

HALACHIC AND HASHKAFIC ISSUES IN CONTEMPORARY SOCIETY

SERIES 2: 54 - SHEMITA - BI'UR OU ISRAEL CENTER - SPRING 2023

- In the run up to Shemita Year (5782) we looked in detail at the principles and applications of Shemita.¹
- Now that we are approaching the half-way point of the 8th year (5783) the issue of bi'ur² - removal of shemita produce - looms large.

A] THE MITZVA OF BI'UR

A1] TORAH SOURCES

1. וְהִיְתָה שְׂבֵת הָאָרֶץ לָכֶם לֶאֱכֹלָהּ לָךְ וְלַעֲבָדְךָ וְלַאֲמֹתֶיךָ וְלַשְׂכִּירֶיךָ וְלַתּוֹשְׁבֵיךָ הַגֵּרִים עִמָּךְ; וְלִבְהֵמָתְךָ וְלַחַיָּה אֲשֶׁר בְּאַרְצְךָ תִּהְיֶה כָּל-תְּבוּאָתָהּ לֶאֱכֹל.

ויקרא כה-ו-ז

The Torah specifies that Shemita produce is intended to be eaten by us, our households and servants and all those who live in the land. This explicitly includes domesticated and wild animals who must be able to eat from the Shemita crops.

2. כִּי יוֹבֵל הוּא קִדְשׁ תִּהְיֶה לָכֶם מִן-הַשָּׂדֶה וְתֹאכְלוּ אֶת-תְּבוּאָתָהּ.

ויקרא כה-יב

The Torah also states, regarding Yovel, that we will eat the produce 'from the field'.

A2] CHAZAL ON BI'UR

3. (ח) וְלִבְהֵמָתְךָ וְלַחַיָּה - מִקִּישׁ בַּהֲמָה לַחַיָּה. כֹּל זֶמַן שַׁחִיָּה אוֹכֵלֶת בַּשְּׂדֵה בַּהֲמָה אוֹכֵלֶת בְּבֵיתָ, כֹּלָה לַחַיָּה שְׁבִשְׂדֵה כֹּלָה לַבְּהֵמָתְךָ שְׁבִבֵיתָ.

ספרא בהר פרשה א תחילת פרק א אות ח

Chazal understood the connection between the domesticated and wild animals to teach that as long as the animals in the wild are able to eat the fruits (since the remnants are still on the plants), domesticated animals (and by extension people) may continue to eat from that produce.

4. כְּתִיב מִן-הַשָּׂדֶה וְתֹאכְלוּ אֶת-תְּבוּאָתָהּ - כֹּל זֶמַן שֶׁאֵת אוֹכֵל מִן הַשְּׂדֵה אֵת אוֹכֵל מִן הַבַּיִת, כֹּלָה מִן הַשְּׂדֵה כֹּלָה מִן הַבַּיִת.

תלמוד ירושלמי מסכת שביעית פרק ט הלכה ג

The Yerushalmi learns a similar idea from this. As long as the produce remains in the field, it may remain in the home. But once it can no longer be found in the wild, it must be removed from the home.

- The obligation to remove Shemita produce from the home is another expression of our lack of true 'ownership' of it. We may only partake of it while it is available to all³.
- The mitzva of bi'ur is also an incentive for us to give out remaining Shemita produce to others. In this sense it is somewhat parallel to the mitzva of notar with kodshim. At a certain time, the holy produce becomes prohibited and, since we should try not to waste it, this incentivises us to invite others to share it.⁴

1. See <https://rabbimanning.com/index.php/audio-shiurim/cji/israel-related-issues/> for audio shiurim and detailed source sheets.

2. Many of the rulings reflected in this sheet are taken from R. Yosef Tzvi Rimon's sefer on Shemita. For more on bi'ur see <https://en.toraland.org.il/beit-midrash/halachic-guides/hilchot-haaretz/hilchot-shemitah/shemitah-chapter-24-halachic-principles-of-biur-for-shemitah-produce/>

3. See Chazon Ish *Likutim* to Zera'im (10, second letter).

4. Consider the Korban Toda which requires 40 loaves, yet must be eaten in a very short time frame. This requires us to share it with others to publicize the thanksgiving. (See Haemek Davar Vayikra 7:13).

A3] RABBINIC OR TORAH MITZVA?

- Most authorities understand that bi'ur is, in principle, a Torah mitzva⁵.

5. ואפשר שהאיסור הזה מדצריהם הוא. ואולי אפילו הציבור כולו חומר מדצרי סופרים והצרייתות השנויות צתורת כהנים צענין הציבור אכמתא מדצבן.

רמב"ן ויקרא כה:ו

However, the Ramban suggests that the mitzva of bi'ur may in fact be Rabbinic and not min haTorah.

- Nevertheless, most authorities rule that the entire mitzva of Shemita is rabbinic today⁶, in which case the mitzva of bi'ur will also be rabbinic.

B] WHEN IS BI'UR TO BE DONE?

6. **משנה ב:** שלש ארצות לביעור - יהודה, ועבר הירדן, והגליל. ושלש שלש ארצות לכל אחת ואחת
משנה ג: ולמה אמרו שלש ארצות? שיהיו אוכלין בכל אחת ואחת עד שיכלה האחרון שבה וכל הארצות כאחת לזיתים ולתמרים.

משנה מסכת שביעית פרק ט משנה ב-ג

The Mishna divides Eretz Yisrael into three sectors for the purposes of the mitzva of biur - Yehuda, Ever HaYarden and the Galil. Each is subdivided into 3 sub-sectors and the zman bi'ur goes according to the latest of those in each sector.⁷

7. תנו רבנן: אוכלין בענבים עד שיכלו דליות של אוכל, אם יש מאוחרות מהן - אוכלין עליהן. אוכלים בזיתים עד שיכלה אחרון שבתקוע, רבי אליעזר אומר: עד שיכלה אחרון של גוש חלב. כדי שיהא עני יוצא ואינו מוצא לא בנופו ולא בעיקרו רובע. אוכלין בגרוגרות עד שיכלו פגי בית היני. אוכלין בתמרים עד שיכלה האחרון שבצוער. רבן שמעון בן גמליאל אומר: אוכלין על של בין הכיפין, ואין אוכלין על של בין השיצין. ורמינהו: אוכלין בענבים עד הפסח, בזיתים עד העצרת, בגרוגרות עד החנוכה, בתמרים עד הפורים. ואמר רב ביבי: רבי יוחנן תרתי בתרייתא מחליף. אידי ואידי חד שיעורא הוא. ואי בעית אימא: הא קתני בהדיא: אם יש מאוחרות מהן - אוכלין עליהן.

פסחים נג.

The Gemara gives some general rules for when the zman bi'ur will be for each crop. Grapes - Pesach (8th year), Olives - Shavuot (8th year), dried figs - Chanuka (9th year) etc. Other opinions identify these by location - eg when the last olives are gone from the trees in Tekoa etc.

8.

והמקור משמע דכל ציבור הוא לאחר שאין הגין מתקיים בשדה נשמי
שהוא צלה ונשחת אכל אין זמן הציבור בזמן לקיטת הפירות
שהרי זמן הבציר של ענבים זמן המסיקה של זיתים אינו נמשך עד
פסח ועצרת של שמינית, וע"כ דכן הוא דרכו שנשאר על האילנות מעט
וכשאמרו זמן ציבור כשכלו דליות
שבאכל היינו שכבר צלה הנשאר בשדה זה עדות שכבר צלה לחיה מן
המחבואה שהכניה

חזון איש שביעית טו:ח

The zman bi'ur is long after the harvest. It is when the poorest produce attached the the trees has withered to the point that it is inedible even by wild animals and birds.

- If a specific type of produce is no longer available to wild animals in the field but is still growing in a private, gated yard, bi'ur nevertheless applies. The same is true if a specific type of produce still available only in special irrigated fields.⁸

5. See Rashi Yoma 83a s.v. *tevel*.

6. We dealt with this in detail in our shiur Shemita Part 2 - Historical Background. In summary, according to the Rambam there are two good reasons why Shemita today is derabbanan: (i) it is linked to Yovel and Yovel no longer applies; and (ii) the kedusha of the land today stems from a minority occupation since Ezra. However, other Rishonim disagree on this issue, as follows:-

Shemita is Rabbinic:- Rambam, Rashi, Rashba, Ritva, Ran, Yad Rama, Tur and other Rishonim.

Shemita is Deoraita:- Ramban and Rosh

There is also a view - held by the Ra'avad, Meiri and Ba'al HaMaor - that Shemita today is even less than a Rabbinic mitzvah, and is observed as a 'middat chassidut'.

Many Acharonim and modern day poskim have ruled that Shemita today is Rabbinic, as in the following (non-exclusive) list:-

Rabbinic:- Bach, Sema, Avnei Nezer, Rav Kook, Chazon Ish, R. Chaim Ozer Grodzinsky, R. Eliezer Waldenberg, R. Ovadia Yosef

Deoraita:- Beit Halevi, Netziv

7. Machon HaTorah VehaAretz rules that, today, the entire State of Israel is considered one region for bi'ur since we don't know with certainty what the various boundaries are between regions. Also, it is very common for produce to be transported in large quantities from place to place and the halacha is that if produce is transported from a place where the crop is no longer available to a place where it is available, or vice-versa, bi'ur applies to the crop in both places for that particular crop, according to the earliest bi'ur time.

8. See Mishna Shevi'it 9:4 and Tosefta Shevi'it 7:12. However, if a specific type of produce grows exclusively through artificial means and none grows through natural means, the zman

- Most poskim regards these dates as indicative only and someone who knows for sure that a certain fruit is no longer in the field must apply the laws of bi'ur to that fruit.⁹
- The following fruits have fixed bi'ur zmanim: Figs - Chanukah of the 8th year
Dates - Purim of the 8th year
Grapes/Wine - Pesach of the 8th year
Olives/Olive Oil - Shavuot of the 8th year
- In practice, calendars with the zman bi'ur are circulated for each Shemita - see Appendix.

C] WHICH PRODUCE DOES BI'UR APPLY TO?

- In principle, bi'ur applies to all produce which has kedushat shevi'it.
- This includes any seeds or peels which are designated for human or animal consumption. Produce which is barely edible is not subject to bi'ur¹⁰.
- After bi'ur, the produce STILL retains kedushat shevi'it.
- Bi'ur does not apply to any fruit still hanging on the trees at the zman¹¹.
- Where the fruit of the 8th year has already appeared before the fruit of the 7th has gone, bi'ur may not be required.¹²

C1] FRUIT GROWN ON LAND OWNED BY A NON-JEW

- We saw in previous shiurim that the status of fruit grown on land owned by a non-Jew is disputed. The Bet Yosef rules that it does NOT have kedushat Shevi'it. The Mabit rules that it does have kedushat Shevi'it.
- As such, according to the Beit Yosef, such fruit certainly does NOT require bi'ur.
- Even according to the Mabit, the fruit does NOT require bi'ur. Since the non-Jew himself did not have an obligation to destroy it or remove it from his home, fruit bought from that non-Jew also does not require bi'ur.¹³
- However, the Chazon Ish¹⁴ rules that such fruit DOES require bi'ur.

C2] HETER MECHIRA

- According to those who rely on the Heter Mechira, such produce does not require bi'ur.
- Someone who eats Heter Mechira produce but nevertheless treats it with kedushat shevi'it may perform bi'ur as a chumra.
- For those people who do not rely at all on the Heter Mechira, the produce will require bi'ur.¹⁵

C3] OTZAR BEIT DIN

9. ועשו להם תקנות מדצריהם – צראשונה היו בית דין עושין אולר בכל עיר ועיר. מתחילת יליאת הפירות היו נוטלין אותם מיד מציאיין ומכניסין אותן לאולר. וכשיצא זמן לקיטת כל אותו המין כגון שצא זמן של קיץ ועת הצליר הגיע, צ"ד שוכרים פועלים וצולרין ומוסקין ולוקטים כל אותו המין ודורכים ומוסקין צגת וצבית הצד כדרך שאר השנים, ונותנים לאולר שלהן. ואלו הפירות המכונסים לאולר בית דין אינן לריכין ציעור אחר שכבר מצוערין הם מן הבית. ואחד עניים ואחד עשירים מותרין לאחר הציעור לקבל מהם מיד צ"ד ולאכלן. וכל זו התקנה והטורה של צ"ד, מפני חשד שלא יצאו לעכצם או לעשות מהם סחורה. וכשאין אולר צעיר ולא בית דין, והפירות ציד המלקט אותם מן ההפקר, הוא לריך לצערם מן הבית צשעת הציעור ומפקירם על פתח ביתו ואוכלין והולכין לעולם.

רמב"ן ויקרא כה:ז

The Ramban describes the procedure of Otzar Bet Din as an ancient institution. The Beit Din would harvest and store Shemita produce which could later be made available for all who needed. Any produce in the hands of the Otzar Bet Din at the zman bi'ur does NOT require bi'ur, since it is effectively already removed from the personal ownership of the original landowners¹⁶. However, produce received from the Otzar Beit Din back into private ownership before the zman bi'ur DOES require bi'ur at the relevant time.¹⁷

bi'ur is when there is no more artificially grown produce of that type. (Shabbat Ha'aretz 7:11 §5).

9. Pe'at HaShulchan 7:11.

10. Pe'at HaShulchan 27:36

11. Chazon Ish §11:7 s.v. im.

12. This is relevant to some trees, such as a etrogim, where the old fruit does not drop off. There is a detailed rabbinic discussion about the status of etrogim.

13. Shu't Mabit 1:336.

14. Chazon Ish Shevi'it 25:25.

15. If one purchased produce of land in Israel owned by a non-Jew after the zman bi'ur, one should preferably declare the produce ownerless at the time of purchase. Bedieved, if one did not so declare, the produce is permitted. See Shabbat Ha'aretz 7:1 §6 and n. 24 and Ridbaz (quoted in Sefer Hashemita p. 46, n. 6).

16. See Chazon Ish Shevi'it 11:7 s.v. bema shekatav and s.v. u'ma.

17. Shu't Minchat Shlomo 7:11. If one received Shemita produce from an Otzar Beit Din during a questionable time that bi'ur may be required one should have in mind not to acquire it until the later date for bi'ur has passed.

C4] KEDUSHAT SHEVI'IT MONEY

- Money which has kedushat Shevi'it must be destroyed by the zman bi'ur relevant to the produce for which that money was exchanged.
- This would also apply to any food purchased with that money.

D] HOW IS BI'UR DONE?

D1] MAKING THE FRUIT HEFKER

10. והכילוי הזה לא פירש הרב [רש"י] מהו. וענינו, שיכלה הפירות אחר זמן מציתו להפקירן, והוא ציעור שציעית שהזכירו חכמים בכל מקום. ואין הענין שיהיו הפירות אחר זמן הציעור אסורין בהנאה וצאכילה ויהא מחויב לאבדם. ולא מנו חכמים צמשה (סוף תמורה) פירות שציעית לא מן הנשרפים ולא מן הנקצרים. ואינו אלא שהוא צריך לצערם מרשותו ולהפקירם לעניים ולכל אדם

רמב"ן ויקרא כה:ז

The Ramban rules that bi'ur means 'removal from one's ownership'. The produce must be genuinely made hefker, after which anyone who acquires it may eat it.

- This is the position of most Rishonim¹⁸ and Acharonim¹⁹.

D2] DESTROYING THE FRUIT

11. היו לו פירות מרובין מחלקן מזון שלש סעודות לכל אחד ואחד, ואסור לאכול אחר הביעור בין לעניים בין לעשירים. ואם לא מצא אוכלין בשעת הביעור שורף באש או משליך לים המלח ומאבדן לכל דבר שמאבד.

רמב"ם הלכות שמיטה ויובל פרק ז הלכה ג

Rambam rules that, if a person cannot find people to finish the produce by the zman bi'ur, it must be burnt or otherwise physically destroyed.

- How could it be permitted to actively destroy produce with kedushat Shevi'it!? Rav Rimon suggests that, for the Rambam, the object of bi'ur is NOT the ultimate destruction of the produce but to encourage people to give it all away before the zman bi'ur. In this way the halacha impresses on a person that they do not have ownership over the produce.

D3] BI'UR IN PRACTICE

12. ... מי שיש לו פירות שביעית והגיע שעת הביעור מחלק מהן לשכניו ולקרוביו וליודעי ומוציא ומניח על ביתו ואומר - 'אחינו בית ישראל, כל מי שצריך ליטול יבא ויטול!' חוזר ומכניס לתוך ביתו ואוכל והולך עד שעה שיכלו.

תוספתא מסכת שביעית (ליברמן) פרק ח הלכה ב

The Tosefta rules that someone should try to give away their Shemita produce to neighbors and family before the zman bi'ur. If they still have produce at the zman they should declare it hefker for all to take. If it is not taken, they may then bring it back into their home and eat it.

- Even at the zman, someone may keep (and not declare hefker) sufficient produce for 3 meals²⁰ for each member²¹ of his household.²²
- The Chazon Ish²³ rules that the hefker should be proclaimed in front of 3 people²⁴.
- These can be friends who do not in practice intend to acquire the produce²⁵. They should not, however, be people who the owner financially supports.
- Ideally, the produce should be taken outside the house²⁶ and declared hefker in public.
- A person who is far away from their produce at the zman bi'ur should declare the produce hefker from wherever they are and, if possible, instruct someone to take the produce outside at that time.

18. See Tosafot Pesachim 52b s.v. mitba'arin.

19. Mahari Kurkus (7:3), Chochmat Adam (Sha'arei Tzedek 19:4), Rav Kook (Mishpat Kohen 83), Chazon Ish (11:8)

20. The poskim discuss the amounts which would be halachically considered '3 meals', for instance 3-6 average size pomegranates and 7-14 peaches, depending on the financial status of the family. Some poskim rule that the quantity of the relevant food is that which would be eaten together with other food.

21. Many poskim count members of the household from age 4 or 5. The amount is relative to what they would eat.

22. Rambam Hilchot Shemita VeYovel 7:7. If the total amount of the food remaining is less than three meals worth, there is no requirement to do bi'ur.

23. Shevi'it 26:1.

24. Rav Eliyashiv (cited in Mishpetei Aretz 31 n14) rules that these could be 2 adults and a minor since the child could acquire the property in front of two valid witnesses.

25. Yerushalmi Shevi'it 9:2, Chazon Ish Shevi'it 26, Seder HaShevi'it 1).

26. In an apartment block, some poskim permit the food to be taken into the stairwell. Others require it to be taken outside the building.

• The zman bi'ur for some fruits is not clear and poskim give a range of dates²⁷. If it is unclear whether the zman bi'ur for a particular fruit has arrived, R. Shlomo Zalman Auerbach rules²⁸ that one should declare it hefker at the earlier of the dates and announce that, although he is bringing it back into the house, he is not yet reacquiring it. When he later wishes to eat some of the produce he should reacquire it (according to some only after the later of the bi'ur dates.)

E] WHAT IF YOU MISSED THE ZMAN?

13. חד בר נש הוה חשיד על שמיטתא. אמר לאיתתיה אפקין חלתה. א"ל ההוא גברא חשיד על שמיטתו ואת אמר אפקין חלתה: א"ל חלתה מדבר תורה שביעית מדרבן גמליאל וחביריו.

תלמוד ירושלמי מסכת שביעית פרק ט הלכה ו

The Yerushalmi tells of a hypocritical husband who did not keep Shemita yet nagged his wife about talking Challa. He held that taking Challa is a Torah mitzva, which he was particular about, but that the Shemita prohibition was rabbinic.

14. אותו ריקה היה חשוד לעכב פירות שביעית ולאכלן אחר הביעור, ואמר שאיסור אכילת הטבל מן התורה והביעור ואיסור אכילת פירות שביעית אחר הביעור מן ר"ג וחביריו. או שהביעור מן התורה ואיסור האכילה מדזריבס, ולא היה חושש אלא שלא יאכל אסורי תורה.

רמב"ן ויקרא כה:ז

The Ramban understood that this man would eat kedushat shevi'it produce after the zman bi'ur which is a rabbinic prohibition, even according to the views that bi'ur is in principle a Torah mitzva.

• As such, most poskim rule that eating kedushat Shevi'it produce after the zman bi'ur is always prohibited rabbinically.

E1] ACCIDENTAL FAILURE TO DO BI'UR

15. ... נלעג"ד דיתכן שלמעשה יש לסמוך בזה על מ"ש צ"ס' חרדים במלות ביעור פירות שביעית, שאם נאנס ולא הפקירן בזמן הביעור דאין הפירות נאסרין. וחושבני דכיון דמה שהפירות נאסרין קיי"ל שהוא רק קנס חכמים, מסתבר דלא נאסר אלא כשעבר בזדון ולא ביער אבל שוגג חשיב נמי כאונס. ולכן בידוע שלא נתכוין לעכב את הפירות עד אחר זמן הביעור ומה שלא ביער הוא רק מפני ששגג ולא ידע שכבר הגיע זמן הביעור הרי זה מותר, כיון דלא מלינן שגם בזה קנסו שוגג אטו מזיד.

שו"ת מנחת שלמה חלק א סימן נא"ז

R. Shlomo Zalman Auerbach rules that the rabbinic penalty prohibiting the Shemita produce after the zman bi'ur only applies to someone who ignored the zman intentionally. However, if someone missed the zman unintentionally, or was unable to do bi'ur due to reasons beyond his control, the food is permitted.

• However, other poskim rule strictly on this, even in a case of unintentional breach or *ones*. The Chazon Ish²⁹ rules that, even in such situations, the food is prohibited and should be buried, burned or otherwise destroyed. Some poskim recommend leaving such food in a Shemita bin to go bad in the normal manner.

• This would also apply to non-Shemita food which has the Shemita food mixed in with a ratio³⁰ of more than 1:60.³¹

E2] GIFTING SHEMITA FOOD AFTER THE ZMAN BI'UR

• If bi'ur was not performed and the owner may not eat it, can it be gifted to others?

16. וגם מסתבר דיש לסמוך בזה על המשנה ראשונה בפ"ט דשביעית מ"ט שמתיר ליתן בחנם את הפירות לאחרים, והם יעשו ביעור. שכן סובר גם הר"ש סיריליאו, ושהריד"ז כתב ע"ז שהדין דין אמת.

שו"ת מנחת שלמה חלק א סימן נא"ז

R. Shlomo Zalman Auerbach rules that where bi'ur was not performed, whether intentionally or accidentally³², the food can be gifted to someone else. They must do bi'ur when they receive it.

27. For instance, some poskim rule that the zman bi'ur for lemons is any time between Elul of the 8th year and Cheshvan of the 9th.

28. Minchat Shlomo 51:18; Ma'adanei Aretz, kovetz he'arot 8:18.

29. Shevi'it 14:13 s.v. zevachim.

30. According to some approaches, Shemita food mixed into non-Shemita food BEFORE the zman bi'ur should be prohibited after the zman bi'ur even 1:1000+ since it considered a *davar sheyesh bo matirin* - it can become permitted through bi'ur. However, prohibited Shemita produce which became mixed into other food AFTER the zman bi'ur will definitely be *batel beshishim* in the normal manner.

31. R. Chaim Kanievsky rules that it is prohibited to wear clothing dyed used a dye extracted from a plant which did not undergo bi'ur and that this clothing must be burnt, or the dye extracted! R. Shlomo Zalman Auerbach (Minchat Shlomo 51:19) rules that we are not concerned about bi'ur for Shemita taste absorbed into pots. The Mishna itself (Shevi'it 7:7) includes a discussion about rose petals soaking in shemita oil!

32. The Chazon Ish (Shevi'it 11:16) permits a recipient of food to do a later bi'ur only when it is not clear if the bi'ur was done before. But where the recipient knows that bi'ur was not performed, he may not eat the food. R. Rimmon understands that R. Shlomo Zalman would permit a later bi'ur even in a case where it is certain that it was not done before.

- According to R. Shlomo Zalman Auerbach's psak, if a person were gifted Heter Mechira wine (on which no bi'ur had been performed), they may do bi'ur when they receive it and then drink the wine.
- Other poskim rule that the wine may not be drunk and must be disposed of³³. Even poskim who rule that the Heter Mechira is totally invalid may permit giving the wine to someone who accepts the Heter Mechira³⁴. Someone who accepts the underlying validity of the Heter Mechira, but personally prefers not to eat it, may certainly give the wine to people who accept the Heter Mechira.

33. R. Binyamin Marchant recommends that it be placed deep in a public garbage can where it would not be retrieved and will be destroyed indirectly by the garbage collection machinery.

34. Even though, in the view of these poskim, that acceptance is not halachically correct, the halachot of lifnei iver would not prevent the gift since (i) the recipient will eat other Heter Mechira produce anyway, so the Torah prohibition of lifnei iver does not apply; (ii) the recipient is following a psak that the food is acceptable, so will not listen to tochacha. As such, the rabbinic prohibition of mesayeha would also not apply.

APPENDIX - ZMAN BI'UR FOR FRUITS³⁵

FRUIT	ZMAN BI'UR
Almond (dry)	Early Feb. eighth year (14 Shevat 5783-2023)
Almond (green)	Early Feb. eighth year (14 Shevat 5783-2023)
Apple	Mid-Jan. eighth year (1 Shevat 5783-2023)
Apricot	Early Sept. end of shemitah (14 Elul 5782-2022)
Avocado	Early Oct. ninth year (14 Tishrei 5784-2023)
Blueberry	Early Nov. eighth year (14 Cheshvan 5783-2023)
Carob	Mid-Jan. eighth year (1 Shevat 5783-2023))
Cherry	Early Aug. shemitah (14 Av 5782-2022)
Clementine (tangerine)	Mid-May eighth year (Early Sivan 5783-2023)
Date	Purim eighth year (March 7, 5783-2023)
Etrog	Mid-April eighth year (1 Iyar 5783-2023)
Feijoa	Early March eighth year (14 Adar 5783-2023)
Fig	Chanukah eighth year (Dec. 19, 5783-2022)
Grapefruit	Mid-June eighth year (1 Tamuz 5783-2023)
Guava	Mid-Dec. eighth year (1 Tevet 5783-2022)
Hazelnut**	No K7
Kiwi	Mid-March eighth year (Early Nisan 5783-2023)
Kumquat	Mid-March eighth year (1 Nisan 5783-2023)
Lemon	Early Oct. ninth year (Mid-Tishrei 5784-2023)
Lime	Early Oct. ninth year (Mid-Tishrei 5784-2023)
Longanberry	Mid-Dec. eighth year (1 Tevet 5783-2022)
Loquat	Early July shemitah (14 Tamuz 5782-2022)
Lychee	Early-Nov. eighth year (14 Cheshvan 5783-2022)
Mandarin orange	Mid-May eighth year (1 Sivan 5783-2023)
Mango	Mid-Feb. eighth year (Early Adar 5783-2023)
Mulberry	Early Oct. eighth year (14 Tishrei 5783-2022)
Nectarine	Early Oct. eighth year (14 Tishrei 5783-2022)
Oil olives	Shavu'ot eighth year (May 26, 5783-2023)
Orange	Mid-June eighth year (1 Tamuz 5783-2023)
Passionfruit	N/A (available all year)

35. From <https://en.toroland.org.il/beit-midrash/articles/shemitah/shemitah-calendars/shemitah-calendar-for-fruit/>. That site also has calendars for grains, legumes and other foods. However, fruit in Eretz Yisrael is the most likely to have kedushat Shevi'it and thus be subject to bi'ur.

FRUIT	ZMAN BI'UR
Peach	Early Dec. eighth year (Mid-Kislev 5783-2022)
Pear	Early Nov. eighth year (14 Cheshvan 5783-2022)
Pecan	Mid-May eighth year (1 Sivan 5783-2023)
Peelables (citrus: Or, Ora, Nova)	Mid-May eighth year (1 Sivan 5783-2023)
Persimmon	Early Jan. eighth year (14 Tevet 5783-2022)
Pistachio**	No K7
Pitaya	Mid-Nov. eighth year (1 Kislev 5783-2022)
Plum – European (oval)	Mid-Dec. eighth year (1 Tevet 5783-2022)
Plum – Japanese (round)	Mid-Dec. eighth year (1 Tevet 5783-2022)
Pomegranate	Mid-Feb. eighth year (1 Adar 5783-2023)
Pomelo	Mid-June eighth year (1 Tamuz 5783-2023)
Quince	Mid-Jan. eighth year (1 Shevat 5783-2023)
Sabra (prickly pear)	Early March. eighth year (14 Adar 5783-2022)
Star fruit (carambola)	Mid-Feb. eighth year (1 Adar 5783-2023)
Sweet cherry (Hackberry)	Early Aug. shemitah (14 Av 5782-2022)
Sweetsop (sugar apple)	Mid-April eighth year (1 Iyar 5783-2023)
Table grapes (and grape juice)	Erev Pesach eighth year (April 6, 5783-2023)
Table olives	Erev Shavu'ot eighth year (May 26, 5783-2023)
Walnut**	No K7
Wine grapes (and wine)	Erev Pesach eighth year (April 6, 5783-2023)

** This fruit is not grown in Israel (as of 5783); since all such fruits are imported, the laws of Shemita do not apply.