II. Shebiit Chapter Two

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The central principle of the chapter, familiar from what has gone before, is that during the sixth year farmers may not engage in any labor that improves primarily crops of the Sabbatical year. This would violate the prohibition against working the Land during the seventh year (see Chapter One, Introduction). The bulk of the chapter, comprising three formally separate units of law (M. 2:1, 2:2-5, 2:6), carries forward the discussion of the preceding chapter by delineating several distinct types of agricultural activity and specifying when during the sixth year each becomes forbidden. Let us turn now to the details of these rules.

First, farmers may not plow a field of grain during the sixth year after the ground has dried out. Since by this time they have begun reaping the grain of the sixth year, further plowing clearly would benefit only the crop of the Sabbatical year, which is forbidden (M. 2:1). At M. 2:2-5, we consider types of activity, such as pruning vines, that yield immediate as well as long-term benefits. Mishnah's authors rule that the farmer may engage in such activities right up until the beginning of the Sabbatical year. That is to say, they regard as primary the immediate benefits of such activity, which are felt during the sixth year itself. A farmer therefore may prune his vines until the very end of the sixth year, even though this has the secondary effect of improving his plants during the Sabbatical year as well. Finally, during the last thirty days of the sixth year farmers may not plant new trees or graft branches. By starting new plants a full month before the New Year, a farmer makes certain that the new shoots take root before the seventh year begins, when planting becomes forbidden (M. 2:6).

The remainder of the chapter, M. 2:7-10, substantively quite separate from the foregoing, again concerns the critical boundary between the sixth and seventh years. At issue now is how to determine the status of rice and other types of grain that take root during the sixth year, but which farmers harvest both during that year and into the year following. Is such produce subject to the tithes which must be separated from the crop of the sixth year, or is it governed by the special restrictions that apply to sanctified food of the Sabbatical year? Mishnah's authorities rule that the year during which the rice takes root is determinative, with the result that the entire crop is subject to the restrictions of that year alone. The fact that some of this rice is gathered and eaten during the following year is of no consequence. This principle, presented at M. 2:7, draws in its wake a discussion of ambiguous cases, at M. 2:8-10. Egyptian beans, for example, could fall into the category of rice, in which case they are subject to the restrictions of the year during which they take root. Alternatively, we might regard these beans as
vegetables, which are governed by the restrictions of the year during which they are harvested. In such cases of ambiguity, Mishnah characteristically rules that the intention of the individual farmer determines the status of the produce. Beans which a farmer cultivates as a vegetable for eating are treated accordingly.

The chapter concludes with a dispute (M. 2:10H,J vs. I,K) concerning whether farmers may irrigate their fields during the Sabbatical year. This material bears no formal or substantive relationship to that which precedes. It may have been included here because it deals with activities prohibited during the Sabbatical year itself, the topic of Chapter Three.

2:1

A. Until what time do they plow in a field of grain (ṣdh ḥlbn) (lit., a white field)\(^3\) during the year preceding the Sabbatical year?

B. Until the moisture [in the ground] is gone,

C. [that is], as long as people plow in order to plant chate-melons and gourds.\(^4\)

D. Said R. Simeon, "You have put the law into the hands of each and every individual,

E. "Rather, [one may plow] in a field of grain until Passover [of the sixth year, when Israelites offer the first sheaf of new grain at the Temple; cf. Lev. 23:10]

F. "and [in accord with M. 1:1L, one may plow] in an orchard until Pentecost [of the sixth year, when they present the first-fruits; cf. Ex. 23:19].

M. 2:1 (b. M.Q. 3b)

Plowing a field of grain late in the sixth year is forbidden, since this would improve the crop that grows during the Sabbatical year. This rule, which parallels that concerning orchards at M. 1:1, underlies the question at A.\(^5\) We wish to know when during the sixth year the prohibition against plowing a grain field takes effect. B specifies that the decisive point in time is when the ground moisture from the winter rains has dried up. Further plowing after this time could no longer benefit the crop of the sixth year, which the farmer by then has begun to reap. Rather, this plowing would serve to improve only the crop of the Sabbatical year, which the farmer may not do. The gloss at C reformulates B's answer in terms of the growing season of chate-melons and gourds. Farmers plant these vegetables early in the season, when the level of ground moisture is sufficient for the development of their delicate roots. Once the ground has dried out and farmers no longer plant these crops, plowing in fields of grain becomes forbidden.

Simeon (D-E) disputes the rule at A-C, for it provides that plowing will become forbidden in each field at a somewhat different time, in accordance with the prevailing climate and ground conditions. In order to assure that all Israelites begin to observe the restrictions of the Sabbatical year at the same time, he proposes exact dates on which the prohibition against plowing takes effect. After Israelites bring to the Temple the new crops of grain and fruit, on Passover and on Pentecost respectively, they no longer may plow fields and orchards. This would aid the crop of the seventh year alone, which is forbidden.
I. A. They (1) manure and (2) hoe
B. in fields of chate-melons and in fields of gourds
C. until New Year [of the Sabbatical year].
D. And likewise: [they manure and hoe] in an irrigated field [until New Year of the Sabbatical year].

II. E. They (3) cut off dry twigs, (4) strip off leaves, (5) cover [the roots] with dust, and (6) fumigate
F. until New Year [of the Sabbatical year].
G. R. Simeon says, "Also: one may remove [dead] leaves from a grape-cluster during the Sabbatical year itself."

III. H. They (7) remove stones [from a field]
I. until New Year [of the Sabbatical year].

IV. J. They (8) cut back [shoots that grow from the roots of trees,] (9) clip [branches] and (10) prune [trees]
K. until New Year [of the Sabbatical year].
L. R. Joshua (Ca omits: Joshua) says, "[In contrast to the rule at J-K,] just as [the actions of] clipping and pruning [trees, in order to care for the fruit of] the fifth year [generally continue into the sixth year,] so too [the clipping and pruning of trees, in order to care for the fruit of] the sixth year [may be continued into the seventh year. That is, during the seventh year farmers may continue to cultivate fruit that they began pruning during the preceding year]."
M. R. Simeon says, "As long as I am permitted to care for the tree, I am permitted to prune it, [that is to say, throughout the Sabbatical year]."

V. N. They (11) smear the saplings [with oil,] (12) wrap them, (13) cover them with ash (qwtmyn), (14) make shelters for them, and (15) water them
O. until New Year [of the Sabbatical year].
P. R. Eleazar bar R. Sadoq says, "Also: [with respect to watering trees,] one may water the leaves during the Sabbatical year itself, but [one may] not [water] the roots [directly]."

VI. Q. They (16) pour oil on unripe figs and (17) pierce them [which improves the quality of the fruit]
R. until New Year [of the Sabbatical year].
S. Unripe figs [which began growing] during the year preceding the Sabbatical and which continued growing [and ultimately became ripe] during the Sabbatical year itself,

T. [as well as unripe figs which began growing] during the Sabbatical year and which continued growing [and ultimately became ripe] during the year following the Sabbatical—

U. they neither pour oil [on them] nor pierce them [during the Sabbatical year, for one may not process the fruit which grows during the Sabbatical year.]

V. R. Judah says, "Where it is customary to pour oil [on unripe figs,] they do not pour oil [during the Sabbatical year,]

W. "because it is [considered to be the normal way in which such crops are] processed (mnyn s'yh) cwództ).

X. "[But] where it is not customary to pour oil [on unripe figs,] they may pour oil, [because there it is not deemed to be a normal agricultural activity].

Y. R. Simeon permits [pouring oil on] the tree [itself, as well as on the fruit,]

Z. because one is permitted to tend a tree [during the Sabbatical year].

M. 2:5 (Q-R: b. A.Z. 50b)

Throughout the sixth year farmers may perform any agricultural activity that provides an immediate benefit to the produce of that year. The farmer may continue to do such work until the beginning of the Sabbatical year itself, even though his labor also will benefit the crop of the seventh year. The effect of this cultivation upon the produce of the Sabbatical year is regarded by Mishnah's authorities as secondary and of no consequence. Seventeen agricultural activities of this type are presented in a formally unitary construction consisting of six parts (present participle + "until the New Year"). The list as a whole is punctuated by several glosses and units of secondary material, at D, G, L-M, P and S-Z. Let us now turn to the details of the laws before us.

Chate-melons and gourds have tender roots which require special care in order to survive the dry, summer months (see M. 1:7). Spreading manure and hoeing preserve the moisture in the ground and so benefit these crops during the sixth year itself (A-C). D extends this rule to plants growing in an irrigated field, even though these do not require additional moisture. In this case, manuring helps the plants by replenishing the fertility of the soil.

Farmers must care for vines throughout the sixth year in order to prevent them from dying (E-F). They must trim dead leaves and branches, so that the healthy ones can develop normally. In addition, spreading dust at the base of a vine protects any exposed roots, while fumigating exterminates harmful insects. Simeon, G, permits farmers to remove dead leaves from grape-clusters even during the Sabbatical year itself. This is necessary to prevent vines from becoming tangled, which would cause the grapes to die.

Removing stones from an orchard and pruning trees are permitted throughout the sixth year, since these activities enable the trees to grow normally (H-I, J-K). Joshua, at
L, claims that during the Sabbatical year farmers may prune fruit that began to grow during the preceding year. Since the farmer already began tending this fruit during the sixth year, it is clear that he is not engaged in cultivating the crop of the Sabbatical year, which would be forbidden. Simeon, M, like Joshua, permits pruning during the Sabbatical year, but for an entirely different reason. He views pruning as one aspect of tending a tree. Farmers may care for their trees throughout the Sabbatical year, since this is necessary to prevent irreparable damage (see Simeon's lemma below, Y-Z). 10

At N-O, the discussion shifts to saplings. All types of labor that prevent young trees from dying are permitted until the New Year of the Sabbatical year (N-O) (see M. 1:6-7). Eleazar bar Sadoq, P, claims that farmers may water saplings during the Sabbatical year itself, for this assures that their roots receive the necessary moisture to develop properly. Farmers must water saplings, however, in a manner which indicates that they intend to benefit only the tree, not the field as a whole. They do this by pouring water on the leaves and allowing it to drip down to the roots.

Oiling and piercing unripe figs are permitted throughout the sixth year, for they hasten the ripening process and improve the quality of the fruit (Q). Two further rulings, S-U and V-X, carry forward the discussion of oiling unripe figs. We consider first the case of figs that grow over a period of two years, either from the sixth year into the seventh, or from the seventh into the eighth year. Since half or more of this fruit's growth occurs during the Sabbatical year, it is subject to the restrictions governing the produce of that year. Such figs, therefore, may not be oiled, for it is forbidden to process fruit of the Sabbatical year (see M. 8:6). Judah, V-X, qualifies this rule. He takes account of the fact that oiling figs is not a common agricultural practice in all places. He thus permits farmers who do not ordinarily oil their figs to do so during the Sabbatical year. In such cases, this does not constitute a forbidden act of cultivation.

Simeon, Y-Z, holds that all aspects of caring for a tree, including spreading oil on the trunk, are permitted throughout the Sabbatical year. This is because neglecting a tree for an extended period of time would result in permanent damage.

A. In the year preceding the Sabbatical, they sell manure to, and bring it out [to the field of,] an Israelite who is suspected [of transgressing the laws] of the Sabbatical year. [But they do not do these things after the beginning of the Sabbatical year].

B. And [with regard to selling manure to, or bringing it out to the field of,] a gentile or a Samaritan--

C. even during the Sabbatical year, it is permitted.

D. Until what time is it permitted to manure [a field belonging to an Israelite]?

E. As long as one is permitted to plow, one is permitted to manure.

T. 1:4

One may not assist Israelites who are suspected of violating the laws of the Sabbatical year, for one thereby becomes an accomplice to their transgressions. It thus is forbidden to sell manure to such people during the Sabbatical year, since they will use it
in violation of the law. Selling manure during the sixth year, however, is permitted, for it is assumed that the buyer will spread the manure immediately, when doing so is permitted (see M. 2:2) (A). Since gentiles and Samaritans are not obligated to observe the restrictions of the Sabbatical year, Israelites who sell them manure during that year commit no transgression (B-C).

A formally independent unit of law, D-E, supplements this discussion. Plowing and spreading manure both are agricultural activities which preserve plants during the dry, summer months. Since both serve the same function, they are permitted during the same period of time, until the beginning of the Sabbatical year (see M. 1:7, 2:2).

A. They water saplings
B. until the New Year [of the Sabbatical year; =M. 2:4N(15) with variation].
C. R. Yose b. Kiper says in the name of R. Eliezer,
D. "The House of Shammai say, 'One waters the foliage and [the water] falls on the root.'" 
E. "The House of Hillel say, 'One waters both] on the foliage and on the root.'"
F. "Said the House of Hillel to the House of Shammai, 'If you permit him [i.e., the Israelite farmer, to do] part [of the labor], permit him [to do] all [of it]. If you do not permit him [to do] all, do not permit him [to do] part.'"

T. 1:5

The Houses dispute how farmers should water their trees during the sixth year, an agricultural activity permitted by the rule of M. 2:4N. The Shammaites hold that immediately preceding the Sabbatical year farmers must avoid the appearance of irrigating their orchards, for this activity is forbidden during the Sabbatical year itself. They may water saplings only indirectly, not in the normal manner (D). The Hillelites argue that watering trees during the sixth year is permitted and so may be done in the usual way (E). Their retort to the Shammaites at F indicates that the redactor of T. deems their view authoritative. It should be noted that this dispute probably is not original to the Houses. The fact that Yose b. Kiper, an Ushan, is the tradent, and that the Shammaite position is presented at M. 2:9P by Eleazar b. Sadoq, another Ushan, suggests that this is an Ushan dispute attributed pseudepigraphically to the Houses. 12

A. (And) they straighten the saplings
B. until the New Year [of the Sabbatical year].
C. R. Judah says, "If they were wrapped (reading with E: \textit{mkwrkw}\textsubscript{i}; V, \textit{ed. princ.} read: \textit{mbwrkw}\textsubscript{i}) [in order to straighten out the saplings] before the Sabbatical year,
D. "he removes them [i.e., the bindings] even during the Sabbatical year [itself]."

T. 1:6
T. adds to Mishnah's list of agricultural activities permitted throughout the sixth year. Straightening saplings assures that they grow properly. Since this benefits the tree immediately, it is permitted until the beginning of the Sabbatical year (A-B). Judah's point is clear. Once the tree has begun to grow straight, the wrappings no longer are needed. They may be removed at any time, for this in no way benefits the tree (C-D).

A. What are (1w) the channels (C\_\text{wywt}) [in a vineyard which, according to M. M.Q. 1:1, people may not dig during the Sabbatical year]?
B. These are the ditches [which people dig] around the roots of trees [in order to irrigate them].
C. [During the Sabbatical year] they thin out and detach [vines that grow above] the reeds [since this activity benefits the grapes of the sixth year which remain on the vine].
D. Where it is customary to thin out and detach vines before Tabernacles [throughout the years of the Sabbatical cycle,]
E. they thin out and detach [vines only] before Tabernacles [of the Sabbatical year].
F. [Where it is customary to thin out and detach vines] after Tabernacles [throughout the years of the Sabbatical cycle,]
G. they [also] thin out and detach [vines] after Tabernacles [of the Sabbatical year].


Only the second of the pericope's two units of law, A-B and C+D-F, relates directly to Mishnah, so we turn to it first. Joshua's ruling of M. 2:3L is applied to the case of vines. As we recall, Joshua holds that during the Sabbatical year farmers may trim and prune trees. This activity is permitted for it benefits fruit of the sixth year which remains on the branch into the following year (C). For the same reason, farmers also may prune vines during the Sabbatical year. The qualification of this rule at D-G is clear. Farmers trim vines during the Sabbatical year only as long as they ordinarily do so during other years. This assures that their labor benefits the crop of the sixth year alone, not the grapes which appear on the vine during the Sabbatical year itself.

These rulings are preceded, at A-B, by a quite separate unit of law. People may not dig irrigation ditches during the Sabbatical year, for this is considered an act of cultivation. This rule bears no relation to the discussion of M. 2:2-5. It appears to have been transferred here from T. M.Q. 1:2 because of C, which rules on the pruning of vineyards during the Sabbatical year.

A. Unripe figs [which began growing] during the year preceding the Sabbatical year and which continued growing [and ultimately became ripe] during the Sabbatical year itself-- [=M. 2:55]
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B. R. Judah says, "Where it is customary to pour oil [on unripe figs], they do not pour oil [during the Sabbatical year],

C. "because it is [considered] an ordinary agricultural activity (ךָֽבַדְתָּ)."

D. "[But] where it is not customary to pour oil, they may pour oil, [because there it is not deemed to be a normal agricultural task]" [=M. 2:5V-X].

E. [Unripe figs which began growing] during the Sabbatical year and which continued growing [and ultimately became ripe] during the year following the Sabbatical,

F. all authorities agree that

G. they neither pour oil on them nor pierce them [during the Sabbatical year] [=M. 2:5T-U with slight variations].

H. And similarly, R. Judah said, "One who buys an unripe fig from his fellow during the first six years of the Sabbatical cycle (בַּשֵׁנְיַ מַדָּוָּ) [and then the Sabbatical year arrives],

I. "even where it is customary to pour oil [on unripe figs during the first six years of the Sabbatical cycle],

J. "they pour oil [on these figs during the Sabbatical year]."

K. One may not smear resin over the roots

L. because it makes [the root] softer [i.e., it causes the root to deteriorate].

M. But one may smear the leaves [with resin].

T. 1:8

T. offers its own version of the rules concerning tending figs during the Sabbatical year (M. 2:5S-X). Judah's ruling of M. 2:5V-X here refers only to figs which begin growing during the sixth year. These figs are deemed to be produce of the sixth, not of the seventh, year. They may be pierced and oiled during the Sabbatical year so long as this is not regarded as an ordinary agricultural activity (B-D). Figs which grow from the Sabbatical year into the year following are another matter. This fruit is sanctified and may not be cultivated during the Sabbatical year.

A separate qualification of Judah's ruling follows at H-J. Figs harvested and sold before the beginning of the Sabbatical year are part of the crop of the sixth year. Since they are not subject to the restrictions of the Sabbatical year at all, farmers are free to oil and pierce them.

K-M, an independent ruling, has no bearing on the foregoing discussion. Smearing resin on the roots of a tree destroys them. This is forbidden during the Sabbatical year, for uprooting a tree is considered cultivation of the land. Farmers may, however, defoliate a tree with resin. This has the same effect as pruning, an activity which is permitted during the Sabbatical year itself (cf. T. 1:7C, T. 1:11).

A. A fig tree the bark of which peeled off--

B. they do not coat it with mud (דָּֽת) [during the Sabbatical year,]

C. because it is an ordinary agricultural activity (מָלֻקְת)."

D. [During the Sabbatical year] they do not (ל) hang wild figs on a fig tree
E. and they do not (2) graft [branches] onto a fig tree,
F. because it is an ordinary agricultural activity (cbdh).
G. R. Simeon b. Eleazar (E omits: Simeon b.) says, "On the intermediate days of festivals one ties [the branch to the tree in order to graft it,]
H. "but if one does so during the Sabbatical year, one cuts [the grafted branch off the tree]."

T. 1:9

Grafting branches on a tree (D-F) and applying mud to its trunk (A-C) are standard agricultural practices and so are forbidden during the Sabbatical year. Simeon's lemma is included here because it relates tangentially to D-F. Farmers may graft branches during the intermediate days of a festival, when cultivation is permitted, but not during the Sabbatical year, when all forms of planting are forbidden. One who violates this rule must cut off the grafted branch to rectify the transgression which he has committed (see M. 2:6B-C).¹⁵

A. They (1) mark a tree with a red mark,¹⁶
B. and they (2) weigh it down with stones,
C. and they need not be concerned about [violating the laws of) the Sabbatical year
D. or about [violating the prohibition against following] the ways of the Ammorites.

T. 1:10 (=T. Shab. 7:15)

The pericope augments T.'s discussion of ways in which people may tend trees during the Sabbatical year. The tree referred to at A-B bears fruit which will not ripen and fall off the branch. According to b. Shab. 67a,¹⁷ marking the tree with red paint is a sign to passersby to pray for it. Weighing down the branches weakens the tree so that it yields its fruit. These practices do not constitute cultivating, nor are they deemed to be superstitious, pagan customs.

A. They (1) remove stones, (2) remove thorns, (3) cut off [excess roots], (4) chip stones, (5) direct the vines and (6) suspend wild fig branches in fig trees,¹⁸ (E omits: 1, 5 and 6)
B. until the New Year [of the Sabbatical year =M. 2:3H-I],
C. And one may (7) remove the nymph [i.e., insect larvae which would destroy the plant].
D. R. Simeon b. Eleazar says, "Also: they (ed. princ. adds: do not) "blind" (smyn) the grapevines during the Sabbatical year [which prevents new branches from growing]."¹⁹

T. 1:11
T. develops the rule of M. 2:3H-I. Each of the activities listed at A and C benefits plants immediately and so may be performed until the beginning of the Sabbatical year. Simeon's gloss, D, refers to spreading oil on the buds of a grapevine, which prevents new shoots from sprouting. This assures that the vine does not become so entangled that it prevents the proper ripening process of the grapes. Since this procedure is crucial to the healthy development of vines, Simeon rules that it is permissible during the Sabbatical year itself.20

2:6

A. They do not (1) plant [a tree,] (2) sink [a vine into the ground so that it emerges nearby as an independent plant,] or (3) graft [one branch to another] during the year preceding the Sabbatical within thirty days of the New Year.21 [Since these plants would take root after the beginning of the Sabbatical year, this would constitute forbidden cultivation of the Land].

B. And if, [in violation of the rule at A,] one (1) planted [a tree,] (2) sank [a vine into the ground,] or (3) grafted [one branch to another, within thirty days of the beginning of the Sabbatical year,]

C. one must uproot [that which was planted, sunk or grafted, so as to rectify the transgression which he has committed].

D. R. Judah says, "All grafting that does not take root within three days will not take root. [Thus the time period specified at A should be three days, not thirty]."

E. R. Yose and R. Simeon say, "Within two weeks."

Late in the sixth year, farmers may not plant or transplant trees, vines and branches. Since these plants would take root only after the seventh year has begun, this would violate Scripture's injunction against cultivating the Land during the Sabbatical year. This rule, predictable from all that has gone before, generates a secondary issue, raised by the gloss at C. People may not derive benefit from agricultural activities that they have performed in violation of the law. Accordingly, farmers who violate the rule of A-B must uproot that which they have planted.

Judah (E) and Yose and Simeon (F) disagree with A's claim that it takes up to thirty days for a new graft to take root. Though this discussion has not been cast as a dispute with the foregoing rule, its point in the present context is apparent. Judah would restrict farmers from planting only during the final three days of the sixth year, Yose and Simeon would extend this time period to two weeks.

A. One who (1) plants [a tree,] (2) sinks [a vine into the ground,] or (3) grafts [one branch to another] thirty days before the New Year [of the Sabbatical year so that the new plants take root before the beginning of that year; cf. M. 1:7A]--
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B. [the plant] is considered to be one year old (‘sth vnḥ) at the New Year,
C. and one is permitted to allow it to grow (lqywmn) during the Sabbatical year.
D. Less than this [i.e., if the tree is planted or the vine sunk into the ground, or the branch grafted, within thirty days of the New Year],
E. it is not considered to be a one year old [at the New Year],
F. and one is forbidden to allow it to grow during the Sabbatical year, [rather one must uproot it].
G. The fruit of a sapling (so E; V, ed. princ. read: this sapling) is forbidden [for common consumption if it appears on the branch] before the fifteenth of Shebat [of the fourth or fifth year of the tree's growth, for this date is considered the New Year for trees; cf. M. R.H. 1:1].
H. [That is to say], if [fruit appears while the tree has the status of] orlah [i.e., before the fifteenth of Shebat of the tree's third year of growth, this fruit may not be consumed in accordance with the laws of] orlah.
I. [And] if [fruit appears while the tree has the status of] rbCy [i.e., before the fifteenth of Shebat of the tree's fourth year of growth, this fruit must be redeemed, in accordance with the laws of] rbCy.


T. paraphrases M. 2:7A-C (A-F), supplemented at B and E by rules for calculating the age of a tree. The central point is that a tree's age is not necessarily reckoned in full calendar years. Rather, the period of time between the date when a tree takes root and the beginning of a new calendar year is reckoned as a full year of growth. This is illustrated by the contrasting cases at A-C and D-F. That which a farmer plants thirty days or more before the beginning of the New Year takes root before the first of Tishre, as we learned at M. 2:7A. Such plants are considered a full year old on the New Year.

The supplementary material, at G+H-I, refers to the restrictions which apply to fruit during the first few years of a tree's growth. The fruit which a tree produces during its first three years has the status of orlah and may not be consumed (Lev. 19:23). During its fourth year of growth, the tree's fruit (termed rbCy) must be brought to Jerusalem and consumed there. With this basic information in hand, we can make sense of the rule at G, expanded at H-I. When applying the restrictions of orlah and rbCy, we do not calculate the age of a tree according to the calendar year, which begins and ends on the first of Tishre. Instead, fruit which appears on the branch after the first of Tishre, when a tree becomes four years old, but before the fifteenth of Shebat, is assigned to the preceding calendar year. Such fruit belongs to the tree's third year of growth and so is subject to the restrictions of orlah. This is because the growing season for fruit-bearing trees begins and ends on the fifteenth of Shebat, not the first of Tishre.
A. They plow an irrigated field and irrigate them [i.e., the plants growing in an irrigated field],
B. thirty days before the New Year [of the Sabbatical year].
C. Rabbi says, "Until thirty (ed. princ. and E: three) days before the New Year [=B,]
D. "so that one may plant and it will take root (ed. princ. omits) and one may sow and it will take root [before the Sabbatical year begins]."
E. They do not examine seeds [which are placed] in dung (ed. princ. and E add: and in a pot),
F. but they do examine those [which are placed] in earth and in a pot.
G. And they allow [the seeds placed in a pot] to remain from the Sabbatical year to the year following the Sabbatical.
H. And they allow the aloes to grow [in pots] on the roof,
I. but they do not irrigate them.

Rabbi explains the rule of M. 2:6A-D. Plowing and irrigating thirty days before New Year assures that new plantings will take root before the Sabbatical year begins. The series of rules which follows, E-F+G and H-I, are autonomous both of Mishnah and of the foregoing. Seeds growing in the ground, or in a dung heap sitting on the ground, are subject to the restrictions of the Sabbatical year, while those growing in a pot are not. As a result, during the Sabbatical year one may not examine seeds growing in the ground to see if they have sprouted, for this is an act of cultivation (E). Those growing in a pot, however, are not subject to the law and so may be maintained throughout the Sabbatical year (F+G). Aloes are soft, frail plants grown for their fragrance and medicinal value. Since they are grown in pots and used as house plants, they may be grown during the Sabbatical year. They may not be watered, however, for this violates the rule of M. 2:4N.

2:7-9
A. (1) Rice, (2) durra, (3) millet and (4) sesame,
B. that took root before New Year [of any year in the Sabbatical cycle, but continued to grow into the following year,]
C. are tithed according to the [rules which apply to produce of the] previous year, [that is, the year during which they took root.]
D. And, [in particular, if any of the plants mentioned at A] took root before New Year [of the Sabbatical year,] they are permitted during the Sabbatical year. [That is, they are not subject to the restrictions that apply to seventh-year produce; see M. 8:1ff. As at A-C, the year during which these grains take root determines their status with respect to the laws both of tithing and of the Sabbatical year.]
E. And if not [that is, if they did not take root before the New Year, but rather, during the Sabbatical year itself,]
F. they are forbidden during the Sabbatical year [that is, subject to the restrictions that apply to seventh-year produce.]

G. And [if any of these types of produce took root during one of the other years of the Sabbatical cycle,] they are tithed according to the [rules that apply to produce of the] year following.

M. 2:7 (Sifra Behar 1:7; b. R.H. 13b)

H. R. Simeon Shezuri says, "Egyptian beans 29 that one originally sowed for the sake of their seed, [that is, not in order to eat the vegetable,]

I. "are analogous to them, [that is, the types of produce mentioned at M. 2:7 A, and so are subject to the rule of C-G above.)

J. R. Simeon says, "Large beans, 30 [like Egyptian beans, also]

K. are analogous to them [and so likewise are subject to the rule of C-G above."

L. R. Eleazar (S: Eliezer) says, "Large beans [are tithed according to the rule governing produce of the previous year, only] if they begin to form pods (mstrmlw) before New Year.

M. 2:8

M. (1) Shallots 31 and (2) Egyptian beans which one deprived of water (N, T 3 omit: water) thirty days before New Year

N. are tithed according to the [rules that apply to produce of the] previous year. [By depriving these plants of water, the farmer indicates that he does not wish to cultivate the vegetable, only its seed. Since this produce has been cultivated for its seed, alone, it has the status of rice and so is subject to the rule of M. 2:7 A-D.]

O. And if, [in particular, shallots or Egyptian beans were deprived of water for the last thirty days of the sixth year,] they are permitted during the Sabbatical year.

P. And if not, [that is, if one did water them during the last thirty days of the sixth year,]

Q. they are forbidden during the Sabbatical year.

R. And [if the farmer planted them in one of the other years of the Sabbatical cycle,] they are tithed according to the [rules that apply to produce of the] following year.

S. "And [concerning] a naturally-watered field [that is, one which requires only periodic irrigation] 32-

T. "[the rule at N-S applies provided that the farmer] has deprived [the shallots or beans] of water for two periods [of watering,]" the words of R. Meir.

U. But sages say, "[That rule applies only if the farmer has deprived the plants of water for] three [periods]."

M. 2:9 (M-S: b. R.H. 14a)
Rice and other grains pose a problem, for they generally are harvested over two successive calendar years. That is, we speak of produce that takes root and first becomes ripe in one year, but is harvested both during that year and well into the year following.\(^3^3\) The problem is that the agricultural restrictions in effect during the first of the two years, when the farmer begins to gather his rice, may differ from those that apply during the following year, when he harvests the bulk of the crop. For example, during the first, second, fourth and fifth years of the Sabbatical cycle, farmers must dedicate a portion of their produce as second tithe. They bring this food, or its equivalent in coin, to Jerusalem and consume it there. During the third and sixth years, however, this same portion of produce is designated as poorman's tithe and given to needy Israelites. Moreover, the crop of the Sabbatical year, which is exempt from tithes altogether, is subject to other special restrictions, spelled out in detail in Chapters Eight and Nine. In the case at hand, then, a single crop of rice harvested over two years may be subject to two quite distinct sets of agricultural restrictions. In order to resolve the ambiguous status of this produce, Mishnah's authorities rule that the year during which the rice takes root determines the calendar year to which it belongs. This assures that the crop as a whole is subject to only one set of agricultural rules.

Some types of produce that are gathered over two years also pose an additional problem. At H-L, we consider types of plants, such as Egyptian beans, which can be cultivated either as seeds for planting or as food for eating. Since these beans sometimes are grown for their seeds, they may fall into the category of rice. They then would be governed by the restrictions of the year during which they took root. Alternatively, since these beans, like all other vegetables, are raised for consumption, they might be subject to the tithes of the year during which they are harvested. Simeon Shezuri (H-I) and Simeon (J-K) both hold that the intention of the farmer resolves the issue. The purpose for which he cultivates this produce determines whether it has the status of rice or of vegetables. Eleazar, L, however, claims that certain beans are subject to the rules governing produce of the preceding year only if their pods, which contain the seeds, begin to form before New Year.\(^3^4\)

The final unit of law, M-R, specifies that the farmer must indicate, through his actions, whether he cultivates a crop as vegetables or as seeds. In the case at hand, he withholds water from beans or onions during the last month of the calendar year. This prevents the vegetables from developing and indicates that he intends to gather the seeds alone. The point at which the plants take root, then, will determine the restrictions to which they are subject, in accordance with the rule at A-G. The dispute at S-T vs. U introduces a secondary consideration, the type of field in which these plants are growing. In fields that do not need frequent watering, the farmer can prevent his vegetables from developing only by depriving them of water for longer than a single month. I can find no significance to the specific spans of time proposed by Meir and sages.

A. **Egyptian beans**

B. **which one deprived of water thirty days before the New Year** (E omits: before the New Year)
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C. are tithed according to the [rule which applies to produce of the] previous year,
D. and [if they were planted in the sixth year] one is permitted to allow them to grow
during the Sabbatical year.
E. And if not [that is, if one did water them within thirty days of the New Year of the
Sabbatical year,]
F. one is forbidden from allowing them to grow during the Sabbatical year,
G. and [if they were planted in any year of the Sabbatical cycle other than the sixth],
they are tithed according to the [rule which applies to produce of the] following year
 [=M. 2:9A-G with slight variations].
H. Under what circumstances does this rule apply?
I. In an irrigated field.
J. "But with respect to a naturally watered field
K. "[this rule applies] if one has deprived it of water for two periods (mrwçwt; ed.
princ. reads: mrbcwt)," the words of R. Meir.
L. And sages say, "[Which one deprived of water for] three [periods] [=M. 2:9T-V with
slight variations].

T. 2:4

M. R. Yose b. Kiper said in the name of R. Simeon Shezuri, "Under what circumstances
does this [rule, T. 2:4A-G,] apply?
N. "So long as one sowed [the crop intending to harvest] the vegetable, but [later]
decided (whò) [to harvest it] for its seed [which he indicates by depriving the crop
of water].
O. "However, if one originally sowed [the crop intending to harvest] the seed,
P. "and part of [the crop] took root before the New Year and part of it took root after
the New Year,
Q. "they do not separate tithes from it on behalf of another batch [of produce],
R. "nor do they [separate tithes] from another batch on its behalf.
S. "Rather, one gathers this crop [which contains a mixture of produce of two separate
years] into [a separate] threshing floor, and tithes from that batch [of produce] for
that [same] batch."
T. As a result, he tithes from the new [crop, which took root in that year], on behalf of
the new and from the old [crop, which took root during the preceding year] on behalf
of the old.
U. [and so he designates] poorman's tithe and second tithe in due proportion.
V. [This is the manner of separating tithes for such a batch of produce]: He takes the
tithed produce and designates it as poorman's tithe and [then designates this same
produce again as] second tithe.
W. If he originally sowed the crop [intending to harvest it both] for its seed and for the
vegetable,
X. or if he sowed [the crop intending to harvest it] for its seed and he [later] decided
[to harvest it] as a vegetable [as well],
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Y. the seed is tithed according to [the rule applicable to produce of] the preceding year and the [crop's] vegetable [is tithed according to the rule in effect] at the time of its harvest.

T. 2:5 (M-U: b. R.H. 13b; b. Men. 30b)

The focus of the pericope, A-L, goes over the ground of M. 2:9. By withholding water from a crop of Egyptian beans, the farmer indicates his intention to harvest only the seed, not the vegetable. As with other seeds, these beans are subject to the restrictions of the year in which they take root. Two glosses, at D and F, expand in a minor way upon Mishnah's rule. Produce which is not subject to the restrictions of the Sabbatical year may be maintained during that year. This allows farmers to gather the seeds for planting in the year following.

This rule draws in its wake two further units of law, M-S+T-V and W-Y, which present contrasting cases. A single crop of beans which a farmer cultivated for their seed takes root both before and after the New Year. It follows that some of the beans are subject to the tithes of the preceding year, some to the tithes of the subsequent year. Since this crop contains a mixture of produce of two separate years, it must be tithed separately from beans belonging entirely to one year or the other (Q-S). The proper procedure in this case is spelled out at T-V. A single batch of produce is designated as both second tithe and poorman's tithe, thus fulfilling the tithing requirements of both years.

In the final case, at W-Y, the farmer cultivates a crop both for its vegetable and for its seed. Each type of produce is tithed in the proper year—the seeds, in the year in which they formed, and the vegetables, in the year in which they were harvested.

A. Said Rabban Simeon b. Gamaliel, "The House of Shammai and the House of Hillel did not differ [concerning the laws of tithing in the following two cases]:
B. "Concerning (1) ripened produce [the Houses agreed that it is [tithed according to the rule] of the previous year,
C. "and concerning (2) produce which has not sprouted buds [they agree] that it is [tithed according to the rule] of the following year.
D. "Regarding what did they differ?
E. "With respect to produce which is forming pods.
F. "For the House of Shammai say, [It is tithed] according to the [rule in effect in the] previous year.'
G. "And the House of Hillel say, [It is tithed] according to the [rule in effect in the] following year.'"
H. It follows that there are three rules [which govern the tithing] of vegetables. [These rules, which may be inferred from the preceding unit of law, T. does not spell out explicitly].
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I. Egyptian beans which one sowed [intending to harvest them] as a vegetable, [not for their seed, as at M. 2:8H-I],
J. even though they took root before New Year,
K. and they were harvested after the [New] Year,
L. are subject to [the separation of] tithes.
M. And the year (ס"כ) in which they are harvested [determines the rules which govern] their tithing.
N. And tithes are removed from seeds on behalf of vegetables and from vegetables on behalf of seeds [of the same crop].
O. (E: And) if [an Egyptian bean plant] produced ripened pods (gowswym gmrwym) before the New Year,
P. its seed is tithed according to the [rule applicable to the produce of] the previous year and its vegetable [is tithed according to the rule applicable] at the time of its harvest.

T. 2:6

Q. (I) Dill \(^{36}\) and (2) coriander \(^{37}\) (E omits: coriander) which one sowed [intending to harvest them] for their vegetables (E: for their seed),
R. even though they took root before the New Year,
S. and they were harvested after the New Year,
T. are subject to [the separation of] tithes [as a single crop].
U. And the year (ס"כ) at which they are harvested [determines the rules which govern] their tithing.
V. And the tithes are removed from seeds on behalf of vegetables and from vegetables on behalf of seeds (so E; ed. princ.; V reads: for vegetables) [of the same crop].
W. (E: And) if [dill or coriander plants] reached one-third of their growth before the New Year,
X. their seed is tithed according to the [rule applicable to produce of] the preceding year, and their vegetables [are tithed according to the rule applicable] at the time of their harvest.
Y. Dill which one sowed [intending to harvest it] for its seed,
Z. its seed is tithed and the pods and the vegetables are exempt [from the separation of tithes].
AA. (If) he sows for pods (ed. princ. and E omit) for vegetables
BB. its seeds and pods are tithed and the vegetables are exempt [from the separation of tithes].

T. 2:7a

T. continues the discussion of rules for the separation of tithes, the topic of M. 2:7-9 and T. 2:3-5. The pericope is in three parts: the Houses-dispute at A-E+F, the two formally parallel units of law at G-M+N-O and P-V+W-X, and finally, the rules at Y-Z.
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and AA-BB, which supplement the preceding discussion. Since each of these rules makes its own point, we shall take them up in turn.

The Houses dispute the ambiguous status of produce which has begun to form pods, but is not yet ripe at the beginning of the new calendar year. Such produce could belong to the preceding year (Shammaites) or to the following year (Hillelites). The Shammaites' view, it should be noted, supports Eleazar's rule about Egyptian beans, at M. 2:8L. F merely summarizes the rules for separating tithes from vegetables: produce which ripens before New Year clearly is subject to the tithes of the preceding year; that which has not yet begun to grow is subject to the tithes of the following year; and that which has only formed pods, about which the Houses disagree.

The rule of G-M complements the case considered by Simeon Shezuri at M. 2:8H-I. As we recall, he claims that Egyptian beans sowed for their seed are subject to the tithes of the year in which they take root, in accordance with the rule governing grains. Beans also might be sowed as vegetables. In this case, T. rules, the farmer separates the tithes due in the year in which they are harvested. The gloss at N-O qualifies this rule. If the pods, which contain the seeds of the bean, formed before New Year, the seeds are subject to tithes separately from the vegetable. Since they could have been harvested prior to the new calendar year, they are deemed produce of the preceding year. The parallel case at P-V+W-X merely reiterates the same point for the case of dill and coriander.

At Y-Z, the farmer sows dill in order to gather its seed, rather than for the vegetable, as at P-V. The result is predictable. Only that which the farmer gathers is subject to tithes. The final case, which clearly is meant to develop this point, is unintelligible. Lieberman, TK, p. 504, on the basis of y. Ma. 4:5 and Maimonides, Heave-offering, 2:5, emends the text as follows:

AA. If the farmer sows intending to harvest pods (reading: zrc lzyryn),
BB. the seeds, vegetables and pods are tithed (eliminating the word, ptwr, "exempt").

The point now is clear. When the farmer collects the pods, the seeds and vegetables likewise are ready for harvest. All parts of the plant, therefore, are subject to tithing, even though he gathers only the pods.

I.
A. All [plants which people generally grow as] vegetables, [but] which [a farmer] sowed [intending to harvest them] for their seed--
B. [the farmer's] intention is null.
C. [With the result that] the vegetables are liable [to the separation of tithes],
D. but the seeds are exempt [from the separation of tithes].

T. 2:7b

II.
E. (E omits: E-H) Wheat and legumes [which people generally grow for seed, but] which [a farmer] sowed [intending to harvest them] as vegetables (so Lieberman, TZ, p. 171; E,V, and ed. princ. read: for their seed)--
F. [the farmer's] intention is null.
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G. [With the result that] their seeds are liable [to the separation of tithes]
H. but their vegetables are exempt [from the separation of tithes].

III. I. Beans, barley, and fenugreek [which people generally grow for their seed but]
which [a farmer] sowed [intending to harvest them] as vegetables--
J. [the farmer's] intention is null.
K. [With the result that] their seeds are liable [to the separation of tithes],
L. but their vegetables are exempt [from the separation of tithes].

T. 2:8 (I-L: y. Ma. 4:6[51c]; b. Erub. 28a)

T. presents a new theory regarding those crops which can be cultivated either as vegetables or for the sake of their seeds. Common practice, rather than the intention of the individual farmer, now is deemed decisive. This principle, clearly expressed in the triplet, directly contradicts that of M. 2:8-9 and T. 2:4-5.

A. Cress 38 and hedge-mustard 39 [normally cultivated as both seeds and vegetables]
B. which [a farmer] sowed [intending to harvest them] for their seed,
C. (ed. princ. omits: C-D) both the seeds and the vegetables are tithed.
D. If he sowed them [intending to harvest them] as vegetables,
E. both the vegetables and the seeds are tithed.

T. 2:9a (b. Erub. 28a)

This rule reinforces the point of T. 2:7b-2:8, that common practice supersedes the intention of the individual farmer. The point is made here with respect to cress and hedge mustard, types of plants normally cultivated both as seeds and as vegetables (see M. Ma. 4:5). Each part of the plant is subject to tithes at the appropriate time.

A. Rabban Simeon b. Gamaliel says, "Summer onions 40
B. "[the stalks of which] one bent over [in order to gather the seeds which grow at the top] (following Lieberman, TK, p. 172, who reads: ירקן; E: ירנן; V: ירבפנ) before the New Year,
C. [are subject to the same rule as produce grown for its seed cf. M. 2:8-9, and so] are tithed according to the rule which applies to produce of the previous year.
D. "and they are permitted during the Sabbatical year [that is, they are exempt from the restrictions governing seventh-year produce].
E. "And if not, [that is, if one bent over the heads of the onions after the New Year of the Sabbatical year],
F. "they are forbidden during the Sabbatical year,
G. "and [if one did so after the New Year in any other year of the Sabbatical cycle],
they are tithed according to the [rule which applies to produce of the] following year."

T. 2:9b
We return to the principle, expressed at M. 2:9, that the farmer's intention to harvest produce for its seeds or as a vegetable, determines its status. In the present case, the farmer tramples the stalks of the onions, containing the seeds of the plant, which he then collects. Since he is concerned to harvest only the seeds of the onions, the plant is subject to the tithes of the year in which it takes root. The details of the rule are a reprise of M. 2:90-S.

A. If [summer onions] had [begun growing in the] second [year of the Sabbatical cycle] and the third year arrives,

B. they do not bend them and they do not deprive them of water [during the second year],

C. in order that [the produce will be deemed part of the crop of the third year and so] will be [subject to] poorman's tithe (E omits D-F and reads: in order that it will be subject to second tithe).

D. [If summer onions] had [begun growing during the] third [year of the Sabbatical cycle] and the fourth year arrives,

E. they do bend them and they do deprive them of water [during the third year],

F. in order that [the produce will be deemed part of the crop of the third year and so] will be [subject to] poorman's tithe (so Lieberman, TZ, p. 172; E, V, and ed. princ. read: second tithe).

G. And one is permitted to bend over (so Lieberman, TZ, p. 172, who reads: lrkn; E, V, and ed. princ. read: ldkn) [the tops of the onions, as at E], by foot,

H. for (w-) this is the way everyone is accustomed [to do it].

T. 2:10

The onions referred to at A and D could be subject to either second tithe (given in the second and fourth years of the Sabbatical cycle) or to poorman's tithe (given in the third year). The pericope's point, made by the contrasting rules at A-C and D-F, is that it is preferable to designate produce as poorman's tithe, for this benefits needy Israelites. Thus, the farmer cultivates the onions in a way which assures that they will be subject to poorman's tithe.

The formally distinct ruling, G-H, makes a secondary point. It is not necessary to bend over each onion stalk individually, thereby insuring that its seeds are prevented from further growth. The common practice, to trample them by foot, is less effective, but easier.

A. (1) Grain and (2) legumes

B. which reached one-third [of their growth] before the New Year,

C. are tithed according to the [rules which apply to produce of the] previous year, [that is, the year in which they were planted].

D. And [if they were planted in the sixth year], they are permitted during the Sabbatical year [that is, they are not subject to the restrictions which apply to seventh-year produce].
E. And if not [that is, if they did not reach one-third of their growth before the New Year, but during the Sabbatical year itself],

F. they are forbidden during the Sabbatical year [that is, they are subject to the restrictions applicable to seventh-year produce],

G. and [if they were planted in any year of the Sabbatical cycle other than the sixth], they are tithed according to the [rule which applies to produce of the] year following [=M. 2:7A-G with slight variations].

H. R. Simeon Shezuri says, "Egyptian beans that were originally sowed for [the sake of their] spikes [that is, for their greens],

I. "and similarly, large beans, and all similar [crops when sown for their spikes, which reach one-third of their growth before the New Year],

J. "are tithed according to the [rules which apply to produce of the] previous year, [that is, the year in which they were planted].

K. "And [if they were planted in the sixth year], they are permitted during the Sabbatical year.

L. "And if not, [that is, if they did not reach one-third of their growth before the New Year],

M. "they are forbidden during the Sabbatical year,

N. "and [if they were planted in any year of the Sabbatical cycle other than the sixth], they are tithed according to the [rule which applies to produce of the] year following [=M. 2:7C-D, cf. M. 2:8A-D]."

O. Said Ben Azzai before R. Aqiba in the name of R. Joshua, "Also: [This rule applies if the beans merely] took root [prior to the New Year]."

P. R. Aqiba retracted [his earlier opinion] in order to teach in accordance with the words of Ben Azzai.

T. 2:13

The by now familiar rule of M. 2:7 is applied to a new class of produce. Grain and legumes become subject to tithes when they reach one-third of their full growth, for this is the point at which these crops become valuable to the farmer (see M. 4:9 and M. Ma. 1:3). If this occurs before New Year, these crops are subject to the tithes of the preceding calendar year (A-G). The same criterion is applicable to beans cultivated for their greens, rather than for either their seeds or as a vegetable (H-N). Joshua, O, objects to the notion that beans grown for their greens are subject to a different criterion from those grown for their seeds. The point at which the beans take root determines the tithes to which they are subject, regardless of the farmer's purpose in planting them.

2:10

A. Gourds which one left [in a field during the sixth year] so that [they would dry out, at which time the farmer would break them open and collect their] seeds--

B. if they became hard [and dry] before the New Year of the Sabbatical year,
C. and [the gourds themselves] became unfit (wnpslw) (B, L omit:) for human food (G adds: and animal food),

D. one is permitted to leave them [in the field and to gather the seeds] during the Sabbatical year. [Since these gourds were no longer edible when the Sabbatical year began, they are exempt from the restrictions of the law; cf. M. 7:1-2. The farmer therefore may tend these gourds for their seeds alone and allow the vegetable to dry out.]

E. And if not [that is, if the gourds do not harden before the New Year of the Sabbatical year, but rather remain edible,]

F. one is forbidden to leave them [in the field and to gather the seeds] during the Sabbatical year. [Since these gourds still were edible at the beginning of the Sabbatical year, they are regarded as produce of that year. The farmer must use these gourds for food, in accordance with M. 8:1, and may not leave them to dry out in the field.]

G. Their buds (that is, those which sprout from these gourds during the Sabbatical year) are forbidden during the Sabbatical year.

H. "And [during the Sabbatical year] they sprinkle water on a field of grain (lit., white dust)," the words of R. Simeon.

I. R. Eliezer b. Jacob forbids [such sprinkling].

J. "They flood (mmrsyn) rice [paddies] during the Sabbatical year," (reading with nine MSS.) the words of R. Simeon.

K. (Omitting: R. Simeon says,) But they do not trim (the rice plants).

The farmer at A wishes to cultivate gourds only for their seeds, not as vegetables for eating. He does this by leaving these gourds in the field to dry out. Once the gourds become dry, the seeds inside are ripe and ready for harvesting. With these basic facts in hand, we can understand the problem addressed by the contrasting rules at B-D and E-F. If the gourds left in the field during the sixth year continue to grow into the seventh year, they become subject to the restrictions that apply to all edible produce of the Sabbatical year. In particular, they may be used only as food for eating, in accordance with the rule of M. 8:1. The farmer therefore may not allow these gourds to go to seed, but rather must eat them or sell them for other edibles, in accordance with the rules governing sanctified produce of the Sabbatical year (see M. 8:1ff.). On the other hand, if the gourds themselves become dry and inedible during the sixth year, and merely remain in the field into the following year, they are exempt from these restrictions. The farmer then is free to leave the vegetables to dry out so that he later may collect their seeds (A-D). The point of G is that buds that sprout from these gourds during the Sabbatical year are regarded as a separate entity. They are subject to the restrictions of that year, even if the gourds themselves are not.

The quite separate unit of law at H-K addresses an entirely new issue, whether irrigation is permitted during the Sabbatical year. Eliezer regards watering as an act of
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cultivation, which clearly is forbidden (l). Simeon, however, recognizes that refraining from irrigation throughout the Sabbatical year would cause the soil to dry out and become unusable. In order to preserve the fertility of the soil, he permits farmers to water fields and rice paddies during the Sabbatical year (H, J). Trimming the rice plants, however, is forbidden. This promotes the ripening of the rice and so constitutes forbidden cultivation (K).

A. All (E omits: All) vegetables that hardened (so Lieberman, TZ, p. 172, who reads: šhw’qyw; V, E read: šhw’qwy) [before the beginning of the Sabbatical year]--
B. one is permitted to tend them during the Sabbatical year [=M. 2:10D].
C. If they were soft (so ed. princ. and E: rkyn; V: dkyn, "thin")
D. one is forbidden (E omits) from tending them during the Sabbatical year [=M. 2:10F],
E. so as [to avoid] the appearance [of committing a transgression, that is, lest someone mistakenly think that the vegetables were planted during the Sabbatical year, in violation of the law].
F. They do not obligate him [i.e., the farmer] to uproot arum.
G. Rather, they leave it [i.e., arum] as it is.
H. If [an arum tuber] sprouted in the year following the Sabbatical,
I. it is permitted.

T. 2:11

J. They do not obligate him [i.e., the farmer] to uproot artichokes,
K. but he trims the leaves.
L. If [an artichoke] sprouted in the year following the Sabbatical,
M. it is permitted.

T. 2:12

T. offers a general rule based upon the case of M. 2:10A-E. Vegetables are deemed to belong to the crop of the year in which they sprout. Nonetheless, vegetables which begin growing in the sixth year may remain ripe and edible into the seventh year. A farmer may not cultivate such produce during the Sabbatical year, for it might appear that he was maintaining crops planted in violation of the law (C-E). Vegetables which become hard before the beginning of the New Year, by contrast, clearly are produce of the sixth year. Farmers are free to maintain this produce in the field during the Sabbatical year (A-B).

Arum (F-L) and artichokes (J-M) are subject to special restrictions, for they grow underground over a period of two or more years. Farmers who leave these types of produce in the ground throughout the Sabbatical year, therefore, are not suspected of cultivating crops of the Sabbatical year (F-G, J). Since only a portion of the tuber's growth occurs during the Sabbatical year, that which sprouts from it in the following year
is exempt from the law (H-I, L-M). In the case of artichokes, however, one must trim away the new leaves which sprout from the tuber each year. This indicates that the farmer is not maintaining the artichokes for the sake of these new growths (K).

A. They sprinkle a field (ed. princ. and E add: during the) year preceding the Sabbatical,
B. so that vegetables will sprout during the Sabbatical year.
C. And not only that, but also during the Sabbatical year they sprinkle it [that is, a field,]
D. so that vegetables will sprout in the year following the Sabbatical.
E. Onions which began growing during the year preceding the Sabbatical and continued growing during the Sabbatical year--
F. they sprinkle water (E omits: water) on them,
G. so that they will be easy to uproot.

T. 2:1 (A-D: b. M.Q. 6b)

H. [As regards] an arum [tuber] which sprouted buds during the Sabbatical year--
I. one may not (E: they do not) remove [the buds] from it during the Sabbatical year (E omits: during the Sabbatical year)
J. so as [to avoid] the appearance [of committing a transgression].
K. (E omits: K-N) Onions which began growing during the year preceding the Sabbatical and continued growing during the Sabbatical year,
L. or onions that began growing during the Sabbatical year and continued growing during the year following--
M. they sprinkle water on them,
N. so that they will be easy to uproot.

T. 2:2

T. presents two separate explanations for the rule that watering is permitted during the Sabbatical year (M. 2:10H,J). First, this preserves the moisture level in the soil and so enables crops to grow during the following year (A-D). Moreover, tuberous plants, such as onions, may be sprinkled during the Sabbatical year. This is not part of the cultivation of the crop, but merely enables farmers to remove the tubers from the soil (E-G, K-N). This discussion is interrupted by the quite separate rule, H-K, concerning arum. The tuber referred to at H grows in the ground during the Sabbatical year. Nonetheless, it is harvested in the year following the Sabbatical and so belongs to the crop of that year. It follows that the tuber, as well as the buds which sprout from it during the Sabbatical year, are exempt from the law. These buds may not be harvested, however, for they appear to be produce of the Sabbatical year.