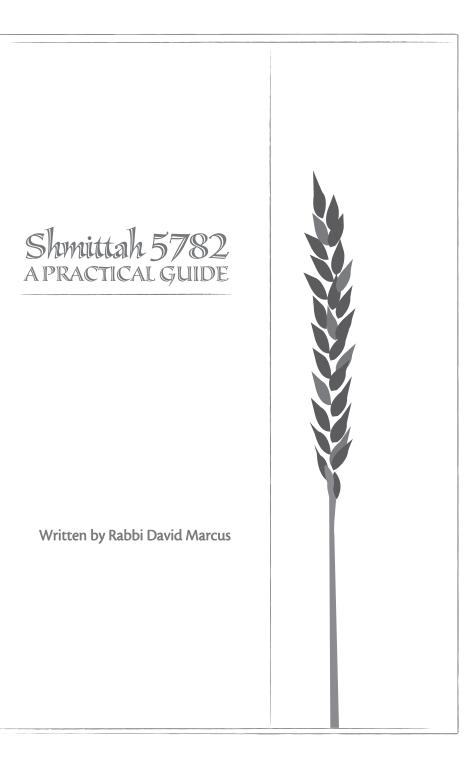
Shmittah 5782 A PRACTICAL GUIDE

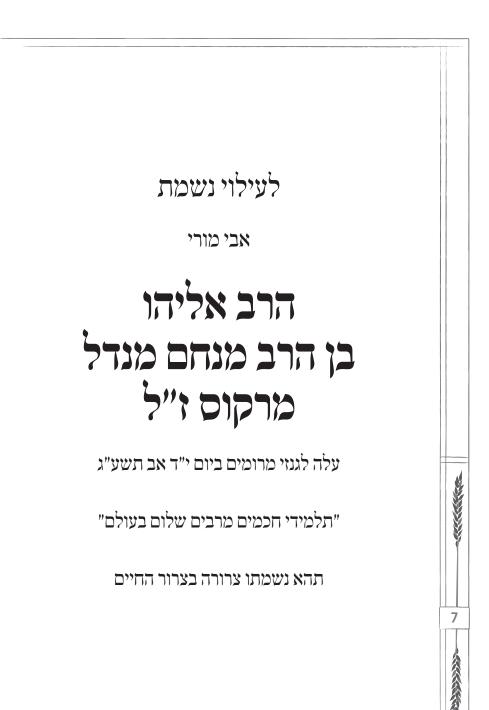
Written by Rabbi David Marcus





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In loving memory of our father

Harold R. Vann הרשל בן מיכל ז"ל

עלה לגנזי מרומים ביום ז' כסלו תשע"ו

His blessings and wisdom continue to shape our lives

Introduction

S hmittah, Shevi'it שמיטה, שביעית – If you are planning on being in Eretz Yisrael during the coming year, you are in for a special treat. I say 'special treat' because all too often people think of shmittah as a complicated headache, rather than see it as the opportunity for fulfilling a very special mitzvah.

Indeed, the complex halachic details can be unfamiliar and overwhelming, yet, *Shmittah* year is a unique time for spiritual renewal and social reform on an individual as well as a national level. How often do we have the opportunity to experience *kedushah* (and perhaps even a *mitzvah*), and with every bite we consume?

The laws of *shmittah* are designed to encourage us to reevaluate our priorities, reassess our appreciation for the land of Israel and to consider our responsibilities toward *klal yisrael*. A time to remind us to appreciate the many gifts that *HaKadosh Baruch Hu* blesses us with.

This publication is especially designed to allow for a quick and solid understanding of terms and rules of Shmittah. It is intended for the veteran Israeli as well as for students who are spending their year in Israel, visitors who are here as tourists, and people who are ready to call Eretz Yisrael 'home'. As we slowly recover from the pandemic, and the State of Israel is once again opening its doors to visitors, we are looking forward to a year of healing both physically and spiritually.

The publication before you is designed as a practical guide. It deliberately omits from the main narrative the halachic discourse and details in order to allow for practicality and simplicity.

The complexity of halacha in modern society seems to have had an effect on the practical application of the laws of *shmittah*, clouding the real issues at hand and making it difficult to navigate a practical course of action. The following pages attempt to overcome these difficulties and present you with a clear guideline of choices and their implications. In order to better understand the laws of *shmittah*, a limited halachic discussion is summarized in section two, along with a comprehensive recommended reading list for further study

The guide relies on the works of HaRav Yosef Tzvi Rimon, Rosh Yeshiva at the Lev Institute and Rav of Alon Shvut South, and HaRav Menachem Burstein's "*Shmittah – a Learning and Practical Guide*", along with many other publications listed in the back of this pamphlet. In addition, Rav Rimon served as a guiding light to the project 14 years ago. His scholarship and advice proved

invaluable, and we are very grateful for his gracious contributions. Rabbi Moshe Bloom of the Institute of the Torah and the Land of Israel, added important clarifications to this addition, along with the detailed calendars in the back of the publication.

The original guide published by The Council of Young Israel Rabbis in Israel was written by Rabbi Moshe Rose for the *shmittah* of 5747 with revisions and contributions made by Rabbi Macy Gordon for 5754 and Rabbi Chanoch Yeres and Rabbi David Stein for the year 5761.

The following publication is a revision of the guide written for 5768 and 5775, which introduced significant expansions, but held to the spirit and objectives of its predecessors. The current guide was updated for clarity and accuracy with consideration of the substantial progress made by the Chief Rabbinate of Israel, The Ministries of Religion and Agriculture, and the Shmittah Council.

I am eternally indebted to my late distinguished father, Rabbi Elihu Marcus Z"L to whom this publication is dedicated. His continuous guidance and support of this and every other *Torah* endeavor in my life will forever live.

Finally, you are urged to read carefully through these pages and then consult with a halachic authority by whom you abide, to ensure that this coming year indeed is a year filled with *kedushah* and inspiration.

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Rabbi David Marcus Efrat, Israel Shmittah 5782

For comments and suggestions please write to: Ravmarcus@Gmail.com

[1] Explanation of Terms

The following are the commonly used phrases used in discussing shmittah. Familiarity with these terms is essential to understanding the material in this booklet.

SHMITTAH, SHEVI'IT שמיטה, שביעית The seventh year. *Torah* mandates that the land must be allowed to 'rest,' and it is prohibited to work the land of Israel.¹ 'Work' includes plowing, planting (seeding, etc.), pruning, harvesting and fruit picking for commercial use are forbidden.² One is permitted to perform functions to sustain the land in its current state.³

Most Rishonim argue that shmittah today is mide'rabbanan – of rabbinic status; thus, in cases of uncertainty we tend to be lenient. This affects many of the laws and customs as practiced in Israel today.⁴

KEDUSHAT SHEVI'IT שביעית Agricultural products that grow during this year have a status of *kedushah*, thus they must be handled in a befitting manner. This relates to the entire process from the moment of harvest, distribution, consumption, and even how the produce are discarded. One may not conduct commerce with this produce,⁵ use it in an unusual manner,⁶ or take it out of the land of Israel.⁷ This means that the fruit of the land is holy and you must appreciate this holiness with every bite you take!

DEMEI SHEVI'IT דמי שביעית Money that was used to purchase *kedushat shevi'it* produce assumes the status of *kedushah* and thus must be handled accordingly.⁸ The Chief Rabbinate of Israel nullifies a coin every day in order to absolve the general public from a possible error. This takes care of uncertainties resulting from funds handled by less observant individuals. It does not excuse you from properly treating funds with *kedushat shevi'it*.

SEFICHIM ספיחים – Vegetables and grains that grew during the *shmittah* year (even if they grew on their own!). This includes vegetables that were planted in the sixth year that did not sprout before the beginning of the *shmittah* year, as well as grains and legumes that did not reach a third of their growth before *shmittah* began. These products are prohibited for use and may not be consumed.⁹ In order to determine if a particular product is permitted, a special time-line chart is used with the dates when each vegetable becomes prohibited (see appendix). This prohibition continues through the beginning of the eighth year.

HEFKER – Ownerless - nullified. Landowners must renounce their ownership over the produce in their fields, thus making the produce available to everyone. It is unclear whether field owners must declare their fields ownerless at the start of the *shmittah* year, or if this happens automatically with the onset of *shmittah*.¹⁰ The implications of this distinction are far reaching, even in a regular home garden will be discussed later.

OKMEI VEAVRUYEI אוקמי ואברויי – Working the land to sustain the plants (which is permitted) as opposed to working the field to improve its products and growth (which is prohibited).¹¹

SHAMUR שמור A field that was guarded by its owner and its produce was not declared ownerless. The produce of such a field is problematic, but most current halachic authorities are lenient and permit the consumption of such produce.¹²

NE'EVAD בעבד – A field that was worked on in a manner that is prohibited during *shmittah*. The produce of such a field is problematic, but most current halachic authorities are lenient and permit the consumption of such produce.¹³

OTZAR BET DIN אוצר בית דין – A communal arrangement by a Jewish Court that accepts responsibility over fields that have been declared ownerless for the *shmittah* year. A system developed at the time of the *Mishnah*¹⁴ allows the *bet din* to hire the landowner to work the field (with the help of gentiles) on their behalf and provide them with all the produce that is harvested. The landowner is paid for his work only. The *bet din* then distributes the produce to special merchants who act as the agents of *bet din* to distribute it to the public. They, too, are paid only for their efforts, not for the produce. The price of the produce is set by the *bet din* since the public is actually 'acquiring' *hefker* products and paying only for the services rendered. This fruit have a status of *kedushat shevi'it*.

MATZA MENUTAK מנותק – אצע מנותק – Hydroponic and greenhouse produce. Although there is a debate amongst the *Achronim* as to the status of such produce, the common approach is that this produce is not obligated by the laws of *shmittah*. ¹⁵ These products are permitted to be used regularly and do not have the status of *kedushat shevi'it*. A variety hydroponic products are expected to be readily available during the upcoming *shmittah* year.

ARAVAH DEROMIT/NEGEV הנגב/ערבה דרומית – The southern Aravah is (as was *Gush Katif*) one of the primary agricultural areas of the State of Israel, but the area was not populated by the Jews who returned to *Eretz Yisrael* during the Second Temple era. Although the prohibition of work still applies to these regions, most *poskim* say that the prohibition of *sefichim* does not apply there, thus, the produce grown does not have *kedushat shevi*^{it}. ¹⁶

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GIDULEI SHISHIT גידולי שישית – Produce that was grown in the sixth year that reaches the market during *shmittah*.

HETER MECHIRAH היתר מכירה – A halachic-legal sale of the land of Israel to a non-Jew, conducted by the Chief Rabbinate of Israel, allowing Jewish farmers to continue to work their land under certain restrictions.¹⁷ Heter Mechirah produce are readily available during the shmittah year, and many poskim exempt these products from the restrictions of shmittah. Nonetheless, although it is not obligatory, Heter Mechirah products should be treated as if they have kedushat shevi'it.¹⁸

Since its inception, the *heter mechirah*, originally formulated by the greatest halachic authorities, has been a source of great halachic controversy and debate, which continues to this day. There are many practical implications that will be discussed in detail. It is important to note that the Chief Rabbinate has taken great measures to improve the mechanism of the *heter* for the current *shmittah*, thus resolving many of the halachic challenges that have characterized past *shmittah* years.

GIDULEI NOCHRI גידולי נוכרי – Gentile products. Produce from fields owned and worked by gentiles. This produce is not bound by the laws of *shmittah* and thus does not have the status of *kedushat shevi'it*,¹⁹ Nonetheless, there is a custom (prevalent mainly in *Bnai Brak in accordance with the ruling of the Chazon Ish.*) to treat such products with *kedushat shevi'it*,²⁰ A special *Vaad HaShmittah* is formed to handle the distribution and commerce of such produce in *Bnei Berak.*

- Reliance on Arab farmers has serious halachic and moral implications that will be discussed later.
- Imported products (Gedulei Chu") are not effected by the laws of Shmittah.

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BIUR – Fruit that has the status of *kedushat shevi'it* must be nullified once they are no longer readily available in the fields.²¹ Thus, one must nullify each produce in his home at the corresponding date (using a time-line chart - see appendix). After the nullification, one may acquire it from *hefker* for his personal use.

SHEMITTAT KESAFIM שמיטת כספים – The cancellation of debts due at the end of the *shmittah* year. In order to encourage people to continue to loan money to those in need, *Hillel HaZakein* established the '*Pruzbul*' an "IOU" that is assigned to a *bet din* that allows for a collection of the debt after the *shmittah* year²².

[2] Shmittah: An Overview

The Gemara (מועד קטן ב:) discusses a debate between Chachamim and Rebbi whether shmittah is practiced as a biblical or rabbinic law. Since we are no longer able to count the yovel, which may be a precondition for observing shmittah, and the majority of Jews do not live in Eretz Yisrael, it is possible that there is no biblical obligation.

The question becomes: Is contemporary observance of *shmittah* mandated by the Torah itself ("*de'oraita*"), or does the current unfortunate reality of the Jewish people (no *yovel*, majority of Jews in the Diaspora) place the status of *shmittah* under rabbinic law ("*de'rabbanan*")? Most *Rishonim* agree that *shmittah* today is rabbinic in nature,⁴ meaning that while we are careful not to perform any biblical work prohibitions, there is room to be lenient in cases of need or uncertainty.

The laws of *shmittah* are clearly outlined in the *torah*. Nonetheless, it is important to understand the discourse that leads to the different halachic opinions. Considering the laws as being of rabbinic status, is one of the important foundations of the contemporary laws of *Shmittah* and the bases for the *heter mechirah*.¹⁷

The obligation to keep the laws of *shmittah* falls on any Jewish individual engaged in agricultural activities. It also applies to individuals as consumers of produce that was grown in Israel, regardless of where the food is consumed.

Women are obligated to keep *shmittah* since the *kedushah* of the fruit has no time limitation and thus is not considered a time bound, positive *mitzvah* (*mitzvat aseh shel hazman gerama*).²³

Gentiles are not bound by shmittah limitations while working on their own land.

It may seem difficult to connect to the deeper significance of shmittah. Modern life has removed us from the challenges and perhaps, the intuitive sense of divine intervention and blessing shmittah presents.

Our sages discuss various possible reasons for the laws of *shmittah* From national concerns to the impact it has on the individual's trust in *Hashem*, the contribution to the national social fabric, concerns for those less fortunate, the physical needs of the land, and the reallocation of our time and priorities, are all explored and considered as contributing factors of this special Mitzvah.²⁴

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From the perspective of most people who are not farmers, careful attention may have to be paid to one's shopping habits and to the handling of the kitchen. It may seem that with the complexities of the laws, it is perhaps best to avoid these challenges and seek resolutions that

do not require dealing with produce bound by *kedushat shevi'it*. But this is NOT the case! Ramban implies that one in fact *fulfills a mitzvat aseh by eating fruits and vegetables with kedushat shevi'it* - that is a special *mitzvah* every time we eat!²⁵

The contemporary challenges of life in *Eretz Yisrael* present us with additional perspectives to consider.

The *Shmittah* year is an excellent opportunity to strengthen farmers who are committed to Torah and *mitzvot* and risk their livelihood by strictly adhering to the laws of *Shmittah*. It is incumbent upon us to support them through the use of *Otzar Bet Din*. It is also an excellent opportunity to commend the commitment of those farmers who are less educated who still make considerable efforts to follow the rules and limitations of the *heter mechirah* and fully cooperate with the Chief Rabbinate.

The support of Arab farmers has political ramifications that should cause every person to pause and reevaluate our commitment to rebuilding *Eretz Yisrael* and fully restoring Jewish sovereignty. Something as simple as the food we consume can have a direct impact on the funding of terror activities while weakening the economic status of Jewish farmers for years to come. Recent events have underscored the severity of this issue.

In addition, if we are supposed to use this year for reevaluating our sense of priorities, as some authorities suggest, perhaps the balance of a '*chumrah*' should be weighed against the value of the substance of our sovereignty and our relationship to the State that governs our lives should be seriously considered.

Navigating multiple options of observing *shmittah* is no simple task. The choices involve halachic, political and practical considerations with many different implications. When shopping, you will need to familiarize yourself with local stores and the kind of produce they sell.

The *shmittah* year begins at *erev Rosh Hashana* 5782 (Monday, September 6th, 2021) and continues until *erev Rosh Hashana* 5783 (Sunday, September 27th, 2022). Products grown during the *shmittah* year sustain their *kedushah* even during the following years. Similarly, one must observe the laws of *sefichim* until the produce of the next New Year reaches the market (a few weeks).

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Sefichim are vegetables that grow during the *shmittah* year (even by themselves) that are strictly prohibited by a rabbinic rule. This is a prohibition even more severe than vegetables that were grown deliberately during *shmittah* in violation of a biblical prohibition.⁹

[a] The fruit and vegetables on the market during the early days of *shmittah* are all products of the sixth year. The calendars in the back of this publication provide the dates in which *sefichim* become relevant and when *kedushat shevi'it* becomes relevant for each fruit.

Purchasing produce from reliable vendors alleviates many concerns; however, it is important to keep track of the timetable in order to treat the products in an appropriate manner.

[b] Also important is the timetable of *biur* for each fruit, also listed in the back.

Planting that will not sprout or self-sustain by the beginning of *shmittah* is prohibited during the latter part of the sixth year. Fruit trees must be planted before the 15^{th} of Av. All gardening improvements that require continuous attention should be completed long before the beginning of the year.²⁶

[3] The Options

The following is an overview of the consumer options available for the current shmittah year. Each option has specific implications for the way you can buy, handle, eat and dispose of the produce you purchase. It also effects the requirements of Terumot Umaasrot. As mentioned earlier, although this publication takes a clear position on the halachic preference, you are urged to consult with your own rabbinic authority as to which choice is right for you.

OTZAR BET DIN – The preferred option.¹⁴ As explained earlier, the *bet din* sets up in advance an intricate system by which they accept the farm-lands that are nullified by participating farmers. The *bet din* commits to collect the produce from these fields and distribute it to the general public. Essentially, no one is paying for the actual produce since they have been declared *hefker*. You will be paying a fixed price (set by the *bet din*) which is a fee for the services provided by the farmer and the merchants.

Special stores are available for the purchase of *Otzar Bet Din* produce, including online shopping and home delivery There are several Batei Din setting up "Otzarot" that one can join. The largest of them, is known as "Otzar Haaretz". You can easily register for a membership in the bet din online at: http://www.otzar-haretz.co.il (An English site is under development. For any questions regarding the Otzar, you may contact Rabbi Moshe Bloom at h.moshe@toraland.org.il)

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In order to secure the substantial financial investment of the *bet din*, the public is asked to "join" as members the *bet din*- called "Otzar Bet Din" or Otzar Haaretz" for a modest monthly fee and a commitment to purchase produce from designated merchants. The fee is returned in the form of vouchers (in credit card format) to be used at these merchants. This arrangement helps support the effort and the farmers, although you can also shop freely at these stores without being a member. You can easily register for a membership in the bet din on-line at: http://www.otzarharetz.co.il/welcome-otzar-haaretz-customer-club/

The produce of *Otzar Bet Din* have the full status of *kedushat shevi'it* and must be handled accordingly. The money that is used for the purchase does not receive *kedushah*, since the purchase is a fee-for-service, not a fee for the fruit.

There is a special prohibition not to accurately weigh produce with *kedushah* if the weighing is part of a commercial exchange.²⁷ There are differing opinions whether weighing is an integral

part of fruit and vegetable sales (and thus prohibited), but some authorities rule that weighing is merely a tool for distribution. In either event, since the seller is the one that is weighing the fruit, and since he has halachic authorities on which to rely, one may purchase *Otzar Bet Din* fruit without hesitation.

MATZA MENUTAK – Hydroponics and greenhouse produce are grown separated from the ground and thus are not subject to the laws of *shmittah*.¹⁵ Such produce has become increasingly popular in recent years and offers a new solution to the challenges of *shmittah*. When available, this is an easy halachic solution that is particularly effective with vegetables that are not available due to the prohibition of *sefichim*. As mentioned, this becomes a more acute problem in the latter part of the year.

It is important to note however, that some halachic authorities argue that permanent hydroponic structures and permanent above ground plantations should be considered as if grown in the ground. Nonetheless, since the land is sold under the *heter mechirah* anyway, and the prohibitions are considered to be on a rabbinical level, one may rely on the majority opinion on this matter.

ARAVAH DEROMIT, NEGEV MAARAVI & EVER HAYARDEN HAMIZRACHI – Produce from fields in the southern *Aravah* and other places that were not widely populated in the days of *Shivat Tzion* and *Ezra HaSofer* at the beginning of the second *Bet Hamikdash*.¹⁶ These areas were not re-sanctified at that time and thus are not bound by the laws of the land of Israel. Produce from these areas do not have *Kedushat Sheviit* and thus are exempt from the consumer laws of *shmittah*. Nonetheless, is still prohibited to perform biblically prohibited work in these fields.

Totzeret Chu"l (Yevu)- Imported Produce - Any imports from outside of Israel are permissible just as in any other year.

HETER MECHIRAH – The intricate details of this halachic debate are far too complex to address in this publication. Whether you accept the *mechirah* as a valid option for you or not, it is important to understand the implications of shopping and eating fruit that are handled under the auspices of the *mechirah*.

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The sale of the land of participating farms allows work to be conducted in their fields. The fruit grown on these fields are considered as grown on non-Jewish land and therefore are not bound by the restrictions of *shmittah*. The Ministry of Religion together with The Chief Rabbinate of Israel have invested great resources to ensure the quality of the *heter mechirah* for this *shmittah* year. Many of the aspects that presented halachic challenges in the past have been addressed and resolved. For example, a careful mapping was done of all the agricultural land in Israel with specific ownership registration. Representatives met with each and every farmer, presenting them with the options available to them along with carefully written legal contracts. Special care was given to ensure the farmer fully understood the implications and obligations that resulted from their choice. The contracts had special security features added to prevent

forgeries. Representatives of the rabbinate will continue to visit, guide and supervise these fields throughout the year and, ensure that any biblically prohibited essential work is performed by non-Jewish workers.

The *heter mechirah* has been in use, on and off, for hundreds of years.¹⁷ When the newly founded Jewish agricultural settlements in *Eretz Yisrael* were struggling to survive in 5649 (1889), a *heter mechirah* was arranged under the authority of HaRav Yitzchak Elchanan Spektor of Kovna, HaRav Shmuel Mohilever and others. Other *gedolim*, particularly the *Ashkenazi* leadership in *Yerushalayim*, objected to this arrangement at first, but agreed to it in the following *shmittah*.

Several *shmittot* later HaRav Kook reaffirmed the halachic foundations of the sale but stressed that the arrangement is not to be seen as a permanent solution and should only be used out of absolute necessity.

Since then, the chief rabbinate of Israel has renewed the *heter mechirah* for every subsequent *shmittah* year. There are still *poskim* who do not accept the *mechirah* in principle; nonetheless, most agree that it is an acceptable solution in case of great need. On the other hand, there are leading contemporary *poskim* (such as Rabbi Ovadya Yoseph) that view the *heter mechira* as a *lechatchila* solution that allows to keep *shmittah lemehadrin*!

Vegetables from *heter mechirah* should have no problem of *sefichim*. However, this is more problematic in the latter part of the year when the vegetables had to have been grown during the *shmittah* year. Harav Kook limited the use of the *heter* to the performance of rabbinically prohibited actions. Thus, there are many authorities who feel that *sefichim* are still a concern even with the *heter*.

It is important to note that authorities who reject the *heter mechirah* still permit the purchase of such produce, provided that consumers treat the produce with *kedushat shevi'it*.

Strictly speaking, produce under the *heter Mechirah* can be eaten and handled as in regular years, but **it is strongly recommended to treat** *heter mechirah* **produce as if it holds** *kedushat shevi'it.*¹⁸ Total reliance on the *heter* without this stipulation strips one of the opportunities to fulfill the *mitzvah* of *shevi'it*.

Some authorities rule that *heter mechirah* sales violate the *Torah's* prohibitions of *shamur vene'evad* and thus it causes commerce with *kedushat shevi'it* which is also prohibited, but most *achronim* reject this position. **The prohibitions in question relate only to farmers and merchants, not buyers or consumers.**²⁸

We should be supporting and treating with admiration farmers who accept upon themselves sever restrictions under the conditions of the *Heter Mechirah*, or join an Otzar Bet Din in a struggle to sustain their livelihood.

One needs to consider the perverse morality of criticizing such heroic farmers while rushing to sign a *pruzbul* in order to protect their own bank accounts.

DMEI SHEVIIT – *Kedushat Sheviit* – holiness vested in the produce of the land, transfers to the coins that are used to purchase them. This is not the case when purchasing produce in a special *Otzar Bet Din* store since you are only paying for the services rendered. However this is a common concern when shopping elsewhere. Many supermarkets have products that are from various sources. Even if you are careful to purchase only products without *kedushah*, the coins in the cash registrar are mixed. *Kedushah* does not get nullified in a majority and thus we must assume that all the coins in the store possess *kedusha*. This is particularly true if you do not accept the halachic concept of the *heter mechira* or hold like the *Chazon Ish* that gentile produce grown in *Eretz Yisrael* holds *kedushah*!

The Chief Rabbinate nullifies the currency available in the market on a daily basis by substituting it with a coin that they sanctify. This is an important procedure but may not help consumers with currency that arrives in your hand that could have been sanctified unintentionally during the course of the day.

In order to avoid the prohibition of conducting commerce with *kedushat shevi'it*, and possibly transferring *kedushah* to the money that is used to buy the produce, it is recommended to use non-cash forms of payment when purchasing *heter mechirah* fruit, or to include other products in the purchase.²⁹ If this is not possible, it is recommended that you add a small item to the purchase which can be consumed immediately. When you receive change, hold it in one hand a hold the item in the other and say that you are transferring the *kedushah* from the coins to the item and then eat the item that now possess the *kedushah*.

GIDULEI NOCHRI – Produce from land within Israel that is owned by non-Jews. Most authorities rule that gentile land is completely exempt from the laws of *shmittah* and thus all such produce can be used regularly.¹⁹ This is the common practice throughout Israel. However, in *Bnei Brak* the custom is to follow the ruling of *Chazon Ish*²⁰ that these products do, in fact, have *kedushat shevi'it* and must be handled accordingly. In order to avoid problems of *demei shevi'it*, a *Va'ad Shmittah* is formed which functions in a similar fashion to the *Otzar Bet Din*. They handle all the produce from gentile land and then distribute it to the public through the merchants. This process is known as *hefker bet din*. As with the *Otzar Bet Din*, you pay for the services rendered, not the actual produce.

Using gentile grown produce might seem like an easy solution to *shmittah* issues, but in fact it presents several serious problems:

[a] Israel's current volatile political climate makes it impossible to supervise Arab produce until it arrives at the market. Some Jewish farmers who cannot sell their produce on the Israeli market secretly sell to Arabs, who then re-sell it to the Israeli market under the false pretense of *gidulei nochri*.

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[b] One must consider the implications of supporting Arab (non-Israeli) farmers. In addition to a strict prohibition of "*lo techunem*" – not giving gentiles a hold on the land of Israel - in

the current situation, any financial transaction with Arab merchants offers financial help to potential or direct enemies and should be avoided whenever possible. Even if one argues that this does not technically violate the prohibition of *lo techunem*, it definitely defies the spirit of the law.

[c] It is very important to take into consideration the Jewish farmer who is making an effort to observe the laws of *shmittah*. The loss of market share to Arab farmers causes financial harm for years to come. The essence and propose of *Shmittah* is trampled when we place our priorities on stringent practices while causing severe financial harm to other Jews. We have a moral imperative to strengthen the Jewish hold on the land of Israel and to support those who dedicate their lives to enriching the land.

[d] As mentioned previously, reliance on such a solution also prevents one from partaking in the *mitzvah* of eating the produce of *shevi'it*. Avoiding the performance of a *mitzvah*, particularly such a unique and rare *mitzvah* which are forefathers could have only dreamt of performing, just because of the challenges it presents, is a travesty and a shame.

It is incumbent upon each and every one of us to carefully weigh our priorities in this matter, and not allow internal religious politics to guide our actions.

Conclusions: There are several solutions for shopping during *shmittah* and one must carefully weigh the halachic and practical aspects of each solution:

[a] When available, produce of the sixth year, imported products and produce from the southern *aravah* and the *Negev* hold no *kedushah* and present no problem during *shmittah*.

[b] The preferred solution is the *Otzar Bet Din* which not only helps committed Jewish farmers, but also offers an opportunity to partake in the *mitzvah* of eating *kedushat shevi'it*. This constitutes a big responsibility and one must learn how to handle *kedushat shevi'it*, which will be discussed in the next chapter.

[c] The next option is produce from *heter mechirah*. Although one is permitted to treat the produce of *heter mechirah* as regular fruit and vegetables, it is recommended to treat these products as if they have *kedushat shevi'it*.

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[d] The least preferred option is Arab produce. Here too, the custom in *Bnei Brak* is to still treat these products as bearing *kedushat shevi'it*.

[4] Shmittah in the Kitchen

Maintaining proper protocol in the kitchen during shmittah requires some adjustments, but proper understanding and planning can resolve many difficulties.

During this year, we treat our produce as **prized possessions** for which we are eager to care. Fruit with *kedushat shevi'it* must be prepared and handled in a "normal" manner; it must be eaten in a common way,⁶ and discarded upon completion of use in a proper way.³⁰ One must not cause the destruction or loss of any edible part of these fruits and vegetables.

Food Preparation: *kedushah* products are to be used as they are commonly used. This means that this is not a good year for 'out of the box' culinary creativity. One should not squeeze juice out of fruit that are typically eaten whole.³¹ Nor can one eat raw vegetables that are typically cooked, or cook those that are typically consumed raw. A blender can be used to crush fruit that are typically handled in such a matter (such as shakes), ³² especially for babies.

Measuring food during preparation is permissible.

As a rule, one does not need know the practice of an absolute majority to determine what constitutes "normal" use for a particular fruit or vegetable. It is sufficient if it is common for people eat fruit in a particular way to permit the use in that manner.³³

Produce intended for human consumption cannot be given to an animal, even after it is no longer edible!³⁴ (Similarly, one cannot eat produce that was intended for animal consumption...).

Unnecessary Waste: Since it is prohibited to waste produce with *kedushah*, one must prepare food in a way that will not cause unnecessary waste.

If you have small children, extra special care should be taken to ensure that they handle the food properly. Although we are lenient with allowing children to eat fruit as they desire (as uncommon as it may be...), we should guide them to avoid waste and their leftovers must be treated with *kedushah*.³⁵

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Spices - including those used for *havdalah*, have *kedushat shevi'it*. **Handling Waste and Leftovers**: As a rule, it is good practice to try and not have leftovers. Leftovers that cannot be stored for later use have to be discarded with dignity. It is recommended that you have a special can (a glorified waste disposal) to store leftovers with *kedushah* in separate bags until they are no longer edible. Avoid putting new leftovers together with old leftovers, as this speeds up the decomposing process. Once the waste is no longer edible, it can be placed in a regular garbage can.

It is also possible to simply place the leftovers in a double wrapped plastic bag and then place it directly in the regular garbage;, similar to the way we handle *trumot uma'asrot*.³⁶

Dishes that have small food remnants on them can be washed regularly.³⁷

Soup and other similar foods that contain *kedushah* produce receive the *kedushah* from the vegetables. This means that even the liquid has *kedushah* (assuming that the liquid is part of the food as opposed to something that just cooked in water). Therefore, soups, *cholent* and the like also must be placed in a separate plastic bag (or bottle). Since this may be rather difficult, you may simply leave soup out on the counter overnight; rendering it inedible and you then may dispose of it normally.³⁸

Pits and peels – Generally, anything that would still be edible for an animal has *kedushah*. However, for this purpose, we can consider anything that is not typically given to an animal, as not edible and thus can be discarded regularly. Pits with remnants of fruit left on them and peels that are edible (and are commonly eaten), should be discarded in special bags.³⁹

Wine from *kiddush* should be finished, returned to the bottle, or discarded with dignity. Wine from *havdalah* should not be allowed to overflow, and should not be used for putting out the candle, dipping fingers, etc.⁴⁰

Kedushah produce can be used for uses other than eating (such as painting or candle lighting) as long as the enjoyment from the product is parallel to its consumption. If the enjoyment is achieved only after its destruction it is prohibited.⁴¹ Detergents with lemon are not prohibited since the lemon is no longer considered edible.

Pets: As mentioned earlier, food intended for humans cannot be given to animals. If you have a pet, it must be given food intended for animals. You cannot give the animal food with *kedushat shevi'it*, including your leftovers.³⁵

Medicine: Kedushat shevi'it produce may not be used to prepare medicinal compounds and creams.⁴² However, it is permissible to consume medicine products that contain food particles with *kedushat shevi'it.*⁴³ Medicinal herbs do not receive *kedushat shevi'it*.

Flowers: Those that are merely for beauty do not have *kedushah*, however, some authorities say the flowers with strong fragrances do hold *keudshah*. 44

[5] When Eating Out

Maintaining halachic standards while outside the comfort of our own home, always presents a challenge, while often presenting an opportunity for *Kidush Hashem*. The *shmittah* year offers many such challenges and opportunities. It is important to keep in mind that the purpose of *Shmittah* is to heighten our sensitivities to the plight of others, to the sanctity of our relationship with *hashem* and the sanctity of the land.

One needs to pay careful attention to balance halachic standards with proper respect and understanding to a fellow Jew.

Since most guests in public facilities such as hotels and restaurants are either non-Jewish or non-observant, the Chief Rabbinate prefers to prevent establishments from carrying *Kedushat Sheviit* produce. The assumption is that it is impossible to expect the guests to treat the *Kedushah* products with the proper dignity and sanctity, and thus it is better to avoid its inevitable desecration.

Eating Out: Whenever one is a guest in someone else's home, he/she needs to carefully balance his/her personal *Kashrut* standards with the respect and kindness one must show the host. Assuming you have accepted an invitation from someone that you generally trust, what are the implications of differing standards of *shmittah* observance?

It is advisable to treat all foods outside your home as if they have *kedushat shevi'it*. Try not to have leftovers. If you are a well-mannered guest and you are helping to clear the table, be careful not to discard the leftovers. Leave this to your host to handle in accordance with their standards.

Restaurants – It is easy to ascertain what *shmittah* option a particular restaurant is using for purchasing its produce. Again, it is advisable to treat all food as if it holds *keduhsat shevi'it*. When your waiter clears the table, try not to leave *kedushah* produce mixed with the rest of your leftovers. Ultimately, you can assume that a restaurant with a reputable *hashgachah* has a system in place to properly dispose of *kedushah* produce, and it is the responsibility of the waiter to handle your leftovers properly.

Hotels and Catered Affairs – The same rule applies as in a restaurant. However, you are likely to have less control of the clearing of the table. Similarly, you can assume hotels have developed systems, but it is advisable to try and minimize your reliance on their diligence. At a catered affair, do not embarrass your host! Remember to differentiate between what is permissible, even if your personal standard is different, and what may be really problematic such as issues of *Sefichim* (i.e. this may be an appropriate time to relay on *heter mechira* even if you usually do not). As a rule, if you accept upon yourself what you consider to be a *Chumrah*, keep it to yourself...

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Public Dining Rooms - such as in *yeshivot* and seminaries present an additional challenge. Here too, proper planning can alleviate difficulties. Most institutions will have designated disposal systems for *kedushat shevi'it*, and will post on a daily basis which items served have *kedushah*. If you are a student or a faculty at an educational institute, and a system is not in place, take the initiative to set something up!

Taking Food on the Road: When traveling, it is important to maintain the same standards in treating fruit and vegetables on the road. Make sure to pack food in ways that will not spoil or damage it. Remember to bring along plastic bags to discard leftovers properly. Do not discard pits on a wet ground.

Traveling Outside Israel: If you are traveling <u>out of the country</u> – do not take produce with you! Fruit with *kedushat shevi'it* should not be taken outside of *Eretz Yisrael* if not for a great necessity.⁴⁵ This is a particular problem with wines that are sold under an *Otzar Bet Din* and have *Kedushah*. This problem is more common in the years following *Shmittah*, when such wines tend to hit the market.

Shmittah is Galut: With the proliferation of Israeli exports, careful attention should be paid when purchasing Israeli products abroad. It may be difficult or even impossible to ascertain if a product was under the *heter mechirah*, thus permissible, but should still be treated as if it has *kedushah*, *Otzar Bet Din* products (which were not supposed to arrive as exports), or non-supervised produce which have full *Kedushah*! One would think that it is best to avoid these products all together. However, this is not the case. If *Kedushat Sheviit* is sold to the general public, the likelihood is that the produce will be mistreated. It is incumbent upon us to at least care for the produce we would naturally use in our own home.

[6] Terumot Ulma'arrot

In most situations, as in regular years, *terumot* and *ma'asrot* for produce sold in stores are taken care of by the distributor. Yet, as opposed to a regular year, during which some feel the need to take out additional *terumot uma'asrot* as a safety margin, one may NOT take out *terumot* and *ma'asrot* unnecessarily. It is prohibited to cause the loss of edible produce with *kedushah* and this would constitute desecration of *kedushah* (In truth, this problem may exists every year under the prohibition of '*Baal Tashchit*').

Since it is recommended to treat *heter mechirah* produce as if they have *kedushat sheviit*, one may not take out *terumot and ma'asrot* unnecessarily from them. Ironically, if one does not consider the *heter mechirah* a valid halachic concept, the fruit are exempt from *terumot uma'asrot* entirely.⁴⁶

- Produce from Otzar Bet Din are not required to have terumot uma'asrot taken from them. 47
- Produce from hydroponics and greenhouses require terumot uma'asrot to be taken without a *berachah*. This is usually done by the producer or by the distributor before they reach the market.
- Produce of gentiles do not require *terumot uma'asrot* to be taken (assuming the gentile completed the process of harvesting and preparing for distribution. This is not the case with grapes or olives intended for press, in which case *terumot umaasrot* are taken without a *berachah*).⁴⁸
- Produce from *heter mechirah* are typically processed in the final stage by Jews, and thus require *terumot uma'asrot* to be taken without a *berachah*.

It is important to understand these differences particularly for situations when the fruit reaches the consumer without proper handling.

[7] Biur - Hefker

Produce of *kedushat shevi'it* must be nullified once it is no longer readily available in the fields. This process is called *biur*. This term does not mean burning (like on *erev Pesach*) since that would destroy *kedushah*, which is obviously prohibited. *Biur* in this context means a nullification of ownership.

Each fruit has a different date by which it is no longer available in the fields and must be nullified. There is a calendar in the back of this publication with *biur* dates for each fruit. If you are not sure of the proper date, it is recommended that you nullify the fruit and then re-take possession of it while intending not to accept ownership over it until the moment of eating it.⁴⁹ If you receive produce as a gift and you are unsure if it was nullified, you may nullify them again.

This only relates to produce that exceeds what would be typically consumed by the household members in three meals.

One must remove such produce from one's possession (home) and declare the produce ownerless in front of three people. These people can be relatives and one can even be a child. $\frac{50}{20}$

Once the nullification is complete, anyone may take possession of the produce since they are now *hefker* – even the original owner may repossess them. $\frac{51}{2}$

Produce from *heter mechirah* does not require nullification, though it is recommended to do so anyway. $^{\underline{18}}$

According to most authorities, fruit from gentile fields does not require nullification; 19 however the *Chazon Ish* did require it. 20

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[8] Holidays and Shmittah

Sukkot:

- S'chach, lulav, and aravah do not have kedushat shevi'it.52
- Although *hadasim* give out a fragrance, that is not their intended purpose and thus, do not have *kedushah*.
- An *etrog* has *kedushah* based on the time of its blossoming (There are differences of opinions regarding the exact timing and category of the *etrog*). Therefore, the *etrogim* will not be problematic (according to most opinions) this year, but they will have *kedushah* during the eighth year and will have to be handled properly.⁵³

Chanukah: Olive oil that has been prepared from *shmittah* olives has *kedushat shevi'it* and must be handled accordingly. $\frac{54}{2}$

There are opinions that prohibit the use of oil with *kedushat shevi'it* since we are prohibited from using the *Chanukah* candles for personal pleasure.⁵⁵

Pesach:

- Care should be taken to order *matzot* prepared from flour that is permissible and fits the standards of *shmittah* you have accepted.
- During the *seder*, if using wine that has *kedushat shevi'it* care should be taken not to waste wine of the *arbah kosot*, and should not be spilled during the reciting of the *esser makot* etc.⁴⁰

[9] Gardening

Regardless if you are a home owner, living in a building with a shared garden, or renting a property with a garden, it is important to understand your obligations and limitations in caring for a garden during *Shmittah*. The following are merely highlights of caring for a personal home garden.

The prohibition of working the land includes all actions that are designed to enhance the growth of the field and improve its produce. This includes the biblical prohibitions of plowing, planting (seeding etc.), pruning, harvesting, fruit picking (for commercial use), and a variety of rabbinic prohibitions on other activities that enhance the growth and development of the field as well.2

It is permissible to perform tasks that are merely designed to sustain the field in its current condition. Activity that is prohibited on a rabbinical level but is necessary for saving the field from ruin or long lasting damage, is generally permitted.³

Planting of new fruit trees can be done until the 15th of *Av* 5781 [(Shabbat, July 23, 2021) depending on the kind of planter they are in it could be extended].⁵⁶ Non-fruit trees and flower plants can be planted up to *erev Rosh Hashanah*, but it is preferred to do it two weeks before (15th of Elul 5781).⁵⁷ Vegetables must sprout before *shemittah* begins!

If you have fruit trees in your garden you need to declare them hefker and allow access to the public.¹⁰ If you don't want strangers walking around your back yard, you can lock the garden but you should put up a sign indicating when the fruit are available for picking or how they can contact you to coordinate a convenient time and access.⁵⁸

If you are renting, it is recommended to coordinate with your landlord the nullification of the fruit. It is unclear if the obligation falls upon you as the renter of upon the owner of the property.

Although the fruit growing on the trees are presumed *hefker*, this does not mean that we can freely walk into other people's gardens and help ourselves. The property is not *hefker* and one must ask permission to enter. It is also possible that the owner did not declare his fruit *hefker* as required. It is unclear if the fruit become *hefeker* on their own in this situation.

It is permissible to water grass and trees in the garden. The watering should be done in intervals that are greater than usual, but the amount of water does not have to be changed. $\frac{59}{2}$

Weeding should not be done unless it is clearly necessary to save a plant.

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Mowing is permissible on a regular basis since it is done for beauty, as long as you ensure not to uproot any grass. In fact, it is important to mow regularly in order to avoid needing to mow to improve the growth of the grass once it has grown wild. $\frac{60}{2}$

Tree trimming is not permitted, but one can trim a sick branch that could damage the rest of the tree or is a hazard to by-passers. Hedge trimming is permissible to sustain it, but not in areas that you want to encourage growth. Fertilizing should not be done. It is recommended to place slow-release fertilization before the beginning of the year, but it cannot be replenished once emptied.⁶¹

Indoor, home grown plants in planters with a sealed bottom (even with a plate or plastic) can be treated regularly, but it is recommended to avoid the biblically prohibited actions such as planting, seeding and pruning. Planters with holes on the bottom should be treated as if they are in the garden.⁶² Terraces and porches without roofs are considered to be outdoors, thus plants are to be treated as if they are in the garden.

[10] Shmittat Kerafim - Pruzbul

The culmination of the *shmittah* year brings about the cancelation of all financial debts. This means that you may not collect old debt if someone owes you money. If he/she comes to return it to you after the *shmittah* year, you are supposed to say that the debt is excused. If the borrower still would like to return the money, you are permitted to take it, and this is considered a noble act on the part of the borrower.²²

This is a rabbinical level requirement in our times, and it applies to Jews in and out of the land of Israel!

Loans become canceled on the last day of the *shmittah* year. 63 Any loan accrued prior to this date can be collected up to this date only.

Hillel established *pruzbul*: a mechanism⁶⁴ by which the lender surrenders his ownership to a *bet din* and authorizes them to act on his behalf to collect the debt or appoint him to collect the debt. This was done in order to avoid a situation in which people refrained from providing financial aid to those less fortunate as *shmittah* drew near.

Although it is not clearly required halachically, it is recommended that a *pruzbul* be written to include any savings you may have in an Israeli bank or financial institution.⁶⁵

A nice initiative known as "Nedivie Aretz" (toraland.org.il) includes with the *pruzbul* contract an actual loan granted to the poor, which is forgiven, thus providing you with an opportunity to perform the Mitzvah of *Shmittat Kesafim*. It is recommended that you sign a *pruzbul* in front of a *bet din* during the month of *Elul* at the end of *shmittah* (August-September 2022).

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Resources:

Shmittah & Yobel The Laws of Shmittah Eretz Hatzvi Shmittah – What it's All About Shmiras Hashvits Shmittah: A Home Gardener's Guide

Dayan Dr. I. Grunfeld R. Eli Teitelbaum R. Tzvi Teichman R. Eliezer Gevirtz R. Yehuda A Schwartz R. Eliezer S. Weisz Soncino Press Vaad Keren Hashviis Feldheim Torah Umesorah Zeirei Aguda Kfar HaRoeh

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הראי״ה קוק חיים לוונטל הרב מנחם בורשטיין הרב מנחם בורשטיין תלמידי מרכז הרב הרב יוסף צבי רמון הרב יוסף צבי רמון הרב קלמן כהנא הרב משה שטרנבוך הרב צבי כהן הרב צחק יעקב פוקס הרב יצחק יעקב פוקס מכון תורה והארץ שבת הארץ הלכות והליכות ומנהגי א"י – מדריך הלכתי לעולה ולמבקר בא"י שמיטה – תדריך לימודי – הלכה למעשה ניצני ארץ – עניני שביעית (ו') שיעורי שביעית שמיטה – הלכה ממקורה שמיטה – הלכה ממקורה במעגלי שביעית- תשנ"ט שמיטה קרקעות – תשס"א דבר השמיטה – תשס"א הכשרות – אוסף דינים והנהגות קטיף שביעית

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Endnoter

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- 1 שמות כ"ג י"א, שמות ל"ד כ"א, ויקרא כ"ה ד-ז, דברים ט"ו א-ב ט-י"ב
 - 2 ע"ז ט"ו :, רמב"ם פ"א ה"ב
 - 3 ע"ז נ:, רמב"ם פ"א ה' ח-י
- מו״ק ב:, גיטין ל״ו. , הראש על יומא פ״ח י״ד, רמב״ן ספר הזכות, ריטב״א, ור״ן על גיטין, 4 רמב״ם פ״ט ט״ז, פ״י ט, כסף משנה ט׳ א, ראב״ד על הריף בגיטין, המאירי על גיטין, רב קוק במבוא לשבת הארץ, החזו״א ג –ח, פאת השלחן כ״ג כ״ג, בית הלוי ח״ג א, משיב דבר ח״ב יו״ד נ"ו ועוד.
 - 5 שביעית פ״ג ז, ע״ז ס״ב. , קידושין כ.
 - הייב, הרומות ייא ג, ירושל' פייח הייב,
 - רמב"ם פ"ה י"ג, שבת הארץ פ"ה י"ג אות א-ג 7
 - שביעית פ״ח ה, סוכה מ:, רמב״ם פ״ו ט-י״א, רמב״ן ריטב״א ותו״ס על ע״ז ס״ב.
 - 9 פסחים נ״א:, רמב״ם פ״ד א, שנות אליהו פ״ט מ״א
 - 10 ב״י שו״ת אבקת רוכל ס׳ כ״ד, המבי״ט ח״א ס׳ י״א, אגרות משה יו״ד ח״ג ס׳ צ, שבת הארץ מבוא י״א
 - 11 ע"ז נ:, מו"ק ב., רש"י וריטב"א על אתר, רמב"ם פ"א י, שבת הארץ א' ה', חזו"א כ"א י"ד
 - 12 תו״ב ויקרא ב״ה, ר״ת יבמות קב״ד., סוכה ל״ט:, רש״י ביבמות, רמב״ן והחנוך על ויקרא, ערוך השולחן כ״א ח
 - 13 תרומות פ״ב ג, גיטיו נ״ג:, רמב״ם פ״א י״ב, מעדני ארץ הערות ס׳ ז׳
 - 14 תוספתא שביעית פ״ח ה״א, חזו״א שביעית י״ב ו׳, אגרות הראי״ה ח״א שי״א שי״ג, שו״ת משנת יוסף ח"ג, שו"ת אז נדברו ח"י ס' מ"ה, שמיטה ממלכתית בא"י
 - 15 ירוש' ערלה פ"א ה"ב, מנחת יצחק ח"י קט"ז, הליכות שדה 72, 78, משפטי ארץ 225-241, , חזו"א כ"ב א, הר צבי זרעים ח"ב ל"ד , הרב קוק קונטרס אחרון ג
 - 16 גיטיו ב., רמב״ם תרומות פ״א ז׳ ח׳ ופ״ד כ״ו, שבת הארץ פ״ד כ״ו,
- 17 לתולרות קיום מצות השמיטה לרב נריה המבי"ט ח"ב ס"ד, המהרי"ט ח"ב נ"ב, שו"ת שמן המור יו"ד ס' ד, הרב קוק והרידב"ז – אגרות הראי"ה ח"ב תקנ"ה ותקכ"ב, משפט כהן קכ"ו, קמ״ז, חזו״א כ״ד ד, י׳ ו׳, מעדני ארץ שביעית א-ב, מנחת שלמה א נ״א,
 - 18 משפט כהן ע״ה, מכתב לרב חיים ברלין בעתון חבצלת תר״ע
- 19 המבי"ט ח"א י"א, שו"ת אבקת רוכל ס' כ"ד, פאת השלחן כ"ג כט, שבת הארץ מבוא י"א, פ״ד כ״ט, מעדני ארץ ב׳, שו״ת יביע אומר ח״ג יו״ד ס׳ י״ט
 - 20 חזו"א י"ט ב"ד, כ' ז',
- 21 תו״כ ג׳ ג׳, ירוש׳ פ״ט ה״ג,תוספתא שביעית פ״ח ה״ד, תו״ס פסחים נ״ב:, רמב״ן ויקרא כ״ה ז', משפטי כהו פ״ג, חזו״א י״א ח׳
 - 22 שביעית י' א'- ח', רמב"ם שמיטה ויובל פ"ט ג' ד', שו"ע חו"מ ס"ז א וברמ"א שם.
 - 23 מנחת חנוך מצוה קי"ב, הרב א. וינטר: שמעתין 115-116 עמ' 76-93
- 24 רמב"ם מו"נ ג' ל"ט, החנוך מצווה פ"ד, אבן עזרא דברים ל"א י-י"ב, דרישת ציון, שבת הארץ -הקדמה.
 - 25 מגילת אסתר על הרמב״ן השמטות לספר המצוות מצווה ג'
- 26 ר״ה ט:, מו״ק ד., רמב״ם ג׳ י״א, מנחת שלמה מ״ח נ״א, חזו״א י״ז כ״ה, משפטי ארץ א׳ י״ז
 - 27 שביעית ח'ג, רמב״ם ו'ג, תפארת ישראל ח' י״ט, שו״ת אז נדברו ח״י מ״ה

The Calendar

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Since the stage that determines kedushat shevi'it for fruit is chanatah, the beginning of the fruit's formation, we follow the solar calendar. This is because the processes of growth for both fruits and vegetables follow the solar calendar. See Tosafot, Rosh Hashanah 15a, s.v. dechadashim.

The dates in parenthesis (Gregorian and Hebrew) are correct for this shemitah year only.

These tables were prepared with the help of Mr. Meir Frankel of blessed memory (The Agriculture Guide, Training and Professional Services Unit of the Ministry of Agriculture) and Agron. Dr. Mordechai Shomron (Torah VeHa'aretz Institute). The tables appear on Torah VeHa'aretz Institute's website and were reproduced here by their permission.\ The exact dates by which produce switch to *Kedushat Sheviit*, become prohibited as *Sefichim*, or require *Biur* are nearly impossible to ascertain. The dates herein are merely approximations that can be used as a general guide.

The differences between the various calendars reflect the difficulties is defining the timeline and growth progression of produce in a dynamically changing agricultural world. Advances in science are allowing for longer life cycles and altered seasonal sprouting, changing the appearance and availability of produce. In addition, produce that were assumed to be available only from import, are now being grown within Israel in changing quantity and availability.

There are also various differences in halachic opinions as to the determining factors that begin and end each status. We attempted to include up to date and accurate information as it relates to the common produce available in the market and the more widely held halachic opinions. In cases of uncertainty, please consult your local rabbinical authority.

Kedushat shevi'it schedule for fruit Based on the solar calendar¹

Based on the solar	calendar		
FRUIT	KEDUSHAT SHEVI'IT STARTS	KEDUSHAT SHEVI'IT ENDS	BI'UR TIME
Almond	Early Sept. end of shemitah	Mid-Sept. end of eighth	Late Jan. eighth year
(dry)	(Early Elul 5782-2022)	year (Late Elul 5783-2023)	(Early Shevat 5783-2023)
Almond	Early May shemitah	Late May eighth year	Late Jan. eighth year
(green)	(Early Iyar 5782-2022)	(Early Sivan 5783-2023)	(Early Shevat 5783-2023)
Apple	Mid-May shemitah	Late June eighth year	Mid-Jan. eighth year
	(Mid-Iyar 5782-2022)	(Mid-Tamuz 2023-5783)	(Late Tevet 5783-2023)
Apricot	Early April shemitah	Early May eighth year	Late Aug. shemitah
	(Late II Adar 5782-2022)	(Early Iyar 5783-2023)	(Early Elul 5782-2022)
Avocado	Early Aug. shemitah	Late June eighth year	Late July eighth year
	(Early Av 5782-2022)	(Mid-Tamuz 5783-2023)	(Mid-Av 5783-2023)
Blueberry	Late Dec. shemitah	Late Dec. eighth year	Late April eighth year
	(Late Tevet 5782-2021)	(Early Tevet 5783-2022)	(Early Iyar 5783-2023)
Carob	Mid-Sept. end of shemitah	Late Oct. ninth year	Mid-Jan. eighth year
	(Late Elul 5782-2022)	(Mid-Cheshvan 5784-2023)	(Late Tevet 5783-2023)
Cherry	Mid-April shemitah	Early June eighth year	Early Aug. shemitah
	(Mid-Nisan 5782-2022)	(Mid-Sivan 5783-2023)	(Early Av 5782-2022)
Clementine (tangerine) (citrus: Or, Ora, Nova)	Early Sept. end of shemitah (Early Elul 5782-2022)	Early Sept. end of eighth year (Mid-Elul 5783-2023)	Late April eighth year (Early Iyar 5783-2023)
Date	Early Aug. shemitah (Early Av 5782-2022)	Late Sept. beginning of ninth year (Mid-Tishrei 5784-2023)	Purim eighth year (March 7, 5783-2023)
Etrog	3 Tishrei shemitah	Mid-April eighth year	Mid-April eighth year
	(Sept. 9, 5782-2021)	(Late Nisan 5783-2023)	(Late Nisan 5783-2023)
Feijoa	Mid-Oct. eighth year	Mid-Oct. ninth year	Late Feb. eighth year
	(Late Tishrei 5783-2022)	(Late Tishrei 5784-2023)	(Early Adar 5783-2023)
Fig	Late April shemitah	Late May eighth year	Chanukah eighth year
	(Late Nisan 5782-2022)	(Early Sivan 5783-2023)	(Dec. 19, 5783-2022)
Grapefruit	Early Sept. end of shemitah	Mid-Nov. ninth year	Mid-May eighth year
	(Early Elul 5782-2022)	(Early Kislev 5784-2023)	(Late Iyar 5783-2023)
Guava	Mid Aug. end of shemitah	Late Aug. end of eighth year	Mid-Dec. eighth year
	(Mid-Av 5782-2022)	(Mid-Elul 5783-2023)	(Late Kislev 5783-2022)
Hazelnut ³	No kedushat shevi'it (k.s.)	Not Applicable (NA)	NA
Kiwi	Mid-Sept. end of shemitah	Mid-Sept. end of eighth	Mid-March eighth year
	(Mid. Elul 5782-2022)	year (Late Elul 5783-2023)	(Late Adar 5783-2023)
Kobo	Late Dec. shemitah (Late	Late Dec. eighth year	Mid-Sep. shemitah
	Tevet 5782-2021)	(Early Tevet 5783-2022)	(Late Elul 5782-2022)
Kumquat	Mid-Oct. beginning of eighth year (Late Tishrei 5783-2022)	ninth year (Late Tishrei 5784-2023)	Mid-March eighth year (Late Adar 5783-2023)
Lemon	Early May shemitah	Early May eighth year	Late July eighth year
	(Early Iyar 5782-2022)	(Early Iyar 5783-2023)	(Mid-Av 5783-2023)

1. General note: The *sefichin* prohibition does not apply to fruit. Since the stage that determines *kedushat shevi'it* for fruit is *chanatah*, the beginning of the fruit's formation, we follow the solar calendar. This is because the processes of growth for both fruits and vegetables follow the solar calendar. See Tosafot, *Rosh Hashanah* 15a, s.v. *dechadashim*. The dates in parenthesis (Gregorian and Hebrew) are correct for this *shemitah* year only. These tables were prepared with the help of Mr. Meir Frankel of blessed memory (The Agriculture Guide, Training and Professional Services Unit of the Ministry of Agriculture) and Agron. Dr. Mordechai Shomron (Torah VeHa'aretz Institute). The tables appear on Torah VeHa'aretz Institute's website.

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FRUIT	KEDUSHAT SHEVI'IT STARTS	KEDUSHAT SHEVI'IT ENDS	BI'UR TIME
Lime	Mid-July shemitah (Mid-Tamuz 5782-2022)	Mid-July eighth year (Late Tamuz 5783-2023)	Mid-Oct. beginning o eighth year (Late Tishre 5783-2022)
Loganberry	Early June shemitah	Early June eighth year	Mid-Aug. shemitah
	(Early Sivan 5782-2022)	(Mid-Sivan 5783)	(Mid-Av 5782-2022)
Loquat	Early Feb. shemitah	Early March eighth year	Mid-May shemitah
	(Early I Adar 5782-2022)	(Early Adar 5783-2023)	(Mid-Iyar 5782-2022)
Lychee	Mid-June shemitah	Mid-June eighth year	Mid-Aug. shemitah
	(Mid-Sivan 5782-2022)	(Late Sivan 5783-2023)	(Mid-Av 5782-2022)
Mandarin orange	Early Sept. end of shemitah	Mid-Sept. end of eighth	Late April eighth year
	(Early Elul 5782-2022)	year (Late Elul 5783-2023)	(Early Iyar 5783-2023)
Mango	Mid-June shemitah	Mid-June eighth year	Mid-Jan. eighth year
	(Mid-Sivan 5782-2022)	(Late Sivan 5783-2023)	(Late Tevet 5783-2023)
Mulberry	Early May shemitah (Early Iyar 5782-2022)	Early May eighth year (Early Iyar 5783-2023)	Late Sept. beginning of eighth year (Early Tishrei 5783-2022)
Nectarine	Early Feb. shemitah	Early Feb. eighth year	Late Nov. eighth year
	(Early I Adar 5782-2022)	(Early Shevat 5783-2023)	(Early Kislev 5783-2022)
Oil olives	Mid-Oct. eighth year (Late Tishrei 5783-2022)	Late Oct. ninth year (Mid-Cheshvan 5784- 2023)	Shavu'ot eighth year (May 26, 5783-2023)
Orange	Mid-Sep. end of shemitah.	Late Nov. ninth year	Late July eighth year
	(Late Elul 5782-2022)	(Mid-Kislev 5784-2023)	(Mid-Av 5783-2023)
Passionfruit	Late Oct. shemitah	Mid-Dec. eighth year (Late	Mid-Dec. eighth year
	(Late Cheshvan 5782-2021)	Kislev 5783-2022)	(Kislev 5783-2022)
Peach	Early Feb. shemitah	Early Feb. eighth year	Late Nov. eighth year
	(Early I Adar 5782)	(Mid-Shevat 5783-2023)	(Early Kislev 5783-2022)
Pear	Late June shemitah (Late Sivan 5782-2022)	Late June eighth year (Mid-Tamuz 5783-2023)	Late Oct. eighth year (Early Cheshvan 5783- 2022)
Pecan ²	Mid-Oct. eighth year	Mid-Nov. ninth year	Mid-May eighth year
	(Late Tishrei 5783-2022)	(Early Kislev 5784-2023)	(Late Iyar 5783-2023)
Persimmon	Mid-Sept. end of shemitah	Mid-Sept. end of eighth	Late Dec. eighth year
	(Mid-Elul 5782-2022)	year (Late Elul 5783-2023)	(Early Tevet 5783-2022)
Pistachiº3	No k.s.	NA	NA
Pitaya	Late Dec. shemitah (Late Tevet 5782-2021)	Late Dec. eighth year (Early Tevet 5783)	Mid-Sept. end of shemitah (Mid-Elul 5782-2022)
Plum - European	Early Aug. shemitah	Late Sept. end of eighth	Late Nov. eighth year
(oval)	(Early Av 5782-2022)	year (Mid-Elul 5783-2023)	(Early Kislev 5783-2022)
Plum - Japanese	Early May shemitah	Mid-May eighth year	Late Dec. eighth year
(round)	(Early Iyar 5782-2022)	(Late Iyar 5783-2023)	(Early Tevet 5783-2022)
Pomegranate	Late July shemitah (Early Av 5782-2022)	Mid-Aug. eighth year (Late Av 5783-2023)	Mid-Feb. eighth year (Late Shevat 5783- 2023)
Pomelo	Early Sept. end of shemitah	Mid-Nov. ninth year	Mid-June eighth year
	(Early Elul 5782-2022)	(Early Kislev 5784-2023)	(Late Sivan 5783-2023)
Quince	Late Sept. end of shemitah	Early Sept. end of eighth	Mid-Jan. eighth year
	(Late Elul 5782-2022)	year (Mid-Elul 5783-2023)	(Late Tevet 5783-2023)

FRUIT	KEDUSHAT SHEVI'IT STARTS	KEDUSHAT SHEVI'IT ENDS	BI'UR TIME
Sabra (prickly pear)	Mid-May shemitah (Mid-Iyar 5782-2022)	Late June eighth year (Mid-Tamuz 5783-2023)	Early Nov. eighth year (Early Cheshvan 5783- 2022)
Star fruit (carambola)	Late Sept. end of shemitah (Late Elul 5782-2022)	Early Sept. end of eighth year (Mid-Elul 5783-2023)	Mid-Feb. eighth year (Late Shevat 5783- 2023)
Sweet cherry	Mid-April shemitah	Mid-May eighth year	Early Aug. shemitah
(Hackberry)	(Mid-Nisan 2022-5782)	(Late Iyar 5783-2023)	(Early Av 5782-2022)
Sweetsop (sugar	Mid-July. shemitah	Late June eighth year	Mid-April eighth year
apple)	(Mid-Tamuz 5782-2022)	(Mid-Tamuz 5783-2023)	(Late Nisan 5783-2023)
Table grapes	Late March shemitah	Early April eighth year	Pesach eighth year
	(Late II Adar 5782-2022)	(Early April 2023-5783)	(April 6, 5783-2023)
Table olives	Mid-Aug. end of shemitah	Mid-Aug. end of eighth	Shavu'ot eighth year
	(Mid-Av 5782-2022)	year (Late Av 5783-2023)	(May 26, 5783-2023)
Walnut	No k.s. ³	NA	NA
Wine grapes	Early July shemitah	Early June eighth year	Pesach eighth year
	(Early Tamuz 5782-2022)	(Mid-Sivan 5783-2023)	(April 6, 5783-2023)

3. This fruit is not grown in Israel (as of 5781). Since all such fruits are imported, the laws of *shemitah* do not apply.

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GRAIN/ /LEGUME SEED	KEDUSHAT SHEVI'IT AND SEFICHIN PROHIBITION STARTS ¹	SEFICHIN PROHIBITION ENDS	BI'UR TIME
Barley	Early May shemitah (Early Iyar 5782-2022)	Early May eighth year (Early Iyar 5783-2023)	.Late Nov eighth year (Early Kislev 5783-2022)
Black-eyed peas ⁴	(No k.s. (kedushat shevi'it	NA	NA
Caraway ⁴	.No k.s	NA	NA
Coriander ²((seeds	Early June shemitah Early Sivan) (5782-2022	Early June eighth year (Mid-Sivan 5783-2023)	Early Dec. eighth year (Early Kislev 5783-2022)
Corn on the cob	Tishrei shemitah 3 (Sept. 9, 5782-2021)	Chanukah eighth year .Dec 19) (5783-2022	NA ³
Dried beans ⁴	No kedushat shevi'it	NA	NA
(Ful (fava beans	Early April shemitah Late II Adar) (5782-2022	Early April eighth year Early April) (2023-5783	.Late Nov eighth year (Early Kislev 5783-2022)
Ginger ⁴	.No k.s	NA	NA
Hummus	Early June shemitah Early Sivan) (5782-2022	Early June eighth year Mid-Sivan) (5783-2023	Early Dec. eighth year (Early Kislev 5783-2022)
Lentils ⁴	.No k.s	NA	NA
Millet	Early Aug. shemitah Early Av) (5782-2022	.Mid-Aug eighth year Late Av) (5783-2023	Mid-Sept. end of shemitah
Oats ⁴	.No k.s	NA	NA
Peanuts	Mid-Sept. end of shemitah Mid. Elul) (5782-2022	Mid-Sept. end of eighth year Late Elul) (5783-2023	.Late Nov eighth year (Early Kislev 5783-2022)
Peas ⁴	.No k.s	NA	NA
Popcorn	Early July shemitah Early Tamuz) (5782-2022	Early Aug. eighth year Mid-Av) (5783-2023	.Late Nov eighth year (Early Kislev 5783-2022)
Poppy ^₄	.No k.s	NA	NA
Pumpkin seeds ⁴	.No k.s	NA	NA
⁴ Rice	Noks	NA	NA

Kedushat shevi'it schedule for grains, legumes, and seeds

GRAIN/ /LEGUME SEED	KEDUSHAT SHEVI'IT AND SEFICHIN PROHIBITION STARTS ¹	SEFICHIN PROHIBITION ENDS	BI'UR TIME
Soy₄	.No k.s	NA	NA
Sunflower seeds	Mid-Aug. shemitah (Mid-Av 5782-2022)	.Mid-Aug eighth year Late Av) (5783-2023	Early Dec. eighth year (Early Kislev 5783-2022)
Watermelon seeds	Early July shemitah Early Tamuz) (5782-2022	Early July eighth year (Mid-Tamuz 5783- (2023	Late Nov. eighth year (Early Kislev 5783-2022)
Wheat ⁵	.No k.s	NA	NA

5. Almost all wheat for human consumption is imported. Locally grown wheat is used for animal fodder. As this is the case, we need not be concerned that the wheat and wheat products on the market need *bi'ur*. This does not include fresh wheat (organic, whole grain etc.) which can be found in health food stores and is typically produced in Israel. It is important to carefully check the Kashrut certification on these flours, which would also specify their Shmittah status. 41

1. For these crops, the stage of growth that determines their status is one-third of their growth as of *Rosh Hashanah* of *shemitah*.

2. These are coriander seeds, not the leaves. Coriander seeds are needed to grow coriander leaves, and the growing time is much longer for the seeds than for the leaves. This is why its *bi'ur* time is different than the one found for coriander leaves in Appendix C.

3. Since it can be found growing in the field all year round, *bi'ur* does not apply.

4. These plants do not grow in Israel (as of 5781) and are all imported—so the laws of *shemitah* do not apply to them.

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VEGETABLE	KEDUSHAT SHEVI'IT STARTS ¹	SEFICHIN PROHIBITION STARTS ²	SEFICHIN PROHIBITION ENDS	BI'UR TIME
Artichoke ⁴	3 Tishrei shemitah (Sept. 9, 5782-2021)	Not sefichin	NA	Mid-July shemitah (Mid-Tamuz 5782-2022)
Arum	3 Tishrei shemitah (Sept. 9, 5782-2021)	Early Feb. hemitah (Late Shevat 5782- 2022)	Chanukah eighth year (Dec. 19, 5783-2022)	NA
Asparagus ^₄	3 Tishrei shemitah (Sept. 9, 5782-2021)	Not sefichin	NA	NA
Baby radish (cherry belle/ cherriette)	3 Tishrei shemitah (Sept. 9, 5782- 2021)	Late Oct. shemitah (Late Cheshvan 5782-2021)	Late Oct. eighth year (Early Cheshvan 5783-2022)	NA
Bamiah (okra)	No k.s. ⁵	NA	NA	NA
Banana⁴	3 Tishrei shemitah (Sept. 9, 5782-2021)	NA	NA	NA
Beet	3 Tishrei shemitah (Sept. 9, 5782-2021)	Mid-Jan. shemitah (Mid-Shevat 5782- 2022)	Late Dec. eighth year (Early Tevet 5783- 2022)	NA
Beet leaves	3 Tishrei shemitah (Sept. 9, 5782-2021)	Early Dec. shemitah (Late Kislev, 5782- 2021)	Early Jan. eighth year (Early Tevet 5783- 2023)	NA
Broccoli	3 Tishrei shemitah (Sept. 9, 5782-2021)	Early Jan. shemitah (Early Shevat 5782- 2022)	Chanukah eighth year (Dec. 19, 5783- 2022)	Late May shemitah (Late Iyar 5782-2022)
Butternut squash	3 Tishrei shemitah (Sept. 9, 5782-2021)	Mid-Jan. shemitah (Mid-Shevat 5782- 2022)	Late July eighth year (Early Av 5783-2023)	Early Oct. eighth year (Early Tishre 5783-2022)
Carrot	3 Tishrei shemitah (Sept. 9, 5782-2021)	Late Jan. shemitah (Late Shevat 5782- 2022)	Chanukah eighth year (Dec. 19, 5783- 2022)	NA
Cauliflower	3 Tishrei shemitah (Sept. 9, 5782-2021)	Mid-Dec. shemitah (Early Tevet 5782- 2021)	Chanukah eighth year (Dec. 19, 5783- 2022)	NA

1. The timetable was prepared based on the average arrival time on the market.

2. The time the *sefichin* prohibition begins is determined based on the custom to be lenient with vegetables that sprouted before *shemitah*. For vegetables that sprouted by 29 *Elul* prior to the onset of *shemitah*, we checked for the earliest date that they can appear on the market.

3. Most vegetables are not subject to *bi'ur* since they are grown throughout the year in Israel today, so the status of "gone for the animals of the field" does not apply. This includes vegetables that in the distant and recent past were only seasonal. However, there are still some vegetables that are seasonal and there are times when they are not growing in the field. Therefore, the laws of *bi'ur* do apply to them.

4. The sefichin prohibition does not apply to perennial plants.

5. *Yivul nochri*, crops raised and owned by non-Jews, so the laws of *shemitah* do not apply.

VEGETABLE	KEDUSHAT SHEVI'IT STARTS ¹	SEFICHIN PROHIBITION STARTS ²	SEFICHIN PROHIBITION ENDS	BI'UR TIME ³
Chard	3 Tishrei shemitah (Sept. 9, 5782-2021)	Early Dec. shemitah (Late Kislev 5782- 2021)	Early Jan. eighth year (Early Tevet 5783- 2023)	NA
Coriander (cilantro)	3 Tishrei shemitah (Sept. 9, 5782-2021)	Mid-Nov. shemitah (Early Kislev 5782- 2022)	Chanukah eighth year (Dec. 19, 5783-2022)	NA
Cucumber	3 Tishrei shemitah (Sept. 9, 5782-2021)	Late Oct. shemitah (Mid-Cheshvan 5782-2021)	Mid-Nov. eighth year (Late Cheshvan 5782-2022)	NA
Dill	3 Tishrei shemitah (Sept. 9, 5782-2021)	Mid-Nov. shemitah (Mid-Kislev 5782- 2021)	Mid-Nov. eighth year (Late Cheshvan 5782-2022)	NA
Dry onion	Early Dec. shemitah (Late Kislev 5782- 2021)	Early Feb. shemitah (Late Shevat 5782- 2022)	Late Jan. eighth year (Early Shevat 5783-2023)	NA
Eggplant ⁶	3 Tishrei shemitah (Sept. 9, 5782- 2021)	Mid-Jan. shemitah (Mid-Shevat 5782- 2022)	Chanukah eighth year (Dec. 19, 5783-2022)	NA
Fava beans in a pod	3 Tishrei shemitah (Sept. 9, 5782- 2021)	Early Jan. shemitah (Late Tevet 5782- 2022)	Chanukah eighth year (Dec. 19, 5783-2022)	Mid-July shemitah (Mid-Tamuz 5782-2022)
Fennel	3 Tishrei shemitah (Sept. 9, 5782- 2021)	Late Jan. shemitah (Late Shevat 5782-2022)	Chanukah eighth year (Dec. 19, 5783-2022)	NA
Garlic	Mid-Feb. shemitah (Mid-Adar I 5782- 2022)	Mid-March shemitah (Mid- Adar II 5782-2022)	Mid-March eighth year (Late Adar 5783-2023)	Mid-Aug. shemitah (Mid-Av 5782-2022)
Green beans (or yellow) in a pod	3 Tishrei shemitah (Sept. 9, 5782- 2021)	Late Nov. shemitah (Late Kislev 5782- 2021)	Late Nov. eighth year (Early Kislev 5783-2022)	Mid-July shemitah (Mid-Tamuz 5782-2022)
Horseradish	3 Tishrei shemitah (Sept. 9, 5782- 2021)	Early Oct. shemitah (Late Tishrei 5782- 2021)	Chanukah eighth year (Dec. 19, 5783-2022)	NA
Hot pepper ⁷	3 Tishrei shemitah (Sept. 9, 5782-2021)	Late Jan. shemitah (Late Shevat 5782- 2022)	Chanukah eighth year (Dec. 19, 5783-2022)	NA
Kohlrabi (turnip cabbage)	3 Tishrei shemitah (Sept. 9, 5782-2021)	Mid-Dec. shemitah (Early Tevet 5782- 2021)	Chanukah eighth year (Dec. 19, 5783-2022)	NA

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6. From *Cheshvan* through *Adar*, most eggplants sold in Israel are grown in the Aravah, which is within the *olei Mitzrayim* borders. Some are grown by non-Jews.

7. Black and white pepper powder are imported from abroad; see Appendix D.

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VEGETABLE	KEDUSHAT SHEVI'IT STARTS ¹	SEFICHIN PROHIBITION STARTS ²	SEFICHIN PROHIBITION ENDS	BI'UR TIME
Lettuce ⁸	3 Tishrei shemitah (Sept. 9, 5782-2021)	Mid-Oct. shemitah (Early Cheshvan 5782-2021)	Late Oct. eighth year (Early Cheshvan 5783-2022)	NA
Melon ⁹	3 Tishrei shemitah (Sept. 9, 5782-2021)	Early Jan. shemitah (Late Shevat 5782- 2022)	Chanukah eighth year (Dec. 19, 5783-2022)	NA
Mint ⁴	3 Tishrei shemitah (Sept. 9, 5782-2021)	Not sefichin	NA	NA
Mushroom	No k.s. ¹⁰	NA	NA	NA
Paprika	3 Tishrei shemitah (Sept. 9, 5782-2021)	Mid-Aug. shemitah (Mid-Av 5782- 2022)	Late Sept. eighth year (Early Tishrei 5783-2022)	Late Nov. eighth year (Late Cheshvan 5782-2022)
Parsley leaves	3 Tishrei shemitah (Sept. 9, 5782-2021)	Early Nov. shemitah (Late Cheshvan 5782-2021)	Late Nov. eighth year (Early Kislev 5783-2022)	NA
Parsley root	3 Tishrei shemitah (Sept. 9, 5782-2021)	Mid-Jan. shemitah (Mid-Shevat 5782- 2022)	Late Nov. eighth year (Early Kislev 5783-2022)	NA
Peas in a pod	3 Tishrei shemitah (Sept. 9, 5782-2021)	Mid-March shemitah (Mid-Adar II 5782- 2022)	Chanukah eighth year (Dec. 19, 5783-2022)	Mid-June shemitah (Mid-Tamu: 5782-2022)
Pepper	3 Tishrei shemitah (Sept. 9, 5782-2021)	Late Jan. shemitah (Late Shevat 5782- 2022)	Chanukah eighth year (Dec. 19, 5783-2022)	NA
Pineapple	3 Tishrei shemitah (Sept. 9, 5782-2021)	Not sefichin ¹¹	NA	NA
Potato	Late Oct. shemitah (Late Cheshvan 5782-2021)	Early Jan. shemitah (Late Tevet 5782- 2022)	Chanukah eighth year (Dec. 19, 5783-2022)	NA
Pumpkin	3 Tishrei shemitah (Sept. 9, 5782-2021)	Early Feb. shemitah (Late Shevat 5782- 2022)	Late July eighth year (Early Av 5783-2023)	Mid-Nov. eighth year (Late Cheshvan 5782-2022)
Radish	3 Tishrei shemitah (Sept. 9, 5782-2021)	Mid-Nov. shemitah (Mid-Kislev 5782- 2021)	Mid-Nov. eighth year (Late Cheshvan 5782-2022)	NA

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prohibition does not apply to them.

9. During the winter most melons are grown in the Aravah.10. Not a plant according to *halachah*, so the laws of *shemitah* do not apply to it.

11. The *sefichin* prohibition does not apply to perennial plants.

8. Insect-free leafy vegetables growing on detached platforms do not have kedushat shevi'it, so the sefichin

VEGETABLE	KEDUSHAT SHEVI'IT STARTS ¹	SEFICHIN PROHIBITION STARTS ²	SEFICHIN PROHIBITION ENDS	BI'UR TIME ³
Raspberry ^₄	3 Tishrei shemitah (Sept. 9, 5782-2021)	Not sefichin	NA	Late Aug. shemitah (Late Av 5782-2022)
Red cabbage	3 Tishrei shemitah (Sept. 9, 5782-2021)	Late Jan. shemitah (Late Shevat 5782- 2022)	Chanukah eighth year (Dec. 19, 5783-2022)	NA
Scallions	3 Tishrei shemitah (Sept. 9, 5782-2021)	Mid-Nov. shemitah (Mid-Kislev 5782- 2021)	Mid-Nov. eighth year (Late Cheshvan 5782-2022)	NA
Spinach	3 Tishrei shemitah (Sept. 9, 5782-2021)	Mid-Nov. shemitah (Mid-Kislev 5782- 2021)	Late Nov. eighth year (Early Kislev 5783-2022)	NA
Spring onion	Late Nov. shemitah (Late Kislev 5782- 2021)	Late Jan. shemitah (Late Shevat 5782- 2022)	Chanukah eighth year (Dec. 19, 5783- 2022)	NA
Squash	3 Tishrei shemitah (Sept. 9, 5782-2021)	Early Nov. shemitah (Late Cheshvan 5782-2021)	Mid-Oct. eighth year (Late Tishrei 5783- 2022)	NA
Strawberry	3 Tishrei shemitah (Sept. 9, 5782-2021)	Early Jan. shemitah (Late Tevet 5782- 2022)	Chanukah eighth year (Dec. 19, 5783- 2022)	Late Aug. shemitah (Late Av 5782-2022)
Sweet potato	3 Tishrei shemitah (Sept. 9, 5782-2021)	Mid-July shemitah (Mid-Tamuz 5782- 2022)	Chanukah eighth year (Dec. 19, 5783- 2022)	Mid-March eighth year (Late Adar 5783-2023)
Tomato	3 Tishrei shemitah (Sept. 9, 5782-2021)	Late Dec. shemitah (Late Tevet 5782- 2021)	Chanukah eighth year (Dec. 19, 5783- 2022)	NA
Turnip	3 Tishrei shemitah (Sept. 9, 5782-2021)	Mid-Jan. shemitah (Mid-Shevat 5782- 2022)	Chanukah eighth year (Dec. 19, 5783- 2022)	NA
Watermelon	3 Tishrei shemitah (Sept. 9, 5782-2021)	Mid-Jan. shemitah (Mid-Shevat 5782- 2022)	Chanukah eighth year (Dec. 19, 5783- 2022)	NA ¹²
White cabbage	3 Tishrei shemitah (Sept. 9, 5782-2021)	Mid-Dec. shemitah (Mid-Tevet 5782- 2022)	Chanukah eighth year (Dec. 19, 5783- 2022)	NA

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13. Since heter mechirah watermelons grow in the Aravah throughout the shemitah year, bi'ur does not apply. That is, watermelons are always available to animals in the field, similar to most other vegetables that are grown all year long. In the past, watermelon did not grow in Israel around the year, which is why they had been previously subject to the laws of *bi'ur*.

HERB	KEDUSHAT SHEVI'IT STARTS	KEDUSHAT SHEVI'IT ENDS	SEFICHIN PROHIBITION STARTS	SEFICHIN PROHIBITION ENDS	BI'UR TIMI
Anise	No k.s. ²	NA	NA2	NA	NA2
Basil	3 Tishrei shemitah (Sept. 9, 5782-2021)	3 Tishrei eighth year (Sept. 28, 5783-2022)	Early Dec. shemitah (Early Tevet 5782-2021)	Late Nov. eighth year (Early Kislev 5783-2022)	NA5
Bay leaf (Laurel)	Mid-April shemitah (Mid-Nisan 5782- 2022)	Mid-May eighth year (Late Iyar 5783-2023)	No sefichin2	NA	NA2
Bible Hyssop (za'atar)	3 Tishrei shemitah (Sept. 9, 5782-2021)	Late Dec. eighth year (Late Kislev 5783-2022)	No sefichin4	NA	NA5
Black pepper	No k.s.2	NA	NA2	NA	NA2
Caper	Late May shemitah (Late Iyar 5782- 2022)	Late May eighth year (Early Sivan 5783-2023)	No sefichin4	NA	Mid-Nov. eighth year (Late Cheshvan 5783-2022)
Caraway	3 Tishrei shemitah (Sept. 9, 5782-2021)	Late Jan. eighth year (Early Shevat 5783-2023)	Late Feb. shemitah (Mid-Shevat 5782-2022)	Mid-Feb. eighth year (Late Shevat 5783-2023)	NA
Cardamom	No k.s.2	NA	NA2	NA	NA2
Chives	3 Tishrei shemitah (Sept. 9, 5782-2021)	Late Nov. eighth year (Early Kislev 5783-2022)	Not sefichin4	NA	NA5
Cinnamon	No k.s.2	NA	NA2	NA	NA2
Clove	No k.s.2	NA	NA2	NA	NA2
Cumin	No k.s.2	NA	NA2	NA	NA2
Fenugreek	No k.s.2	NA	NA2	NA	NA2
Ginger	No k.s.2	NA	NA2	NA	NA2
Hawaij - coffee mix	No k.s.2	NA	NA2	NA	NA2
Hawaij – soup (Yemenite soup mix)	No k.s.2	NA	NA2	NA	NA2
Hyssop (medicinal plant, Hyssopus officinalis)	3 Tishrei shemitah (Sept. 9, 5782-2021)	Late Dec. eighth year (Late Kislev 5783-2022)	Not sefichin4	NA	NA5

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1. Herbs assume kedushat shevi'it from the time there is new growth. If the beginning of the plant growth occurred after Rosh Hashanah, the plant has kedushat shevi'it.

2. Shemitah laws do not apply to imports. However, if one grows such plants in their garden, the plant assumes *kedushat shevi'it*. Nevertheless, bi'ur does not apply. For annuals, however, if the plant self-seeded and sprouted during the *shemitah* year, the sefichin prohibition also applies.

HERB	KEDUSHAT SHEVI'IT STARTS	KEDUSHAT SHEVI'IT ENDS	SEFICHIN PROHIBITION STARTS	SEFICHIN PROHIBITION ENDS	BI'UR TIME
Lemon balm	3 Tishrei shemitah (Sept. 9, 5782-2021)	Late Nov. eighth year (Early Kislev 5783-2022)	Not sefichin4	NA	NA5
Lemon grass	3 Tishrei shemitah (Sept. 9, 5782-2021)	Late Nov. eighth year (Early Kislev 5783-2022)	Not sefichin4	NA	NA5
Lemon verbena	3 Tishrei shemitah (Sept. 9, 5782-2021)	Late Nov. eighth year (Early Kislev 5783-2022)	Not sefichin4	NA	NA5
Mint and peppermint	3 Tishrei shemitah (Sept. 9, 5782-2021)	Late Nov. eighth year (Early Kislev 5783-2022)	Not sefichin4	NA	NA5
Mustard	No k.s.2	NA	NA2	NA	NA2
Nigella (black cumin, kalonji)	No k.s. ³	NA	NA3	NA	NA3
Oregano (wild marjoram)	3 Tishrei shemitah (Sept. 9, 5782-2021)	Late Dec. eighth year (Late Kislev 5783-2022)	Not sefichin⁴	NA	NA⁵
Рорру	No k.s.2	NA	NA5	NA	NA5
Rosemary	Late Sept. shemitah (Mid-Tishrei 5782- 2021)	Late May eighth year (Early Sivan 5783-2023)	Not sefichin4	NA	NA5
Saffron crocus (autumn crocus)	No k.s.2	NA	NA2	NA	NA2
Sage	3 Tishrei shemitah (Sept. 9, 5782-2021)	Late Nov. eighth year (Early Kislev 5783-2022)	Not sefichin4	NA	NA5
Sesame	No k.s.2	NA	Not sefichin2	NA	NA2
Tarragon	3 Tishrei shemitah (Sept. 9, 5782-2021)	Late Jan. eighth year (Early Shevat 5783-2023)	Not sefichin4	NA	NA5
Thyme	3 Tishrei shemitah (Sept. 9, 5782-2021)	Early Kislev eighth year (Late Nov. 5783-2022)	Not sefichin4	NA	NA5

Produced by non-Jews—*shemitah* laws do not apply.
Perennial plant—the *sefichin* prohibition does not apply.

5. Grows all year long—the *bi'ur* obligation does not apply.

HERB	KEDUSHAT SHEVI'IT STARTS	KEDUSHAT SHEVI'IT ENDS	SEFICHIN PROHIBITION STARTS	SEFICHIN PROHIBITION ENDS	BI'UR TIME
Tree wormwood	3 Tishrei shemitah (Sept. 9, 5782-2021)	Early Kislev eighth year (Late Nov. 5783-2022)	Not sefichin4	NA	NA5
True watercress	3 Tishrei shemitah (Sept. 9, 5782-2021)	Early Kislev eighth year (Late Nov. 5783-2022)	Not sefichin4	NA	NA5
Turmeric	No k.s.2	NA	NA2	NA	NA2
Wormwood	3 Tishrei shemitah (Sept. 9, 5782- 2021) 2	Late Nov. eighth year (Early Kislev 5783-2022)	Not sefichin4	NA	NA2

