



## Vegetables After Shemittah

The *Mishnah* (6:4) asks when one can purchase vegetables after *shemittah* and answers that it is from the time that those vegetables grown in the eighth year are ready. We shall try to understand the concern that this *Mishnah* addresses.

The *Bartenura* provides two answers. The first is that at that point in time, one can assume that he is purchasing food grown after *shemittah*. The second answer is that from that point, the permissible food will be in the majority and annul any forbidden food. What is the difference between these two answers?

The *Mishnah Rishona* suggests that the difference is the reason why it is prohibited to purchase vegetables prior to that point. At a first reading of the *Mishnah*, it would seem that the concern is doing business with *shemittah* produce. However, if that was the concern, then the first answer of the *Bartenura* would be unsatisfactory. Considering that the prohibition of doing business is biblical, a simple “assumption” that one is purchasing new produce is not enough. Consequently, the concern must instead be the rabbinic prohibition that applied to *sefichin* – any vegetables that grew during *shemittah*. The second answer however, that relies on *bitul*, would work even if the concern was doing business with *shemittah* produce.<sup>1</sup>

The *Mishnah* however continues that *Rebbi* permitted purchasing vegetables immediately after *shemittah*. The *Barertenura* once again provides two explanations. The first is because *Rebbi* permitted importing vegetables.<sup>2</sup> Consequently there would immediately be a majority of permitted vegetables. The *Yerushalmi* teaches that *Rebbi* permitted the imports when commenting on the *Mishnah*. The *Rash* therefore explains that this is indeed the reason why *Rebbi* permitted purchasing vegetables from the beginning of the eighth year. If that is the case, why would this rationale also not apply during *shemittah* itself? The

*Mishnah Rishona* explains that it would only be towards the end of the year, when the *shemittah* produce had depleted, that one could be sure that the imported produce was the majority.

The second answer the *Bartenura* brings is because vegetables could grow rapidly, in two or three days, and new produce would be quickly available. The *Gra* (*Shenot Eliyahu*) brings this explanation and cites the *Yerushalmi* (*Peah* 7:3) as proof. The *Gemara* recounts that *Rebbi* was with *R' Preida* when they were presented with radishes between *Rosh Hashana* and *Yom Kippur* after *shemittah*. *Rebbi* assumed that they were *sefichin* and prohibited. *R' Preida* explained that they had grown in a few days. Having seen how fast the new produce grew, the *Gemara* explains that *Rebbi* reacted with law presented in our *Mishnah*. Even though the *Yerushalmi* mentioned that *Rebbi* permitted the imports, that can be understood as raised amongst other *heteirim* (permissible rulings) of *Rebbi*.

*R' Chaim* (*Biur Halacha*, *Shemittah* 4:7) suggest that perhaps both reasons are needed. Relying on imports alone is not enough (as we saw above). One needs to ensure that the imported produce is truly the majority. It would be enough however in combination with the new fruit that begins to become available. Relying on *R' Preida* alone would not immediately permit new produce. It would only be after “two to three days”. However, since there is an abundance of imported produce, there was leniency even in the first few days. *R' Chaim* asserts that when the *Rash* explains that the imported produce was in the majority it must mean in combination with the new produce. If not, the logic should be enough to permit vegetables during the *shemittah* year. Furthermore, since other produce was also imported, other produce should also be permitted immediately in the eighth year. Consequently, both answers are necessary.

**Yisrael Bankier**

<sup>1</sup> The *Mishnah Rishona* cites the *Mishnah* (7:7) that prior to the time of *bi'ur* the regular laws of *bitul* apply. The *Tosfot Anshei Shem* explains that based on the assumption, one fully treats the vegetables like produce of the eighth year. In other words, they need not treat the vegetables as if they have *kedushat sheviit* and can continue to store them after time of *bi'ur* (removal). Interestingly, he adds that that would clearly not be the case if he knew it

was *shemittah*. Nevertheless, after the time new produce has grown, the prohibition of *sefichin* would not apply.

<sup>2</sup> Prior to that, there was a concern that some soil will be brought in with the vegetables. Since the *Chachamim* decreed that soil of *chutz la'aretz* was *tameh*, potentially importing that soil was forbidden.

**Revision Questions**

שביעית ה' ג' – ו' א'

- Explain the debate regarding *lof* that was planted in the sixth year, and grew throughout the *shmittah* year into the eighth year. What is the point that stands behind this debate? (ה' ג')
- Explain the debate regarding the manner in which one can remove vegetables that were stored in the ground in the sixth year, during the *shmittah* year. (ה' ד')
- Explain the debate regarding when in the eighth year one can purchase *lof*. (ה' ה')
- What field tools can be sold during the *shmittah* year and what tools are forbidden to be sold? (ה' ו')
- What are the restrictions placed on a potter during the *Shmittah* year? (ה' ז')
- Which of the following are forbidden to do during the *Shmittah* year: (ה' ח')
  - Sell a cow that is ordinarily used for ploughing.
  - Sell fruit, at the time when that fruit is being planted.
  - Use a tool used to measure the quantity of cut produce.
  - Exchange money with one who employs labourers.
- Which kitchen utensils can one lend their neighbour if they are suspected of keep *Shmittah* fruit after *zman biur*? (ה' ט')
- How does the above law differ if the neighbour is an *ashtet am ha'aretz*? (ה' ט')
- What are the “Three Areas” in Israel that have distinctive *halachic* status during the *Shmittah* year and how do the laws of *Shmittah* differ between these areas? (ה' י')
- How do the laws of *Shmittah* differ in *Surya* and why? (ה' יב')
- The leaves of onions that were grown in the sixth year but were left in the ground during the *Shmittah* are used to determine whether they have *kedushat shvi'it* – what are the two opinions about this indication? (ה' יג')
- Explain the debate regarding when one can purchase vegetables *motzei shvi'it*? (ה' יד')
- Can one take *Shmittah* fruit outside Israel? Can they take them to *Surya*? (ה' יו')
- Does one bring his *trumah* from outside Israel to Israel? Can he bring it from *Surya* to Israel? (ה' יז')
- What are the two criteria used to determine whether a particular fruit has *kedushat shvi'it* and *zman biur*? (ה' יח')

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Sheviit 7:2-3	Sheviit 7:4-5	Sheviit 7:6-7	Sheviit 8:1-2	Sheviit 8:3-4	Sheviit 8:5-6	Sheviit 8:7-8

