

Mishnah: Seder Zeraim

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Parallel Hebrew – English Edition



Timothy A. Lee Publishing

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Introduction

This is a facing parallel edition for mishnah: Seder Zeraim. The purpose of this book is to encourage students and scholars to read and the Mishnah. The book displays the Hebrew Mishnah alongside a facing English translation for comparison.

Introduction

The Mishnah is the earliest comprehensive compilation of rabbinic law. These were formulated around the year 200 but derived from earlier teaching. Its title means study by repetition in the sense of learning and teaching (m.Ab. 3.7) and oral instruction (t.Ber 2.12 L. 8).¹ In rabbinic Hebrew, mishnah (מִשְׁנָה) is the noun form of the verb שָׁנָה, ‘to repeat’, or ‘to learn’ (for example, Abot 2.4; 3.3). It comprised interpretations of scripture (midrash), legal rulings (halakhot), and haggadot (non-halakhic material).² Later on, a new idea drew from the biblical use of מִשְׁנָה in Deut 17:18 (‘a copy’ of the Torah) and saw the Mishnah as a ‘second’ or parallel Torah. The opening line of tractate Avot, provides an explicit apologetic framework for the authority of oral Torah as found in the Mishnah. Avot 1.1 presents a chain of transmission in which ‘Moses received the Torah at Sinai and handed it on to Joshua, Joshua to the elders, the elders to the prophets, and the prophets to the men of the Great Assembly.’ This formulation serves to legitimise the existence of an authoritative oral corpus by rooting it in Sinai itself. By asserting that oral teaching was transmitted continuously alongside the written Torah, the rabbis justify the very category of Mishnah.³

¹ See H. L. Strack and Günter Stemberger, *Introduction to the Talmud and Midrash*, trans. Markus Bockmuehl (Minneapolis: Fortress Press, 1996). p 109.

² See Strack p 109, though note there is very little haggadah.

³ Neusner, *Rabbinic Literature: An Essential Guide* (Nashville: Abingdon Press, 2005) p 8.

Structure and Contents

Like the Talmuds, the Mishnah is divided into six orders (*sedarim*), each containing multiple tractates (*masechtot*), which are further subdivided into chapters and paragraphs (*mishnayot*). The six orders are:

1. Zera'im (Seeds) – agricultural laws, blessings, and prayer
2. Mo'ed (Festival Days) – festivals and Sabbath regulations
3. Nashim (Women) – marriage, divorce, and family law
4. Neziqin (Damages) – civil and criminal law, property, and ethics
5. Qodashim (Holy Things) – sacrificial rites, Temple procedures, and dietary laws
6. Tohorot (Purities) – purity and impurity regulations

This structure is not merely topical but conceptual. It reflects a rabbinic worldview in which daily life, ritual practice, social relations, and sacred space are all governed by divine law. Even after the destruction of the Temple, the Mishnah devotes an entire order to sacrificial worship, preserving the legal memory of a cult no longer practiced. This preservation is not antiquarian; it expresses the conviction that the Torah's commandments remain eternally valid, even when their fulfillment is temporarily suspended.

1. Zera'im (Seeds) – agricultural law, blessings, prayer

Berakhot	Blessings, Shema, prayer, liturgical rules.
Pe'ah	Leaving the corner of the field for the poor; agricultural charity.
Demai	Produce of doubtful tithing status.
Kilayim	Forbidden mixtures: seeds, animals, garments.
Shevi'it	Sabbatical year laws.
Terumot	Priestly offerings.
Ma'aserot	First tithes.
Ma'aser Sheni	Second tithe and its redemption.
Hallah	Doughoffering.
Orlah	Forbidden fruit of first three years.
Bikkurim	Firstfruits offerings.

2. Mo'ed (Festival) – Sabbath and festival law

Shabbat	Sabbath prohibitions and permitted actions.
Eruvin	Legal fictions enabling movement/carrying on Shabbat.
Pesahim	Passover laws and the paschal sacrifice.
Shekalim	Halfshekel Temple tax.
Yoma	Yom Kippur rituals, especially the High Priest's service.
Sukkah	Festival of Sukkot: booths, lulav, rituals.
Beitzah	Festivalday work rules.
Rosh Hashanah	New Year, calendar, shofar.
Ta'anit	Communal fasts for drought and crisis.
Megillah	Purim, public Torah reading.
Mo'ed Katan	Intermediate festival days (Hol haMoed).
Hagigah	Pilgrimage offerings.

3. Nashim (Women) – marriage, divorce, vows

Yevamot	Levirate marriage and related kinship laws.
Ketubbot	Marriage contracts and financial obligations.
Nedarim	Vows and their annulment.
Nazir	Nazirite vows.
Sotah	Suspected adultery ritual; related laws.
Gittin	Divorce documents and procedures.
Qiddushin	Betrothal and acquisition in marriage.

4. Neziqin (Damages) – civil/criminal law, courts, ethics

Bava Kamma	Damages, torts, liability.
Bava Metzia	Property, loans, lost objects, labour law.
Bava Batra	Real estate, inheritance, partnerships.
Sanhedrin	Courts, judicial procedure, capital law.
Makkot	Flogging, false witnesses, cities of refuge.
Shevuot	Oaths and penalties.
Eduyot	Testimonies of early sages; legal precedents.
Avodah Zarah	Relations with idolaters; prohibited benefit.
Avot	Ethical maxims of the sages.
Horayot	Erroneous rulings by courts; sinofferings.

5. Qodashim (Holy Things) – sacrificial law, Temple procedures

Zevahim	Animal sacrifices.
Menahot	Grain offerings.
Hullin	Nonsacred slaughter; dietary laws.
Bekhorot	Firstborn animals and humans.
Arakhin	Vows of valuation.
Temurah	Substitution of sacrificial animals.
Keritot	Offences punishable by karet; required offerings.
Me'ilah	Misuse of sacred property.
Tamid	Daily Temple service.
Middot	Measurements and layout of the Temple.
Qinnim	Birdofferings and their combinations.

6. Tohorot (Purities) – ritual purity and impurity

Kelim	Degrees of impurity; vessels.
Oholot	Impurity from corpses; tentlaw.
Negaim	Skin diseases (šara'at).
Parah	Red heifer ritual.
Tohorot	Minor impurities.
Miqva'ot	Ritual baths.
Niddah	Menstrual impurity.
Makhshirin	Liquids enabling impurity.
Zavim	Genital discharges.
Tevul Yom	One who immersed but awaits sunset.
Yadayim	Handimpurity; scribal decrees.
Uktzin	Stalks and attachments transmitting impurity.

Historical Setting

The Mishnah arises from a period of profound upheaval. The destruction of the Second Temple in 70 CE, followed by the Bar Kokhba revolt (132–135 CE), removed the central institutions that had been the focus of Jewish religious life. The priesthood, sacrificial worship, and the Jerusalemcentred legal system were no longer viable. In their void, came the rabbinic movement – a loose network of sages (*tannaim*) and their disciples – which sought to preserve, interpret, and adapt inherited traditions under different circumstances. These traditions were understood to include not only the written Torah (Bible) but also a body of orally transmitted laws, customs, and exegetical principles.

For generations, these teachings circulated orally in the academies of Yavneh, Usha, and Sepphoris. They were attributed to named sages – Hillel, Shammai, Rabban Gamaliel, Rabbi Akiva, Rabbi Meir, and many others – whose debates and rulings formed the backbone of rabbinic legal discourse. Yet oral transmission alone proved increasingly fragile. The dispersion of scholars, the decline of central authority, and the sheer volume of material created the risk of fragmentation. The Mishnah emerges as a response to this crisis: an attempt to stabilise the tradition without abandoning its fundamentally oral character.

The Language of the Mishnah: Mishnaic Hebrew

The language of the Mishnah – Mishnaic Hebrew – is the natural historical development of Biblical Hebrew into the Roman period.⁴ It is not an artificial pseudo-Hebrew but the next diachronic stage of Hebrew, already anticipated in the linguistic profile of late biblical books such as Chronicles, Qoheleth, Esther, and Daniel. Features that appear sporadically in Late Biblical Hebrew – the decline of the *wayyiqtol* (wawconsecutive), increased use of analytic constructions, participial periphrasis, and noticeable Aramaic influence – become the norm in Mishnaic Hebrew. The language reflects the spoken environment of Roman-period Palestine: morphology is simplified, syntax is more flexible, and Aramaic contact leaves clear traces. The result is a vernacular Hebrew dialect in active use, which the Mishnah preserves in a relatively stable literary form without transforming it into a technical legal register.

Literary Style and Modes of Reasoning

The Mishnah's literary style is terse, it presents laws in a compressed, almost aphoristic form, often without explicit scriptural grounding or narrative context. This concision reflects its origins in oral pedagogy: the Mishnah was designed to be memorised, recited, and debated.

The Mishnah's reasoning is primarily casuistic. Rather than offering abstract principles, it presents concrete cases: 'If one deposits produce with his neighbour...', 'If a woman vows...', 'If an ox gores...'. These cases function as paradigms from which broader rules may be inferred. The text rarely explains its logic; instead, it juxtaposes rulings, leaving the reader (or student) to discern the underlying principles. This feature is precisely what invited the later development of the Gemara, where amoraic sages unpack, question, and systematize the mishnaic material.

The Mishnah as a Social and Cultural Document

Beyond its legal content, the Mishnah offers a window into the social world of early rabbinic Judaism. It reflects concerns about agriculture, commerce, family life, ritual purity, and communal governance. It

⁴ M.H. Segal was correct in this identification one hundred years ago. See, Segal *A Grammar of Mishnaic Hebrew* 1927.

presupposes a society in which rabbis, householders, priests, and artisans interact within a shared halakhic framework. At the same time, the Mishnah constructs an idealised vision of Jewish life – one in which rabbinic norms are central, even if they were not universally practiced.

The Mishnah also encodes the values of the rabbinic elite: the importance of study, the authority of tradition, and the centrality of legal reasoning. Its discussions of ethics (especially in *Avot*), its concern for fair dealing, and its emphasis on intentionality reveal a moral vision that extends beyond strict legalism.

Transmission and Reception

The Mishnah became the foundational text for rabbinic study. In the academies of Palestine and Babylonia, amoraic sages produced extensive commentaries – the Jerusalem Talmud and the Babylonian Talmud – which transformed the Mishnah into the core of a vast interpretive tradition. Medieval commentators such as Rashi and Maimonides further shaped its reception, while later halakhic codes (e.g., the *Shulḥan Arukh*) distilled its rulings into normative law.

The Mishnah and the New Testament

The Mishnah's influence extends beyond Judaism. It is a crucial source for historians of late antiquity, scholars of legal theory, and students of ancient Hebrew. Its conceptualisation of law as a living, discursive tradition has parallels in Roman jurisprudence and early Christian canon law, though its methods and assumptions remain distinctively rabbinic.

The Mishnah is invaluable for interpretation of the New Testament, because it preserves the earliest extensive body of Jewish legal concepts, social norms, and institutional assumptions from roughly the same cultural world in which early Christianity emerged. Although the Mishnah postdates the New Testament by more than a century in its redacted form, much of its material reflects earlier tannaitic traditions that illuminate the legal categories, purity concerns, marriage practices, economic arrangements, and dispute-patterns presupposed in the Gospels and Paul. It provides the only systematic evidence for how Pharisaic-rabbinic halakhah conceptualised issues such as Sabbath observance, vows, oaths, tithing, purity, and judicial procedure – all topics that appear in the New Testament T but without explanation. The Mishnah therefore supplies the vocabulary, legal logic, and

social structures that make New Testament texts intelligible within a first-century Jewish context.

Sources

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Contact

If a reader finds an issue in this book, or wishes to suggest an improvement, please email: reader-suggestions@timothyalee.com.

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Timothy A. Lee

1 מאימתי קורין את שמע בערבית. משעה שהפנהנים נכנסים לאכל בתרומתן, עד סוף האשמורה הראשונה, דברי רבי אליעזר. וחכמים אומרים, עד חצות. רבן גמליאל אומר, עד שייעלה עמוד השחר. מעשה שבאו בניו מבית המשתה, אמרו לו, לא קרינו את שמע. אמר להם, אם לא עלה עמוד השחר, חיבין אתם לקרות. ולא זו בלבד, אלא כל מה שאמרו חכמים עד חצות, מצותן עד שייעלה עמוד השחר. הקטר חלבים ואברים, מצותן עד שייעלה עמוד השחר. וכל הנאכלים ליום אחד, מצותן עד שייעלה עמוד השחר. אם כן, למה אמרו חכמים עד חצות, כדי להרחיק את האדם מן העברה: 2 מאימתי קורין את שמע בשחרית. משיכיר בין תכלת ללבן. רבי אליעזר אומר, בין תכלת לכרתי. וגומרה עד הגין החמה. רבי יהושע אומר, עד שלש שעות, שפן דרוך בני מלכים לעמד בשלש שעות. הקורא מפאן ואילף לא הפסיד, כאדם הקורא בתורה: 3 בית שמאי אומרים, בערב כל אדם יטו ויקראו, ובבקר יעמדו, שנגאמר (דברים ו) ובשכבך ובקומך. ובית הלל אומרים, כל אדם קורא כדרכו, שנגאמר (שם) ובלקתך בדרך. אם כן, למה נאמר ובשכבך ובקומך, בשעה שבני אדם שוכבים, ובשעה שבני אדם עומדים. אמר רבי טרפון, אני הייתי בא בדרך, והטתי לקרות, כדברי בית שמאי, וספנתי בעצמי מפני הלסטים. אמרו לו, כדי היית לחוב בעצמך, שעברת על דברי בית הלל: 4 בשחר מברך שתים לפניה ואחת לאחריה, ובערב שתים לפניה ושתים לאחריה. אחת ארקה ואחת קצרה. מקום שאמרו להאריך, אינו רשאי לקצר. לקצר, אינו רשאי להאריך. לחתם, אינו רשאי שלא לחתם. ושלא לחתם, אינו רשאי לחתם: 5 מזכירין יציאת מצרים בלילות. אמר רבי אלעזר בן עזריה, הרי אני כבן שבעים שנה, ולא זכיתי שתאמר יציאת מצרים בלילות, עד שדרשה בן זומא, שנגאמר (דברים טז) למען תזכר את יום צאתך מארץ מצרים כל ימי חייך. ימי חייך, הימים. כל ימי חייך, הלילות.

Mishnah Berakhot

1 From what time may one recite the Shema in the evening? From the time that the priests enter [their houses] in order to eat their terumah until the end of the first watch, the words of Rabbi Eliezer. The sages say: until midnight. Rabban Gamaliel says: until dawn. Once it happened that his sons came home [late] from a wedding feast and they said to him: we have not yet recited the [evening] Shema. He said to them: if it is not yet dawn you are still obligated to recite. And not in respect to this alone did they so decide, but wherever the sages say “until midnight,” the mitzvah may be performed until dawn. The burning of the fat and the pieces may be performed till dawn. Similarly, all [the offerings] that are to be eaten within one day may be eaten till dawn. Why then did the sages say “until midnight”? In order to keep a man far from transgression. **2** From what time may one recite the Shema in the morning? From the time that one can distinguish between blue and white. Rabbi Eliezer says: between blue and green. And he must finish it by sunrise. Rabbi Joshua says: until the third hour of the day, for such is the custom of the children of kings, to rise at the third hour. If one recites the Shema later he loses nothing, like one who reads in the Torah. **3** Bet Shammai say: in the evening every man should recline and recite [the Shema], and in the morning he should stand, as it says, “And when you lie down and when you get up” (De 6:7). Bet Hillel say that every man should recite in his own way, as it says, “And when you walk by the way” (ibid). Why then is it said, “And when you lies down and when you get up?” At the time when people lie down and at the time when people rise up. Rabbi Tarfon said: I was once walking by the way and I reclined to recite the Shema according to the words of Bet Shammai, and I incurred danger from robbers. They said to him: you deserved to come to harm, because you acted against the words of Bet Hillel. **4** In the morning he recites two blessings before it and one after it; in the evening two before it and two after it, one long and one short. Where they [the sages] said that a long one should be said, he may not say a short one; where they said a short one he may not say a long one [Where they said] to conclude [with a blessing] he is not permitted to not conclude; where they said to not conclude [with a blessing], he may not conclude. **5** They mention the Exodus from Egypt at night. Rabbi Elazar ben Azaryah said: “Behold, I am almost a seventy-year old man and I have not succeeded in [understanding why] the Exodus from Egypt should be mentioned at night, until Ben Zoma explained it from a verse (De 16:3): ‘In order that you may remember the day you left Egypt all the days of your life.’ ‘The days of your life’ refers to the days. ‘All the days of your life’ refers to the nights. And the sages say: ‘the days of your life’ refers to this world. ‘All the days

וּחְכָמִים אוֹמְרִים, יְמֵי חַיֵּיךָ, הָעוֹלָם הַזֶּה. כֹּל יְמֵי חַיֵּיךָ, לְהֵבִיא
 לַיְמֹת הַמְּשִׁיחַ:

2 הִיָּה קוֹרָא בַתּוֹרָה, וְהִגִּיעַ זְמַן הַמְּקָרָא, אִם כּוֹן לְבוֹ, יֵצֵא. וְאִם
 לָאוּ, לֹא יֵצֵא. בַּפְּרָקִים שׁוֹאֵל מִפְּנֵי הַכְּבוֹד וּמִשִּׁיב, וּבְאֲמָצַע
 שׁוֹאֵל מִפְּנֵי הַיְרָאָה וּמִשִּׁיב, דְּבַרֵּי רַבֵּי מֵאִיר. רַבִּי יְהוּדָה אוֹמֵר,
 בְּאֲמָצַע שׁוֹאֵל מִפְּנֵי הַיְרָאָה, וּמִשִּׁיב מִפְּנֵי הַכְּבוֹד, בַּפְּרָקִים
 שׁוֹאֵל מִפְּנֵי הַכְּבוֹד, וּמִשִּׁיב שְׁלוֹם לְכֹל אָדָם: ² אֵלוּ הֵן בֵּין
 הַפְּרָקִים, בֵּין בְּרָכָה רֵאשׁוֹנָה לְשֵׁנִיָּה, בֵּין שֵׁנִיָּה לְשִׁמְעָה, וּבֵין
 שְׁמֵעָה לְוְהִיָּה אִם שְׁמֵעָה, בֵּין וְהִיָּה אִם שְׁמֵעָה לְוִיֵּאמָר, בֵּין וִיֵּאמָר
 לְאַמְתָּ וִיֵּצִיב. רַבִּי יְהוּדָה אוֹמֵר, בֵּין וִיֵּאמָר לְאַמְתָּ וִיֵּצִיב לֹא
 יִפְסִיק. אָמַר רַבִּי יְהוֹשֻׁעַ בֶּן קַרְחָה, לְמָה קָדְמָה שְׁמֵעָה לְוְהִיָּה
 אִם שְׁמֵעָה, אֲלֵא כִּדִּי שְׁיִקְבֹּל עָלָיו עַל מַלְכוּת שָׁמַיִם תְּחַלָּה,
 וְאַחַר כֵּן יִקְבֹּל עָלָיו עַל מַצּוֹת. וְהִיָּה אִם שְׁמֵעָה לְוִיֵּאמָר,
 שְׁוִהִיָּה אִם שְׁמֵעָה נוֹהֵג בַּיּוֹם וּבַלַּיְלָה, וִיֵּאמָר אֵינוֹ נוֹהֵג אֲלֵא
 בַּיּוֹם: ³ הַקּוֹרָא אֶת שְׁמֵעָה וְלֹא הַשְּׁמִיעָה לְאַזְנוֹ, יֵצֵא. רַבִּי
 יוֹסִי אוֹמֵר, לֹא יֵצֵא. קָרָא וְלֹא דִקְדַק בְּאוֹתֵיּוֹתֶיהָ, רַבִּי יוֹסִי
 אוֹמֵר יֵצֵא, רַבִּי יְהוּדָה אוֹמֵר לֹא יֵצֵא. הַקּוֹרָא לְמַפְרַע, לֹא
 יֵצֵא. קָרָא וְטָעָה, יַחֲזֹר לְמָקוֹם שֶׁטָּעָה: ⁴ הָאֲמַנִּין קוֹרִין
 בְּרֵאשׁ הָאֵילָן אוֹ בְּרֵאשׁ הַנֶּדֶבֶף, מֵה שְׂאֵינָן רְשָׁאִין לַעֲשׂוֹת
 בֶּן בַּתְּפִלָּה: ⁵ חֲתָן פְּטוּר מִקְרִיאַת שְׁמֵעָה בַּלַּיְלָה הִרְאֵשׁוֹן
 עַד מוֹצָאֵי שַׁבָּת, אִם לֹא עָשָׂה מַעֲשֵׂה. מַעֲשֵׂה בְּרַבָּן גַּמְלִיאֵל
 שֶׁקָּרָא בַּלַּיְלָה הִרְאֵשׁוֹן שְׁנֵשָׂא. אָמְרוּ לוֹ תַלְמִידָיו, לֹא לְמַדְתָּנוּ,
 רַבְּנוּ, שְׁחַתָּן פְּטוּר מִקְרִיאַת שְׁמֵעָה בַּלַּיְלָה הִרְאֵשׁוֹן. אָמַר לָהֶם,
 אֵינִי שׁוֹמֵעַ לָכֶם לְבִטֹּל מִמֶּנִּי מַלְכוּת שָׁמַיִם אֲפִלוּ שְׁעָה אַחַת:
⁶ רַחֵץ לַיְלָה הִרְאֵשׁוֹן שְׁמֵעָה אֲשֶׁתּוֹ. אָמְרוּ לוֹ תַלְמִידָיו, לֹא
 לְמַדְתָּנוּ, רַבְּנוּ, שְׂאֵבֵל אֲסוּר לְרַחֵץ. אָמַר לָהֶם, אֵינִי כְּשָׂאֵר
 כָּל אָדָם, אֲסֻטְגִיס אֲנִי: ⁷ וּכְשִׁמַּת טָבִי עַבְדּוֹ, קָבַל עָלָיו
 תְּנַחוּמִין. אָמְרוּ לוֹ תַלְמִידָיו, לֹא לְמַדְתָּנוּ רַבְּנוּ, שְׂאֵין מְקַבְּלִין
 תְּנַחוּמִין עַל הָעַבְדִּים. אָמַר לָהֶם, אֵין טָבִי עַבְדִּי כְּשָׂאֵר כָּל
 הָעַבְדִּים, כְּשֵׁר הִיָּה: ⁸ חֲתָן אִם רָצָה לְקַרוֹת קְרִיאַת שְׁמֵעָה

of your life' includes the days of the Messiah.

2 If one was reading in the Torah [the section of the Shema] and the time for its recital arrived, if he directed his heart [to fulfill the mitzvah] he has fulfilled his obligation, but if not he has not fulfilled his obligation. In the breaks [between sections] one may give greeting out of respect and return greeting; in the middle [of a section] one may give greeting out of fear and return it, the words of Rabbi Meir. Rabbi Judah says: in the middle one may give greeting out of fear and return it out of respect, in the breaks one may give greeting out of respect and return greeting to anyone. **2** These are the breaks between the sections: between the first blessing and the second, between the second and “Shema,” between “Shema” and “And it shall come to pass if you listen” between “And it shall come to pass if you listen” and “And the Lord said” and between “And the Lord said” and “Emet veYatziv” (true and firm). Rabbi Judah says: between “And the Lord said” and “Emet veYatziv” one should not interrupt. Rabbi Joshua ben Korhah said: Why was the section of “Shema” placed before that of “And it shall come to pass if you listen”? So that one should first accept upon himself the yoke of the Kingdom of Heaven and then take upon himself the yoke of the commandments. Why does the section of “And it shall come to pass if you listen” come before that of “And the Lord said”? Because “And it shall come to pass if you listen” is customary during both day and night, whereas [the section] “And the Lord said” is customary only during the day. **3** One who recites the Shema without causing it to be heard by his own ear, he has fulfilled his obligation. Rabbi Yose says: he has not fulfilled his obligation. If he recited it without pronouncing the letters succinctly, Rabbi Yose says he has fulfilled his obligation. Rabbi Judah says: he has not fulfilled his obligation. If he recites it out of order, he has not fulfilled his obligation. If he recites it and makes a mistake he goes back to the place where he made the mistake. **4** Workers may recite [the Shema] on the top of a tree or the top of a scaffolding, that which they are not allowed to do in the case of the Tefillah. **5** A bridegroom is exempt from reciting the Shema on the first night until the end of the Shabbat, if he has not performed the act. It happened with Rabban Gamaliel who recited the Shema on the first night after he had married. His students said to him: Our master, have you not taught us that a bridegroom is exempt from reciting the Shema. He replied to them: I will not listen to you to remove from myself the Kingship of Heaven even for a moment. **6** [Rabban Gamaliel] bathed on the first night after the death of his wife. His disciples said to him: Master, have you not taught us, that a mourner is forbidden to bathe. He replied to them: I am not like other men, I am very delicate. **7** When Tabi his [Rabban Gamaliel's] slave died he accepted condolences for him. His disciples said to him: Master, have you not taught us that one does not accept condolences for slaves? He replied to them: My slave

לִילָה הָרֵאשׁוֹן, קוֹרֵא. רַבֵּן שְׁמַעוֹן בֶּן גַּמְלִיאֵל אוֹמֵר, לֹא כָּל הַרוּצָה לְטַל אֶת הַשֵּׁם יִטַּל:

3 מי שִׁמְתוּ מוּטָל לְפָנָיו, פָּטוּר מִקְרִיאַת שְׁמַע, מִן הַתְּפִלָּה וּמִן הַתְּפִלִּין. נוֹשְׂאֵי הַמָּטָה וְחַלּוּפֵיהֶן וְחַלּוּפֵי חַלּוּפֵיהֶן, אֶת שְׁלֹפְנֵי הַמָּטָה וְאֶת שְׁלֹאֲחַר הַמָּטָה, אֶת שְׁלֹמְטָה צָרָף בְּהֶן פְּטוּרִים, וְאֶת שְׂאִין לְמָטָה צָרָף בְּהֶן חִיבִין. אֱלוֹ וְאֱלוֹ פְּטוּרִים מִן הַתְּפִלָּה: ² קָבְרוּ אֶת הַמֵּת וְחָזְרוּ, אִם יְכוּלִין לְהַתְּחִיל וְלִגְמֹר עַד שְׁלֹא יִגִּיעוּ לַשּׁוּרָה, יִתְחִילוּ. וְאִם לֹא, לֹא יִתְחִילוּ. הָעוֹמְדִים בַּשּׁוּרָה, הַפְּנִימִים פְּטוּרִים, וְהַחִיצוֹנִים חִיבִין: ³ נָשִׁים וְעַבְדִּים וְקִטְנִים פְּטוּרִין מִקְרִיאַת שְׁמַע וּמִן הַתְּפִלִּין, וְחִיבִין בַּתְּפִלָּה וּבְמִזְוָה, וּבְכַרְפַּת הַמְּזוּזָה: ⁴ בְּעַל קָרִי מְהֵרָה בְּלָבוֹ וְאֵינוֹ מְבָרֵךְ, לֹא לְפָנֶיהָ וְלֹא לְאַחֲרֶיהָ. וְעַל הַמְּזוּזָה מְבָרֵךְ לְאַחֲרָיו, וְאֵינוֹ מְבָרֵךְ לְפָנָיו. רַבִּי יְהוּדָה אוֹמֵר, מְבָרֵךְ לְפָנֶיהֶם וְלְאַחֲרֵיהֶם: ⁵ הִיָּה עוֹמֵד בַּתְּפִלָּה, וְנוֹזֵר שֶׁהוּא בְּעַל קָרִי, לֹא יִפְסִיק, אֶלָּא יִקְצֹר. יָרַד לְטַבַּל, אִם יְכוּל לְעֲלוֹת וְלִהְיוֹת תְּפִלוֹת וְלִקְרוֹת עַד שְׁלֹא תִגָּן חַמְזָה, יַעֲלֶה וְיִתְכַסֶּה וְיִקְרָא. וְאִם לֹא, יִתְכַסֶּה בְּמִים וְיִקְרָא. אָבֵל לֹא יִתְכַסֶּה, לֹא בְּמִים הָרְעִים וְלֹא בְּמִי הַמְּשֻׁרָה, עַד שְׁיִטִּיל לְתוֹכָן מִים. וְכַמָּה יִרְחִיק מֵהֶם וּמִן הַצּוֹאָה, אַרְבַּע אַמּוֹת: ⁶ זָב שֶׁרָאָה קָרִי, וְנָדָה שְׁפִלְטָה שֶׁכָּבַת זָרַע, וְהִמְשִׁמְשֵׁת שֶׁרָאָתָה נָדָה, צָרִיכִין טְבִילָה, וְרַבִּי יְהוּדָה פּוֹטֵר:

4 תְּפִלַּת הַשַּׁחַר, עַד חֲצוֹת. רַבִּי יְהוּדָה אוֹמֵר, עַד אַרְבַּע שָׁעוֹת. תְּפִלַּת הַמִּנְחָה עַד הָעֶרֶב. רַבִּי יְהוּדָה אוֹמֵר, עַד פְּלַג הַמִּנְחָה. תְּפִלַּת הָעֶרֶב אֵין לָהּ קָבַע. וְשָׁל מוֹסְפִין כָּל הַיּוֹם. רַבִּי יְהוּדָה אוֹמֵר, עַד שְׁבַע שָׁעוֹת: ² רַבִּי נְחוּנְיָא בֶּן הַקָּנָה הִיָּה מִתְּפִלָּל בְּכַנְיִסְתוֹ לְבֵית הַמְּדֻרָשׁ וּבִיצִיאָתוֹ תְּפִלָּה קְצָרָה. אָמְרוּ לוֹ, מַה

Tabi was not like other slaves: he was a fit man. ⁸ If a bridegroom wants to recite the Shema on the first night [of his marriage], he may do so. Rabban Shimon ben Gamaliel says: not everyone who desires to take up the name of God may do so.

3 One whose dead [relative] lies before him is exempt from the recital of the Shema and from the tefillah and from tefillin. The bearers of the bier and their replacements, and their replacements' replacement, both those in front of the bier and those behind the bier those needed to carry the bier, are exempt; but those not needed to carry the bier are obligated. Both, however, are exempt from [saying] the tefillah. ² When they have buried the dead and returned [from the grave], if they have time to begin and finish [the Shema] before they get to the row, they should begin, but if not they should not begin. Those who stand in the row, those on the inside are exempt, but those on the outside are obligated. ³ Women, slaves and minors are exempt from reciting the Shema and putting on tefillin, but are obligated for tefillah, mezuzah, and Birkat Hamazon (the blessing after meals). ⁴ One who has had a seminal emission utters the words [of the Shema] in his heart and he doesn't say a blessing, neither before nor after. Over food he says a blessing afterwards, but not the blessing before. Rabbi Judah says: he blesses both before them and after them. ⁵ If a man was standing saying the tefillah and he remembers that he is one who has had a seminal emission, he should not stop but he should abbreviate [the blessings]. If he went down to immerse, if he is able to come up and cover himself and recite the Shema before the rising of the sun, he should go up and cover himself and recite, but if not he should cover himself with the water and recite. He should not cover himself either with foul water or with steeping water until he pours fresh water into it. How far should he remove himself from it and from excrement? Four cubits. ⁶ A zav who has had a seminal emission and a niddah from whom semen escapes and a woman who becomes niddah during intercourse require a mikveh. Rabbi Judah exempts them.

4 The morning Tefillah (Shacharit) is until midday. Rabbi Judah says until the fourth hour. The afternoon Tefillah (Minhah) until evening. Rabbi Judah says: until the middle of the afternoon. The evening prayer has no fixed time. The time for the additional prayers (musaf) is the whole day. Rabbi Judah says: until the seventh hour. ² Rabbi Nehunia ben Hakaneh used to pray as he entered the Bet Hamidrash and as he left it a short prayer. They said to him: what is the reason for this prayer? He replied: When I enter I pray that that no mishap should occur through me, and when I leave I express thanks for my portion. ³ Rabban Gamaliel says: every day a man should pray the eighteen [blessings]. Rabbi Joshua says: an abstract of the eighteen. Rabbi Akiva says: if he knows it fluently he prays the

מקום לתפלה זו. אמר להם, בכניסתי אני מתפלל שלא תארע תקלה על ידי, וביציאתי אני נותן הודיה על חלקי: ³ רבן גמליאל אומר, בכל יום מתפלל אדם שמנה עשרה. רבי יהושע אומר, מעין שמנה עשרה. רבי עקיבא אומר, אם שגורה תפלתו בפיו, יתפלל שמנה עשרה. ואם לאו, מעין שמנה עשרה: ⁴ רבי אליעזר אומר, העושה תפלתו קבע, אין תפלתו תחנונים. רבי יהושע אומר, המהלך במקום סכנה, מתפלל תפלה קצרה. אומר, הושע השם את עמך את שארית ישראל, בכל פרשת העבור יהיו צרכיהם לפניה. ברוך אתה ה' שומע תפלה: ⁵ היתה רוכב על החמור, ירד. ואם אינו יכול לירד, יחזיר את פניו, ואם אינו יכול להחזיר את פניו, יכונן את לבו כנגד בית קדש הקדשים: ⁶ היתה יושב בספינה או בקרון או באסדה, יכונן את לבו כנגד בית קדש הקדשים: ⁷ רבי אלעזר בן עזריה אומר, אין תפלת המוספין אלא בחבר עיר. וחכמים אומרים, בחבר עיר ושלא בחבר עיר. רבי יהודה אומר משמו, כל מקום שיש חבר עיר, היחיד פטור מתפלת המוספין:

5 אין עומדין להתפלל אלא מתוך פחד ראש. חסידים הראשונים היו שוהים שעה אחת ומתפללים, כדי שיכוננו את לבם למקום. אפלו המלך שואל בשלומו, לא ישיבנו. ואפלו נחש פרוץ על עקבו, לא יפסיק: ² מזכירין גבורות גשמים בתחית המתים, ושואלין הגשמים בכרפת השנים, והבדלה בחונן הדעת. רבי עקיבא אומר, אומרה ברכה רביעית בפני עצמה. רבי אליעזר אומר, בהודאה: ³ האומר על קן צפור יגיעו רחמיה, ועל טוב יזכר שמך, מודים מודים, משתקין אותו. העובר לפני התיבה וטעה, יעבר אחר תחפיו, ולא יהא סרכן באותה שעה. מנין הוא מתחיל, מתחלת הברכה שטעה בה: ⁴ העובר לפני התיבה, לא יענה אחר הפהנים אמן, מפני הטורף. ואם אין שם פהן אלא הוא, לא ישא את פפיו. ואם הבטחתו שהוא נושא את פפיו וחוזר לתפלתו, רשאי:

eighteen, and if not an abstract of the eighteen. ⁴ Rabbi Eliezer says: if a man makes his prayers fixed, it is not [true] supplication. Rabbi Joshua says: if one is traveling in a dangerous place, he says a short prayer, saying: Save, O Lord, Your people the remnant of Israel. In every time of crisis may their needs be before You. Blessed are You, O Lord, who hears prayer. ⁵ If he is riding on a donkey, he gets down [and prays.] If he is unable to get down he should turn his face [towards Jerusalem], and if he cannot turn his face, he should direct his heart to the Holy of Holies. ⁶ If he is traveling in a ship, on a wagon or on a raft, he should direct his heart toward the Holy of Holies. ⁷ Rabbi Elazar ben Azaryah says: The musaf prayer is said only with the local congregation. The sages say: whether with or without the congregation. Rabbi Judah said in his name: wherever there is a congregation, an individual is exempt from saying the musaf prayer.

5 One should not stand up to say Tefillah except in a reverent state of mind. The pious men of old used to wait an hour before praying in order that they might direct their thoughts to God. Even if a king greets him [while praying] he should not answer him: even if a snake is wound round his heel he should not stop. ² They mention [God's] power to bring rain in the blessing for the resurrection of the dead. And they ask for rain in the blessing for [fruitful] years. And havdalah in "Who grant knowledge." Rabbi Akiva says: he says it as a fourth blessing by itself. Rabbi Eliezer says: in the thanksgiving blessing. ³ The one who says, "On a bird's nest may Your mercy be extended," [or] "For good may Your name be blessed" or "We give thanks, we give thanks," they silence him. One who was passing before the ark and made a mistake, another should pass in his place, and he should not be as one who refuses at that moment. Where does he begin? At the beginning of the blessing in which the other made a mistake. ⁴ The one who passes before the ark should not respond Amen after [the blessings of] the priests because this might confuse him. If there is no priest there except himself, he should not raise his hands [to recite the priestly blessing], but if he is confident that he can raise his hands and go back to his place in his prayer, he is permitted to do so. ⁵ One who is praying and makes a mistake, it is a bad sign for him. And if he is the messenger of the congregation (the prayer leader) it is a bad sign for those who have sent him, because one's messenger is equivalent to one's self. They said about Rabbi Hanina ben Dosa that he used to pray for the sick and say, "This one will die, this one will live." They said to him: "How do you know?" He replied: "If my prayer comes out fluently, I know that he is accepted, but if not, then I know that he is rejected."

5 המתפלל וטעה, סימן רע לו. ואם שליח צבור הוא, סימן רע לשולחיו, מפני ששלוחו של אדם כמותו. אמרו עליו על רבי חנינא בן דוסא, כשהיה מתפלל על החולים ואומר, זה חי וזה מת. אמרו לו, מנין אתה יודע. אמר להם, אם שגורה תפלתי בפי, יודע אני שהוא מקבל. ואם לאו, יודע אני שהוא מטריף:

6 כיצד מברכין על הפרות. על פרות האילן אומר, בורא פרי העץ, חוץ מן היין, שעל היין אומר בורא פרי הגפן. ועל פרות הארץ אומר בורא פרי האדמה, חוץ מן הפת, שעל הפת הוא אומר המוציא לחם מן הארץ. ועל הירקות אומר בורא פרי האדמה. רבי יהודה אומר, בורא מיני דשאים: **2** ברוך על פרות האילן בורא פרי האדמה, יצא. ועל פרות הארץ בורא פרי העץ, לא יצא. על כלם אם אמר שהכל נהיה, יצא: **3** על דבר שאין גדולו מן הארץ אומר שהכל. על החמץ ועל הנובלות ועל הגובאי אומר שהכל. על החלב ועל הגבינה ועל הביצים אומר שהכל. רבי יהודה אומר, כל שהוא מין קללה אין מברכין עליו: **4** היו לפניו מינים הרבה, רבי יהודה אומר, אם יש ביניהם ממין שבעה, מברך עליו. ונחמדים אומרים, מברך על איזה מהם שירצה: **5** ברוך על היין שלפני המזון, פטר את היין שלאחר המזון. ברוך על הפרפרת שלפני המזון, פטר את הפרפרת שלאחר המזון. ברוך על הפת, פטר את הפרפרת. על הפרפרת, לא פטר את הפת. בית שמאי אומרים, אף לא מעשה קדרה: **6** היו יושבין לאכל, כל אחד ואחד מברך לעצמו. הסבו, אחד מברך לכלן. בא להם יין בתוך המזון, כל אחד ואחד מברך לעצמו. לאחר המזון, אחד מברך לכלם. והוא אומר על המגמר, אף על פי שאין מביאין את המגמר אלא לאחר הסעודה: **7** הביאו לפניו מליח בתחלה ופת עמו, מברך על המליח ופוטר את הפת, שהפת טפלה לו. זה הכלל, כל שהוא עקר ועמו טפלה, מברך על העקר ופוטר את הטפלה: **8** אכל תאנים ענבים ורמונים, מברך אחריהן שלש ברכות,

6 How do they bless over produce? Over fruit of the tree one says, “Who creates the fruit of the tree,” except for wine, over which one says, “Who creates the fruit of the vine.” Over produce from the ground one says: “Who creates the fruit of the ground,” except over bread, over which one says, “Who brings forth bread from the earth.” Over vegetables one says, “Who creates the fruit of the ground.” Rabbi Judah says: “Who creates diverse species of herbs.” ² If one blessed over fruit of the tree the blessing, “Who creates the fruit of the ground,” he has fulfilled his obligation. But if he said over produce from the ground, “Who creates the fruit of the tree,” he has not fulfilled his obligation. If over anything he says “By Whose word all things exist”, he has fulfilled his obligation. ³ Over anything which does not grow from the earth one says: “By Whose word all things exist.” Over vinegar, fallen unripe fruit and locusts one says, “By Whose word all things exist.” Over milk and cheese and eggs one says, “By Whose word all things exist.” R. Judah says: over anything which is cursed they do not bless at all. ⁴ There were several kinds of food before him: Rabbi Judah says that if there is among them one of the seven species, he blesses over that. But the sages say: he may bless over which ever one he wants. ⁵ If he blessed over the wine before the meal he has exempted the wine after the meal. If he blessed over the appetizer (parperet) before the meal, he has exempted the dessert (parperet) after the meal. If he blessed over the bread he has exempted the appetizer/dessert (parperet), but if he blessed over the appetizer/dessert (parperet) he has not exempted the bread. Bet Shammai say: [he has not even exempted] a cooked [grain] dish. ⁶ If [those at the table] are sitting upright, each one blesses for himself. If they are reclining, one blesses for them all. If wine came during the meal, each one says a blessing for himself. If after the meal, one blesses for them all. The same one says [the blessing] over the incense, even though the incense is not brought until after the meal. ⁷ If they brought in front of him salted food at the beginning of the meal and bread with it, he blesses over the salted food and thereby exempts the bread, since the bread is ancillary to it. This is the general principle: whenever there is one kind of food that is the main [food] and another that is ancillary, he blesses over the main food and thereby exempts the ancillary. ⁸ If one has eaten grapes, figs or pomegranates he blesses after them three blessings, the words of Rabban Gamaliel. The sages say: one blessing which includes three. Rabbi Akiva says: even if one ate only boiled vegetables and that is his meal, he says after it the three blessings. If one drinks water to quench his thirst, he says “By Whose word all things exist.” Rabbi Tarfon says: “Who creates many living things and their requirements.”

החטים והזוגין אינן פלאים זה בזה. השערים ושפלת שועל,
 הכסמין והשיפון, הפול והספיר, הפרקדן והטפח, ופול הלכן
 והשעועים, אינם פלאים זה בזה: ² הקשות והמלפפון,
 אינם פלאים זה בזה. רבי יהודה אומר, פלאים. חזרת
 וחזרת גלים, עלשין ועלשי שדה, פרשים וכרשי שדה, כסבר
 וכסבר שדה, חרדל וחרדל מצרי, ודלעת המצרי והרמוצה,
 ופול מצרי והחרוב, אינם פלאים זה בזה: ³ הלפת והנפוץ,
 והפרוב והתרובתור, התרדים והלעונים, אינם פלאים זה
 בזה. הוסיף רבי עקיבא, השום והשומנית, הבצל והבצלצול,
 והתרמוס והפסלסלוס, אינן פלאים זה בזה: ⁴ ובאילן,
 האגסים והקרסתומלין, והפרישים והעזרדים, אינם פלאים
 זה בזה. התפוח והחזרד, הפרסקים והשקדין, והשזפין
 והרימין, אף על פי שדומין זה לזה, פלאים זה בזה: ⁵ הצנון
 והנפוץ, החרדל והלפסן, ודלעת יונית עם המצרית והרמוצה,
 אף על פי שדומין זה לזה, פלאים זה בזה: ⁶ הזאב והכלב,
 כלב הכפרי והשועל, העזים והצבאים, היעלים והרחלים,
 הסוס והפרד, הפרד והחמור, החמור והערווד, אף על פי
 שדומין זה לזה, פלאים זה בזה: ⁷ אין מביאין אילן באילן,
 ירק בירק, ולא אילן בירק, ולא ירק באילן. רבי יהודה מתיר
 ירק באילן: ⁸ אין נוטעין ירקות בתוך סדן של שקמה. אין
 מרפיבין פיגם על גבי קדה לבנה, מפני שהוא ירק באילן. אין
 נוטעין יחור של תאנה לתוך החצוב, שיהא מקרו. אין תוחבין
 זמורה של גפן לתוך האבטיח, שתהא זורקת מימיה לתוכו,
 מפני שהוא אילן בירק. אין נוטעין זרע דלעת לתוך החלמית,
 שתהא משמרתו, מפני שהוא ירק בירק: ⁹ הטומן לפת
 וצנונות תחת הגפן, אם היו מקצת עליו מגלין, אינו חושש
 לא משום פלאים, ולא משום שביעית, ולא משום מעשרות,
 ונטלים בשבת. הזורע חטה ושעורה כאחת, הרי זה כלאים.
 רבי יהודה אומר, אינו פלאים, עד שיהו שני חטים ושעורה,
 או חטה ושתי שעורים, או חטה ושעורה וכסמת:

Mishnah Kilayim

1 Wheat and zunin do not constitute kilayim one with the other. Barley and oats, spelt and rye, or beans and sapir (a type of bean), or purkdan and tofah (two similar types of beans), or white beans and kidney beans, do not constitute kilayim one with the other. **2** Cucumbers and melons do not constitute kilayim one with the other. Rabbi Judah said they do constitute kilayim. Lettuce and wild lettuce, endives and wild endives, leek and wild leek, coriander and wild coriander, or mustard and Egyptian mustard, Egyptian gourd and the bitter gourd, or Egyptian beans and carob shaped beans do not constitute kilayim one with the other. **3** Turnips and the cabbage turnip, cabbage and cauliflower, beet and rumex do not constitute kilayim one with the other. Rabbi Akiva added: garlic and small wild garlic, onion and small wild onion, lupine and wild lupine do not constitute kilayim one with the other. **4** As for trees: the pear and the crustumenian pear, the medlar and azarolus, do not constitute kilayim one with the other. The apple and the crab-apple, or the peach and almond, or the jujube and ramin, even though they are similar one to the other, they nevertheless constitute kilayim one with the other. **5** The radish and the cabbage turnip, mustard and charlock mustard, Greek gourd with Egyptian gourd or [Greek gourd] with bitter gourd, even though they are similar one to the other, are nevertheless kilayim one with the other. **6** A wolf and a dog, a wild dog and a fox, a goat and a deer, a gazelle and a ewe-lamb, a horse and a mule, or a mule and a donkey, a donkey and a wild donkey, even though they are similar one to the other, constitute nevertheless, kilayim one with the other. **7** They may not graft from one tree to another, or from one vegetable to another, or from a tree to a vegetable, or from a vegetable to a tree. Rabbi Judah permits it from a vegetable to a tree. **8** They may not plant vegetables in a trunk of a sycamore tree. They may not graft rue on white cassia, since that is [grafting] a vegetable on a tree. They may not plant a young fig-shoot in sea squill so that it might provide shade for it. They may not insert a vine branch into a melon, in order that the latter might shoot its moisture to the former, since that is [grafting] a tree on a vegetable. They may not place gourd seed into anchusa for the purpose of preserving it (the gourd seed), since that is [grafting] a vegetable on another vegetable. **9** One who buries turnips or radishes beneath a vine, if some of their leaves are uncovered, he need not have fear [of having transgressed] kilayim, or the sabbatical year, or tithes and they may also be pulled up on Shabbat. One who plants a [grain of] wheat and [a grain of] barley at one time, behold this is kilayim. Rabbi Judah says: it is not kilayim unless there are two grains of wheat and two grains of barley, or one grain of wheat and two

2

כַּל סָאָה שְׁיֵשׁ בּוֹ רִבַּע מִמִּין אַחַר, יִמְעַט. רַבִּי יוֹסִי אוֹמֵר, יָבַר.
 בֵּין מִמִּין אֶחָד בֵּין מִשְׁנַיִם מִיָּנִין. רַבִּי שְׁמַעוֹן אוֹמֵר, לֹא אָמְרוּ
 אֶלָּא מִמִּין אֶחָד. וַחֲכָמִים אוֹמְרִים, כָּל שֶׁהוּא כִּלְאִים בְּסָאָה
 מִצְטָרֵף לְרִבַּע: ² בְּמָה דְּבָרִים אָמוּרִים. תְּבוּאָה בְּתְבוּאָה
 וְקִטְנִית בְּקִטְנִית, תְּבוּאָה בְּקִטְנִית וְקִטְנִית בְּתְבוּאָה. בְּאֵמֶת
 אָמְרוּ, זָרְעוֹנִי גִנָּה שְׁאִינָן נְאֻכְלִין, מִצְטָרְפִין אֶחָד מֵעֲשָׂרִים
 וְאַרְבַּע בְּנוֹפֵל לְבֵית סָאָה. רַבִּי שְׁמַעוֹן אוֹמֵר, כִּשֶׁם שֶׁאָמְרוּ
 לְהַחֲמִיר כֶּף אָמְרוּ לְהַקֵּל, הִפְשַׁתָּן בְּתְבוּאָה מִצְטָרְפֶת אֶחָד
 מֵעֲשָׂרִים וְאַרְבַּע בְּנוֹפֵל לְבֵית סָאָה: ³ הֵיִתָּה שְׂדֵהוּ זְרוּעָה
 חֲטִים וְנִמְלָךְ לְזָרְעָה שְׁעוּרִים, יִמְתִּין לָהּ עַד שֶׁתִּתְלַיַע, וַיּוֹפֶף,
 וְאַחַר כֶּף יִזְרַע. אִם צִמְחָה, לֹא יֵאמָר אֶזְרַע וְאַחַר כֶּף אוֹפֶף,
 אֶלָּא הוֹפֶף וְאַחַר כֶּף זֹרַע. כְּמָה יֵהָא חוֹרֵשׁ, כִּתְלָמִי הִרְבִּיעָה.
 אָבָא שְׂאוּל אוֹמֵר, כְּדִי שְׁלֵא יִשְׁיַר רִבַּע לְבֵית סָאָה: ⁴ זְרוּעָה
 וְנִמְלָךְ לְנִטְעָה, לֹא יֵאמָר אֶטַע וְאַחַר כֶּף אוֹפֶף, אֶלָּא הוֹפֶף
 וְאַחַר כֶּף נוֹטַע. נִטְוַעָה וְנִמְלָךְ לְזָרְעָה, לֹא יֵאמָר אֶזְרַע וְאַחַר
 כֶּף אֶשְׂרַשׁ, אֶלָּא מְשַׂרֵשׁ וְאַחַר כֶּף זֹרַע. אִם רָצָה, גּוֹמֵם עַד
 פְּחוֹת מִטְּפַח, זֹרַע, וְאַחַר כֶּף מְשַׂרֵשׁ: ⁵ הֵיִתָּה שְׂדֵהוּ זְרוּעָה
 קִנְבוּס אוֹ לוֹף, לֹא יֵהָא זֹרַע וּבָא עַל גְּבִיֵהֶם, שְׁאִינָן עוֹשִׂין
 אֶלָּא לְשִׁלְשָׁה שָׁנִים. תְּבוּאָה שְׁעֵלָה בָּהּ סְפִיחֵי אֶסְטִים, וְכֵן
 מְקוּם הַגְּרָנוֹת שְׁעֵלוּ בָּהֶן מִיָּנִין הַרְבֵּה, וְכֵן תִּלְתָן שְׁהַעֲלָה מִיָּנִי
 צִמְחִים, אִין מַחֲיָבִין אוֹתוֹ לְנִכְשׁ. אִם נִכְשׁ אוֹ כֶסֶח, אוֹמְרִים
 לוֹ, עֶקֶר אֵת הַפֵּל חוּץ מִמִּין אֶחָד: ⁶ הִרְוַצָה לַעֲשׂוֹת שְׂדֵהוּ
 מִשָּׂר מִשָּׂר מִכָּל מִין, בֵּית שְׂמַאי אוֹמְרִים, שְׁלִשָּׁה תְלָמִים שָׁל
 פְּתִיחַ. וּבֵית הֵלֵל אוֹמְרִים, מְלֵא הָעַל הַשְּׂרוּנִי. וּקְרוּבִין דְּבָרֵי
 אֵלוּ לְהֵיוֹת כְּדָבְרֵי אֵלוּ: ⁷ הֵיִהּ רֵאשׁ תּוֹר חֲטִים נִכְנָס בְּתוֹף
 שֶׁל שְׁעוּרִים, מִתָּר, מִפְּנֵי שֶׁהוּא נִרְאָה כְּסוּף שְׂדֵהוּ. שָׁלוּ חֲטִים
 וְשָׁל חֲבָרוּ מִין אַחַר, מִתָּר לְסִמְךָ לוֹ מֵאוֹתוֹ הַמִּין. שָׁלוּ חֲטִים
 וְשָׁל חֲבָרוּ חֲטִים, מִתָּר לְסִמְךָ לוֹ תְלָם שֶׁל פְּשָׁתָן, וְלֹא תְלָם
 שֶׁל מִין אַחַר. רַבִּי שְׁמַעוֹן אוֹמֵר, אֶחָד זָרַע פְּשָׁתָן וְאֶחָד
 כָּל הַמִּיָּנִין. רַבִּי יוֹסִי אוֹמֵר, אֵף בְּאִמְצַע שְׂדֵהוּ מִתָּר לְבִדֵּק

grains of barley, or a grain of wheat, a grain of barley and a grain of spelt.

2 Any seah which contains a quarter [of a kav] of a different species, one should reduce [its proportion of the latter] Rabbi Yose says: one should pick [it all out]. Whether it consists of one species or of two species. Rabbi Shimon says: they said this only if it consists of one species. But the sages say: anything which is kilayim, in a seah [it adds up] in making up the quarter. **2** To what does this refer? To [an mixture of] grain [occurring] with [different] grain, or pulse with [different] pulse, to grain with pulse, and to pulse with grain. However they stated: Seeds from a garden which are not eaten, they add up [with other seeds to form an amount sufficient to prohibit the sowing of a seah] when there is 1/24 of the quantity [of such seed] that is necessary to sow a bet seah. Rabbi Shimon says: just as they ruled to be stringent so too they ruled to be lenient flax [mixed in with] produce, combines when there is 1/24 of the quantity [of such seed] that is necessary to sow a bet seah. **3** If one's field was sown with wheat, and he changed his mind and decided to sow it with barley, he must wait until it [the wheat] rots. He turns [the soil] and then he may sow [the barley], if it [the wheat] had already grown. He should not say: "I shall [first] sow [the barley] and, then turn [the soil]" rather he must first turn [the soil] and then sow. How much must he plow [when overturning the soil]? Like the furrows [that are plowed after the [first] rainy season. Abba Shaul says: [one should plow] so that one does not leave [unplowed] as much [ground] as holds a quarter [kav] to a bet seah. **4** [His field was] sown [with grain, or pulse, or garden-seed], and he changed his mind and decided to plant it [with vines], he may not say: "First I shall plant [the vines] and then turn [the soil]," but he must [first] turn [the soil] and then he may plant [the vines]. [If it was] 'planted' [with vines] and he changed his mind and decided to seed [with grain, pulse or garden-seed], he may not say: "First I shall sow [the grain etc.] and then I uproot [the vines]," but he must [first] uproot [the vines] and then he may sow [the grain etc.]. If he wants, he may cut down [the vines] to less than a handbreadth [above ground], and then he may sow [the grain] and later, he uproots [the vines]. **5** His field was sown cumin or with arum, he must not sow on top of them, since they produce crops only after three years. [A field of] grain among which sprang up some aftergrowth woad, alternatively an area of threshing-floors in which many species sprang up, alternatively [a field of] clover among which grew up a number of species of herbs, he is not obliged to weed them out. But if he weeded or cut down the weeds, they say to him: "Uproot it all, except for one species." **6** One who wants to lay out his field in long straight rows each sown with a different species: Bet Shammai says: three furrows of newly broken land. But Bet Hillel says: the width of a Sharon yoke. And the words of these are close to the words of these. **7** If the point of an angle of a wheat [field] overlaps into

טְפָחִים. פָּחוֹת מֵיֶפֶן, מִחֶצֶב וְגוֹמָמוֹ עַד פָּחוֹת מֵהָאָרֶץ טָפַח. בְּמֵה דְבָרִים אֲמֹרִים, מִתּוֹךְ שָׁלוֹ, אֲבָל מִתּוֹךְ שֶׁל חֶבְרוֹ, מֵה שֶׁהוּא רוֹצֵה, יִטַּל. בְּמֵה דְבָרִים אֲמֹרִים, בְּזִמְן שֶׁלֹא הִתְחִיל בּוֹ מַעְרָב שְׁבִיעִית. אֲבָל אִם הִתְחִיל בּוֹ מַעְרָב שְׁבִיעִית, מֵה שֶׁהוּא רוֹצֵה, נוֹטֵל: ⁷ אֲבָנִים שֶׁזֶעְזַעְתָּן הִמְחַרְשָׁה, אוֹ שֶׁהָיוּ מְכֻסּוֹת וְנִתְגַּלוּ, אִם יֵשׁ בְּהֵם שְׁתֵּים שֶׁל מִשְׁאֵי שְׁנַיִם שְׁנַיִם, הָרִי אֵלָיו יִנְטֵלוּ. הַמְסַקֵּל אֶת שְׂדֵהוּ, נוֹטֵל אֶת הָעֲלִיוֹנוֹת, וּמַנִּיחַ אֶת הַנוֹגְעוֹת בְּאָרֶץ. וְכֵן גִּרְגֵר שֶׁל צְרוּרוֹת אוֹ גֵל שֶׁל אֲבָנִים, נוֹטֵל אֶת הָעֲלִיוֹנוֹת, וּמַנִּיחַ אֶת הַנוֹגְעוֹת בְּאָרֶץ. אִם יֵשׁ תַּחְתִּיהֶן סֹלֶע אוֹ קֶשׁ, הָרִי אֵלָיו יִנְטֵלוּ: ⁸ אֵין בּוֹנִין מִדְּרָגוֹת עַל פִּי הַגְּאִיּוֹת עָרֵב שְׁבִיעִית מִשְׁפָּסְקוֹ הַגְּשָׁמִים, מִפְּנֵי שֶׁהוּא מִתְקַנֵּן לְשְׁבִיעִית. אֲבָל בּוֹנֵה הוּא בְּשְׁבִיעִית מִשְׁפָּסְקוֹ גְּשָׁמִים, מִפְּנֵי שֶׁהוּא מִתְקַנֵּן לְמוֹצְאֵי שְׁבִיעִית. וְלֹא יִסְמֹךְ בְּעַפְרָה, אֲבָל עוֹשֶׂה הוּא חֵיץ. כָּל אֲבָן שֶׁהוּא יָכוֹל לִפְשֵׁט אֶת יָדוֹ וְלִטְלֶהָ, הָרִי זֶה תִּנְטֵל: ⁹ אֲבָנֵי כְּתָף, בְּאוֹת מְכָל מְקוֹם. וְהַקְּבָלָן, מִבֵּיא מְכָל מְקוֹם. וְאֵלָיו הֵם אֲבָנֵי כְּתָף, כָּל שְׂאִינָה יָכוֹלָה לְהִנְטֵל בְּאַחַת יָד, דְּבָרֵי רַבִּי מֵאִיר. רַבִּי יוֹסִי אוֹמֵר, אֲבָנֵי כְּתָף כְּשֶׁמֶן, כָּל שֶׁהֵן נְטִלוֹת שְׁתֵּים שָׁלֹשׁ עַל הַכְּתָף: ¹⁰ הַבּוֹנֵה גֵדֵר בֵּינוֹ וּבֵין רִשׁוֹת הָרִבִּים, מִתֵּר לְהַעֲמִיק עַד הַסֹּלֶע. מֵה יַעֲשֶׂה בְּעַפְרָה, צוֹבְרוֹ בְּרִשׁוֹת הָרִבִּים וּמִתְקַנֵּן, דְּבָרֵי רַבִּי יְהוֹשֻׁעַ. רַבִּי עֲקִיבָא אוֹמֵר, כְּדֶרֶךְ שְׂאִין מְקַלְקֵלִין בְּרִשׁוֹת הָרִבִּים, כִּף לֹא יִתְקַנּוּ. מֵה יַעֲשֶׂה בְּעַפְרָה, צוֹבְרוֹ בְּתוֹךְ שְׂדֵהוּ כְּדֶרֶךְ הַמְּזַבְּלִין. וְכֵן הַחוּפֵר בּוֹר וְשִׁיחַ וּמַעְרָה:

4 בְּרֵאשׁוֹנָה הָיוּ אוֹמְרִים, מְלַקֵּט אָדָם עֵצִים וְאֲבָנִים וְעֵשְׂבִים מִתּוֹךְ שָׁלוֹ, כְּדֶרֶךְ שֶׁהוּא מְלַקֵּט מִתּוֹךְ שֶׁל חֶבְרוֹ, אֶת הַגֶּס הַגֶּס. מִשְׁרַבּוֹ עוֹבְרֵי עֲבָרָה, הִתְקִינוּ שֶׁיְהִי זֶה מְלַקֵּט מִתּוֹךְ שֶׁל זֶה, וְזֶה מְלַקֵּט מִתּוֹךְ שֶׁל זֶה, שֶׁלֹא בְּטוֹבָה, וְאֵין צָרִיךְ לוֹמַר שֶׁיִּקְצָץ לָהֶם מְזוֹנוֹת: ² שְׂדֵה שְׁנִתְקוֹנָצָה, תִּזְרַע בְּמוֹצְאֵי שְׁבִיעִית. שְׂדֵה שְׁנִטְיָבָה אוֹ שְׁנִדְיָרָה, לֹא תִזְרַע בְּמוֹצְאֵי שְׁבִיעִית. שְׂדֵה שְׁנִטְיָבָה, בֵּית שְׂמַאי אוֹמְרִים, אֵין אוֹכְלִין פְּרוּתִיהָ בְּשְׁבִיעִית, וּבֵית הֵלֵל אוֹמְרִים, אוֹכְלִין. בֵּית שְׂמַאי אוֹמְרִים, אֵין אוֹכְלִין

layers, but he leave those touching the ground. And likewise a heap of pebbles, or a pile of stones; he may remove the top layers but must leave those touching the ground. If, however, there is beneath them rocky soil or stubble, they may be removed. ⁸ They may not build steps leading to ravines in the sixth year after the rains have stopped, for this would be improving the fields for the seventh year. But he may build in the seventh year itself, after the rains have stopped, for this would be a improving the fields for the eighth year. He may not block them [the steps] with earth, but he may make an embankment. Any stone which he can stick out his hand and pick up, may be removed. ⁹ Shoulder-stones may be removed from any place. And the contractor may bring them from anywhere. Which are shoulder-stones? Any one that cannot be picked up with one hand, the words of Rabbi Meir. But Rabbi Yose says: the name is to be taken literally; those that are carried on a man's shoulder, either two or three at a time. ¹⁰ One who makes a fence between his own property and the public domain, he is allowed to dig down to rock level. What should he do with the soil? He piles it up in the public domain, and then restores it, the words of Rabbi Joshua. Rabbi Akiva says: just as no damage may be done to a public domain, so one may not repair it. Then what should he do with the soil? He heaps it up in his own field in the manner of those who bring out dung [for manure]. Similarly when one digs a cistern, a trench or a cave.

4 At first they said: a man may gather wood, stones and grasses from his field, just as he was allowed to do from the field of his fellow, the large ones. When the transgressors increased, they decreed that this one may gather from this one's field and this one may gather from this one's field, but not as a [mutual] favor. It doesn't need to be said that no stipulation can be made for food. ² A field from which thorns had been removed may be sown in the eighth year. But if it had been improved upon, or cattle had been allowed to live upon it, it may not be sown in the eighth year. A field which had been improved upon in the seventh year: Bet Shammai says: they may not eat its produce in the seventh year, But Bet Hillel says: they may eat. Bet Shammai says: they may not eat produce of the sabbatical year with an expression of thanks. But Bet Hillel says: they may eat [sabbatical year produce] with an expression for thanks and without an expression of thanks. Rabbi Judah says: the statements must be reversed, for this is one of the instances where Bet Shammai is lenient and Bet Hillel is stringent. ³ They may rent newly plowed land from a Gentile in the seventh year, but not from an Israelite. And they may encourage Gentiles during the seventh year, but not Israelites. They may exchange greetings with them because of the ways of peace. ⁴ One who thins out his olive-trees [in the seventh year]: Bet Shammai says: he cuts them down to the ground. Bet Hillel says: he may completely uproot them. They agree that if one levels his field, he can only cut

חַמְשָׁה דְבָרִים חַיְבִים בַּחֲלָה, הַחֲטִים וְהַשְּׁעוּרִים וְהַכֶּסֶם מִן
וּשְׂבֻלַת שׁוּעַל וְשִׁיפּוֹן. הָרִי אֵלּוּ חַיְבִין בַּחֲלָה, וּמִצְטָרְפִין
זֶה עִם זֶה, וְאַסוּרִין בְּחֶדֶשׁ מִלְּפָנֵי הַפֶּסַח, וּמִלְקָצֵר מִלְּפָנֵי
הָעֶמֶר. וְאִם הִשְׂרִישׁוּ לָדָם לְעֶמֶר, הָעֶמֶר מִתִּירָן. וְאִם לֹא,
אַסוּרִין עַד שְׂבִיאָה הָעֶמֶר הַבֵּא: ² הָאוֹכֵל מֵהֶם כְּזֵית מִצָּה
בַּפֶּסַח, יֵצֵא יָדָי חוֹבְתוֹ. כְּזֵית חֶמֶץ, חַיֵּב בְּהִפְרָתוֹ. נִתְעַרַב
אֶחָד מֵהֶם בְּכֹל הַמֵּינִים, הָרִי זֶה עוֹבֵר בַּפֶּסַח. הַנּוֹדֵר מִן
הַפֶּת וּמִן הַתְּבוּאָה, אֲסוּר בָּהֶם, דְּבָרֵי רַבִּי מֵאִיר. וְחֻכְמִים
אוֹמְרִים, הַנּוֹדֵר מִן הַדֶּגֶן אֵינּוּ אֲסוּר אֲלֹא מֵהֶן. וְחַיְבִין בַּחֲלָה
וּבִמְעַשְׂרוֹת: ³ אֵלּוּ חַיְבִין בַּחֲלָה וּפְטוּרִים מִן הַמְעַשְׂרוֹת.
הַלֶּקֶט, וְהַשְּׂכַחָה, וְהַפֶּאֶה, וְהַהֶפְקֵר, וּמְעַשֵּׂר רֵאשׁוֹן שְׁנַטְלָה
תְּרוּמָתוֹ, וּמְעַשֵּׂר שֵׁנִי וְהַקֶּדֶשׁ שְׁנֵפוּדוֹ, וּמוֹתֵר הָעֶמֶר, וְתְבוּאָה
שְׁלֵא הַבִּיאָה שְׁלִישׁ. רַבִּי אֶלִיעֶזֶר אוֹמֵר, תְּבוּאָה שְׁלֵא הַבִּיאָה
שְׁלִישׁ, פְּטוּרָה מִן הַחֲלָה: ⁴ אֵלּוּ חַיְבִין בַּמְעַשְׂרוֹת וּפְטוּרִים
מִן הַחֲלָה, הָאֲרוֹז, וְהַדַּחַן, וְהַפְּרָגִים, וְהַשְּׂמֶשְׂמִין, וְהַקְּטָנוֹת,
וּפְחוֹת מִחֲמֹשֶׁת רְבָעִים בַּתְּבוּאָה. הַסְּפָגְנִין, וְהַדְּבִשָּׁנִין,
וְהָאֶסְקָרִיטִין, וְחֵלֶת הַמִּשְׁרֵת, וְהַמְדַמֵּעַ, פְּטוּרִין מִן הַחֲלָה:
⁵ עֶסֶה שֶׁתְּחַלְתָּה סְפָגְנִין וְסוּפָה סְפָגְנִין, פְּטוּרָה מִן הַחֲלָה.
תְּחַלְתָּה עֶסֶה וְסוּפָה סְפָגְנִין, תְּחַלְתָּה סְפָגְנִין וְסוּפָה עֶסֶה,
חַיְבִין בַּחֲלָה. וְכֵן הַקְּנוּבְקָאוֹת חַיְבוֹת: ⁶ הַמְעַסָּה, בֵּית
שְׂמַאי פּוֹטְרִין, וּבֵית הֵלֵל מְחַיְבִין. הַחֲלִיטָה, בֵּית שְׂמַאי
מְחַיְבִין, וּבֵית הֵלֵל פּוֹטְרִין. חֵלוֹת תּוֹדָה וּרְקִיקֵי נְזִיר, עֲשָׂאן
לְעֶצְמוֹ, פְּטוּר. לְמִכּוֹר בְּשׁוּק, חַיֵּב: ⁷ נִחְתּוּם שְׁעֵשָׂה שְׂאֵר
לְחֶלֶק, חַיֵּב בַּחֲלָה. נָשִׁים שֶׁנִּתְּנוּ לְנִחְתּוּם לְעֲשׂוֹת לֶחֶן
שְׂאֵר, אִם אֵין בְּשָׁל אַחַת מֵהֶן כְּשֶׁעוֹר, פְּטוּרָה מִן הַחֲלָה:
⁸ עֶסֶת הַכְּלָבִים, בְּזִמְן שֶׁהָרוּעִים אוֹכְלִין מִמֶּנָּה, חַיְבַת בַּחֲלָה,
וּמְעַרְבִין בָּהּ, וּמְשַׁתְּפִין בָּהּ, וּמְבָרְכִין עָלֶיהָ, וּמְזַמְּנִין עָלֶיהָ,
וְנוֹעֲשִׂית בְּיוֹם טוֹב, וְיוֹצֵא בָּהּ אָדָם יָדָי חוֹבְתוֹ בַּפֶּסַח. אִם אֵין
הָרוּעִים אוֹכְלִין מִמֶּנָּה, אֵינָה חַיְבַת בַּחֲלָה, וְאֵין מְעַרְבִין בָּהּ,
וְאֵין מְשַׁתְּפִין בָּהּ, וְאֵין מְבָרְכִין עָלֶיהָ, וְאֵין מְזַמְּנִין עָלֶיהָ.

Mishnah Challah

1 Five species [of grains] are subject to [the law of] hallah: wheat, barley, spelt, oats and rye. These are subject to hallah, and [dough made from different types of these grains] are accounted together one with another [as one quantity]. And their “new” [harvest] is prohibited prior to Pesah, and [they are subject] to [the prohibition of] reaping prior to the Omer. If they took root prior to the Omer, the omer permits them. If not, they are prohibited until the next Omer has come. **2** If one has eaten of [these five] on Pesah an olive-size piece of matzah, he has fulfilled his obligation. [If he ate on Pesah] an olive-size of piece of hametz [made of these grains], he is liable for karet. If one of these [grains, having become leavened,] became mixed with any other species, one must remove it on Pesah. If one has vowed [to abstain] from [consuming] bread and tevuah (produce), he is prohibited from consuming these [five species] the words of Rabbi Meir. The sages say: if one has vowed [to abstain] from [consuming] dagan, is prohibited only from [consuming] these [species] only. They are subject to hallah and tithes. **3** The following are subject to hallah, but exempt from tithes: gleanings, from the forgotten sheaf, from peah or from ownerless produce and the first tithe from which terumah has been removed, second tithe and consecrated [produce] which has been redeemed, and that which remains over from the omer, and grain which has not grown one-third [ripe]. Rabbi Eliezer says: grain which has not grown one-third [ripe] is exempt [also] from hallah. **4** The following are liable for tithes, but exempt from hallah: rice, millet, poppy-seed, sesame seeds, pulse, and less than five-fourths [of a kab] of [the five kinds of] grain, sponge-cakes, honey-cakes, dumplings, a cake [cooked] in a pan and medumma are exempt from hallah. **5** Dough which was originally [intended for] sponge-cakes, and in the end is [cooked as] sponge-cake, is exempt from hallah. [If it was] originally [ordinary] dough, but in the end [cooked as] sponge-cakes, [or if it was] originally [intended for] sponge-cakes, but finally [cooked as ordinary] dough, it is subject to hallah. Similarly, bread crumbs (kenuvkaot) are subject [to hallah]. **6** Meisah: Bet Shammai exempts [from hallah], And Bet Hillel makes liable [for hallah]. Halita: Bet Shammai makes liable, And Bet Hillel exempts. The loaves of the thanksgiving sacrifice and the wafers of a nazirite: if one made them for oneself, they are exempt [from hallah]. [If one made them] to sell in the market, they are subject [to hallah]. **7** A baker who made dough to divide it up into pieces, it is subject to hallah. Women who gave [flour] to a baker to make for them dough, if there is not in any one of them a [minimum] measure, it is exempt from hallah. **8** Dough for dogs: If shepherds eat it: it is subject to hallah, and one may use it to