

for oneself, they are exempt [from hallah]. [If one made them] to sell in the market, they are subject [to hallah].

1:7 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.

1:8 Dough for dogs: If shepherds eat it: it is subject to hallah, and one may use it to make an eruv or a shittuf; and one should say the blessings over it, and one should make an invitation for birkat hamazon over it; and it may be made on a festival; and one fulfills his obligation with it on Pesah. But if shepherds do not eat it: it is not subject to hallah; and one may not use it to make an eruv, or a shittuf; and one does not say the blessings over it, and one does not make an invitation for birkat hamazon over it; and it may not be made on a festival; and one does not fulfill his obligation with it on Pesah. In either case it is susceptible to ritual defilement affecting food.

1:9 In the case of hallah and terumah: One is liable for death on account of [having eaten] them death [intentionally], or to [repay] an added fifth [if unwittingly]; They are forbidden to non-priests; They are the property of the priest; They are nullified [in a mixture of] one-hundred-and-one [parts, the rest being non-sacred dough or produce]; They require washing of one's hands; And [waiting until] the setting of the sun [prior to eating them]; They may not be separated from pure [stuff] for impure; But rather from that which is close, And from that [in a] finished [state]. If one said: "All my threshing-floor is terumah, or all my dough is hallah," he has not said anything, unless he has left some over.

2:1 Produce [grown] outside the land [of Israel] that came into the land is subject to Hallah. [If it] went out from here to there: Rabbi Eliezer makes it liable, But Rabbi Akiva makes it exempt.

2:2 Earth from outside the land has come to the land [of Israel] in a boat, [the produce grown in it] is subject to tithes and to the [law relating to] the seventh year. Rabbi Judah: when does this apply? When the boat touches [the ground]. Dough which has been kneaded with fruit-juice is subject to hallah, and may be eaten with unclean hands.

2:3 A woman may sit and separate hallah while she is naked, since she can cover herself but a man may not. If one is not able to make one's dough in cleanness he should make it [in separate] kavs, rather than make it in uncleanness. But Rabbi Akiva says: let him make it in uncleanness rather than make it [in separate] kavs, just as he calls the clean, so too he calls the unclean; this one he calls hallah with the Name, and the other he also calls hallah with the Name, but [separate] kavs have no portion [devoted] to the Name.

2:4 One who makes his dough [in separate] kavs, and they touch one another, they are exempt from hallah unless they stick together. Rabbi Eliezer says: also if one takes out [loaves from an oven] and puts [them] into a basket, the basket joins them together for [the purposes of] hallah.

2:5 If one separates his hallah [while it is still] flour, it is not hallah, and in the hand of a priest it is considered stolen property. The dough is still subject to hallah; And the flour, if there is the minimum quantity, it [also is] subject to hallah. And it is prohibited to non-priests, the words of

Rabbi Joshua. They said to him: It happened that a non-priest sage seized it [for himself]. He said to them: He did something damaging to himself, but he benefited others.

2:6 Five-fourths [of a kav] of flour are subject to hallah. If their leaven, their light bran and their coarse bran [make up the] five-fourths, they are subject. If their coarse bran had been removed from them and returned to them, they are exempt.

2:7 The [minimum] measure of hallah is one twenty-fourth [part of the dough]. If he makes dough for himself, or if he makes it for his son's [wedding] banquet, it is one twenty-fourth. If a baker makes to sell in the market, and so [also] if a woman makes to sell in the market, it is one forty-eighth. If dough is made unclean either unwittingly or by an unforeseeable circumstance, it is one forty-eighth. If it was made unclean intentionally, it is one twenty-fourth, in order that a sinner should not profit.

2:8 Rabbi Eliezer says: Hallah may be taken from [dough] that is clean, [in order to exempt] that which is unclean. How [may this be done]? [If one has] clean dough and unclean dough, he takes sufficient hallah out of the [clean] dough whose hallah has not yet been taken, and puts [dough] less than the size of an egg in the middle, in order that he may take off [the hallah] from what is close together. But the sages prohibit.

3:1 One may snack from dough, until it is rolled, in [the case of] wheat [flour], or before it is made into a solid mass, in [the case of] barley [flour]. [Once] one has rolled it [in the case of] wheat [flour], or made it into a solid mass, in [the case of] barley [flour], one who eats it is liable for death [at the hands of heaven]. As soon as she puts in the water she should lift out the hallah, provided that there are not five-fourths [of a kav] of flour left there.

3:2 Dough which became medumma before she had rolled it, it is exempt [from hallah]. If after she had rolled it, it is subject [to hallah]. If there occurred to her some doubtful uncleanness before she had rolled it, it may be completed in uncleanness. If after she had rolled it, it should be completed in cleanness.

3:3 [If] she dedicated her dough [to the Temple] before rolling it, and then redeemed it, it is subject [to hallah]. [If she dedicated it] after rolling it, and redeemed it, it is subject [to hallah]. [But if] she dedicated it before rolling it, and the Temple treasurer rolled it, and after that she redeemed it, it is exempt, since at the time of its obligation it was exempt.

3:4 Similarly one who dedicates his produce prior to the stage when they are subject to tithes and then redeemed them, they are liable [to be tithed]. If [he dedicated them] when they had already become subject to tithes and then redeemed them, they are liable [to be tithed]. If he dedicated them before they had ripened, and they became ripe while in the possession of the [Temple] treasurer, and he then redeemed them, they are exempt, since at the time when they would have been liable, they were exempt.

3:5 If a Gentile gave [flour] to an Israelite to make for him dough, it is exempt from hallah. If the Gentile gave it to him as a gift, before rolling it, he is liable. If after rolling it, he is exempt. If one makes dough together

with a Gentile, then if there is not in [the portion] of the Israelite the minimum measure subject to hallah, it is exempt from hallah.

3:6 A convert who converted and had dough: if it was made before he became a convert, he is exempt [from hallah]. After he converted, he is liable. And if there is doubt, he is liable, but [a non-priest who has unwittingly eaten of such hallah] is not liable for the additional one-fifth. Rabbi Akiva said: it all depends on the [time of the] formation of the light crust in the oven.

3:7 One who makes dough from wheat [flour] and from rice [flour] if it has a taste of grain, it is subject to hallah, and one can fulfill one's obligation with it on Pesah. But if it does not have the taste of grain, it is not subject to hallah, and one cannot fulfill with it one's obligation on Pesah.

3:8 One who takes leaven out of dough from which hallah had not been taken and puts it into dough from which hallah had been taken: If he has a supply from another place, he can take out [hallah] in accordance with the precise amount. But if does not, he takes out one [portion of] hallah for the whole [dough].

3:9 Similarly, if olives of [regular] picking became mixed with olives [left over] for striking-off [by the poor], or grapes of [regular] picking, with grapes [left over] for gleaning [by the poor]: If he has a supply from another place, he can take out [terumah and tithes] in accordance with the precise amount. But if does not, he takes out one terumah and terumat maaser for all of the grapes. And as for the rest, [he takes out] tithe and the second tithe in accordance with the precise amount.

3:10 One who takes leaven from a dough of wheat [flour] and puts [it] into dough of rice [flour], [then] if it has the taste of grain, it is subject to hallah, [but] if not, it is exempt. If so, why did they say: "Untithed produce of any amount renders food prohibited"? That is [with regard to a mixture of] a species with its own species, but [with regard to a mixture of a species] not with its own species, only when it imparts taste.

4:1 Two women who made [separate doughs] from two [separate] kavs, and these [doughs] touched one another, even if they are of the same species, they are exempt [from hallah]. When they belong to one woman: If one species [comes into contact] with the same species, they are subject [to hallah]. If different species, they are exempt.

4:2 What counts as a species with its same species? Wheat is not reckoned together with any [species] other than with spelt; Barley is reckoned together with all [species] except wheat. Rabbi Yohanan ben Nuri says: the rest of the species are reckoned together one with another.

4:3 [If there are two doughs from] two [separate] kavs, and a kav of rice [dough] or a kav of terumah dough [lying] between, they are not reckoned together. [If there was] dough from which hallah had already been taken [lying] between, they are reckoned together, since it had once been subject to hallah.

4:4 A kav of [dough made from] new grain and a kav of [dough from] old grain which are stuck together: Rabbi Ishmael says: let him take [hallah] from the middle; But the sages prohibit. One who has taken hallah from [dough made out of] one kav: Rabbi Akiva says: it is hallah; But the sages say: it is not hallah.

4:5 Two [separate] kavs [of dough], this one had its hallah removed on its own,

and this one had its hallah removed on its own, and then he went back and made of them one dough: Rabbi Akiva exempts; But the sages make it liable. It turns out that the stringency of his [first] ruling leads to the leniency of his other ruling.

4:6 A man may take the requisite amount for hallah out of [clean] dough from which hallah has not [previously] been removed in order to remove it in a state of cleanness in order to go on separating [hallah] from it for [unclean] demai, until it becomes putrid, since hallah for demai may be taken from clean [dough] for unclean [dough], and from [one dough for another dough] which is not in close proximity.

4:7 An Israelite who was a tenant of a non-Jew in Syria: Rabbi Eliezer makes their produce liable to tithes and to [the law of] the sabbatical year; But Rabban Gamaliel makes [it] exempt. Rabban Gamaliel says: [one is to give] two hallah-portions in Syria; But Rabbi Eliezer says: [only] one hallah-portion. They adopted the lenient ruling of Rabban Gamaliel and the lenient ruling of Rabbi Eliezer. Eventually they went back and acted in accordance with Rabban Gamaliel in both respects.

4:8 Rabban Gamaliel says: there are three territories with regard to [liability to] hallah: From the land of Israel to Chezib: one hallah-portion. From Chezib to the river and to Amanah: two hallah-portions. One for the fire and one for the priest. The one for the fire has a minimum measure, and the one for the priest does not have a minimum measure. From the river and from Amanah and inward: two hallah-portions. One for the fire and one for the priest. The one for the fire has no minimum measure, and the one for the priest has a minimum measure. And [a priest] who has immersed himself during the day [and has not waited till sunset for his purification to be complete] may eat it. Rabbi Yose says: he does not require immersion. But it is forbidden to zavim and zavot, to menstruants, and to women after childbirth; It may be eaten with a non-priest at the [same] table; And it may be given to any priest.

4:9 These may be given to any priest: Devoted things (haramim); Firstlings; The redemption of the first born; The [lamb substituted as] ransom for the firstling of a donkey; The shoulder, the two cheeks and the maw; The first of the fleece; Oil [fit only] for burning; Consecrated food [which must be eaten] within the Temple; And bikkurim. Rabbi Judah prohibits bikkurim. Vetches of terumah: Rabbi Akiva permits, But the sages prohibit.

4:10 Nittai of Tekoa brought hallah-portions from Be-Yitur, but they did not accept from him. The people of Alexandria brought hallah, but they did not accept from them. The people from Mt. Zevoim brought bikkurim prior to Atzeret (Shavuot), but they did not accept from them, on for it is written in the Torah: "And the festival of the harvest, the first-fruits of your labors, which you have sown in the field" (Exodus 23:16).

4:11 Ben Antigonus brought up firstlings from Babylon, but they did not accept from him. Joseph the priest brought first fruits of wine and oil, but they did not accept from him. He also brought up his sons and members of his household to celebrate Pesah katan in Jerusalem, but they turned him back, so that the thing should not become firmly fixed as an obligation. Ariston brought his first fruits from Apamea and they accepted from him, because they said, one who

buys [a field] in Syria is as one who buys [a field] in the outskirts of
Jerusalem.

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