) Of the mixture.

(9) From the liquid which had become invalid the moment it dropped on the sandal and was no longer subjected to the special care prescribed for the mixture of the sin-offering.

(10) As a special measure enacted in connection with the preparations of the red cow mixture.

- (11) The liquid.
- (12) Lit., 'flesh'
- (13) As laid down *infra* IX, 8.
- (14) The liquid.
- (15) Cf. Num. XIX, 8.
- (16) That were not burnt on the altar (cf. Lev. IV, 12, 21; XVI, 27); and the same law applies also to certain he-goats (cf. Lev. XVI, 27f). Same edd. add, 'and the he-goat'.
- (17) cf. Lev. XVI, 26.
- (18) Which they wear or touch at the time.
- (19) Only men and earthen vessels do not contract uncleanness from such touch (cf. *prev. n.*).
- (20) Which they touched.
- (21) Each garment.
- (22) To the man.
- (23) The red cow, the bullocks and the Scapegoat.
- (24) Before he had swallowed it.
- (25) V. Toh. I, 1.
- (26) The carrion.
- (27) Vessels.
- (28) To the liquid.
- (29) A derived uncleanness.
- (30) The second vessel.
- (31) To the liquid.
- (32) The first vessel.
- (33) E.g. a second grade of uncleanness.
- (34) As a preventive measure.
- (35) To foodstuffs even if they are common hullin (v. *Glos.*).
- (36) To *terumah*, but not to common foodstuffs. To become 'unfit' denotes to contract an uncleanness without being able to convey it further.
- (37) But no more.
- (38) V. *Glos.* Though a *tebul* you renders *terumah* unfit, he cannot cause liquids, even if they are *terumah*, to become a first grade of uncleanness.
- (39) A foodstuff (cf. *supra* n. 6).
- (40) To the liquids.
- (41) The second grade of uncleanness.
- (42) In respect of ritual immersion.
- (43) Lit., 'a gathering (of water)'. They are not like a spring. They are consequently unfit for the immersion of a *zab* and a leper and far mixing with the ashes of the red heifer, and do not cleanse when running.
- (44) Gen. I, 10.
- (45) The Mediterranean.
- (46) Not the smaller inland seas.
- (47) The plural instead of the singular.
- (48) Including the Great Sea.
- (49) Like springs.
- (50) Like gathered water.
- (51) All of which require spring water.
- (52) Or 'harmful'. Lit., 'smitten'.
- (53) For use where running water is required.
- (54) When the passing troops consume much water.
- (55) Var. *lec.*, *Pigah*.
- (56) V. B.B., *Sonc. ed.*, p. 298, n. 10.
- (57) The great eastern tributary of the Jordan.
- (58) These rivers being fed by tributaries whose waters 'fail' or 'are affected'.

- (59) As a preventive measure against the possibility of using a mixture of two kinds of water one of which was unfit.  
(60) Or 'Banias', one of the sources of the Jordan.  
(61) Having its source in a spring.  
(62) From its source. Should it be cut off, it can no longer be regarded as spring water.  
(63) Even if it was not kept under watch.  
(64) Before the water may be used.

## Mishna - Mas. Parah Chapter 9

MISHNAH 1. IF A DROP<sup>1</sup> OF WATER FELL INTO A FLASK,<sup>2</sup> R. ELIEZER RULED, THE SPRINKLING MUST BE DONE TWICE;<sup>3</sup> BUT THE SAGES RULE THAT THE MIXTURE IS INVALID.<sup>4</sup> IF DEW DROPPED INTO IT,<sup>5</sup> R. ELIEZER RULED: LET IT<sup>5</sup> BE PUT OUT IN THE SUN AND THE DEW WILL RISE<sup>6</sup> BUT THE SAGES RULE THAT THE MIXTURE IS INVALID. IF A LIQUID OR FRUIT JUICE FELL INTO IT,<sup>5</sup> ALL THE CONTENTS MUST BE Poured AWAY AND IT IS ALSO NECESSARY TO DRY THE FLASK.<sup>7</sup> IF ONLY INK, GUM OR COPPERAS, OR ANYTHING THAT LEAVES A MARK, FELL INTO IT,<sup>5</sup> THE CONTENTS MUST BE Poured AWAY BUT IT IS NOT NECESSARY TO DRY THE FLASK.<sup>8</sup>

MISHNAH 2. IF INSECTS OR CREEPING THINGS FELL INTO IT,<sup>5</sup> AND THEY BURST ASUNDER<sup>9</sup> OR THE COLOUR OF THE WATER CHANGED, THE CONTENTS BECOME INVALID. A BEETLE<sup>10</sup> CAUSES INVALIDITY IN ANY CASE,<sup>11</sup> BECAUSE IT IS LIKE A TUBE.<sup>12</sup> R. SIMEON AND R. ELIEZER B. JACOB RULED: A MAGGOT OR A WEEVIL OF THE CORN<sup>10</sup> CAUSES NO INVALIDITY, BECAUSE IT CONTAINS NO MOISTURE.

MISHNAH 3. IF A BEAST OR A WILD ANIMAL DRANK FROM IT,<sup>13</sup> IT BECOMES INVALID.<sup>14</sup> ALL BIRDS<sup>15</sup> CAUSE INVALIDITY, EXCEPT THE DOVE SINCE IT ONLY SUCKS UP THE WATER.<sup>16</sup> ALL CREEPING THINGS CAUSE NO INVALIDITY, EXCEPT THE WEASEL SINCE IT LAPS UP THE WATER. R. GAMALIEL RULED: THE SERPENT ALSO<sup>17</sup> BECAUSE IT VOMITS. R. ELIEZER RULED: THE MOUSE ALSO.<sup>17</sup>

MISHNAH 4. IF ONE INTENDED<sup>18</sup> TO DRINK THE WATER OF THE SIN-OFFERING, R. ELIEZER RULED: IT BECOMES INVALID. R. JOSHUA RULED: ONLY WHEN ONE TIPS THE FLASK.<sup>19</sup> R. JOSE STATED: THIS<sup>20</sup> APPLIES ONLY TO WATER THAT HAD NOT YET BEEN PREPARED,<sup>21</sup> BUT IN THE CASE OF WATER THAT HAD BEEN PREPARED,<sup>22</sup> R. ELIEZER RULED: IT BECOMES INVALID [ONLY] WHEN ONE TIPS THE FLASK;<sup>19</sup> AND R. JOSHUA RULED: [ONLY] WHEN ONE DRINKS.<sup>23</sup> AND IF IT WAS Poured DIRECT INTO ONE'S THROAT,<sup>24</sup> IT REMAINS VALID.

MISHNAH 5. IF THE WATER OF THE SIN-OFFERING<sup>25</sup> BECAME INVALID IT MAY NOT BE STAMPED INTO THE MUD SINCE IT MIGHT BECOME A SNARE FOR OTHERS.<sup>26</sup> R. JUDAH RULED: IT<sup>27</sup> BECOMES NEUTRALISED.<sup>28</sup> IF A COW DRANK OF THE WATER OF THE SIN-OFFERING, ITS FLESH<sup>29</sup> BECOMES UNCLEAR FOR TWENTY-FOUR HOURS.<sup>30</sup> R. JUDAH RULED: IT BECOMES NEUTRALISED IN ITS BOWELS.<sup>31</sup>

MISHNAH 6. NO MAN MAY CARRY WATER OF THE SIN-OFFERING<sup>32</sup> OR THE ASHES OF THE SIN-OFFERING<sup>33</sup> ACROSS A RIVER ON BOARD A SHIP,<sup>34</sup> NOR MAY ONE FLOAT THEM UPON THE WATER,<sup>35</sup> NOR MAY ONE STAND ON THE BANK ON ONE SIDE AND THROW THEM ACROSS TO THE OTHER SIDE.<sup>35</sup> A MAN<sup>36</sup> MAY, HOWEVER, CROSS OVER<sup>37</sup> WITH THE WATER UP TO HIS NECK. HE THAT IS CLEAN FOR THE SIN-OFFERING<sup>32</sup> MAY CROSS [A RIVER]<sup>38</sup> CARRYING IN HIS HANDS AN EMPTY VESSEL THAT IS CLEAN FOR THE SIN-OFFERING<sup>32</sup> OR WATER THAT HAS NOT YET BEEN DULY PREPARED.<sup>39</sup>

MISHNAH 7. IF VALID ASHES<sup>40</sup> WERE MIXED [UP WITH WOOD ASHES,<sup>41</sup> ONE IS GUIDED BY THE GREATER QUANTITY IN RESPECT OF THE CONVEYANCE OF UNCLEANNESS,<sup>42</sup> BUT [THE MIXTURE]<sup>43</sup> MAY NOT BE PREPARED WITH IT.<sup>44</sup> R. ELIEZER RULED: THE MIXTURE<sup>43</sup> MAY BE PREPARED WITH ALL OF THEM.<sup>45</sup>

MISHNAH 8. WATER OF THE SIN-OFFERING, EVEN IF IT IS INVALID,<sup>46</sup> CONVEYS UNCLEANNESS<sup>47</sup> TO A MAN WHO IS CLEAN FOR TERUMAH<sup>48</sup> [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.<sup>49</sup> IF IT<sup>50</sup> BECAME UNCLEAR, 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.<sup>51</sup>

MISHNAH 9. IF VALID ASHES WERE PUT ON WATER THAT WAS UNFIT FOR THE PREPARATION,<sup>52</sup> [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<sup>53</sup> FOR THE SIN-OFFERING IT CONVEYS UNCLEANNESS NEITHER [BY CONTACT] WITH HIS HANDS NOR WITH HIS BODY.

---

(1) Lit., 'any soever'.

(2) Zelohith, the vessel containing the mixture of the ashes of the red cow and the water, duly prepared for sprinkling.

(3) Thus making sure that one drop at least was valid water.

(4) V. Zeb. 80a.

(5) The flask.

(6) Leaving the mixture free from all dew.

(7) Before it can be used again for a valid mixture.

(8) For, had any of the foreign substance remained, a mark would have been left in the flask.

(9) The water penetrating them and carrying back some of the moisture of their body into the mixture.

(10) If it fell into the mixture.

(11) Whether it burst asunder or not and whether or not the colour of the water changed.

(12) Through which the water of the mixture passes and absorbs moisture from its body.

(13) The contents of the flask (cf. supra p. 336n. 10).

(14) Since spittle mixes with the water.

(15) If they drank from the mixture.

(16) Cf. supra n. 2 mut. mut.

(17) Causes invalidity if it drank from the mixture.

(18) Expressing his intention.

(19) To drink out of it. Intention alone does not suffice to cause invalidity.

(20) The ruling of R. Eliezer as well as that of R. Joshua just cited.

(21) By the mixture of the ashes.

(22) When it is evident that the water had been drawn only for that purpose.

(23) From the flask.

(24) So that no spittle could possibly have been mixed up with the contents that remained.

(25) The prepared mixture of the water and the ashes of the red cow.

(26) Who, unsuspecting the existence of the water in the mud, would touch the latter and contract uncleanness without being aware of it.

(27) On being mixed up with the mud.

(28) And no longer conveys any uncleanness.

(29) If the cow has been slain.

- (30) From the time of drinking.
- (31) And no longer conveys any uncleanness.
- (32) The prepared mixture of the water and the ashes of the red cow.
- (33) Even if it was not mixed with the water.
- (34) As a preventive measure. It once happened that a piece of a corpse was found stock in the deck of a ship on board of which the mixture of the water and ashes of the red heifer was carried, v. Hag. 28a.
- (35) Since this is similar to carrying them on board a ship.
- (36) Carrying the mixture or the ashes.
- (37) On foot.
- (38) Even in a ship.
- (39) By the mixture of the ashes, having only been drawn for the purpose.
- (40) Of the red cow.
- (41) That are unfit for sprinkling.
- (42) By touch. If the valid ashes constitute the greater quantity, one who touched it is unclean; and if the wood ashes constitute the greater quantity no uncleanness is conveyed.
- (43) Of the ashes with water.
- (44) Even where the greater quantity was valid ashes.
- (45) With both kinds of ashes whether the greater part was wood ashes or valid ashes. As no minimum quantity of ashes was prescribed for the sprinkling, and as each application would contain at least some fraction of the valid ashes, the entire mixture may be regarded as valid and used for the purpose.
- (46) Owing, for instance, to a change in colour that was due to an external cause.
- (47) Rabbinically.
- (48) But not to one who is only clean for common food; for, owing to the invalidity of the water it is no longer subject to Pentateuchal uncleanness.
- (49) So that, though he becomes unclean in certain other respects, he remains clean to draw the water, to mix it with the ashes of the red cow (the sin-offering), and to sprinkle it.
- (50) The water of the sin-offering.
- (51) Liquid uncleanness can generally be conveyed only by contact with the hands.
- (52) Which are thus on a par with water that became invalid.
- (53) Var. lec., 'the hands of him who is clean for terumah and the hands of him who is clean'.

## **Mishna - Mas. Parah Chapter 10**

MISHNAH 1. ANY OBJECT THAT IS SUSCEPTIBLE TO MIDRAS UNCLEANNESS<sup>1</sup> IS FOR THE PURPOSE OF THE WATER OF THE SIN-OFFERING DEEMED TO BE UNCLEAN OF MIDDAF,<sup>2</sup> WHETHER IT WAS OTHERWISE UNCLEAN OR CLEAN.<sup>3</sup> A MAN TOO<sup>4</sup> IS SUBJECT TO THE SAME RESTRICTION.<sup>5</sup> ANY OBJECT THAT IS SUSCEPTIBLE TO CORPSE UNCLEANNESS,<sup>6</sup> WHETHER IT IS OTHERWISE UNCLEAN OR CLEAN, R. ELIEZER RULED, IS NOT DEEMED TO BE UNCLEAN OF MIDDAF;<sup>7</sup> R. JOSHUA RULED: IT IS DEEMED TO BE UNCLEAN OF MIDDAF;<sup>8</sup> AND THE SAGES RULED: THAT WHICH WAS UNCLEAN IS DEEMED TO BE UNCLEAN OF MIDDAF,<sup>3</sup> AND THAT WHICH WAS CLEAN IS NOT DEEMED TO BE UNCLEAN OF MIDDAF.<sup>7</sup>

MISHNAH 2. IF A MAN WHO WAS CLEAN FOR THE WATER OF THE SIN-OFFERING TOUCHED WHAT WAS UNCLEAN OF MIDDAF,<sup>9</sup> HE<sup>10</sup> BECOMES UNCLEAN.<sup>11</sup> IF A FLAGON THAT WAS APPOINTED FOR THE WATER OF THE SIN-OFFERING TOUCHED A MIDDAF UNCLEANNESS,<sup>12</sup> IT BECOMES UNCLEAN. IF A MAN WHO WAS CLEAN FOR THE WATER OF THE SIN-OFFERING TOUCHED FOODSTUFFS OR LIQUIDS<sup>13</sup> WITH HIS HAND, HE BECOMES UNCLEAN, BUT IF HE DID IT WITH HIS FOOT HE REMAINS CLEAN. IF HE SHIFTED THEM WITH HIS HAND,<sup>14</sup> R. JOSHUA RULES THAT HE BECOMES UNCLEAN, AND THE SAGES RULE THAT HE REMAINS CLEAN.

MISHNAH 3. AN [EARTHEN] JAR OF THE WATER OF THE SIN-OFFERING THAT TOUCHED A [DEAD] CREEPING THING, REMAINS CLEAN.<sup>15</sup> IF THE JAR WAS PUT ON IT,<sup>16</sup> R. ELIEZER RULES THAT IT REMAINS CLEAN, AND THE SAGES RULE<sup>17</sup> THAT IT BECOMES UNCLEAN. IF THE JAR TOUCHED FOODSTUFFS OR LIQUIDS<sup>18</sup> OR THE HOLY SCRIPTURES,<sup>19</sup> IT REMAINS CLEAN.<sup>15</sup> IF IT WAS PUT ON THEM, R. JOSE RULES THAT IT REMAINS CLEAN,<sup>20</sup> AND THE SAGES RULE THAT IT BECOMES UNCLEAN.<sup>21</sup>

MISHNAH 4. A MAN WHO WAS CLEAN FOR THE WATER OF THE SIN-OFFERING THAT TOUCHED AN OVEN<sup>22</sup> WITH HIS HAND BECOMES UNCLEAN,<sup>23</sup> BUT IF HE DID IT WITH HIS FOOT HE REMAINS CLEAN.<sup>23</sup> IF HE STOOD ON AN OVEN AND PUT OUT HIS HAND BEYOND THE OVEN WITH THE FLAGON<sup>24</sup> 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,<sup>25</sup> R. AKIBA RULES THAT THEY REMAIN CLEAN,<sup>26</sup> BUT THE SAGES RULE THAT THEY ARE UNCLEAN.<sup>27</sup>

MISHNAH 5. 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,<sup>28</sup> 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 6. 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,<sup>29</sup> BUT THE ONE CONTAINING THE CONSECRATED FOOD OR THE TERUMAH REMAINS CLEAN.<sup>30</sup> IF HE HELD THE TWO VESSELS<sup>31</sup> ONE IN EACH OF HIS TWO HANDS, BOTH BECOME UNCLEAN.<sup>32</sup> IF THEY WERE BOTH WRAPPED IN SEPARATE PAPERS, THEY REMAIN CLEAN.<sup>33</sup> 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,<sup>34</sup> BOTH BECOME UNCLEAN.<sup>35</sup> 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.<sup>36</sup> 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,<sup>37</sup> THAT OF THE SIN-OFFERING BECOMES UNCLEAN<sup>38</sup> BUT THAT OF THE CONSECRATED FOOD OR TERUMAH REMAINS CLEAN.<sup>39</sup> IF HE ONLY SHIFTED IT,<sup>40</sup> R. JOSHUA RULES THAT IT IS UNCLEAN, AND THE SAGES RULE THAT IT IS CLEAN.

---

(1) Sc. one that is appointed for use as a couch or a seat, v. Glos. s.v.

(2) A form of a minor or indirect uncleanness imposed Rabbinically (v. Glos. s.v.).

(3) Hence if a man who is clean for the purposes of the sin-offering shifted (hesset) any such object (unless it had been specially guarded for the purposes of the sin-offering) he becomes unclean and unfit for the services of the mixing or sprinkling of the water and ashes of the red cow as if he had shifted an actual midras uncleanness.

(4) Even if he was clean for holy things but not specially cleansed for the purposes of the sin-offering.

(5) As the objects mentioned. Hence if the man who is clean for the sin-offering water touched him he becomes equally unclean and unfit (cf. prev. n. but one).

(6) But not to midras.

(7) Hence a man who is clean for the water of the sin-offering does not become unclean by shifting it as when he shifted that which is subject to midras uncleanness.

(8) Even if the object shifted was clean.

- (9) Sc. the coverlet of a zab that was not in direct contact with the zab, (other coverlets having intervened) which is Rabbinically unclean as middaf.
- (10) Even if he did not touch it with his hand but only with his body.
- (11) Much more so if he touched the bedding under the zab, which is Pentateuchally a 'father of uncleanness.'
- (12) Cf. supra n. 2.
- (13) That were clean in regard to terumah and consecrated things, but not in regard to the water of the sin-offering.
- (14) Without touching them.
- (15) Since earthenware do not contract uncleanness from their outer sides.
- (16) The dead creeping thing.
- (17) On the strength of a deduction from Num. XIX, 9 according to which the container of the water of the sin-offering must be set in 'a clean place'.
- (18) That were unclean.
- (19) Which Rabbinically convey uncleanness to the hands or foodstuffs that touch them (cf. Yad. IV, 6).
- (20) Since it did not rest on a 'father of uncleanness'.
- (21) Because, in their view, it must rest in a place which is clean in all respects (cf. supra n. 6).
- (22) Even one that was clean for holy things.
- (23) As In the case of foodstuffs (supra X, 2).
- (24) For the water of the sin-offering.
- (25) Outside the oven.
- (26) Being outside and beyond the oven they may be regarded as resting on a clean place.
- (27) Since they are supported by the man, or the yoke that rests on the oven, they also are deemed to rest on a place that is unclean.
- (28) Passing in the air-space above the oven is in his opinion regarded as on a par with passing through the interior of the oven.
- (29) Even for common food. The flagon that contracted uncleanness from the vessel of the terumah conveys uncleanness to the water of the sin-offering within it, and this unclean water then renders the flagon itself unclean in the first degree.
- (30) Since it only touched an uncleanness of the first degree which cannot convey any uncleanness to vessels.
- (31) That of the water of the sin-offering and that of the consecrated food or terumah.
- (32) That of the sin-offering becomes unclean on account of its contact with the man's hand which has become unclean like all his body, when he touched that of the Terumah, while the vessel of terumah for consecrated food becomes unclean by contact with the man who was carrying the water of the sin-offering.
- (33) Because, though a vessel of paper (papyrus) may contract uncleanness, a scrap of paper does not, and it, therefore, forms an intervention between the uncleanness and the man.
- (34) With no paper wrapper around it.
- (35) Because, when the man had touched with his hand the vessel of the terumah, that of the sin-offering becomes unclean since the paper in this case constitutes no interposition. The man who becomes unclean because of his carrying of the invalid water of the sin-offering conveys uncleanness to the vessel of the terumah which he had touched with his hand.
- (36) That of the terumah remains clean because the paper constitutes an Interposition between the hand and the other vessel, and that of the water of the sin-offering remains clean since the uncleanness of the man, which was caused by this water, cannot be retransmitted to the water that caused it.
- (37) Simultaneously.
- (38) Since the man who became unclean by touching the flagon of the terumah conveys uncleanness to the water of the sin-offering which, in turn conveys uncleanness to the Hagon that contains them.
- (39) Since the man did not carry the invalid water but only touched its container which, being but a first grade of uncleanness, cannot convey any uncleanness to the man who is only susceptible to the uncleanness imparted by a 'father of uncleanness'.
- (40) But did not directly touch it.

## Mishna - Mas. Parah Chapter 11

MISHNAH 1. A FLASK<sup>1</sup> THAT ONE HAS LEFT UNCOVERED AND ON RETURNING FOUND IT TO BE COVERED, IS INVALID.<sup>2</sup> IF ONE LEFT IT COVERED AND ON RETURNING FOUND IT TO BE UNCOVERED, IT IS INVALID IF A WEASEL<sup>3</sup> COULD HAVE DRUNK FROM IT<sup>4</sup> OR, ACCORDING TO THE RULING OF RABBAN GAMALIEL,<sup>5</sup> A SERPENT, OR IF IT WAS POSSIBLE FOR DEW TO FALL INTO IT IN THE Night.<sup>6</sup> THE WATER OF THE SIN-OFFERING<sup>7</sup> IS NOT PROTECTED<sup>8</sup> BY A TIGHTLY FITTING COVER;<sup>9</sup> BUT WATER THAT HAD NOT YET BEEN MIXED WITH THE ASHES IS PROTECTED BY A TIGHTLY FITTING COVER.<sup>10</sup>

MISHNAH 2. 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<sup>11</sup> THE WATER OF THE SIN-OFFERING IS Poured AWAY. IF CLEAN THINGS WERE HANDLED<sup>12</sup> ON ACCOUNT OF IT,<sup>13</sup> THEY MUST BE HELD IN SUSPENSE.<sup>14</sup> WOODEN LATTICE WORK<sup>15</sup> IS CLEAN IN RESPECT OF HOLY FOOD, TERUMAH, AND THE WATER OF THE SIN-OFFERING. R. ELIEZER RULED: LOOSELY FASTENED BOARDS<sup>16</sup> ARE UNCLEAR<sup>17</sup> IN THE CASE OF THE WATER OF THE SIN-OFFERING.<sup>18</sup>

MISHNAH 3. IF PRESSED FIGS OF TERUMAH FELL INTO THE WATER OF THE SIN-OFFERING AND WERE TAKEN OUT AND EATEN, THE WATER BECOMES UNCLEAR,<sup>19</sup> AND HE WHO EATS OF THE FIGS INCURS DEATH<sup>20</sup> IF THEIR BULK WAS NO LESS THAN THE SIZE OF AN EGG,<sup>21</sup> IRRESPECTIVE OF WHETHER THEY WERE UNCLEAR OR CLEAN. IF<sup>22</sup> THEIR BULK WAS LESS THAN THE SIZE OF AN EGG, THE WATER REMAINS CLEAN BUT<sup>23</sup> HE WHO EATS OF THEM INCURS DEATH. R. JOSE RULED: IF THEY<sup>24</sup> WERE CLEAN THE WATER REMAINS CLEAN.<sup>25</sup> 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 UNCLEAR.<sup>26</sup>

MISHNAH 4. ALL<sup>27</sup> THAT<sup>28</sup> REQUIRE IMMERSION IN WATER ACCORDING TO THE RULINGS OF THE TORAH CONVEY UNCLEANNESS TO CONSECRATED THINGS, TO TERUMAH, TO COMMON FOOD,<sup>29</sup> AND TO SECOND TITHE; AND<sup>30</sup> IS FORBIDDEN TO ENTER THE SANCTUARY. AFTER IMMERSION<sup>31</sup> ONE<sup>30</sup> CONVEYS [UNCLEANNESS TO HOLY THINGS AND CAUSES TERUMAH TO BE UNFIT; SO R. MEIR. BUT THE SAGES RULED: HE<sup>30</sup> CAUSES CONSECRATED THINGS AND TERUMAH TO BE INVALID,<sup>32</sup> BUT IS PERMITTED UNCONSECRATED FOOD AND SECOND TITHE; AND IF HE ENTERED THE SANCTUARY,<sup>33</sup> WHETHER BEFORE OR AFTER HIS IMMERSION, HE INCURS GUILT.<sup>34</sup>

MISHNAH 5. ALL<sup>35</sup> 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<sup>30</sup> ARE PERMITTED UNCONSECRATED FOOD AND SECOND TITHE; SO R. MEIR. BUT THE SAGES FORBID<sup>30</sup> SECOND TITHE. AFTER IMMERSION<sup>36</sup> A MAN IS PERMITTED ALL THESE, AND IF HE ENTERED THE SANCTUARY, WHETHER BEFORE OR AFTER HIS IMMERSION, HE INCURS NO GUILT.

MISHNAH 6. ALL THAT REQUIRE IMMERSION IN WATER, WHETHER ACCORDING TO THE WORDS OF THE TORAH OR ACCORDING TO THE WORDS OF THE SCRIBES, CAUSE<sup>37</sup> WATER OF THE SIN-OFFERING, THE ASHES OF THE SIN-OFFERING, AND HIM

WHO SPRINKLED THE WATER OF THE SIN-OFFERING,<sup>38</sup> 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,<sup>39</sup> 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<sup>40</sup> BUT NOT BY CARRYING.

MISHNAH 7. ANY HYSSOP THAT BEARS A SPECIAL NAME IS INVALID<sup>41</sup> ORDINARY<sup>42</sup> HYSSOP IS VALID. GREEK HYSSOP, STIBIUM HYSSOP, ROMAN HYSSOP OR WILD HYSSOP IS INVALID. THAT OF UNCLEAN TERUMAH<sup>43</sup> IS INVALID; BUT THAT OF CLEAN TERUMAH<sup>44</sup> SHOULD NOT BE USED FOR SPRINKLING,<sup>45</sup> 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.<sup>46</sup> 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 8. THE HYSSOP THAT WAS USED FOR SPRINKLING [THE WATER OF THE SIN-OFFERING] IS ALSO FIT FOR CLEANSING THE LEPER.<sup>47</sup> IF IT<sup>48</sup> WAS GATHERED FOR FIREWOOD, AND LIQUID<sup>49</sup> FELL UPON IT, IT MAY BE DRIED AND IT BECOMES FIT.<sup>50</sup> IF IT<sup>48</sup> WAS GATHERED FOR FOOD, AND LIQUID<sup>51</sup> FELL UPON IT, EVEN THOUGH IT WAS DRIED, IT IS INVALID.<sup>52</sup> IF IT<sup>53</sup> 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 9. THE PRESCRIBED RITE OF THE HYSSOP IS [THAT THE BUNCH<sup>54</sup> SHALL CONTAIN THREE STALKS BEARING THREE BUDS.<sup>55</sup> R. JUDAH RULED: STALKS BEARING THREE BUDS EACH. HYSSOP THAT CONSISTS OF A GROWTH OF THREE STALKS<sup>56</sup> SHOULD BE CUT UP<sup>57</sup> 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<sup>58</sup> BUDS, BUT ITS REMNANTS<sup>59</sup> NEED ONLY HAVE TWO, WHILE ITS STUMPS<sup>60</sup> MAY BE<sup>61</sup> OF THE SMALLEST SIZE.

---

(1) Zelolith (cf. relevant n. supra IX, I) containing the water and the ashes of the red cow for sprinkling.

(2) Since it is obvious that someone had handled it and this one might have been unclean for the sin-offering, who thus conveyed uncleanness to it.

(3) Which vomits when it drinks.

(4) Because its spittle, mingling with the water, causes invalidity.

(5) supra IX, 3.

(6) Otherwise it is valid, since no man would be likely to uncover it (cf. supra n. 2).

(7) That was already mixed with the ashes; and the same applies to the ashes alone.

(8) From uncleanness, if it is with a corpse under the same roof.

(9) Though other objects are thereby protected (cf. Num. XIX, 25). The protection cannot be extended to the water of the sin-offering since under the same roof as the corpse it cannot be said to be set in a clean place (cf. Num. XIX, 9).

(10) Since the requirement to set in 'a clean place' (cf. prev. n) does not apply, to the water alone.

(11) Sc. when it is neither eaten nor burned.

(12) By a person who became clean (v. foll. n.).

- (13) Sc. after the water that had to be poured away was sprinkled upon him.
- (14) Cf. supra p. 344, n. 11.
- (15) Which is not susceptible to midras or corpse uncleanness.
- (16) Hare'adoth, 'which shake' when one leans on them.
- (17) As middaf.
- (18) Since they might be used to sit or lie upon and thus are susceptible to midras uncleanness, v. supra X, 1.
- (19) On account of its contact with the figs of terumah whose grade of cleanness is deemed to be an uncleanness in respect of the water of the sin-offering.
- (20) Sc. by the hands of Heaven; for eating terumah while his body is unclean on account of the water on it.
- (21) The minimum of foodstuffs required for conveying uncleanness.
- (22) Some edd. omit this sentence to 'death'.
- (23) 'But . . . death' is omitted in some edd. and by Elijah Wilna.
- (24) The pressed figs.
- (25) In his opinion the grade of uncleanness required for Terumah is not regarded as unclean in respect of the water of the sin-offering.
- (26) From the water in the vessel which being 'drawn' has a defiling effect, v. Zab. V, I. This water in turn, being sin-offering water, coming in contact with him is rendered unclean and assumes the restrictions of a 'father of uncleanness' which causes him in turn to be unclean in the first grade.
- (27) Men and vessels.
- (28) Having contracted uncleanness from a 'father of uncleanness' and became a first grade of uncleanness.
- (29) Since a first grade of uncleanness causes even ordinary food to become a second grade of uncleanness.
- (30) In the case of a man. According to Maim. this applies equally in vessels.
- (31) Before the sun had set over him when as a tebul yom he is still subject to a second grade of uncleanness.
- (32) Sc. even consecrated things do not become unclean (and thus capable of conveying uncleanness) but unfit only.
- (33) The Court of the Israelites.
- (34) No guilt, however, is incurred for entering the Court of the Women, though entry into it is forbidden.
- (35) Such as men who ate or drank what is unclean, or vessels that have touched unclean liquids.
- (36) Even before sunset.
- (37) Even after an immersion that was not intended as a preparation for the services of the sin-offering.
- (38) Sc. all who are clean for the sin-offering.
- (39) By mixing it with the ashes of the red cow.
- (40) Do these become unclean.
- (41) For the sprinkling of the water of the sin-offering.
- (42) Lit., 'this'.
- (43) Though it was less in bulk than the size of an egg which, in regard to the water of the sin-offering, is insusceptible to uncleanness.
- (44) That was duly prepared for the water of the sin-offering.
- (45) In case the water of the sin-offering might become invalid and thus convey uncleanness to the terumah.
- (46) Of the hyssop.
- (47) Cf. lev. XIV, 4ff.
- (48) The hyssop.
- (49) That was unfit for the water of the sin-offering.
- (50) For use in the sprinkling of the water of the sin-offering. Such use is forbidden while the liquid is upon it since the invalid liquid would cause invalidity to water of the sin-offering with which it mingles.
- (51) v. p. 347, n. 11.
- (52) Because the liquid caused the hyssop to be susceptible to uncleanness and at the same time (since it was unfit for the sin-offering) conveyed uncleanness to it.
- (53) V. p. 347, n. 10.
- (54) With which the sprinkling is done.
- (55) One bud on each stalk.
- (56) Growing from one root.
- (57) Into three separate stalks.

- (58) Some edd. insert 'stalks having three'.  
(59) If one was lost in the course of sprinkling.  
(60) Which must originally be a handbreadths in length.  
(61) If the bunch was worn away from use.

## Mishna - Mas. Parah Chapter 12

MISHNAH 1. HYSSOP THAT IS TOO SHORT<sup>1</sup> MAY BE MADE TO SUFFICE<sup>1</sup> WITH A THREAD AND A SPINDLE-REED. IT<sup>2</sup> 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 2. IF A MAN SPRINKLED<sup>3</sup> AND IT IS DOUBTFUL. WHETHER THE WATER CAME FROM THE THREAD OR THE SPINDLE-REED OR THE BUDS, THE SPRINKLING IS INVALID.<sup>4</sup> 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<sup>5</sup> HAS A NARROW MOUTH, ONE MAY DIP IN<sup>6</sup> AND DRAW OUT IN THE USUAL WAY.<sup>7</sup> R. JUDAH RULED: THIS MAY BE DONE ONLY FOR THE FIRST SPRINKLING.<sup>8</sup> IF THE WATER OF THE SIN-OFFERING WAS DIMINISHED,<sup>9</sup> 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].<sup>10</sup> 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<sup>11</sup> EVEN THOUGH THERE ARE A HUNDRED OF THEM.

MISHNAH 3. 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,<sup>12</sup> THERE IS NO NEED TO DIP AGAIN IF ANY OF THE WATER<sup>13</sup> STILL REMAINED ON THE HYSSOP.<sup>14</sup> [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<sup>13</sup> ON THE HYSSOP, HE MUST DIP AGAIN.<sup>15</sup> [IF HE INTENDED TO SPRINKLE] UPON A MAN AND HE SPRINKLED UPON A BEAST, HE NEED NOT DIP<sup>15</sup> AGAIN IF ANY OF THE WATER<sup>13</sup> 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<sup>13</sup> ON THE HYSSOP, HE MUST DIP AGAIN. THE WATER THAT DRIPS OFF<sup>16</sup> IS VALID,<sup>17</sup> AND THEREFORE IT CONVEYS UNCLEANNESS AS THE USUAL WATER OF THE SIN-OFFERING.

MISHNAH 4. IF ONE WAS SPRINKLING<sup>18</sup> FROM A WALL-NICHE<sup>19</sup> IN A PUBLIC DOMAIN AND [A MAN WHO WAS SO SPRINKLED UPON]<sup>20</sup> ENTERED THE SANCTUARY,<sup>21</sup> AND THE WATER WAS FOUND TO BE INVALID, HE IS BLAMELESS;<sup>22</sup> BUT IF THE SPRINKLING WAS DONE FROM A PRIVATE WALL-NICHE AND [A MAN WHO WAS SO SPRINKLED UPON]<sup>20</sup> ENTERED THE SANCTUARY,<sup>21</sup> AND THE WATER

WAS FOUND TO BE INVALID, HE INCURS THE PENALTY.<sup>23</sup> A HIGH PRIEST, HOWEVER, IS EXEMPT,<sup>24</sup> 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,<sup>25</sup> AND MOREOVER<sup>26</sup> THEY TROD<sup>27</sup> [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<sup>28</sup> CONVEYED NO UNCLEANNESS.

MISHNAH 5. A CLEAN PERSON MAY HOLD IN HIS SKIRT AN UNCLEAR AXE<sup>29</sup> AND SPRINKLE UPON IT;<sup>30</sup> AND ALTHOUGH THERE IS ON IT<sup>31</sup> SUFFICIENT WATER FOR A SPRINKLING HE REMAINS CLEAN.<sup>32</sup> 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.<sup>33</sup> R. JUDAH RULED: THEY<sup>34</sup> ARE REGARDED AS THOUGH THEY WERE ON A HYSSOP OF BRASS.<sup>35</sup>

MISHNAH 6. IF THE SPRINKLING WAS DONE WITH UNCLEAR HYSSOP,<sup>36</sup> THE WATER BECOMES INVALID, AND THE SPRINKLING IS INVALID IF IT<sup>37</sup> WAS OF THE BULK OF AN EGG. IF IT WAS LESS THAN THE BULK OF AN EGG,<sup>38</sup> THE WATER REMAINS VALID BUT THE SPRINKLING IS INVALID.<sup>39</sup> IT<sup>40</sup> ALSO CONVEYS UNCLEANNESS<sup>41</sup> TO OTHER HYSSOP,<sup>42</sup> AND THAT OTHER HYSSOP TO OTHER, EVEN IF THEY BE A HUNDRED.<sup>43</sup>

MISHNAH 7. IF THE HANDS<sup>44</sup> OF A MAN WHO WAS CLEAN FOR THE WATER OF THE SIN-OFFERING BECAME UNCLEAR, HIS BODY ALSO BECOMES UNCLEAR, AND HE CONVEYS UNCLEANNESS TO HIS FELLOW, AND HIS FELLOW TO HIS FELLOW, EVEN IF THEY BE A HUNDRED.

MISHNAH 8. SHOULD THE OUTER PART OF A FLAGON<sup>45</sup> BECOME UNCLEAR,<sup>46</sup> ITS INNER PART ALSO BECOMES UNCLEAR,<sup>47</sup> 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.<sup>48</sup> IN THE CASE OF A SPINDLE USED FOR COARSE MATERIAL, ONE MUST NOT SPRINKLE ON ITS ROD<sup>49</sup> OR RING,<sup>49</sup> YET IF IT WAS SO SPRINKLED IT IS VALID; IN A SPINDLE USED FOR FLAX THEY<sup>50</sup> ARE REGARDED AS CONNECTED. IF A LEATHER COVER OF A COT IS FASTENED TO ITS KNOBS, BOTH<sup>51</sup> ARE REGARDED AS CONNECTED.<sup>48</sup> THE BASE<sup>52</sup> DOES NOT CONSTITUTE A CONNECTION<sup>53</sup> EITHER IN RESPECT OF UNCLEANNESS<sup>54</sup> OR CLEANNESS.<sup>55</sup> ALL DRILLED HANDLES OF UTENSILS<sup>56</sup> ARE REGARDED AS CONNECTIVES.<sup>57</sup> R. JOHANAN B. NURI RULES: ALSO THOSE<sup>58</sup> THAT<sup>59</sup> ARE WEDGED INTO HOLES IN THE UTENSILS.<sup>60</sup>

MISHNAH 9. THE BASKETS OF A PACK-SADDLE,<sup>61</sup> THE BED OF A BARROW,<sup>62</sup> THE IRON<sup>63</sup> CORNER OF A BIER, THE [DRINKING] HORNS OF TRAVELLERS,<sup>62</sup> A KEY CHAIN,<sup>64</sup> THE LOOSE STITCHES OF WASHERMEN,<sup>65</sup> AND A GARMENT STITCHED TOGETHER WITH KIL'AYIM ARE REGARDED AS CONNECTIVES<sup>66</sup> IN RESPECT OF UNCLEANNESS<sup>67</sup> BUT NOT IN THAT OF SPRINKLING.<sup>55</sup>

MISHNAH 10. IF THE LID OF A KETTLE IS JOINED TO A CHAIN,<sup>68</sup> BETH SHAMMAI RULED: THESE<sup>69</sup> ARE REGARDED AS CONNECTED IN RESPECT OF UNCLEANNESS<sup>70</sup> BUT NOT IN RESPECT OF SPRINKLING.<sup>71</sup> BETH HILLEL RULED: IF THE KETTLE<sup>72</sup> WAS SPRINKLED UPON IT IS THE SAME AS IF THE LID<sup>73</sup> ALSO WAS SPRINKLED UPON; BUT IF THE LID ONLY<sup>73</sup> WAS SPRINKLED UPON IT IS NOT THE SAME AS IF THE KETTLE ALSO<sup>72</sup> WAS SPRINKLED UPON. ALL<sup>74</sup> ARE ELIGIBLE TO SPRINKLE, EXCEPT A

TUMTUM,<sup>75</sup> A HERMAPHRODITE, A WOMAN, AND A CHILD THAT IS WITHOUT UNDERSTANDING. A WOMAN MAY ASSIST [A MAN] WHILE HE SPRINKLES, AND HOLD THE WATER<sup>76</sup> FOR HIM WHILE HE DIPS AND SPRINKLES. IF SHE HELD HIS HAND, EVEN IF ONLY AT THE TIME OF SPRINKLING,<sup>77</sup> IT IS INVALID.<sup>78</sup>

MISHNAH 11. IF THE HYSSOP WAS DIPPEL<sup>79</sup> IN THE DAYTIME AND THE SPRINKLING ALSO WAS DONE ON THE SAME DAY, IT IS VALID.<sup>80</sup> 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),<sup>81</sup> THE SPRINKLING IS INVALID.<sup>82</sup> [THE MAN HIMSELF], HOWEVER, MAY PERFORM IMMERSION AT NIGHT AND DO THE SPRINKLING ON THE FOLLOWING DAY, FOR SPRINKLING IS NOT ALLOWED<sup>83</sup> UNTIL THE SUN IS RISEN,<sup>84</sup> YET IF ANY OF THESE WAS DONE AS EARLY AS THE RISE OF DAWN IT IS VALID.

- 
- (1) To reach the water of the sin-offering in the flask.
  - (2) Being held by the spindle.
  - (3) The water of the sin-offering.
  - (4) Since the man is under presumptive uncleanness. Only when it is certain that the water came from the hyssop is the sprinkling valid.
  - (5) Containing the water and the ashes of the red cow.
  - (6) The hyssop in the water.
  - (7) One need have no scruples lest the water on the hyssop would be squeezed out in its passage through the narrow neck.
  - (8) But not For a subsequent one when any water that would have been squeezed out from the first might have returned to the flask and tendered its contents invalid.
  - (9) Being insufficient for the proper dipping of the hyssop into it.
  - (10) The requirement being to dip into the water.
  - (11) Simultaneously, by one movement.
  - (12) This is explained presently.
  - (13) Of the sin-offering.
  - (14) From the first dip.
  - (15) The hyssop in the water.
  - (16) Into the flask From the hyssop that was dipped with the intention of sprinkling upon a thing that is insusceptible to uncleanness.
  - (17) For sprinkling.
  - (18) The water with the ashes of the red cow.
  - (19) A special niche with water of sin-offering was provided For the purification of the unclean.
  - (20) Having been unclean and requiring the performance of the rite.
  - (21) Not ascertaining beforehand whether the water was valid.
  - (22) Because, a doubtful condition of uncleanness in a public domain being regarded as clean, he was under no obligation to enquire after the validity of the water.
  - (23) Of a sacrifice. As a doubtful condition of uncleanness in a private domain is deemed to be unclean it was his duty to enquire after the validity of the water before he entered the Sanctuary.
  - (24) If he entered the Sanctuary after he had been sprinkled upon with water that was found to be invalid.
  - (25) On account of the abundance of the water of the sin-offering that was sprinkled there.
  - (26) Though such water would be expected to convey uncleanness
  - (27) Intentionally.
  - (28) Sprinkling.
  - (29) Though it was a 'Father of uncleanness'.
  - (30) Since the skirt which, owing to contact with the axe (cf. prev. n.), becomes only a first grade of uncleanness cannot convey any uncleanness to the man to whom only a 'Father of uncleanness' could convey uncleanness.
  - (31) The axe, after the sprinkling.

- (32) Having served their purpose they no longer convey uncleanness.
- (33) Sc. there must be as much water as to suffice For these as well as for the quantity of water absorbed by the buds.
- (34) The buds.
- (35) Which absorbs no water. Hence the water absorbed is added to what remains on the surface and a smaller quantity (cf. supra n. 2) suffices.
- (36) Sc. unclean for the water of the sin-offering though clean in other respects.
- (37) The hyssop having been gathered For Food (cf. supra XI, 8.)
- (38) The prescribed minimum for conveying uncleanness.
- (39) Since the hyssop was not clean for the sin-offering (cf. supra n. 5).
- (40) The unclean hyssop.
- (41) By contact.
- (42) Rendering consequently unclean him who touches it.
- (43) Rendering it unfit For sprinkling. Since in regard to the water of the sin-offering the conveyance of uncleanness is not limited to the third grade.
- (44) Or even only one hand.
- (45) Containing the water of the sin-offering.
- (46) From unclean liquids.
- (47) Contrary to the rule in other cases (cf. Kel. XXV, 9).
- (48) Both as regards uncleanness and sprinkling. Contact with or sprinkling upon one equally affects the other.
- (49) Alone; since they are not regarded as connected. The sprinkling must be done on the spindle-hook which is the principal part of the instrument.
- (50) Rod and ring.
- (51) Cot and cover.
- (52) On which the cot or a bed stands.
- (53) With the cot or bed.
- (54) If only one contracted uncleanness the other remains clean.
- (55) If one was sprinkled upon the other still remains unclean.
- (56) The handle of a knife, for instance, into the hole of which the blade is inserted and secured.
- (57) With the utensils.
- (58) Handles.
- (59) No hole being drilled in them.
- (60) Are connectives with the utensils.
- (61) That are joined together.
- (62) Consisting of detachable parts.
- (63) And detachable.
- (64) Holding a number of keys.
- (65) Whereby garments are held together and protected against loss.
- (66) The baskets with each other, the parts of the barrow, the iron corner and the bier, the parts of the drinking horns, the stitches and the garments, and the garment stitched together with kil'ayim.
- (67) If one part becomes unclean the other also becomes similarly unclean.
- (68) Which is attached to the kettle.
- (69) The lid and the kettle.
- (70) v. p. 353, n. 20.
- (71) V. p. 353, n. 8.
- (72) Which is the main vessel.
- (73) Which is only subsidiary to the kettle.
- (74) Even the uncircumcised.
- (75) V. Glos.
- (76) Of the sin-offering.
- (77) Much more so if she held it when he was dipping.
- (78) Since, according to Num. XIX, 18, a 'clean man' must perform these services.
- (79) In the water of the sin-offering.

**(80)** Though there may have been a long interval between the dipping and the sprinkling.

**(81)** Var. lec. omits.

**(82)** Cf. *ibid.* 19.

**(83)** In the night.

**(84)** Hence the sprinkling must be performed by day.