



the whole bet seah until Rosh Hashanah.

1:8 Up until when are they called saplings? Rabbi Elazar ben Azariah says: until they are permitted for common use. But Rabbi Joshua says: until they are seven years old. Rabbi Akiba says: [the word] sapling, [it goes] according to its name. A tree which had been cut down and then produced fresh shoots: if one handbreadth or less, they are regarded as saplings, if more than a handbreadth they are regarded as trees, the words of Rabbi Shimon.

2:1 Until when may they plow a white field in the sixth year? Until the moisture has dried up in the soil, or as long as men still plow in order to plant cucumbers and gourds. Rabbi Shimon said: in that case you are placing the law in the hands of each man! Rather in the case of a white field until Pesah, and in the case of an orchard until Atzeret (Shavuot).

2:2 They may manure and hoe cucumbers and gourds until Rosh Hashanah. So too with regard to irrigated fields. They may remove flaws from trees, strip off leaves, cover roots with earth, and fumigate the plants until Rosh Hashanah. Rabbi Shimon says: one may also remove leaves from a grape cluster even in the seventh year itself.

2:3 They may clear away stones until Rosh Hashanah. They may trim, prune and remove [excess parts of the tree] until Rosh Hashanah. Rabbi Joshua says: just as one may trim and remove in the fifth year so too may one perform this work in the sixth year. Rabbi Shimon says: as long as I may legally tend the tree itself, I may remove [excess parts of it].

2:4 They may besmear saplings, wrap them around, and trim them, and they may make for them shelters and water them until Rosh Hashanah. Rabbi Elazar bar Zadok says: he may even water the foliage on the sabbatical year, but not the roots.

2:5 They may oil unripe figs and pierce them until Rosh Hashanah. Unripe figs of the sixth year which have [remained on the tree] until the seventh year, or of the seventh year which have remained on the tree until the eighth year, they may not oil them or pierce them. Rabbi Judah says: In a place where it was the custom to oil, one may not oil them, since that would be considered work; but in a place where it was not the custom to oil, they may oil them. Rabbi Shimon permitted in connection with the tree, because he is permitted to do all work for the tree.

2:6 They may not plant or sink [vine-shoots], or graft in the sixth year within thirty days of Rosh Hashanah. If he has planted or sank or grafted, he must uproot. Rabbi Judah says: any grafting that has not taken root within three days will never do so. Rabbi Yose and Rabbi Shimon say: two weeks.

2:7 Rice, millet, poppy and sesame that had taken root before Rosh Hashanah must be tithed according to the previous year, and are permissible in the seventh year. If they did not then they are forbidden in the seventh year, and are tithed according to the year following.

2:8 Rabbi Shimon Shezuri says: Egyptian beans which he sowed for seed only, are like them. Rabbi Shimon says: large beans, are [also] like them. But Rabbi Elazar says: large beans, if they began to form pods before Rosh Hashanah.

2:9 Seedless onions and Egyptian beans from which he withheld water for thirty days prior to Rosh Hashanah are tithed with the preceding year, and are

permitted in the seventh year. And if not, they are forbidden in the seventh, and are tithed according to the following year. And [seedless onions and Egyptian beans grown in a] rain-irrigated field from which two periods of rain have been withheld, the words of Rabbi Meir. But the sages say: three.

2:10 Gourds which he had kept [in the ground] for seed: if they had hardened before Rosh Hashanah and had become unfit for human food, they may be kept during the seventh year; otherwise, they must not be kept in the seventh year. Their buds are forbidden in the seventh year. They may irrigate the soil of a white field (a grain field), the words of Rabbi Shimon. But Rabbi Elazar ben Jacob prohibits. They may soak the rice in the sabbatical year. Rabbi Shimon says: but they may not be trim [the rice].

3:1 From when may they bring out manure to the dung-heaps? From when the workers have ceased to work, the words of Rabbi Meir. But Rabbi Judah says: until the sweetness [of the manure] has dried up. Rabbi Yose says: until [the dung dries] into knots.

3:2 How much manure may they take out and make into dung-heaps? Three dung-heaps for every bet seah, [each consisting of] ten baskets [of foliage] of a letekh each. They may add to the number of baskets, but not to the number of heaps. Rabbi Shimon says: also to the number of heaps.

3:3 A man may deposit in his field three dung-heaps for every bet seah [and even] more, the words of Rabbi Shimon. The sages forbid unless he [deposits them] three [handbreadths] below or three handbreadths above. A man may pile up all the manure into one [large] store. Rabbi Meir forbids unless he [deposits them] three [handbreadths] below or three handbreadths above. If he had just a little, he may constantly add to it. Rabbi Elazar ben Azariah forbids unless he [deposits them] three [handbreadths] below or three handbreadths above or until he places them on a rock.

3:4 One who uses his field as a pen for cattle, he [first] makes an enclosure for every two bet se'ahs. He then uproots three sides, and leaves the middle side. It turns out that he has made a pen of four seahs. Rabban Shimon ben Gamaliel says: one of eight seahs. If his entire field is only four seahs in area, he must allow a portion of it to remain [unenclosed] for appearance's sake. And he may take the dung out from the enclosure, and spread across his field in the manner of those who fertilize their fields.

3:5 A man may not open a stone quarry within his field for the first time, unless there are in it three layers, each three [cubits long], three wide and three high, for a total of twenty-seven stones.

3:6 A wall that consists of ten stones, each a load for two men, may be removed, [if] the measurement of this wall is [at least] ten handbreadths high. Less than that he quarries it and he may lower it to within one handbreadth of the ground. When is this so? From his own field, but from that of another, he may remove whatever he wishes. When is this so? When he did not begin [to remove the stones] in the sixth year, but if he began in the sixth year, he may remove whatever he wishes.

3:7 Stones which the plow has turned up, or which had been covered and became uncovered, if there are among them at least two, [each] the load of two men, they may be removed. One who removes stones from his field, he removes the top

layers, but he leave those touching the ground. And likewise a heap of pebbles, or a pile of stones; he may remove the top layers but must leave those touching the ground. If, however, there is beneath them rocky soil or stubble, they may be removed.

3:8 They may not build steps leading to ravines in the sixth year after the rains have stopped, for this would be improving the fields for the seventh year. But he may build in the seventh year itself, after the rains have stopped, for this would be a improving the fields for the eighth year. He may not block them [the steps] with earth, but he may make an embankment. Any stone which he can stick out his hand and pick up, may be removed.

3:9 Shoulder-stones may be removed from any place. And the contractor may bring them from anywhere. Which are shoulder-stones? Any one that cannot be picked up with one hand, the words of Rabbi Meir. But Rabbi Yose says: the name is to be taken literally; those that are carried on a man's shoulder, either two or three at a time.

3:10 One who makes a fence between his own property and the public domain, he is allowed to dig down to rock level. What should he do with the soil? He piles it up in the public domain, and then restores it, the words of Rabbi Joshua. Rabbi Akiva says: just as no damage may be done to a public domain, so one may not repair it. Then what should he do with the soil? He heaps it up in his own field in the manner of those who bring out dung [for manure]. Similarly when one digs a cistern, a trench or a cave.

4:1 At first they said: a man may gather wood, stones and grasses from his field, just as he was allowed to do from the field of his fellow, the large ones. When the transgressors increased, they decreed that this one may gather from this one's field and this one may gather from this one's field, but not as a [mutual] favor. It doesn't need to be said that no stipulation can be made for food.

4:2 A field from which thorns had been removed may be sown in the eighth year. But if it had been improved upon, or cattle had been allowed to live upon it, it may not be sown in the eighth year. A field which had been improved upon in the seventh year: Bet Shammai says: they may not eat its produce in the seventh year, But Bet Hillel says: they may eat. Bet Shammai says: they may not eat produce of the sabbatical year with an expression of thanks. But Bet Hillel says: they may eat [sabbatical year produce] with an expression for thanks and without an expression of thanks. Rabbi Judah says: the statements must be reversed, for this is one of the instances where Bet Shammai is lenient and Bet Hillel is stringent.

4:3 They may rent newly plowed land from a Gentile in the seventh year, but not from an Israelite. And they may encourage Gentiles during the seventh year, but not Israelites. They may exchange greetings with them because of the ways of peace.

4:4 One who thins out his olive-trees [in the seventh year]: Bet Shammai says: he cuts them down to the ground. Bet Hillel says: he may completely uproot them. They agree that if one levels his field, he can only cut them down to the ground. What is considered "thinning out"? One or two plants. And what is considered "leveling"? Three plants next to each other. This applies to his

own property only, but from the property of another, even he that levels may uproot.

4:5 One who cuts down branches of an olive tree, he may not cover up [the stump] with earth, but he may cover it with stones or straw. One who cuts down branches of a sycamore tree, he may not cover up [the stump] with earth, but he may cover it with stones or straw. One may not cut down from a virgin sycamore in the seventh year, for this would constitute actual labor. Rabbi Judah says: in its usual manner, it is forbidden. Rather he either cuts it ten handbreadths above [the soil], or he cuts it down to ground level.

4:6 One who trims grape vines, or cuts reeds: Rabbi Yose the Galilean says: he must leave [uncut at least] one handbreadth. But Rabbi Akiba says: he may cut them in the usual manner, with the axe, sickle or saw, or with whatever he pleases. A tree that had split may be tied up in the seventh year, not that it may heal, but only that it should not widen.

4:7 From when may one begin to eat of the fruit of the trees in the seventh year? With unripe figs as soon as they assume a rosy appearance, one may eat them in the field with his bread. Once they have begun to ripen, he may take them home. And similarly in the other years of the sabbatical cycle [when this latter stage has been reached] they are subject to tithes.

4:8 Unripe grapes: as soon as they contain juice he may eat them with bread in the field. When they have begun to ripen, he may take them home. And similarly in the other years of the sabbatical cycle [when they have reached this latter stage] they are subject to tithes.

4:9 Olives, as soon as they can produce a quarter log [of oil] for each se'ah, they may be split and eaten in a field. When they produce a half-log, then he may crush them in a field and use their oil. When they have reached a third [of their overall potential], they may be crushed in the field and brought home. And similarly in the other years of the sabbatical cycle [when they have reached this latter stage] they are subject to tithes. With all other fruit of trees [the season when they become due to be tithed] is the season when they are permitted in the seventh year.

4:10 From when may they no longer cut down trees in the seventh year? Bet Shammai says: every tree, after it has produced [fruit]. Bet Hillel says: carob trees after [the carobs] begin to droop, vines after the berries begin to be moist, olive-trees after they had blossomed, any other tree after it has produced [fruit]. And any tree as soon as it reaches the season for tithes it may be cut down. How much should be on an olive tree such that it may not be cut down? A quarter [kav]. Rabban Shimon ben Gamaliel says: all depends on the olive-tree.

5:1 White figs: their "sheviit" is in the second year [of the sabbatical year], since they ripen once in three years. Rabbi Judah says: Persian figs, their "sheviit" is in the year following the seventh year, since they ripen once in two years. Thereupon they said to him: this was said only of the species of white figs.

5:2 One who buries luf (a type of onion) in the soil during the sabbatical year: Rabbi Meir says: it must be not less than two seahs in quantity, three handbreadths in height, and covered with earth one handbreadth deep. The sages

say: it must be not less than four kabs in quantity, one handbreadth high, and covered with earth one handbreadth deep. And he should bury it in a place where people walk.

5:3 Luf which has remained [in the ground until] after the passing of the seventh year: Rabbi Eliezer says: if the poor had gathered its leaves, then they have gathered. If not, then an account must be made with the poor. Rabbi Joshua says: if the poor had gathered its leaves, then they have gathered. If not, the poor have no account with him (the field owner).

5:4 Luf of the sixth year that has entered the seventh year, similarly summer onions and puah (madder) grown in good soil: Bet Shammai says: they must be uprooted with wooden rakes. Bet Hillel says: [even] with metal rakes. They agree in the case of puah with strong roots, that they may be uprooted with metal spades.

5:5 From when may one buy luf after the seventh year? Rabbi Judah says: immediately. But the sages say: [only] after the new crop has appeared.

5:6 These are the implements which a craftsman may not sell in the seventh year: A plow and all its [accompanying] implements, a yoke, a winnowing-fan, and a pickax. But he may sell a sickle used by hand, a scythe, and a cart with all its implements. This is the general principle: any tools designed for work involving a transgression [in the seventh year] is prohibited; but if for a forbidden and a permissible purpose, it may be [sold].

5:7 The potter may sell five oil-jars and fifteen wine-jars, for this is the usual amount one collects from ownerless produce. But if he brought more, it is still permitted. He may also sell [more jars] to Gentiles in the land of Israel and to Jews outside of the land.

5:8 Bet Shammai says: one must not sell him a plowing cow in the seventh year. But Bet Hillel permits, since he may slaughter it. One may sell him produce even at sowing time. And one may lend him a seah measure, even though he knows that he has a threshing-floor. One may exchange coins for him, even though he knows that he has workers. But all these things, if he expresses [that they will be used for unlawful purposes], then they are forbidden.

5:9 A woman may lend to her neighbor who is suspect of transgressing the laws of the sabbatical year, a sifter, a sieve, a hand-mill, or an oven. But she may not sift or grind with her. The wife of a haver may lend to the wife of an am ha'aretz a sifter and a sieve and may even sift, grind, or sift flour with her. But once she poured water [over the flour], she may not touch [it] with her, for one may not aid those who commit a transgression. And all these things were only allowed in the interests of peace. They may offer encouragement to Gentiles during the sabbatical year, but not to Jews. In the interests of peace, one may also offer greetings to Gentiles.

6:1 [The land of Israel is divided into] three territories with regard to the sabbatical law. [Any produce grown in land] that was occupied by those who came up from Babylon, namely from Eretz Israel as far as Chezib, may not be eaten, nor [may its soil] be cultivated. [Any produce grown in land] that was occupied by those who came up from Egypt, namely from Chezib to the river, and until Amonah, may be eaten, but [its soil] may not be cultivated. From the river till Amonah and inwards, [produce] may be eaten and [the soil] cultivated.

6:2 In Syria, one may perform work on produce that has been detached, but not on produce attached [to the soil]. They may thresh, winnow, and tread [the grapes], or make [the grain] into sheaves, but they may not harvest [the crops], nor cut the grapes, nor harvest the olives. Rabbi Akiva said this principle: the kind of work that is permitted in Eretz Israel may also be done in Syria.

6:3 Onions on which rain fell and which had sprouted, if their leaves had turned black, they are forbidden; if they had become green they are permitted. Rabbi Hanina ben Antigonus says: if they can be plucked out by their leaves, they are forbidden. In the year after the sabbatical year, the like of these are permitted.

6:4 When may one buy vegetables at the outgoing of the sabbatical year [without fear that they are sabbatical produce]? When enough time has passed for similar [vegetables] to grow. Where produce ripens quickly, even that which is late in ripening is also permissible. Rabbi used to allow the buying of vegetables immediately after the sabbatical year was over.

6:5 One may not take oil [of terumah] that had to be burned, nor produce of the seventh year, from the land [of Israel] to other countries. Rabbi Shimon said: I have heard it expressly stated that they may be exported to Syria, but not to any other country outside the land.

6:6 They may not import terumah from outside the land of Israel into Israel. Rabbi Shimon said: I have heard it expressly stated that they may be brought from Syria, but not from any other country outside the land.

7:1 They said an important general principle with regard to the sabbatical year: anything that is food for man or beast, or a species [of plants] used for dyeing, and cannot be left growing in the soil, the law of the sabbatical year is applied both to it and to its money substitute and the law of removal applies both to it and to its money substitute. Which are they? The leaves of the wild luf, the leaf of ceterach, endives, leeks, portulaca, and netz hahalav. What is the food for cattle? Thorns and thistles. What is species of dyeing matter? Aftergrowths of woad and madder. The law of the seventh year applies both to them and to their money-substitutes and the law of removal applies both to them and to their money substitute.

7:2 And they said yet another general principle: Anything that is not food for man or beast, or is used for dyeing, but can be left in the soil, the law of the sabbatical year applies both to it and to its money substitute but the law of removal does not apply to it or to its money substitute. Which are these? The root of wild luf, the root of ceterach, scolopendrium, the root of netz hahalav and buchreyah. What is the species of dyeing matter? Puah (madder) and reseda. The law of the sabbatical year applies both to them and to their money substitute but the law of removal does not apply to them or to their money substitute. Rabbi Meir says: their money substitutes must be removed by Rosh Hashanah. They said to him: since this law does not apply to the plants themselves, all the more so it does not apply to their money-substitute.

7:3 The peels and the blossom of the pomegranate, the nutshells, and fruit seeds the laws of sabbatical produce apply to them and to their money substitutes. The dyer may use them for himself, but he may not dye with them

for a wage, since one may not engage in business with seventh year produce, or with first-born animals, or with terumah, or with nevelah, or with trefah, or with reptiles or with creeping things. One should not buy field-vegetables and sell them in the market. But he may gather them and have his son sell them on his behalf. If he gathered them for his own use, and some remains over, he may sell them.

7:4 If one buys a first-born animal for his son's [wedding] feast, or for a festival, and then decides that he has no need for it, he may sell it. Trappers of wild animals, birds and fishes, who chanced upon unclean species, may sell them. Rabbi Judah says: also a man who happened to chance one upon by accident may buy or sell, provided that he does not make this into his regular profession. But the sages prohibit.

7:5 The lulavim of hawthorn trees and carobs the laws of sheviit apply to them and to their money substitutes, the law of removal applies to them and to their money substitutes. The lulavim of the terebinth, the pistachio tree and the white thorn, the laws of sheviit apply to them and to their money substitutes, but the law of removal does not apply to them and to their money substitutes. But as for the leaves the law of removal applies, since they fall from their stem.

7:6 The rose, henna, balsam, the lotus tree the laws of sheviit apply to them and to their money substitutes. Rabbi Shimon says: sheviit does not apply to the balsam, since it is not a fruit.

7:7 If a new rose has been preserved in old oil, the rose may be taken out. But if an old rose was preserved in new oil, it is subject to the law of removal. New carobs preserved in old wine, or old carobs in new wine, are subject to the law of removal. This is the general principle: Any thing that imparts taste, he must remove it if it is one kind mixed with a different kind. But if it is mixed with the identical kind, then [the whole is subject to removal] even if only the smallest quantity exists. Sabbatical year produce renders similar kinds prohibited even [if it exists] in the smallest quantity. But if of different species only when it imparts taste.

8:1 They said an important general principle with regard to the sabbatical year: Anything that is usually designated as food for humans, one may not make a poultice of it for a person. And there is no need to say [that he may not make a poultice of it] for a beast. Anything that is not usually designated as for food for humans may be used as a poultice for a person, but not for cattle. And anything not usually designated either for humans or for animals, but now he thought to use it as food for either a person or an animal, we impose upon it the stringent laws applying both to people and beasts. If he thought to use it as wood [for a fire], behold it is treated as wood [and the laws of sheviit do not apply]; for example, savory, hyssop, or thyme.

8:2 Sabbatical year produce may be used for food, drink and for anointing. That which is usually eaten can be used for food only; that which is usually used for anointing can be used only for anointing, and that which is usually used for drinking can be used for drink only. One may not anoint with wine and vinegar, but he may anoint with oil. So too with terumah and second tithe. Greater leniency was applied to [oil of] the seventh year, since it can be used

for lamp-kindling.

8:3 Produce of the seventh year may not be sold by measure, weight or number. Neither may figs [be sold] by number, nor vegetables by weight. Bet Shammai says: they may not be sold, even in bundles. But Bet Hillel says: that which is usually tied in bundles [to bring] to the house may even be tied into bundles for the market, such as leeks and netz hahalav.

8:4 If one says to a worker: "Take this issar and gather vegetables for me today," his payment is permitted. [But if he said:] "In return for this [issar], gather vegetables for me today," then his payment is forbidden. If one bought a loaf from a baker worth a pondion [and said:] "When I have gathered vegetables from the field, I will bring them to you," this is permitted. If he bought it from him without any explanation, he may not pay him his debt with the value of seventh year produce, for no debt can be paid with the value of seventh year produce.

8:5 They may not pay [sheviit proceeds to] a well-digger, an attendant at a public bath, a barber, or a sailor. But he may give them to well-digger so that the well-digger will provide him with drink. To all of them he may give it as a gift.

8:6 Sabbatical figs may not be cut in the muktzeh, but he may cut them in an open place. Grapes may not be trodden in the wine-press, but they may be trodden in a kneading-trough. Olives may not be prepared in an olive-press or in a small olive-press, but he may crush them and bring them into a small olive-press in the field. Rabbi Shimon says: they may even be crushed in the [larger] olive-press, and then he brings them into the smaller press.

8:7 One may not cook sheviit vegetables in oil of terumah lest they become invalidated. But Rabbi Shimon permits it. The last thing exchanged is always subject to the sabbatical law, and the produce itself remains forbidden.

8:8 One might not buy slaves, land, or an unclean beast with sheviit money. If he did buy he must [buy and] eat [food] for their equivalent. One may not bring the bird-offerings of a zav or a zavah, or of a woman after childbirth with sheviit money. If he did bring he must [buy and] eat [food] for their equivalent. One may not anoint vessels with oil of seventh year produce. If he did anoint he must [buy and] eat [food] for their equivalent.

8:9 A hide which they oiled with seventh year oil: Rabbi Eliezer says: it must be burnt; But the sages say: he must [buy and] eat [food] for its equivalent. They said in front of Rabbi Akiba: Rabbi Eliezer used to say, A hide which they smeared with seventh year oil must be burnt. He replied: Silence! I won't tell you what Rabbi Eliezer actually said in this connection.

8:10 They also said in front of him: Rabbi Eliezer use to say: "Whoever eats bread [baked] by Samaritans is like one who eats the flesh of a pig." He replied: Silence! I won't tell you what Rabbi Eliezer actually said in this connection.

8:11 A bath heated with straw or stubble of the seventh year, it is permitted to wash in it. But if he is an important man, he should not wash in it.

9:1 Rue, goosefoot, purslane, hill coriander, celery, and meadow-berries, are exempt from tithes. And they may be purchased from anyone during the sabbatical year, since such produce is not usually stored. Rabbi Judah says: aftergrowths

of mustard are permitted, since transgressors are not suspected concerning them. Rabbi Shimon says: all aftergrowths are permitted, with the exception of the aftergrowths of cabbage, since such cannot be placed within the category of field-vegetables. But the sages say: all aftergrowths are forbidden.

9:2 There are three territories in respect to the law of removal [of sheviit produce]: [these are]: Judea, Transjordan, and Galilee, and there are three territories in each one. Upper Galilee, lower Galilee, and the valley. From Kefar Hananiah upwards, the region where sycamores do not grow, is Upper Galilee. From Kefar Hananiah downwards, where the sycamores do grow, is Lower Galilee. The borders of Tiberias are the valley. Those of Judea are: the mountain region, the plains [of the south], and the valley. The plains of Lod are like the plains of the south, and its mountain region is like the king's hill-country. From Bet Horon to the sea is considered as one land.

9:3 Why did they speak of three territories? So that they may eat in each country until the last of the seventh year produce in that country is ended. Rabbi Shimon says: they have spoken of three countries only in the case of Judea, but all other territories are to be regarded as King's mountain (Har Hamelekh). And all other territories are the same with regard to the olive and date.

9:4 One may eat by virtue of similar produce regarded as ownerless [still found in the fields], but not when it was stored [and declared ownerless]. Rabbi Yose permits even when it was stored [and then declared ownerless]. One may continue to eat by virtue of the poor grains [that grow between the grass], or by virtue of the trees that yield bi-annually, but one must not eat by virtue of winter-grapes. Rabbi Judah permits provided they began to ripen before the summer [of the seventh year] had ended.

9:5 One who preserved three kinds of vegetables in one jar: Rabbi Eliezer says they may be eaten only so long as the first still remains [in the field]. But Rabbi Joshua says: even so long as the last remains. Rabban Gamaliel says: when the like kind is no longer to be found in the field, the same kind in the jar must be removed, [and the halachah agrees with him.] Rabbi Shimon says: all vegetables are regarded as one [kind] in respect of the law of removal. Purslane may be eaten until there is no more wild purslane in the valley of Bet Netopha.

9:6 If one gathered moist herbs, he may eat them until the sweet [herbs in the field] have dried up. And if he gathered dry [herbs], [he may eat them] until the second rainfall. Leaves of reeds and of leaves of the vine [may be eaten] until they fall from the stems. But if he gathered them dry, they may be eaten until the second rainfall. Rabbi Akiba says: in all these cases, [they may be eaten] until the second rainfall.

9:7 Similarly, if one rents a house to someone "until the rains," he means until the second rainfall. Or if one had vowed not to derive any benefit from his friend "until the rains" [he is prohibited] until the second rainfall. Until when may the poor enter the orchards? Until the second rainfall. And when may one begin to enjoy or burn the straw and stubble of sabbatical produce? After the second rainfall.

9:8 If one had sabbatical produce [at home] and the time of removal had come,

he may give out food for three meals to every one. Rabbi Judah says: the poor may eat from it even after the removal, but not the rich. But Rabbi Yose says: both the poor and the rich may eat after the removal.

9:9 If one had inherited seventh year produce or had received them as a gift: Rabbi Eliezer says: they must be given to anyone who eats them. But the sages say: the sinner must not benefit, rather it should be sold to anyone who eats it, and its price divided among everyone. If one eats dough of seventh year [produce] before the hallah was taken from it, he has incurred thereby the death penalty [at the hands of heaven].

10:1 The sabbatical year cancels a debt written in a document or one not written in a document. A debt to a shop is not cancelled, but if it had been converted into the form of a loan, then it is cancelled. Rabbi Judah says: the former debt is always cancelled. A wage-debt to a worker is not cancelled, but if it had been converted into a loan it is cancelled. Rabbi Yose says: the [payment for] any work that must cease with the seventh year, is cancelled, but if it need not cease with the seventh year, then it is not cancelled.

10:2 One who slaughters a cow and divides it up on Rosh Hashanah [at the end of the seventh year]: If the month had been intercalated, [the debt] is remitted. But if it had not been intercalated, it is not remitted. [Fines for] rape, for seduction, for defamation, and all other obligations arising from legal procedure, are not remitted. One who loans and takes a pledge, and one who hands over his debt documents to a court, [these debts] are not remitted.

10:3 [A loan secured by] a prozbul is not cancelled. This was one of the things enacted by Hillel the elder; for when he observed people refraining from lending to one another, and thus transgressing what is written in the Torah, "Beware, lest you harbor the base thought, ['The seventh year, the year of remission, is approaching,' so that you are mean to your needy kinsman and give him nothing." Hillel enacted the prozbul.

10:4 This is the formula of the prozbul: "I turn over to you, so-and-so, judges of such and such a place, that any debt that I may have outstanding, I shall collect it whenever I desire." And the judges sign below, or the witnesses.

10:5 A pre-dated prozbul is valid, but a post-dated one, is invalid. Pre-dated loan documents [of loans] are invalid, but post-dated one valid. If one borrows from five persons, then he writes a separate prozbul for each [creditor]. But if five borrow from the same person, then he writes only one prozbul for them all.

10:6 A prozbul is written only for [a debt secured by] land. But if [the debtor] has none, then [the creditor] can give him title to a share, however small, of his own field. If he had land in pledge in a city, a prozbul can be written on it. Rabbi Hutzpit says: a prozbul may be written for a man on the security of his wife's property, or for an orphan on the security of property belonging to his guardian.

10:7 A bee-hive: Rabbi Eliezer says: Behold, it is like land and a prozbul may be written [using it as security] and it is not susceptible to uncleanness while it remains in its place, and one who takes honey from it on Shabbat is liable. But the sages say: it is not like land, a prozbul may not be written

[using it as security], it is susceptible to uncleanness while in its place, and one who takes honey from it on Shabbat is exempt.

10:8 One who returns a debt [after] the seventh year, the [creditor] must say to [the debtor]: “I remit it.” But [the debtor] should say: “Even so [I will repay it].” [The creditor] may then accept it from him, because it says: “And this is the word of the release” (Deuteronomy 15:2). Similarly, when [an accidental] killer has been exiled to a city of refuge, and the citizens want to honor him, he must say to them: “I am a murderer.” If they say: “Even so, [we want to honor you], then he may accept [the honor] from them, because it says: “And this is the word of the murderer” (Deuteronomy 19:4).

10:9 One who repays his debts after the seventh year, the sages are pleased with him. One who borrows from a convert whose sons had converted with him, the debt need not be repaid to his sons, but if he returns it the sages are pleased with him. All movable property can be acquired [only] by the act of drawing, but whoever fulfills his word, the sages are well pleased with him.