The mitzvah of shmitta poses many challenges for those who live in Eretz Yisrael. The main challenge, of course, is for the farmers. However, the consumer has his challenges, as well. It is always preferable to purchase produce from stores that have reliable kosher certification to ensure that there are no halachic problems. If there is no such store available, one must be certain not to transgress the laws of shmitta in the purchase, consumption, or interaction with shmitta produce. These are the different categories of halachos that one has to take into consideration:

1. Sfichin
2. Kedushas shevi’is
3. Schora (doing business) with shevi’is produce
4. Dmei shevi’is (shevi’is money)

The laws of sfichin refer to a rabbinic prohibition of eating produce that started to grow during the shmitta year, i.e., the plant started to grow from Rosh Hashanah until Shemini Atzeret. This is the opinion of the Chazon Ish, the most widely accepted custom among Ashkenazim in Eretz Yisrael. Regarding grains and legumes, there is a different critical date after which sfichin are not permitted to be eaten. Obviously, if one wants to buy vegetables he/she must be certain that the vegetables did not start to grow during the shmitta year. How can one know when the produce began to grow if it is bought in a store that is not under reliable rabbinic supervision?

In order to overcome this problem, charts were developed with the information needed to ascertain whether the produce started to grow

CONTINUED ON PAGE 6
Q: Does bishul akum apply to food cooked in a microwave?

A: Before answering this question, we must first address whether or not the use of a microwave would be defined by the Torah as cooking. Rav Moshe Feinstein, z”l, was asked whether the Torah prohibition of cooking on Shabbos applies to cooking in a microwave. He answered that, although cooking by the heat of the sun is not considered a violation of the Torah prohibition of cooking, this is due to the fact that it is not a standard method of cooking. However, nowadays a microwave is an effective and commonplace way of cooking and, therefore, would be considered a Torah violation on Shabbos. Based on this, it would seem that using a microwave would also be considered cooking in regards to the prohibition of bishul akum.

The counterargument is that it is not clear that one should compare the requirements of bishul akum to those of cooking on Shabbos. Bishul akum is a Rabbinic gezeira, and the Remah tells us that the Rabbanon forbade cooking on a flame.3 It would seem that there is a significant difference between the gezeira of bishul akum and the prohibition of bishul on Shabbos. When it comes to Shabbos, the Torah forbade ‘cooking’. Since using a microwave is considered a normal way of cooking, it is included in the prohibition. However concerning bishul akum, the Remah tells us that the Rabbanon forbade ‘a flame’. Since the Rabbanon specified the parameters of their gezeira, and using a microwave falls outside those parameters, it would not be included in the prohibition of bishul akum. For this reason, the position of the Sefer Chelkas Binyomin is that there is no restriction of bishul akum with a microwave.7

However, Rav Wosner, shli’a, feels that it is ‘obvious’ that bishul akum applies to cooking with a microwave. He argues that the Rabbanon had specific concerns about an akum cooking for a Yisroel, which led them to institute the gezeira of bishul akum. These concerns are equally valid whether the cooking is done by fire or by microwave, and the exact mechanics of the cooking process do not impact the gezeira of bishul akum.8

Rabbi Heinemann, shli’a, is of the opinion that the gezeira of bishul akum applies only to cooking over a flame, and that cooking with a microwave does not fall in this category. He argues that since the Rema limits bishul akum to cooking on a flame, the ‘obvious’ conclusion is that the restriction of bishul akum does not apply to a microwave.7

Q: Does a bike shed need a mezuzah?

A: The Torah commands a Jew to affix a mezuzah to the doorpost of his house,9 as well as the doorposts and doorways within the home,10 with the exception of the bathroom.10 There is a discussion in the Gemara and Rishonim concerning whether this obligation extends to the doorpost of a barn, chicken coop or grain silo. The Shulchan Aruch paskens that these locations do, indeed, require a mezuzah.11 Reb Akiva Eiger understands that one should make a bracha when putting up a mezuzah at these locations.12 Other Achronim, however, feel that because this halacha is debated in the Rishonim it would be preferable to put up the mezuzah without a bracha.13 In a case where the grain silo was attached to the house, all agree that the mezuzah on the silo door should be put up with a bracha.14

In general, a mezuzah is only required for a house in which a person lives.11 Even though no one lives in a barn or grain silo, it still requires a mezuzah because the owner uses the room and will enter it whenever the need arises.12 Reb Moshe Feinstein, z”l, was of the opinion that even an infrequently accessed storage room still requires a mezuzah, since the owner will enter at some point to retrieve an item that is stored there.11 However, according to Reb Elyashiv, shli’a, a storage room requires a mezuzah only if it is frequented on a regular basis.14 Rabbi Heinemann feels that a storage room needs a mezuzah only if it is accessed at least once every thirty days.14

The Shulchan Aruch also states that a storefront in a marketplace does not require a mezuzah.15 The reason for this, as offered by the Taz, is because the store owner is not there at night.15 However, this seems difficult to understand. Even though the owner is not there at night, the shop still serves as a storage room for its goods, and a storage room is required to have a mezuzah. The Pischei Teshuva explains that the store is not required to have a mezuzah because it is only used for a few days each year, at the time of the market, and is considered a temporary dwelling.22 Thus, according to the Pischei Teshuva, a shop that is used year-round would require a mezuzah because it serves as a storage room, even though the items that are stored are not used by the owner but are sold to the public. This conclusion is accepted by the Kitzur Shulchan Aruch16 and by Rav Chaim Kaniesvky, shli’a.22

The Ben Ish Chai17 also suggests this interpretation of the Shulchan Aruch. However, he offers an alternative approach, as well. He suggests that a storage room requires a mezuzah only when the items within it will be used in the owner’s house. Since the storage room is used for the needs of the house, it is considered an adjunct to the house and, therefore, it is required to retain a mezuzah. However, the shop in the marketplace is used only to store items for sale and, therefore, is not required to have a mezuzah.
What do Plano, Texas; Thornhill, Ontario; and Olney, Maryland have in common? They are just some of the hometowns of STAR-K’s fifth annual Kashrus Training Seminar participants.

Held in STAR-K’s corporate office in Baltimore, Maryland, July 28-31, the seminar’s participants included rabbonim, kollel fellows, and others serving in kliet holach. In the case of Rabbi Chanoch Oppenheim, the seminar served to further prepare him for the kashrus challenges he will no doubt face as the new Rav of the Charlotte Torah Center in North Carolina.

Also in attendance was Rabbi Boruch Hirschfeld, Rav of Ahavas Yisroel in Cleveland Heights, Ohio and Rabbinic Administrator of Cleveland Kosher. “The program was excellent,” said Rabbi Hirschfeld. “It is quite clear that the entire staff is under the stewardship of Rabbi Heinemann. They are eminent rabbis in their own right and show tremendous respect for each other.”

Rabbi Hershel Becker, Rav of Young Israel of Kendall, and Rabbinical Board member of Kosher Miami, found the experience invaluable. “To see the extensive, vital operation and how STAR-K is set up and compartmentalized, and the interaction among the staff was so worthwhile,” said Rabbi Becker. “I personally gained a lot in halachah and in practical applications from the superb presentations. I appreciated meeting people I never met, making contacts from all over.”

In addition to STAR-K kashrus administrators’ presentations, Rabbinic Administrator Rabbi Moshe Heinemann presented a shiur entitled, “Simitra 5768 and Beyond,” and President Dr. Avrom Pollak presented, “A Certifying Agency’s Administrative Issues.” Furthermore, Rabbi Mordechai Frankel discussed the shaila, “If a consumer eats non-kosher bearing a hechsher, does he have to do teshuva?” STAR-K produced audio-visual presentations about chicken shechita and insect recognition, along with hands-on food checking. Field trips to a slaughterhouse, confectionery, restaurant, bakery, and the kosher kitchen of the Hyatt Regency, as well as an optional eruv tour, rounded out the seminar experience.

“Kashrus is all about the halachah and its interaction with the metzuz, practicality, of food production,” sums up Rabbi Zvi Goldberg, STAR-K’s Kashrus Administrator and coordinator of the seminar.
New Under Star-K Kosher Certification

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(only when bearing Star-K symbol)

AHOLD USA
Braithwaite, MA
VEGETABLES (CANNED)

AMERICAN LICORICE
Bend, OR
CANDY & CONFECTIONERY ITEMS

BAKER DAN
New York, NY
COOKIES

BLUEBERRY BILL FARMS
Hampton, NJ
FRUIT (FRESH PACKAGED; FROZEN)

CHEF’S QUALITY
College Point, NY
COFFEE

CHERRYBROOK KITCHEN
Burlington, MA
BAKING SUPPLIES

CHOCOLATE PUBLISHING COMPANY
Baltimore, MD
CHOCOLATE PRODUCTS; COOKIES (SPECIALTY)

CIAO BELLA GELATO
San Francisco, CA
SORBET

E-LADY ENTERPRISES
Los Angeles, CA
FISH SPREADS/SALADS; PREPARED FOODS; SPREADS; TEHINA

EURO GIDA SANAYI VE TICARET LTD.
TURKEY
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FOOD LION
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RICE; RICE PRODUCTS

GET HEALTHY AMERICA!
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KNISHES

GORDON FOOD SERVICE
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GULDEN GOURMET
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IZZY’S PLACE
Locust Sheldrake, NY
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SNACK FOODS

MAPLEHURST BAKERIES
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MARKET PANTRY
Houston, TX
RICE; RICE PRODUCTS

MILL CREEK FARM
Nacogdoches, TX
FRUIT (FROZEN)

OASIS NATURALS, INC.
San Diego, CA
FISH SPREADS/SALADS; PREPARED FOODS; SPREADS; TEHINA

PLATTER PALACE
Baltimore, MD
GIFT BASKETS

RICH COAST COFFEE COMPANY
Leawood, KS
COFFEE

SARA LEE COFFEE & TEA
Mooresville, NC
COFFEE BEANS; COFFEES

SHALOM & SONS
Los Angeles, CA
FISH SPREADS/SALADS; PREPARED FOODS; SPREADS; TEHINA

STOP & SHOP
Houston, TX
RICE; RICE PRODUCTS

SYSCO CORP.
Houston, TX
BREAD PRODUCTS

TAPEKO NATURAL FLAVORS
Kittanning, PA
VITAMINS; SUPPLEMENTS & NUTRITIONALS

SYSCORP.
Leawood, KS
ICE CREAM & NOVELTIES

WEIS MARKETS
Sunbury, PA
ICE CREAM CONES

Industrial/Institutional Products
(see letter of certification)

AGNEW’S TRUCK WASH
New Castle, DE
TRUCK WASHING

ANATECH, INC.
Orlando Park, IL
BAKING MIXES; DRY MIXES

BIOMAX LIFE SCIENCES LTD.
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HERBAL EXTRACTS

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Hampton, NJ
FRUIT (FRESH PACKAGED; FROZEN)

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UNITED KINGDOM
PASTA PRODUCTS

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CHINA
VEGETABLES (CANNED)

GILAN GABELE KONSERV ZAVODU
AZERBAIJAN
JUICE & JUICE CONCENTRATES

HASAT BNO GROUP GIDA YEMEK
Hayvan TURKEY
VEGETABLES (DRIED)

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SPICES & SEASONINGS

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SDY PRODUCTS

MEMISOGLU TARIM URUNLERI
TURKEY
BEANS; NUTS & SEEDS; RICE

MITSUBISHI INTERNATIONAL FOOD INGREDIENTS
Dublin, OH
SWEETENERS

M/S SURYA PHARMACEUTICAL INDIA
ESSENTIAL OILS & OLEORESINS; FLAVOR CHEMICALS

NANNING CHEMICAL
CHINA
SUGAR

NANTONG HAIERS PHARMACEUTICAL
CHINA
NUCLEOTIDES

OSBORNE ESSENTIAL OILS
INDIA
ESSENTIAL OILS & OLEORESINS

POLY FINECHEM, INC.
Edison, NJ
FLAVOR CHEMICALS

PRODERNA BIO TECH
INDIA
ESSENTIAL OILS & OLEORESINS; HERBAL EXTRACTS

QUALITY FLAVOURS EXPORT
INDIA
ESSENTIAL OILS & OLEORESINS; HERBAL EXTRACTS

RAJ FOODS INTERNATIONAL
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SHANDONG DONGSHENG EASTSUN FOODS
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SUPREME KOSHER
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UNITED STATES FLAVOR CORPORATION
New City, NY
FLAVORS & EXTRACTS

VIRAT EXPORTS
INDIA
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ZHENJIANG GAO PENG PHARMACEUTICAL
CHINA
FOOD CHEMICALS

ZHUIJANG LONGHUA FOOD
CHINA
FRUIT (CANNED)

Establishments
(see letter of certification)

IZZY’S PLACE
Locust Sheldrake, NY
RESTAURANT/TAKE-OUT

New Under Star-D
(only when bearing Star-D symbol)

The Star-D is a kashrus symbol of the National Council of Young Israel (NCYI). The Star-K, in its relationship with the NCYI, administers the kashrus of the Star-D. All Star-D products are dairy – cholov stam (non-cholov Yinsof).

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VITAMINS; SUPPLEMENTS & NUTRITIONALS

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Orlando Park, IL
BAKING MIXES; DRY MIXES

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Baltimore, MD
CHOCOLATE PRODUCTS; COOKIES (SPECIALTY)

MAPLEHURST BAKERIES
Brownburg, IN
CAKE & PASTRY PRODUCTS

RED MANGO, INC.
Culver City, CA
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CHEESE & CREAM

No Longer Star-K Certified

A TOUCH OF ELEGANCE
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HEAVENLY CHALLAHS, INC.
2715 Smith Avenue, Baltimore, MD 21209
BAKERY
Rechov Yonah. For six out of seven years, the Stern family mirpeset (balcony) looks like any other mirpeset, but this year is not like the others. During this year, shnas HaShmitta, this mirpeset undergoes an amazing transformation.

Welcome to the Otzer Bais Din of Haguaon HaRav Nissim Karelitz, Bnai Brak – Jerusalem Branch. In brief, the Otzer Bais Din is the legal entity that the Rabbis have established to serve as the legitimate agent to pick and halachically distribute fruit of farmers who are observing shmitta k'halchusa. Farmers cannot engage in normal commercial endeavors such as planting, harvesting and marketing fruit as they normally do. However, the fruit is allowed to be eaten, albeit with strict adherence to the laws of shmitta. Furthermore, the land can be maintained so that it will not fall into ruin. Agents of the Otzer Bais Din tell the farmer that they will send their community representatives to pick and distribute the fruit. They will establish fixed costs for the fruit and cover the costs of labor, delivery and distribution. The fruits are not to be sold in a typical commercial manner, nor by weight or count. There is a fixed container price list posted on the railing of the mirpeset.

An American may view the Otzer Bais Din as a random selection of fruits provided by a select group of champion farmers who strictly adhere to the laws of shmitta. The Otzer Bais Din may be the distributor of these fruits, but their beauty and taste are enhanced by their quality, quantity and price.

As we know, fruits cannot be sold in a regular commercial setting; hence, the Otzer Bais Din is set up in a home mirpeset. Furthermore, the Otzer Bais Din pays the workers a set fee for their efforts in the field. These costs include picking and packing the fruit into sturdy corrugated boxes, shipping the fruit to the Stern home, and maintaining the Otzer Bais Din. Trucks can transport 1,000 cases of fruit per delivery, sometimes as much as four times a day. At times, fixed prices for containers of plums, pears, apples and mangoes may be less than 50% of the market price. According to the minhag Yerushalayim and minhag Bnei Brak, the custom is to eat produce grown on land and in orchards owned by non-Jews, yivul nochri. According to minhag Yerushalayim, these fruits are not vested with kedushas shevi'is and do not require special handling. The minhag in Bnai Brak, which follows the ruling of the Chazon Ish, is to consider yivul nochri vested with kedushas shevi'is. According to both customs, fruits purchased from the Otzer Bais Din are vested with kedushas shevi'is and must be treated with special sanctity. Fruits that are imported from chutz la'aretz, outside Eretz Yisroel, are regular produce and are not vested with any special sanctity.

When asked why she and her family have undertaken such an unbelievable task, Mrs. Stern provided the following response. “I was born and raised on Komemiyus and my father, z”l, was unbelievably dedicated to the mitzvah of shmitta. In fact, he was able to convince other farmers to observe shevi’is k’halchusa, and through their adherence to this previous mitzvah have become 100% observant Yidden. I am following my father’s legacy and that is why I maintain the Otzer Bais Din.” As previously noted, Mrs. Stern’s son confirmed that there can be up to four deliveries of fruit daily.

Walking by the mirpeset, there is a view of hundreds of empty cartons piled high to the sky ready to be sent back to the farm to be refilled. Fruits arrive from various destinations, and at this particular time the major shipments of beautiful and tasty fruits are coming from the Golan. According to Mrs. Stern’s son, “We get some of the best fruit that you won’t see during the other six years of the cycle, because they are generally exported. This year, the fruits must stay within Eretz Yisroel.”

One must be careful to wait until the fruit rots before disposing of the peels, pits and fruit remains in a special “pach shmitta,” a shmitta garbage trap. In fact, one may purchase ready-made, fully waxed and lined disposable shmitta containers that are sold in packs of six, ready for the garbage in a day and a half.

“If you really want to see the Otzer in action, come back on Thursday,” said Mrs. Stern’s son. “You bet we did, and how true it was!”

PART II THE GRAPES OF GRATITUDE

Dateline: Wednesday, 13 Tammuz
Place: Bais Chilkiya

After we board the EEGED #451, it makes its way down the super highway from Yerushalayim to Ashdod. We begin the trek down a dusty side road leading us to a quiet unassuming moshav comfortably nestled amidst Rehovot, Ashdod and Yesodot. At the entrance to Bais Chilkiya, a moshav that strictly adheres to the laws of shmitta, visitors are greeted with an atypical “WELCOME” banner and sign that states, “Shabbos Hashkvetz, Shabbos D’Hashem.” It is here that the incredibly special Shachar family treats their guests, usually comprised of school groups, to the Bais Chilkiya experience. This consists of a ride on a camel or mule drawn wagon, a petting farm where one can get up close to the animals, and a water ride as well as a grand tractor tour through the moshav led by Mr. Shachar.

Mr. Shachar, a highly intelligent and unique tour guide paints a colorful yet realistic tapestry of life, challenges and pathos of the residents in Bais Chilkiya, especially in a shmitta year. Our last stop on the tractor tour was the Bais Chilkiya vineyard. It was here that we had the z’chos to meet a real life champion of shmitta, who left his “Keren” totally hefker, open to all. This was no Larriland Farms (in Baltimore) fruit picking experience! We truly experienced kedushed shevi’is to its fullest. Great care had to be taken when picking the grapes, and we had to make sure to eat all of the good fruit that we picked and to save the inedible fruit for the farm animals.

Making the bracha on these grapes was a special experience that is never to be forgotten. Of course, we could not pick the fruit in super abundance; the limit is three meals worth of grapes. Since it is a shmitta year, there is no obligation to take terumos and ma’asros. But, the grapes are vested with kedushas shevi’is and cannot be discarded in a normal manner.

The owner of the Keren is a truly inspiring individual. His sole means of support is caring for an assortment of elderly gentlemen. Words cannot adequately describe these champions of bitachon, faith.
Leadership in Kashrus Education

Charting the Course of Shmitta

RABBI DOVID STEIN
STAR-K REPRESENTATIVE IN ISRAEL

CONTINUED FROM PAGE 1

during shmitta. For example, it takes between 58 and 78 days after a tomato seed is planted until it produces its first ripe tomato. It takes a few more weeks until the new tomato crop constitutes a majority of the tomatoes in the market. Until that time, we may be able to say “kol deparish meruba parish,” and assume that the fruit in question comes from the prevailing majority in the marketplace, which in this case is a non-shevii product. The date on the chart is usually when the majority of the vegetable production is shevi’i (although there are charts that give the date of the first produce on the market). One should be mindful of the cut-off date for a particular type of produce before buying any fruits or vegetables that might possibly be prohibited for consumption due to sfichin.

Kedushas shevi’i applies to all vegetables picked during the shmitta year. Picking, lekita, invests the vegetable with kedushas shevi’i when it is picked during the shmitta year. Since many vegetables (such as carrots and potatoes) can be stored for relatively long periods of time, most of the produce in the market does not have to be picked during the shmitta year until well after Rosh Hashanah. The date on the chart for a given vegetable for kedushas shevi’i indicates when a particular type of produce was picked during the shmitta year.

Besides the isur of sfichin, there are other issues regarding produce grown during the shmitta year without rabbinic supervision. The following are a few examples:

SHAMUR V’NEEVAAD:
Some authorities prohibit using produce that was “guarded” (shevi’i produce is supposed to be “hefker” (“ownerless”), and permitted to be taken by anyone) or upon which non-permissible work was performed during shmitta. Produce without rabbinic supervision can fall under this category. The Chazon Ish permitted the use of shamur vaneevad bishaas hadchak (in difficult circumstances).

SCHORA:
Doing business with shevi’i produce. One is not permitted to buy in the usual way produce that has kedushas shevi’i (weighing, buying in a regular store, etc.).

MESIRAS DMEI SHEVI’IS L’AM HAARETZ:
When one buys shevi’i produce for immediate use, the money that is used to pay for the item is imbued with kedushas shevi’i and may be used only to purchase food. Therefore, it is not permitted to give this money to a storekeeper who will not observe the laws of shevi’is.

There are ways to circumvent the above noted problems. If one uses a credit card, there is no issue of dmei shevi’is. If one buys behaviors (two things together, but paying only for the item that does not have kedushas shevi’i), there may not be a problem of schora.

If one buys produce in stores that have reliable rabbinic supervision, one does not need to refer to the charts. Produce that has kedushas shevi’i should be marked (sometimes there are codes). If you do need to use the chart, there is a column indicating when sfichin and kedushas shevi’i end. Produce that was picked during the shmitta year will always have the application of kedushas shevi’i/sfichin. Produce picked in the eighth year (ywwxa) has kedushas shevi’i/sfichin, either until the new crop starts or until Chanukah (whichever comes first).

BIUR:
Produce that has kedushas shevi’i can be kept at home only while there is some of the same produce still in the fields. The column for biur indicates when one must dispose of all the produce (take it outside and make it hefker), after which time it can be taken back inside the house. If the z’am biur elapsed, and biur was not performed, the produce is forbidden to be eaten. The times for biur are very inexact, and it is not a good idea to store a lot of produce towards the end of shmitta (less than three meals for the whole family are exempt from the laws of biur).
Most esrogim for Succos 5769 (2008) will be available from the crop harvested No Sefichin

Peas (sweet) No Kedushah No Sefichin No Biur

Pears 15 Elul 5769 15 Elul 5769 10 Tamuz 5769 20 Cheshvan 5769

Parsley 24 Sivan 5769 No Sefichin 1 Cheshvan 5769

P Bulls (Jalapeno) 1 Elul 5769 No Sefichin 20 Cheshvan 5769

Plums (extra-longated) 22 Iyar 5769 No Sefichin 15 Kislev 5769

Pomegranate 15 Av 5769 No Sefichin 20 Shevat 5769

Pomelo 15 Cheshvan 5770 No Sefichin 20 Sivan 5769

Popcorn 1 Tamuz 5769 1 Tamuz 5769 1 Kislev 5769

Potatoes 25 Kislev 5769 25 Kislev 5769 No Biur

Pumpkin 10 Sivan 5769 10 Sivan 5769 1 Kislev 5769

Pumpkin Seeds No Kedushah No Sefichin No Biur

Radish 27 Cheshvan 5769 27 Cheshvan 5769 No Biur

Radish-Small 8 Cheshvan 5769 8 Cheshvan 5769 No Biur

Rice No Kedushah No Sefichin No Biur

Sabra 1 Tamuz 5769 No Sefichin 1 Cheshvan 5769

Safra 1 Keslev 5769 1 Keslev 5769 No Biur

Sesame No Kedushah No Sefichin No Biur

Soya No Kedushah No Sefichin No Biur

Spelt No Kedushah No Sefichin No Biur

Spinach 25 Cheshvan 5769 25 Cheshvan 5769 No Biur

Strawberries 25 Kislev 5769 25 Kislev 5769 10 Tamuz 5768

Sugar No Kedushah No Sefichin No Biur

Sunflower Seeds 14 Av 5769 15 Av 5769 11 Kislev 5769

Sweet Potatoes 25 Kislev 5769 25 Kislev 5769 14 Adar II 5768

Tarragon No Kedushah No Sefichin No Biur

Tomatoes 25 Kislev 5769 25 Kislev 5769 No Biur

Turnip 25 Kislev 5769 25 Kislev 5769 No Biur

Walnut No Kedushah No Sefichin No Biur

Watermelon 25 Kislev 5769 25 Kislev 5769 No Biur

Wheat Products No Kedushah No Sefichin No Biur

Zucchini (squash) 1 Cheshvan 5769 1 Cheshvan 5769 No Biur

Information on this list is based on the Shmittah 5768 Guide published by the Council of Young Israel Rabbis in Israel and the National Council of Young Israel. The Star-K thanks them for permission to republish this list.

FOOTNOTES FOR CHART

5 Gidulei Nochri – in Israel

6 Imperfect

7 Malty Year plant

8 Available 1 year

9 Intended for Flavor Only

10 Most wheat products used in Israel are of imported wheat and not subject to shmittah laws. This must be ascertained from the baker or from the packaging label.

11 Most corn grown for Succos (100%) will be available from the crop harvested through Otsar Bes Din and, therefore, the rules of kedushah do not apply.

12 Most eggplants between Cheshvan and Adar Aleph are from the Southern Aravah and not Subject. In the winter, most melons are from Southern Aravah.

13 From Keslev until Adar Aleph, grown in areas that may not have been inhabited during Shivas Tzion.

14 40% is from Import.
In an attempt to alleviate the kashrus challenges unique to smaller towns, STAR-K CERTIFICATION continues to serve local Vaadim, Rabbis and Mashgichim the world over. STAR-K’s TeleKosher Conference program enables them to speak directly to kashrus experts from various agencies, in a non-political forum, posing their most pressing kashrus questions that are distinctive to their communities.

The monthly conference has already featured Rabbi Zushe Blech, Rabbi Yaakov Luban, Rabbi Moshe Heinemann, Rabbi Mayer Kurcfeld and Rabbi Eliezer Eidlitz. The conferences are archived at star-k.org (“Programs”). For further information, call the STAR-K office, (410) 484-4110 or email TeleKosher@Star-k.org.

An additional TeleKosher Conference Series for the general public is scheduled for the last Wednesday of each month at 12 Noon EST, hosted by Rabbi Zvi Goldberg. To join the conference, call 1-605-475-8590 and enter conference 528-5502. Brought to you by www.Kosherclasses.org.