

חמודי שי על התורה והמועדים

Chamudei Shai on the Torah and Holidays

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Topics Covered

Parashas Behar

- ▶ **Why the Torah specifies “at Har Sinai” regarding this mitzvah**
- ▶ **That the Torah and Eretz Yisrael are given to us anew each day**
- ▶ **The language of blessing as “Who gives” the Torah, in the present tense**
- ▶ **The enduring holiness of Eretz Yisrael, both for its time and for the future**
- ▶ **Through observing Shemittah, all of Eretz Yisrael attains enduring sanctity**
- ▶ **“And He gives and He will give again,” the establishment of Eretz Yisrael as continuous gift**
- ▶ **Therefore, there is repetition of language “giving” in “V’Charos”**
- ▶ **Just as Shabbos sustains all of creation, so does Shemittah**

Parashas Behar-Bechukosai

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Parashas Behar

The holy Torah states:

וַיְדַבֵּר ה' אֶל מֹשֶׁה בְּהַר סִינַי לֵאמֹר

“And Hashem spoke to Moshe at Mount Sinai, saying.” (Vayikra 25:1)

Throughout the Torah it states simply, “Hashem spoke to Moshe, saying.” Only here does it add “at Har Sinai.” Our Sages also question, were not all mitzvos given at Sinai?

The following verse states:

כִּי תָבֹאוּ אֶל הָאֶרֶץ אֲשֶׁר אֲנִי נֹתֵן לָכֶם

“When you come to the land that I am giving you...” (Vayikra 25:2)

The wording “I am giving” is in the present tense.

**The Torah and Eretz Yisrael are given to us
anew each day**

In my humble opinion, when we mention Har Sinai, our thoughts turn to the giving of the Torah. The Torah and Eretz Yisrael share a fundamental quality: both are gifts granted to Klal Yisrael not as a one-time event, but as an eternal inheritance for all generations.

▶ **The cessation of work during Shemittah parallels Shabbos**

▶ **The connection between Shemittah and secure dwelling in the Land**



Parashas Bechukosai

▶ **Unity among Klal Yisrael is vital for dwelling securely in the Land**

▶ **Beyond peace and brotherhood, there are obligations toward Eretz Yisrael**

▶ **The severity of neglecting Shemittah**

▶ **Shemittah as parallel to Shabbos**

▶ **Concluding essay on Sefer Vayikra and introduction to Sefer Bamidbar**

Evidence of the ongoing giving of the Torah

Moreover, the Torah is given to us anew continuously, each and every day. In the morning blessings of the Torah we say, ברוך אתה ה' המלמד תורה לעמו ישראל "Blessed are You Hashem Who teaches Torah to His people Yisrael" and ברוך אתה ה' נותן התורה "Blessed are You Who gives the Torah," in the present tense, indicating an ongoing act.

The same principle applies to the giving of the Eretz Yisrael, which is a continuous gift renewed daily as an inheritance. We say, תורה צוה לנו משה מורשה קהילת יעקב - "The Torah that Moshe commanded us is an inheritance for the congregation of Yaakov." Even after the destruction of the Beis HaMikdash, its original holiness remains for its time and for the future endures, as ruled by the Rambam (Laws of the Beis HaMikdash, 6: 14-16).

Regarding the rest of Eretz Yisrael, when Ezra and the exiles from Babylon returned to the Land, it was sanctified with a second holiness.

The *poskim* have investigated whether Shemittah and the Yoval year in the time of the Second Beis HaMikdash, and all the more so in our days, are of biblical or rabbinic obligation. In any event, the fact of our inheritance of the Land enables the potential for us to receive the holiness of the Land at all times.

With the help of Heaven, through observance of Shemittah, as we see that Klal Yisrael has accepted Shemittah upon themselves as if it were biblical, even though it is rabbinic, in this merit we will realize the holiness of Eretz Yisrael throughout the Land, making it permanent, and we will merit the complete redemption, speedily in our days, Amen Selah.

The continuous gift of the Eretz Yisrael

The Torah states:

כִּי תבֹאוּ אֶל הָאֶרֶץ אֲשֶׁר אָנֹכִי נֹתֵן לָכֶם וְשָׁבְתָה הָאֶרֶץ שְׁבֹתָ לַה'

"When you come to the land that I am giving you, the land shall rest, a Shabbos for Hashem."
(Vayikra 25:2)

The *Sfas Emes* cites the Midrash Tanchuma, that Hakadosh Baruch

Hu granted the world to Avraham and then granted it to him again. This is reflected in the mitzvah of Shemittah, where the Land is given anew to the Bnei Yisrael. With every Shemittah, the gift is renewed, as it is written in Parashas Toldos: "יתן ויחזור ויתן" – "And may Hashem give you, He will give and give again." He further explains that this is why it is written "that I am giving" in the present tense, for we are constantly receiving Eretz Yisrael, again and again, The phrase "I am giving" teaches that Eretz Yisrael is continuously bestowed upon us.

He further elaborates: "The Bnei Yisrael are prepared to receive this gift. This is what is written, 'For you are strangers and sojourners with Me.' This is the praise of the Bnei Yisrael, who know they are strangers and clarify that the Land belongs to Hashem, and they constantly cleave to the power of giving." The Bnei Yisrael know that Eretz Yisrael is not to be taken for granted; the Land belongs to Hashem, and Hashem continually grants us Eretz Yisrael.

This can explain what is written: "וכרות עמו" "And He made a covenant with him to give ... to give to his seed." Why the repetition? To indicate that they will always have the aspect of giving, "He will give and give again." In every Shemittah, "the Land rests a Shabbos to Hashem." As the *Or HaChaim HaKadosh* writes, every Shabbos brings new vitality to creation, and just as it is said regarding the Shabbos of *Bereishis*, so it is with Shemittah. The *Sefas Emes* teaches us that just as the Shabbos of *Bereishis* enlivens all creation, so does Shemittah.

Cessation of work in the seventh year is like cessation of work on Shabbos

The pasuk continues:

וְהָיְתָה שְׁבַת הָאָרֶץ לָכֶם לְאֲכֹלָהּ

"The rest of the land shall be for you to eat."
(Vayikra 25:6)

The *Sfas Emes* cites the Zohar (Parashas Yisro) on the pasuk "And He blessed ... the seventh day," teaches that all blessing flows from the seventh. The

Sfas Emes explains that not everyone can receive this blessing, but Klal Yisrael is uniquely prepared to receive it. Similarly, with Shemittah, "for you to eat" specifically. Just as only Klal Yisrael receives blessing from ceasing work on Shabbos, so too only the collective of Klal Yisrael receives blessing from ceasing work in Shemittah to all the other years.

From the words of the *Sfas Emes*, when we do not plant during Shemittah, it is akin to not working on Shabbos, "for the cessation of all work is the very sustenance of the world."

Through Shemittah, we are assured security in the Land

In the holy Torah, in this week's parashah, it is stated:

וְכָל אֶרֶץ אֲחֻזַּתְכֶם גְּאֻלָּה תִּתְּנוּ לָאָרֶץ

"And in all the land of your possession, you shall grant redemption to the land" (Vayikra 25:24).

The *Sfas Emes* explains this verse beautifully. The word *eretz*, "land," is related to the word *ratzon*,

"will" or "desire." Thus, "the land of your possession" alludes to the proper readiness and desire to grasp and cling to the Source of life, which is Hashem, blessed be He. This willingness to cleave to Hashem brings about an inner redemption, as the verse continues, "you shall grant redemption to the land." The desire itself is redeemed.

I would like to add that in the nearby verse the Torah states:

וְעָשִׂיתֶם אֹתָם וְיִשְׁבְּתֶם עַל הָאָרֶץ
לְבֶטֶח

You shall perform them,"
and you shall dwell
securely upon the land"
(Vayikra 25:18)

The *Chizkuni* explains: "You shall dwell securely upon the land," meaning, as a reward for observing My commandments, and you will not fear being exiled from it. He further explains the verse, "You shall dwell securely upon it," to mean that the land will give its strength to you. The land will give its strength to you, and not to your enemies.

Similarly, the *Sforno* explains, "You shall dwell securely upon the land,"

meaning, that you will not be exiled from it.

We thus see the great importance of observing Shemittah. In my humble opinion, Shemittah is an act of cleaving to Hashem, blessed be He, and through it we are assured security in the Land.

May it be the will of Hashem that all of us merit the will and yearning to cleave to Hakodosh Baruch Hu. As the *Sfas Emes* teaches, "the inner dimension is opened," and redemption comes, speedily in our days. Amen, Selah lamps, yet from it he would begin and with it he would conclude."

The miracle of the lamp that burns continually

See the Gemara (Shabbos 22b): "Rav Sheshes said, מִחוּץ לַפְּרֶכֶת - "Outside the Partition of the Testimony, he shall arrange it." 'Does He need its light? Did not the Bnei Yisrael, during all forty years they traveled in the wilderness, travel only by His light? Rather, it is a testimony to the inhabitants of the world that the Shechinah rests

amongst Klal Yisrael. What is the testimony? Rav said: This is the נר מערבי - the Western Lamp, in which they put the same measure of oil of the other lamps, and from it he would light."

The revealed miracle of the menorah in the Mishkan in the wilderness, and likewise in the Beis HaMikdash, is that through this, the Holy One, Blessed be He, shows the entire world that this Western Lamp is the eternal lamp that never goes out, for the Shechinah always rests among the collective of Klal Yisrael.

The open miracle of the Menorah in the Mishkan in the wilderness, and likewise in the Beis HaMikdash, showed the entire world that the Western Lamp was the continual lamp, which was never extinguished, for the Shechinah is always present among Klal Yisrael.

Here too, we may ask: What connection does this have to the section of the festivals? In my humble opinion, it is direct continuation of the subject of the festivals. On Pesach we feel the direct

intervention and redemption of Hashem. On Sukkos we feel the protection of the Clouds of Glory. So too, every year and in every generation, the festivals help us experience those connections. But how can we feel the protection of the Divine Presence continually, and not only at particular times? This is through the lesson of the Western Lamp.

The sign that the presence of the Shechinah is with us forever

In these turbulent days, especially now, this is the time to say, "Outside the curtain of the Testimony, Aharon shall arrange it from evening until morning." This teaches us that there is protection for the collective of Klal Yisrael through the Shechinah, which is always with us and constantly watches over us. It is not as revealed as in the time of the Mishkan and the Mikdash, but Shechinah is with us for all generations, forever.



Parashas Bechukosai

Unity as the foundation for dwelling in the Land

וְהִשִּׁיג לָכֶם דְּיֵשׁ אֶת-בְּצִיר וּבְצִיר
יֵשׁיג אֶת-זֶרַע וְאֶכְלֶתֶם לַחֲמֻכָּם
לְשִׁבְעַת וַיִּשְׂבַּתֶּם לְבִטַח בְּאַרְצְכֶם:
וְנָתַתִּי שְׁלוֹם בְּאַרְצֵי וּשְׂכַבְתֶּם וְאִין
מִחֲרִיד וְהִשְׁפַּטִּי תִּהְיֶה רַעְיָה מִן-
הָאָרֶץ וְחָרַב לֹא-תֵעָבֵר בְּאַרְצְכֶם:
(ויקרא כו, ה-ו)

In the holy Torah, "*And your threshing shall overtake the vintage, and the vintage shall overtake the sowing; you shall eat your bread to satisfaction, and you shall dwell securely in your land. And I will give peace in the land, and you shall lie down with none to make you afraid; I will remove wild beasts from the land, and no sword shall pass through your land*" (Vayikra 26:5-6).

The Ramban explains: And I will give peace in the land, "There will be peace among you, and you will not fight one against another." This peace refers to harmony among Klal Yisrael themselves.

The *Or HaChaim HaKadosh* writes: And I will give peace in the land, "We need to understand why it was

necessary to say this after already stating 'and you shall dwell securely.' Perhaps it refers to Klal Yisrael themselves, so that there will be no division of hearts among them, and Hashem will instill peace and friendship among them." Hashem implants peace within their hearts, removing internal division.

It appears, in humble explanation of their holy words, that Hashem desires that Israel dwell peacefully in the Land. Yet first there must be unity among Bnei Yisrael. Only then can there be true peace and tranquility in the Land.

The destiny of Bnei Yisrael is bound up with Eretz Yisrael. If there are relationships of peace and brotherhood among us, then we will also achieve a deep and powerful bond with our Land. If we fulfill the will and commandments of Hakadosh Baruch Hu, and there is peace among us, only then will the Shechinah dwell in our Land.

This is truly comparable to the peace between husband and wife, concerning which Chazal teach that when

there is peace between them, the Shechinah dwells among them. According to this, we may understand well why this long and bitter exile came about through the sin of baseless hatred.

Beyond peace among us, obligations toward Eretz Yisrael

Beyond unity, Klal Yisrael bears responsibility toward Eretz Yisrael by observing the commandment of Shemittah. When we keep the mitzvos and are united with Hashem and among ourselves, we are in a state of peace. There is also peace with our Land. If, Heaven forbid, we rebel and fail to observe the mitzvah of Shemittah, then נתפרדה "the bundle unravels." A process of tension and disconnection from the Land begins, leading to dispersion among the nations.

The Severity of Shemittah

"אז תרצה הארץ את-שבתתיה כל-ימי השמחה ואתם בארץ איביכם אז תשבת הארץ והרצת את-שבתתיה.
כל-ימי השמחה תשבת את אשר לא-שבתה בשבתתים בשבתתים

עליה."

(ויקרא כו, לד-לה)

"Then the Land will appease its Sabbaths, all the days of its desolation, while you are in the land of your enemies. Then the Land will rest and appease its Sabbaths. All the days of its desolation it will rest, for that which it did not rest during your Sabbaths, when you dwelled upon it." (Vayikra 26:34-35)

Rashi explains the words אשר לא אשר לא "שבתה" which it did not rest": "The seventy years of the Babylonian exile corresponded to the seventy years of Shemittah and Yovel that occurred during the years in which Bnei Yisrael angered the Omnipresent while they were in their Land..."

וזכרתי את-בריתי יעקוב ואף את-בריתי יצחק ואף את-בריתי אברהם אומר והארץ אומר.
(ויקרא כו, מב)

"I will remember My covenant with Yaakov, and also My covenant with Yitzchak, and also My covenant with Avraham I will remember, and the Land I will remember." (Vayikra 26:42)

Mosif Rashi

והארץ אומר, I will remember the Land, that I should not leave it in the hands of impure idol-worshipper nations, but rather in the hands of those who are worthy, because the Land itself cannot tolerate upon it an impure person, like the seven nations..."

We see from here that the observance of the mitzvah of Shemittah of the Land is of supreme importance, and its violation can cause us to be exiled from our Land.

Where do we find the root of this?

Shemittah in the mystery of Shabbos

In Parashas Behar, immediately in the second pasuk, the Torah states:

דבר אל-בני ישראל ואמרת אליהם כי תבאו אל-הארץ אשר אני נתן לכם ושבתה הארץ שבת לה'.

"Speak to Bnei Yisrael and say to them: When you come to the Land that I give you, the Land shall rest, a Shabbos unto Hashem."

The mitzvah of Shemittah was chosen to teach us that just as the general principles, details, and fine points of Shemittah were given at

Sinai, so too were the general principles, details, and fine points of all the mitzvos given at Sinai.

This requires examination. Why was the mitzvah of Shemittah chosen for this lesson?

In my humble opinion, we may explain that with this mitzvah of Shemittah, the Torah uses the same expression, 'שָׁבַת לַה' "a Shabbos unto Hashem," as it does regarding the Shabbos of *Ma'aseh Bereishis*, the Shabbos of Creation.

When we examine the continuation of the *pesukim* in Parashas Mishpatim, we see something wonderful:

וּשְׁשׁ שָׁנִים תִּזְרַע אֶת-אֲרָצְךָ
וְאָסַפְתָּ אֶת-תְּבוּאָתָהּ. וְהִשְׁבִּיעַתָּ
תְּשֻׁמְטוֹתָהּ וְנִטְשֹׁתָהּ וְאָכְלוּ אֲבִינֵי
עַמְּךָ וְיִיתְרֵם תֹּאכַל חֵיט הַשָּׂדֶה כִּן-
תַּעֲשֶׂה לְכַרְמְךָ לְזִיתְךָ. שְׁשַׁת שָׁנִים
תַּעֲשֶׂה מַעֲשֵׂיךָ וּבַיּוֹם הַשְּׁבִיעִי
תִּשְׁבַּת לְמַעַן יָנוּחַ שׂוֹרְךָ וְחֲמֹרְךָ
וַיִּנְפֹּשׁ כָּרְאֲמֹתֶיךָ וְהִגֵּר.
(שמות כג, י-יב)

"For six years you shall sow your land and gather in its produce. But in the seventh year you shall release it and abandon it; the poor of your people shall eat, and what they leave, the

beasts of the field shall eat. So shall you do to your vineyard and to your olive grove. Six days you shall do your work, and on the seventh day you shall rest, so that your ox and your donkey may rest, and the son of your maidservant and the stranger may be refreshed."

Thus, the mitzvah of Shemittah and the mitzvah of Shabbos are stated in sequence, and both follow the same structure: "six of ours, and the seventh unto Hashem."

Rashi says on the words 'שָׁבַת לַה' "A Shabbos unto Hashem": "For the sake of Hashem, just as it says regarding the Shabbos of Creation."

The Ramban adds:

"Therefore, the Torah is more stringent regarding Shemittah than regarding all those liable for violation of negative commandments, and it imposes exile for it... because whoever denies it does not acknowledge *Ma'aseh Bereishis*, the Creation of the world, and the World to Come."

Our relationship with the Land reflects our relationship with

Hashem, may He be blessed. If we conduct ourselves according to His statutes and judgments, then Hashem assists us in our relationships with one another and promises peace in the Land.

On the other hand, when we do not observe His mitzvos in general, and especially the mitzvah of Shemittah, we weaken the very foundation of our faith in Hashem. Shemittah reflects the same essential belief expressed through resting on Shabbos: that Hashem alone is the Creator and the One who provides all our needs. When this faith is lacking, we damage not only our relationship with Hashem, but also our relationship with the Land itself.

As a result, ultimately there is exile from the Land and dispersion among the nations.

Conclusion of Sefer Vayikra

The Ramban explains that all of Sefer Vayikra was given at Sinai following the establishment of the Mishkan. From the opening words:

"Vayikra el Moshe" (Vayikra 1:1) to the conclusion: "These are the statutes and the laws... at Har Sinai, through Moshe." (Vayikra 26:46) all are instructions that Moshe received while he was at Har Sinai.

Without the sin, the period of the Sefer Bamidbar would have been less than a month, not forty years

"And Hashem spoke to Moshe in the wilderness of Sinai, in the Ohel Moed, on the first day of the second month in the second year after their departure from the land of Egypt, saying" (*Bamidbar* 1:1).

We need to understand why the Torah specifies the time and place in the first pasuk of Sefer Bamidbar, which was on the first day of the second month in the second year, in the wilderness of Sinai.

While the *Chizkuni* does not address this question in this pasuk, in the adjacent pasuk 2, "Take a census of the entire congregation of the Bnei Yisrael," he writes:

"Because within twenty days, they would set out to go to Eretz Yisrael." The *Chizkuni* explains that in twenty days, Klal Yisrael would go to Eretz Yisrael. As explained in the *pesukim* of Parashas Beha'aloscha (*Bamidbar* 10:11), "And it was in the second year, in the second month, on the twentieth day of the month," and there it is written: "We are journeying to the place..." (pasuk 29). Therefore, the Torah specified the time and place so they could prepare for the precise time to leave the wilderness of Sinai.

Thus, in Parashas Beha'aloscha, as Klal Yisrael prepares to journey to Eretz Yisrael, a reference point is needed at the beginning of Bamidbar so we know that Klal Yisrael was supposed to leave the wilderness of Sinai in just twenty days and go directly to Eretz Yisrael. According to Rashi, Moshe Rabbeinu was also supposed to enter the Land with them. But then, Klal Yisrael sinned.

The order of the journey and

encampment in the wilderness with the banners and the censuses of the "soldiers of the Torah and soldiers of the Mishkan" (*Zohar*) was in the secret of "all who go out to the army." Hashem prepared Klal Yisrael for the journey with the Aron (*ark*) before them, akin to going out to war, to conquer and enter Eretz Yisrael. This was only the second year after their exodus from Egypt, and we were already prepared to inherit the Land with Moshe Rabbeinu. Had we not sinned, we would not have been stuck in the wilderness for forty years.

May our eyes behold Your return to *Tzion* with mercy, and restore the avodah to the Beis HaMikdash, and gather in our exiles from the four corners of the earth. May we once again become obligated in all the mitzvos dependent on the Land and in the Shabbos of the Land. May we return to observe them properly with all their laws, where all Klal Yisrael are united. And let us say, Amen.

Maharal Tzintz ב-י-ל-א ואמן

PEARLS FROM THE TEACHINGS OF THE GAON FROM PLOTZK

Parashas Behar

In the holy Torah, in this week's parashah, it is stated:

אַתְּ שַׁבָּתֹתַי תִּשְׁמְרוּ וּמִקְדָּשִׁי תִירָאוּ אֲנִי ה'

"My Sabbaths you shall observe, and My Sanctuary you shall fear. I am Hashem"
(Vayikra 26:2)

The Maharal Tzintz explains in a wondrous manner the connection and juxtaposition between the prohibition against idolatry and the commandment to observe Shabbos. His explanation is based on the teaching of Chazal:

כל המשמר שבת כהלכתה מוחלין לו עוונותיו ואפילו עובד עבודה זרה כדור אנוש

Whoever observes Shabbos according to its laws is forgiven for his sins, even if he .worshiped idols like the generation of Enosh" (Shabbos 118b)

With this, he explains the juxtaposition of the prohibition against idol worship to the observance of Shabbos. Since the observance of Shabbos has the power to atone even for idol worship, the Torah places them near each other.

And lest a person think that if he is careful not to violate the prohibitions of idolatry, he is thereby exempt from the observance of Shabbos, therefore, immediately after the prohibitions against idolatry, the Torah states: אַתְּ שַׁבָּתֹתַי תִּשְׁמְרוּ My Sabbaths you shall observe. One must observe Shabbos, for its desecration is as severe as idolatry.

It emerges that Shabbos has the power to take us out of exile and to bring about the rebuilding of the Beis HaMikdash. Certainly, then, it has the power to protect the Beis HaMikdash that already stands. This is the continuation of the verse: observe Shabbos, ומִקְדָּשִׁי תִירָא "And My Sanctuary you shall fear." That is, fear the possibility that you may lose the Mikdash, and therefore observe Shabbos. אֲנִי ה' "I am Hashem" For the cessation of labor on Shabbos testifies to the existence of Hashem and to the faith that He created the world *yesh mei'ayin*, something from nothing.

According to the above teaching of the Gemara, we can also understand why, in Parashas Ki Sisa, the commandment וְשָׁמְרוּ בְנֵי יִשְׂרָאֵל אֶת הַשַּׁבָּת "the Children of Israel shall observe the Shabbos," appears immediately before the sin of the Golden Calf. Hashem provided "the cure before the wound."

In the following parashah, Parashas Vayakhel, Moshe descends from the mountain on Yom Kippur with the second Luchos. What does he do? He teaches Klal Yisrael the laws of Shabbos. Moshe wants Klal Yisrael to repent for the sin of the Golden Calf, and the observance of Shabbos is the path to repentance from idolatry and to receiving atonement.

Parashas Bechukosai

A good Shabbos to you, Eretz Yisrael

In our Parasha, there is the admonition that comes as a result of our sins, *rachmana litzlan*, including the sin of neglecting the mitzvah of Shemittah. The length of the exile is to fulfill "Then the land will enjoy its Shabboses all the days of its desolation..." To understand the gravity of the mitzvah of Shemittah and why it is called "שְׁבַת הָאָרֶץ the Shabbos of the land," as if the land itself rests and not only Klal Yisrael ceases from working the land, we turn to the words of the holy Gaon of Plotzk, the Maharal Tzintz, *zechuso yagein aleinu*.

Parashas Behar begins with the mitzvah of Shemittah, the "Shabbos" of the land. "When you come to the Land that I am giving you, and the land shall rest a Shabbos to Hashem" (Vayikra 25:2). The holy Torah continues and says: "And in the seventh year, there shall be a Shabbos of complete rest for the land, a Shabbos to Hashem; you shall not sow your field, nor prune your vineyard" (pasuk 4). We want to understand, since the Torah goes on to detail the commandment of Shemittah, why does the first pasuk say "and the land shall rest?"

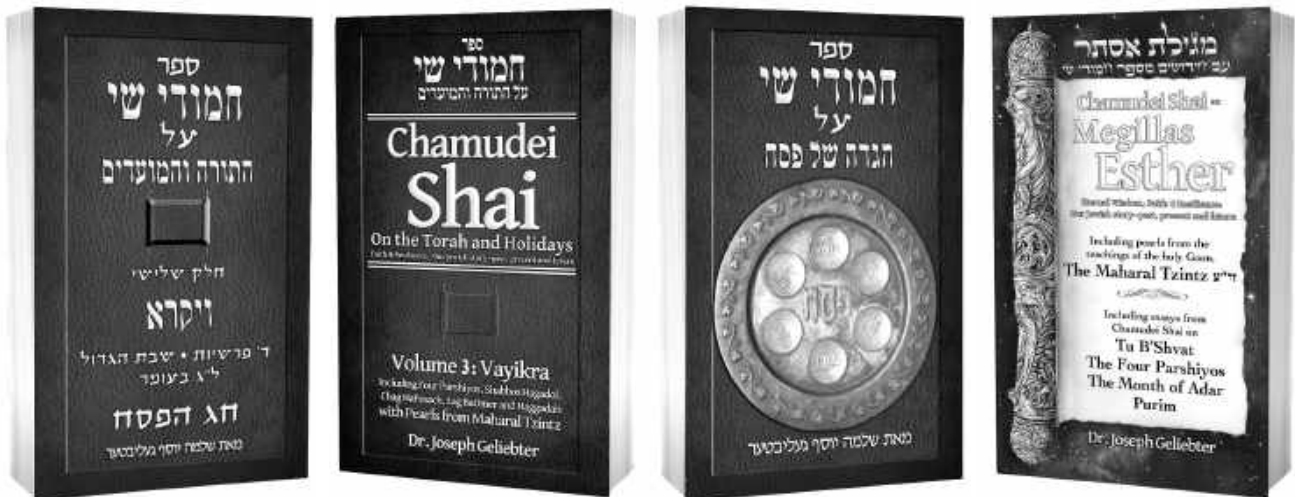
Our teacher, the Maharal Tzintz, explains that the first pasuk is not speaking about our commandment to cease work during Shemittah, but rather that Eretz Yisrael itself rests during its Shabbos, which is the Shemittah year. The pasuk explains that when Klal Yisrael were not in the Land, it did not rest on Shabbos, but now that Klal Yisrael are in the Land, an inherent holiness rests upon it, and therefore, it fulfills the commandment of Shabbos on its own.

For this reason, the commandment of Shemittah is juxtaposed to Har Sinai, for Har Sinai was a mountain like any other, and at the time of the giving of the Torah, it received holiness to the extent that it was forbidden to ascend it. Afterward, its holiness ceased. Similarly, the Land without Klal Yisrael is ordinary soil, but when Klal Yisrael are in Eretz Yisrael, it becomes holy and rests on Shabbos.

The Maharal Tzintz adds that the Land rests by its own power. It is known that even if, Heaven forbid, Klal Yisrael does not observe the commandment of Shemittah, the Land will rest against their will. As stated in the Parashah of the admonition, the Shabboses that were neglected in Eretz Yisrael were observed during the exile: כָּל יְמֵי הַשְּׁמָה תִּשְׁבַּת אֶת אֲשֶׁר לֹא שָׁבַתָּה "All the days of its desolation, it will rest for what it did not rest," for the Land itself fulfills the commandment of cessation due to its holiness.

Let us further refine one word in the pasuk: Shabbos to Hashem. The pasuk

emphasizes that the Shabbos will be to Hashem, even though "Six years you shall sow your field..." It would be beneficial for the field to leave it fallow for a year to gather strength, as is the practice of farmers. Nevertheless, the Torah commands us that the Land shall not rest for this reason, but rather it shall rest as a Shabbos due to its holiness. Therefore, the pasuk continues and mentions the vineyard as well: "And six years you shall prune your vineyard" – it is known that with trees, it is not customary to give them rest every few years, but the vine produces fruit every year. Thus, the vine teaches us about the field: just as the vine rests only because of the commandment of Shabbos and not for agricultural benefit, so too the cessation of the field shall be in the category of Shabbos to Hashem!



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