



Volume 1. Issue 20.

New TITLE

Shmittah is mentioned in a number of places in the *Torah*. The most fundamental is in *Parashat Behar*, where some of the concepts relating to *Shmittah* are detailed. One of the central ideas is the prohibition of working the field. The *pasuk* mentions two types of forbidden actions.

1. "שדך לא תזרע וכרמך לא תזמר" – actions where the aim is to generate growth of the produce.
2. "את ספיה קצירך לא תקצור ואת ענבי נזירך לא תבצר" – gathering produces in the ordinary manner.

Which actions are biblically prohibited? There are three possibilities:

- a. Only those mentioned – planting and reaping – are forbidden. Any other actions whose aim is to generate growth would only be rabbinically prohibited.
- b. There is a difference between planting and reaping and the other actions. Planting and reaping would be defined as *avot melachot*, while other actions whose purpose is to generate growth would be prohibited as *toladot*.
- c. Planting and reaping are merely examples of prohibited actions that fall under the general prohibitions of: "שבת שבתון יהיה לארץ"

In the heading to *hilchot shmittah ve'yovel*, the *Rambam* defines the prohibition as follows: "(It is prohibited) to work the land in this year (*shmittah*)". This definition appears to agree with option (c), consequently working the land at all would be punishable with lashes. The *Rambam* (*Hilchot Shmitah* 1:2) however writes:

One only receives lashes if they perform planting, pruning, reaping and gathering... pruning is part of planting, and gathering is part of reaping. Why then did the *Torah* mention them? To teach that only on these two *toladot* does one get lashes, while one does not receive lashes for performing any of the other *toladot*.

It appears that only four actions are biblically prohibited – two as *avot* and two as *toladot*. This possibility seems to fit option (a), and that all the remaining prohibited work would be rabbinically prohibited.

Is there an additional *issur a'se* (prohibition inferred from a positive commandment) that relates to working the land during *shmittah*? There are two ways to understand and *issur a'se*:

1. Other than adding an extra *mitzvah a'se*, the scope of the prohibition remains unchanged.

2. The *a'se* extends the scope of the prohibition.

If one assumes that the following *passuk*: "יש שנים תזרע" constitutes an *issur a'se*, one could assume that no additional activities become prohibited. In other words, those activities that have been prohibited due to negative commandment are once again prohibited due to the *a'se*. If however the *issur a'se* is learnt from "והשביעית תשמטנה" and "ונטשתה", then it makes sense that it expands upon the base prohibition. *Rashi* explains that "והשביעית תשמטנה" refers to ploughing and planting, while "ונטשתה" refers to fertilising and hoeing. From here it is clear that *Rashi* adds, as part of the *issur a'se*, activities that were not included by the original prohibition. The *Ramban* however argues that no additional activities are prohibited from this *passuk*.

In *Parashat Behar* one finds the concept of "שבת לה". What is the significance of this concept? There are three possibilities:

1. The scope of the prohibition is unchanged, yet there is an additional *a'se*.
2. Quantitatively, the number of prohibited activities has increased. With respect to *Shabbat* and *Mo'ed*, the *Ramban* explains that "*Shabbaton*" constitutes a biblical prohibition against weekday activities. The *Chachamim* were consequently given the authority to decide exactly which activities would be prohibited. One can assume that according to the *Ramban* here the concept to "שבתון לה" would prohibit typical field work, which would also be left to the *Chachamim* to determine. Accordingly, fertilising and hoeing would not be prohibited as a result of "תשמטנה ונטשתה" but rather by the *Chachamim* including them in the definition of "שבת לה".
3. "שבת לה" adds an extra *kiyum* (fulfilment) of *Shabbaton*. By simply refraining from work, one fulfils the *mitzvah* of "שבתון לה". A similar case is found in *Hilchot Yom Tov* (1:2):

Anyone who rest from *melechet avodah*... fulfils a *mitzvah a'se* as it says "*Shabbaton*", in other words, rest!

Even though the *Rambam* does not explicitly write this by *shmittah* it makes sense that if one does refrain from any field work, he fulfils this positive command of *shvitat*.

HaRav Aharon Lichtenstein
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משנה יומית is dedicated to the memory of:

דב בן יוסף ע"ה

Revision Questions

שביעית א': גי – ב' ח:

- How does one determine whether a field containing non-fruit bearing trees is defined as a *sde ilan*? Why is this important? (א: ג)
- Is the above definition used when there are ten or more trees in a *beit se'ah*? (א: ד)
- Explain the debate between the *Tana Kama* and *R' Yishmael* regarding what is learnt from the following *passuk*: (א: ד)
"ששת ימים תעבד וביום השביעי תשבת בחריש ומקציר" (שמות ל"ד: כ"א)
- Can trees owned by different people combine to define the area as a *sde ilan*? (א: ה)
- When is the latest time that one can plough a field containing young trees?
- During this time how large an area is one allowed to plough?
- Does it make a difference how the trees are arranged? (א: ו)
- Which other vegetable combines with young trees to enable an entire *beit se'ah* to be ploughed? (א: ז)
- Explain the debate regarding the time period when a tree is defined as a young tree? (א: ח)
- What is the latest time *erev shvi'it* that one can:
 - Plough a field of grain? (א: ב)
 - Fertilise their field?
 - Prune?
 - Water a field that does not get enough rain water? (א: ב)
 - Remove stones? (א: ג)
 - Water his trees?
 - Insulate or repair his trees? (א: ד)
- Explain the debate regarding placing oil on unripe figs prior to, and after the *shmittah* year? (א: ב)
- When is the latest time that one can plant a new tree prior to *shmittah*? (א: ב)
- What is the law regard one that plants after this time? (א: ב)
- What is exceptional about the grain listed in *mishnah 7* and why is this important for the laws of *ma'asrot* and *shmittah*? (א: ז)
- What other foods are added to the above group by other *tana'im*? (א: ב)

Local Shiurim

Sunday -Thursday

Between mincha & ma'ariv

Mizrachi Shul

9:50pm (after ma'ariv)

Beit Midrash -

Naftali Herc

Friday & Shabbat

10 minutes before mincha

Mizrachi Shul

Audio Shiurim on-line!

- 613.org/Mishnah.html
- www.shemayisrael.com/Mishna/

DAF YOMI SIYUM

The Melbourne community will be celebrating the 11th completion of the entire Talmud learnt as part of the Daf Yomi (7½ year) program.

Sunday 27th February
At 7:00pm
Carlton Crest Hotel

Guest Speaker
Rabbi Noah Aizik Olbaum

For tickets and information:
email@siyum.info
mishnahyomit@hotmail.com

To add another mishnah yomit shiur send an email to: mishnahyomit@hotmail.com

Next Week's Mishnahyot...

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	שבת קודש
20 th Feb. י"א אדר א'	21 st Feb. י"ב אדר א'	22 nd Feb. י"ג אדר א'	23 rd Feb. י"ד אדר א'	24 th Feb. ט"ו אדר א'	25 th Feb. ט"ז אדר א'	26 th Feb. י"ז אדר א'
Shvi'it 2: 9-10	Shvi'it 3: 1-2	Shvi'it 3: 3-4	Shvi'it 3: 5-6	Shvi'it 3: 7-8	Shvi'it 3: 9-10	Shvi'it 4: 1-2

