



# Shemittah Talk



מוקדש לזכות  
כ"ק אדמו"ר נשיא דורנו  
יבוא ויגאלנו ויוליכנו קוממיות לארצינו הק'  
תיכף ומיד ממש!  
ע"י הרוצה בעילום שמו

For the most part, *Shemittah* is a passive mitzvah. We refrain from working the land and from collecting debts; primarily inactivity. There seems to be no proactive action attached to the mitzvah.

However there is an instance where *Shemittah* does require action:

When a person takes a loan, once *Shemittah* arrives his obligation to pay it back is voided, but the *chachamim* encourage the debtor to repay it anyways.

If the debtor chooses to repay it after *Shemittah*, the creditor must

first proclaim "*Meshamet ani*—I am observing *Shemittah* [–hence your debt is annulled];" and only if the debtor still insists on returning it, may the creditor accept it. This proclamation is the **proactive** action of *Shemittah*.

The deeper meaning of this is: *Shemittah* corresponds to the *sefirah* of *malchus*. On the one hand *malchus* is a passive *sefirah*, for it receives its energy from the other *sefiros*, and it does not produce anything of its own. On the other hand, *malchus* also represents the

world of speech which seems to also be proactive. Hence, *Shemittah*, which corresponds to the *sefirah* of *malchus*, combines passiveness but also stresses the importance of speech.

This also explains the Midrash that states, that those who keep *Shemittah* are called עושי דברו לשמוע בקול דברו—rather than refer to it as mitzvos or *chukim*, we choose the expression of "adhering to Hashem's **words**," which best suits *Shemittah* which is connected to the world of *dibbur*.

(Adapted from  
*Likkutei Sichos* vol. 17, p. 295)