



MESSAGE FROM THE RAV

Dear Chevra

We hope that you had a successful week and wish you a relaxing שבת.

Since we are approaching the שמיטה year and our parshiot this week deal extensively with the topic, I would like to devote this week's parsha page to some practical and theoretical aspects of this special mitzvah. According to Rav Kook in his famous work "Shabbat Ha'aretz", what the seventh day of the week is to the individual Jew parallels what the seventh year is to the entire Jewish Nation. In essence, the Jewish farmer is only leasing the land from הקבה and once every seven years we receive a reminder of who the Boss really is. More so, our trust and belief in הקבה is emphasized on the greatest level as הקבה promises us that, should we keep His מצוות, He will provide food for three years in the sixth year – enough to last us through until the harvest of the year after שמיטה.

In addition, the fundamental principle of צדקה is displayed en masse in the שמיטה year. We open our fields to the poor of our brothers and thus combine the קדושה of עם ישראל with that of ישראל intrinsically binding the two together. In fact, we know that, unfortunately, when the שמיטה years were not kept, the punishment was גלות because הא בהא תליה – they are interdependent.

I would like to encourage everyone to attend one of the many practical shiurim on the laws of שמיטה that are being offered in our area so that we be accurately informed of the practical applications of this crucial מצוה that is approaching soon.

שבת שלום
רב שמואל וטליה

קיצור הלכות שמיטה

FRUITS WHICH BLOSSOM DURING שמיטה, AS WELL AS GRAINS AND VEGETABLES WHICH ARE HARVESTED DURING שמיטה ARE HOLY. THEY MAY NOT BE THROWN OUT UNLESS THEY BECOME INEDIBLE, NOR MAY THEY BE EATEN BY A NON-JEW. SQUEEZING CITRUS FRUITS INTO JUICE IS PERMISSIBLE. PEELS AND PITS WHICH ARE ORDINARILY THROWN OUT HAVE NO KEDUSHA AND MAY BE THROWN OUT.

שמיטה FRUIT MAY NOT BE MARKETED IN NORMAL FASHION. THIS PROHIBITION APPLIES TO THE SELLER, AND DOES NOT MAKE THE FRUIT FORBIDDEN. THE BUYER VIOLATES לפני עיוור (CAUSING SOMEONE ELSE TO SIN) ON TWO COUNTS – THE SALE ITSELF AND THE GIVING OF THE MONEY TO THE SELLER. THE LATER PROBLEM IS DUE TO THE FACT THAT MONEY EXCHANGED FOR שמיטה PRODUCTS ASSUMES THE HOLINESS OF THE PRODUCE. THE MONEY MAY ONLY BE USED TO BUY FOOD, AND THIS ASSUMES THE HOLINESS OF THE MONEY, MAKING THE MONEY CHULLIN.

לפני עיוור DOES NOT APPLY WHEN THE OTHER PARTY (THE SELLER IN THIS CASE) ACTS ON THE BASIS OF A RABBINIC RULING (THAT THE LAND MAY BE SOLD TO A NON-JEW AND THAT THE PRODUCE GROWN ON A NON-JEW'S LAND IS NOT HOLY). EVEN IF THE BUYER DOES NOT ABIDE BY THESE RULINGS HE MAY BUY שמיטה PRODUCE IN REGULAR FASHION. NEVERTHELESS, IT IS PREFERABLE TO INCLUDE THE שמיטה PRODUCE IN A LARGER SALE WITHOUT SPECIFYING A PRICE FOR THE PRODUCE, OR TO BUY THE PRODUCE BY CHECK OR ON CREDIT.

ONE MAY NOT KEEP שמיטה PRODUCE AT HOME BEYOND THE TIME THEY ARE NO LONGER AVAILABLE IN THE FIELD. IF ONE KEEPS THEM BEYOND THIS TIME ("זמן ביעור") THEY MAY NO LONGER BE EATEN. RATHER, ONE MUST RENDER THEM OWNERLESS ("הפקר") AND PLACE THEM OUTSIDE THE HOME. THE OWNER MAY THEN RECLAIM THEM AND EAT THEM AS שמיטה FRUIT. SOME MAINTAIN THAT THE FRUITS NO LONGER HAVE THE HOLINESS OF שמיטה FRUIT, OR THEIR RESTRICTIONS. IF ONE IS IN DOUBT AS TO THE TIME OF ביעור, HE MUST MAKE THE FRUITS הפקר EVERYDAY UNTIL THE "זמן ביעור" HAS DEFINITELY PASSED.

THERE IS A WAY TO ELIMINATE THE PROBLEM OF ביעור, AS WELL AS THE PROBLEM OF SELLING שמיטה FRUIT, BY SETTING UP AN OTZAR BEIT DIN. THIS IS A SYSTEM WHEREBY FARMERS GIVE AUTHORITY TO A RABBINICAL COURT TO TEND TO THEIR FIELDS. THE COURT THEN APPOINTS THE FARMERS ITS AGENTS TO GATHER THE PRODUCE. THE COURT SETS A PRICE AND THE



CUSTOMERS BUY ON CREDIT OR BY CHECK SO THAT THE MONEY DOES NOT HAVE THE LAWS OF שמיטה. THE COURT THEN PAYS THE FARMERS AND STOREKEEPERS FOR THEIR WORK.

NON-JEWISH PRODUCE

THERE IS A GREAT CONTROVERSY ABOUT FRUITS GROWN BY NON-JEWS ON FARMS THEY OWN IN ISRAEL. WHILE ALL AGREE THAT THE PROHIBITION AGAINST VEGETABLES PLANTED AND HARVESTED DURING שמיטה DOES NOT APPLY, THE QUESTION IS WHETHER THE PRODUCE HAS THE HOLINESS OF שמיטה. RAV YOSEF KARO HELD THAT IT DOES NOT, AND THEREFORE MUST BE TITHED. HE EVEN EXCOMMUNICATED THOSE WHO DID NOT TITHE. ALTHOUGH THE MAJORITY OF AUTHORITIES DIFFER WITH RAV YOSEF KARO, THE MAGNITUDE OF HIS AUTHORITY CONTINUES TO DETERMINE THE CUSTOM OF JERUSALEM. IN OTHER PARTS OF ISRAEL THE CUSTOM IS TO TREAT THE PRODUCE AS שמיטה FRUIT, WHILE TITHING IT IN RESPECT TO RAV YOSEF KARO'S DECISION. SOME AUTHORITIES HOLD A COMPROMISE VIEW. THE FRUIT MUST BE EATEN AS שמיטה FRUIT, BUT THE PROHIBITION AGAINST MARKETING AND THE LAW OF בעור DO NOT APPLY. TITHES NEED NOT BE TAKEN.

SALE OF LAND TO NON-JEWS

THIS SALE CAN ALLOW JEWS TO WORK THE LAND DURING שמיטה, BUT ONLY IF TWO ASSUMPTIONS ARE MADE: A) THAT THE LAWS OF שמיטה ARE NO LONGER TORAH LAW BUT ONLY OF RABBINIC NATURE AND B) THAT OWNERSHIP OF THE LAND BY NON-JEWS CANCELS THIS RABBINIC SANCTITY. THE LAWS OF שמיטה WOULD NOW BE ONLY RABBINIC BECAUSE THE SANCTITY OF ISRAEL WITH RESPECT TO LAWS OF THE LAND IS ONLY D'RABANAN – EITHER SINCE THE DESTRUCTION OF THE SECOND TEMPLE, OR EVEN FROM ITS VERY INCEPTION. INCIDENTALLY, THERE IS A VIEW, REJECTED BY MOST AUTHORITIES, THAT שמיטה IS NOT MANDATORY AT ALL THESE DAYS, SINCE WE HAVE NO YOVEL, THE FIFTIETH JUBILEE YEAR, WHICH APPLIES ONLY WHEN MOST JEWS LIVE IN ISRAEL.

QUESTION OF THE WEEK

WHICH MITZVAH IS SO GREAT, THAT ONE WHO DOES IT, IS CONSIDERED AS IF HE [BUILT THE BEIT HAMIKDASH AND] SACRIFICED ALL OF THE KORBANOT?

IF YOU GIVE THE "PRESENTS TO THE POOR" FROM YOUR FIELD IN ERETZ YISRAEL, YOU ARE PRAISED AS IF YOU [BUILT THE BEIT HAMIKDASH AND] OFFERED ALL THE KORBANOT THEREIN. WOW, DOES HASHEM LOVE THE POOR. HE EVEN PREFERS THE GIVING OF CHARITY, MORE THAN THE BUILDING OF THE BEIT HAMIKDASH! (EIN YAAKOV BRACHOT 3B)

COMMUNITY ANNOUNCEMENTS

*WE WOULD LIKE TO WELCOME ALL THE NEW FACES TO OUR MINYAN. IF YOU ARE NEW IN THE AREA, PLEASE FEEL FREE TO INTRODUCE YOURSELF TO EITHER RAV SHMUEL OR TALI AFTER SHUL. IF YOU NEED A PLACE FOR LUNCH, WE WILL DO OUR BEST TO ORGANISE ONE FOR YOU.

*FOR COMMENTS ON THE PARSHA PAGE OR QUESTIONS FOR RAV BLOOM PLEASE E-MAIL: RABBI@LATEMINYAN.COM

*IF ANYONE WOULD LIKE TO SPONSOR THIS WEEKLY PARSHA PAGE IN MEMORY OF A CLOSE ONE OR IN HONOUR OF AN UP-COMING SIMCHA, PLEASE CONTACT TAMMY WILSON AT: CHAIR@LATEMINYAN.COM

*IF ANYONE WOULD LIKE TO SPONSOR A KIDDUSH IN HONOUR OF AN UP-COMING SIMCHA, PLEASE CONTACT GALI DORN AT: EVENTS@LATEMINYAN.COM

SHABBAT SHALOM

FROM THE LATE MINYAN

WE INVITE YOU TO ADD YOURSELF TO THE SHUL MAILING LIST. VISIT WWW.LATEMINYAN.COM.