

Just a Story... Miracle Shemittah Grapes



Special thanks to Zo Artzeinu for the story

An organization Zo Artzeinu has planted over 60,000 fruit trees in Yitzhar, which overlooks the city of Shechem where Yosef Hatzadik is buried. The man who runs these fields is Ariel ben Sheitreet, and he told the following story to Zo Artzeinu.

"7 years ago, before Shmittah began, I informed the wine experts – who were helping me harvest the grapes and produce grape juice and wine – that I would not be touching my fields during Shmittah. They told me that this was a death sentence to my young, vineyard. They said that since my vineyard was relatively new, it had to be pruned and well-cared for throughout the year and if not, the young grapevines would simply die. I answered them that I believed in Hashem who promised the vines would be safe and that they would produce 3 times as much produce in the year prior to Shmittah.

"These guys had a good laugh and said that it simply wasn't possible. Well, here's what happened. Normally, my vineyard produces 4 tons of grapes each year. In the year prior to Shmittah – with the exact same work on my part – my vineyard produced 14.5 tons of grapes! That is actually even more than 3 times the amount.

"I immediately called the wine experts who told me that while they were very impressed, these grapes were undoubtedly of low quality and that I would have to throw them out. Once again, I did not listen to them and, instead of throwing them out, I made them into wine. What was the result? This wine won 1st place and was awarded the gold medal in Israel's national wine competition!

"By the way, during the entire year of Shmittah I sat and learned in Kollel in the "Od Yosef Chai" Yeshiva of Yitzhar. My vineyard continues to thrive! I am looking forward to this coming Shmittah when I will, once again, sit and study – with no worries at all about my field."

Hints & Answers* **SHMIRAS SHABBOS:** *Shemiras Shabbos Kehilchosa* (10:8) teaches that one may not use an ice cream scooper on Shabbos if his intention is to form the scoops into desired (round) shapes. However, if one's intention is to merely ease the process of taking the ice cream out of its container, than it's allowed to use the ice cream scooper for that purpose. **RHYMES:** "rest" **SHMITTAH** . [based on "A Guide to the Halachos of Shmittah" by Rav A. Wiesenfeld] | *Note: The answers are based only on the sources quoted and might not reflect opinions of other halachic authorities. As such, Menucha's answer are not to be taken as final decisions in halacha, but rather as a springboard for discussions, etc.



Menucha

*A Shabbos table companion
for the whole family*

לע"נ ר' ברוך חיים בן שלמון ז"ל

בס"ד

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Shmiras Shabbos

Using an Ice Cream Scooper



"Absolutely!" replied Chaim to Imma who asked him if he was planning to eat ice cream for dessert. "Well in that case, you better eat the chicken that I put on your plate!" said Imma,

"Only those kids who eat chicken will get ice cream." For the love of his mother (and ice cream), Chaim had no choice but to eat up the chicken on his plate.

When the ice cream container was brought to the table, Miriam announced: "I have a surprise!" Everyone looked at her direction and saw an ice cream scooper in her hand. "I bought it on erev Shabbos in that new kitchen supply store that opened up in the shopping center."

"Well it is wonderful that you bought this ice cream scooper, Miriam," said Ephraim, "But can we really use it on Shabbos?!"

"Why not?!" asked Miriam. "Because we'll be forming round shapes from ice cream with that scooper!" came Ephraim's reply.

Question: Can they use that ice cream scooper now?

(The "Hints & Answers" section is on page 4)

DEDICATIONS

- ◆ For refuah sheleima to those who need it
- ◆ By the Stengel family, in gratitude to Hashem for His blessings

Special thanks to the
kehilla of Heritage





A Good Heart

The number of days from the first day of the Omer until (but not including) Lag BaOmer is 32. Number 32 is a numerical value (*gematria*) of the word לב (heart). The number of days from Lag BaOmer until the last day of the Omer is 17. Number 17 is a numerical value of the word טוב (good). *HaKadosh Boruch Hu* is hinting to us that the way to prepare for *Matan Torah* is to develop a טוב לב - a good heart!

But what exactly is a “good heart”? A heart is the place for a person’s emotions and desires. In *sefer* Nesivos Olam, the Maharal explains that a person with a good heart desires that his fellow Jew should be the recipient of טוב (goodness). Furthermore, the Maharal adds that a person with a טוב לב rejoices when he sees that his fellow Jew received the טוב. Such a heart is what Hashem wants us to develop during these days of the Omer. Hashem wants every Jew to arrive to Har Sinai of 5782 with good heart. Hence, during these days, use the moments of interactions with your friends and family to develop a טוב לב.



Discuss at Your Shabbos Table

Sefiras HaOmer is the time when Hashem wants each Jew to develop a good heart (see the article above). Here are two important lessons from the parsha related to this topic:

- ♦ The parsha teaches: **...וְלֹא תוֹנוּ אִישׁ אֶת־עֲמִיתוֹ.** - *A man should not hurt his fellow Jew...* (Vayikra 25:17)

Ask around your Shabbos table: What is this verse referring to?

Answer: Based on the words of Chaza”l in Gemorah Baba Metzia 58b, Rashi tells us: **” כאן הזהיר על אונאת דברים”** - *Here, the Torah cautioned us against hurting each other with words.*

- ♦ The parsha teaches: **וְכִי תִמְכְּרוּ מִמְּכָר לְעַמִּיתְךָ אוֹ קָנָה מִיַּד עַמִּיתְךָ אֶל תּוֹנוּ אִישׁ אֶת אֶחָיו** - *And when you make a sale to “amisecha” or make a purchase from the hand of “amisecha”, a man should not oppress his brother.* (Vayikra 25:14)

Ask around your Shabbos table: What is the meaning of the word “amisecha”?

Answer: Onkolos translates it as, **”הַבְּרֵךְ”** (your friend). Combined with the last word of that verse (אָחָיו) - “his brother”, we see that *HaShem* wants a person to look at each Jewish person as “his friend” and “his brother.”



Rhymes for Kids



וּבְשָׁנָה הַשְּׂבִיעִית שַׁבַּת שְׁבִתוֹן יִהְיֶה לְאָרֶץ

To know that the land belongs to Hashem,
 A mitzva we have that’s more precious than a gem.
 The farmers are eager to do it with zest,
 What is it? Each 7th year the land should _____.



Riddles & Trivia



In parshas Behar we learn that Shmittah is the 7th year of the 7-year cycle, and Yovel is the 50th year - i.e., the year following the 7 cycles of 7 years. When the final *geula* will come, we will once again observe Yovel. Suppose that the year 3001 (from Creation) was a Yovel year. Shimon was born in 3001 and past away in 3100. During how many Yovel years was Shimon alive?

There are two possible answers! There is a dispute whether Yovel is also the 1st year of the next 7-year Shmittah cycle or whether Yovel “resets” the Shmittah cycles (i.e., the 1st year of the next Shmittah cycle starts the year following Yovel). According to the Rambam (Laws of Shmittah 10:7), Yovel resets Shmittah cycles. Hence in our scenario, Yovel was in 3001, 3051, and 3101. As such, Shimon was alive during two Yovel years. According to Tosafos (Rosh Hashana 9a וְלֹא־פִקִּי אַדְוָה), however, Yovel is also the 1st year of the next 7-year Shmittah cycle. Hence, in our scenario, Yovel was in 3001, 3050, and 3099. As such, Shimon was alive during three Yovel years.



DID YOU KNOW THAT...



You probably knew that Yovel would come after the 7 cycles of 7-years. But did you know that just like the 49 days of the Omer, the 49 years leading up to the Yovel were counted? There is, however, a difference between these counts. Each Jew is obligated to count the Omer individually, while the Great Beis Din in Yerushalayim would count the years on behalf of the whole nation. For example, in the eighth year of the cycle, they would say: “Blessed are you Hashem, King of the Universe, who commanded us to count the Shemittah and Yovel. This year is eight years, which are one Shemittah and one year to the Yovel . . .”