



deliberately, it becomes neutralized in two hundred-and-one.

1:7 Leaves, sprouts, sap of vines, and vine-buds are permitted in respect of orlah and the laws of the fourth year, and to a nazirite, but are prohibited if they come from an Asherah [tree]. Rabbi Yose says: vine-buds are prohibited because they are fruit. Rabbi Eliezer said: if one curdles [milk] with the resinous substances of [a tree liable to] orlah, it is prohibited. Rabbi Joshua said: I have received an explicit tradition that if one curdles [milk] with the resinous substance of the leaves, or with the resinous substance of the roots, it is permitted, but with the resinous substance of the unripe berries, it is prohibited, because these are fruit.

1:8 Defective grapes, grape kernels, grape husks, and the temed drink made from them, the peel of a pomegranate and its sprout, nutshells, and fruit-seeds, are all subject to the laws of orlah, asherah and a nazirite, but permitted in respect of a fourth year vineyard. Fallen unripe fruit is subject to all of them.

1:9 Rabbi Yose says: one may plant a shoot of orlah; But one may not plant a nut of orlah, because it is fruit. And one may not graft early date berries of orlah.

2:1 Terumah, terumat maaser of demai, hallah and bikkurim, are neutralized in a hundred-and-one mixture. And they are reckoned together [to form the statutory minimum]. And it is necessary to remove [from the mixture an amount equal to that of the consecrated produce contained in it]. Orlah and kilayim of the vineyard are neutralized in a two-hundred-and-one mixture. And they are reckoned together [to form the statutory minimum]. But it is not necessary to remove [from the mixture an amount equal to that of the consecrated produce contained in it]. Rabbi Shimon says: they are not reckoned together. Rabbi Eliezer says: they are reckoned together when they impart flavor, but not to prohibit.

2:2 Terumah can void orlah, and orlah can void terumah. How so? [For instance] a seah of terumah fell into one hundred, and afterwards three kavs of orlah or three kavs of mixed-seeds of the vineyard [fell in]. This is [an instance] where terumah goes towards neutralizing orlah, and orlah terumah.

2:3 Orlah can void kilayim, and kilayim [can void] orlah, and orlah [can void] orlah. How so? A seah of orlah falls into two hundred [seahs] and afterwards there falls in a seah and a little bit more of orlah, or a seah and a little bit more of kilayim of the vineyard--this is [a case] where orlah can void kilayim, and kilayim [can void] orlah, and orlah [can void] orlah.

2:4 Whatever causes something to ferment, or seasons, or makes medumma with terumah, with orlah or with 'mixed-seeds' of the vineyard, is prohibited. Bet Shammai says: it also renders unclean. But Bet Hillel says: it never renders unclean unless it has the volume of an egg.

2:5 Dostai of Kefar Yitmah was one of the disciples of Bet Shammai, and he said, "I received a tradition from Shammai the elder who said: "It never renders unclean unless it contains the volume of an egg."

2:6 Concerning what did they say: "Anything that causes fermentation or seasons or which renders medumma we rule stringently"? [In the case of] a species [mixed] with its [like] species. [When did they say] "we rule

[sometimes] leniently and [sometimes] stringently”? [In the case of] a species [mixed] with a different kind of species. How so? If leaven of wheat fell into dough of wheat and there is enough to cause fermentation, [then] whether there is enough to become neutralized in one-hundred-and-one, or there is not enough to become neutralized in one-hundred-and-one, it is prohibited. If there is not enough to become neutralized in one-hundred-and-one, [then] whether there is enough to cause fermentation, or there is not enough to cause fermentation, it is prohibited.

2:7 [We rule sometimes] leniently and [sometimes] stringently, [in the case of] a species [mixed] with a different kind of species. How so? If crushed beans were boiled together with lentils, and there is enough of them [the crushed beans] to impart flavor, [then] whether there is enough to become neutralized in one-hundred-and-one, or there is not enough to become neutralized in one-hundred-and-one, it is prohibited. [But] if there is not enough to impart flavor, [then] whether there is enough to become neutralized in one-hundred-and-one, or there is not enough to become neutralized in one-hundred-and-one, [the mixture] is permitted.

2:8 If leaven of hullin has fallen into dough, and there was enough of it to cause fermentation, and after that leaven of terumah fell in or leaven of kilayim of the vineyard, and there is enough to cause fermentation, [the dough] is prohibited.

2:9 If leaven of hullin has fallen into dough and caused it to ferment, and after that there fell in leaven of terumah or of kilayim of the vineyard, and there was enough to cause fermentation, [the dough] is prohibited. But Rabbi Shimon permits it.

2:10 Seasonings [consisting] of two or three categories of one species, or [consisting] of three species [of one category], are forbidden and combine. Rabbi Shimon said: Two or three categories of one species, or two species of one category, do not combine.

2:11 Leaven of hullin and of terumah fell into dough, and neither this was sufficient to cause fermentation nor was that sufficient to cause fermentation, but together they caused [the dough] to ferment: Rabbi Eliezer says: I go after the last. But the sages say: whether the prohibited fell in first or last, it never causes the dough to become prohibited unless there is enough to cause fermentation.

2:12 Yoezer, master of the temple (Ish Habirah), was one of the disciples of Bet Shammai and he said: I asked Rabban Gamaliel the elder as he was standing at the eastern gate [of the Temple], and he said: it never causes the dough to become prohibited unless there is enough to cause fermentation.

2:13 Vessels which were oiled with unclean oil, and [later] he returned and oiled them with clean oil; Or he [first] oiled them with clean oil, and [later] he returned [to them] and oiled them with unclean oil: Rabbi Eliezer says: “I go after the first.” And the sages say: after the last.

2:14 Leaven of terumah and of kilayim of the vineyard which fell into dough, this one is not sufficient to cause fermentation, nor is that one sufficient to cause fermentation, but together they cause fermentation: It [the dough] is prohibited to non-priests and permitted to priests. Rabbi Shimon permits it to

both to non-priests and to priests.

2:15 Seasonings of terumah and of kilayim of the vineyard that fell into a dish, and there is not enough of one to season, nor is there of the other to season, but together they seasoned: It [the dish] is prohibited to non-priests but permitted to priests. Rabbi Shimon declares it permitted to non-priests and to priests.

2:16 A piece of [meat from] one of the most holy [sacrifices] and [a piece] of [meat which is] piggul, or remnant, which were cooked with other pieces, it [the non-sacred meat] is prohibited to non-priests but permitted to priests. Rabbi Shimon declares it permitted to non-priests and to priests.

2:17 Meat of most holy [sacrifices] and meat of less holy [sacrifices] were cooked together with ordinary meat: [the dish] is prohibited to the unclean, but permitted to the clean.

3:1 A garment dyed with peels of orlah [fruit] must be burned. If it became mixed up with other [garments], all of them shall be burned, the words of Rabbi Meir. But the sages say: it becomes neutralized in two-hundred-and-one.

3:2 If one dyed a thread the whole [length] of a sit with orlah peels, and wove it into a garment, and it is not known which [thread] it is: Rabbi Meir says: the garment must be burned; But the sages say: it becomes neutralized in two-hundred-and-one.

3:3 If one wove thread the whole [length] of a sit from [the wool of a] first-born animal into a garment, the garment must be burned. [If from] the hair of a nazirite or of the first-born of a donkey into sack-cloth, the sack-cloth must be burned. And if even the smallest amount [from wool or hair of] consecrated [animals], that which it is woven into] is consecrated.

3:4 A dish which one cooked with shells of orlah must be burned. If [the dish] became mixed up with other [dishes], it becomes neutralized in two-hundred-and-one.

3:5 An oven that was lit with shells of orlah, and then one baked bread in it, the bread must be burned. If it became mixed up with other [loaves] it becomes neutralized in two-hundred-and-one.

3:6 If one has bundles of fenugreek of kilayim of the vineyard, they must be burned. If they became mixed up with others, all of them must be burned, the words of Rabbi Meir. But the sages say they become neutralized in two-hundred-and-one.

3:7 For Rabbi Meir used to say: anything that is normally [sold] by counting causes [a mixture] to become consecrated [in even the smallest amount]. But the sages say only six things consecrate [a mixture in even the smallest amount], and Rabbi Akiba says seven [things]. And these are they: Nuts with soft shells; badan pomegranates; stopped-up casks; beet shoots; cabbage-heads; Greek pumpkins. Rabbi Akiba says: also loaves [baked by] a householder. To those to which orlah applies [they prohibit the mixture] as orlah, [to those of which] kilayim of the vineyard apply [they prohibit the mixture as] kilayim of the vineyard.

3:8 How so? If the nuts cracked, or if the pomegranates burst open, or the casks became unstopped, or the pumpkins were cut, or the loaves were broken up, they become neutralized in two-hundred-and-one.

3:9 Doubtful orlah: in the land of Israel is prohibited, in Syria is permitted, and outside the land one may go down and purchase [from a non-Israelite] as long as he has not seen him gathering it. A vineyard planted with vegetables [which are kilayim], and they [the vegetables] are sold outside of it: in the land of Israel these are prohibited, and in Syria they are permitted; outside the land one may go down and purchase them as long as he does not gather [them] with [one's own] hand. New [produce] is prohibited by the Torah in all places. And orlah is a halachah. And kilayim are an enactment of the scribes.

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