

SHMITA

**A SPECIAL ISSUE IN HONOR OF
THE UPCOMING SHMITA YEAR 5775**

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Paving the road to
“Shmita for everyone”

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Gedolei Yisrael join the
initiative to perform the
mitzvah of Shmita

View it in pictures



SHMITA
BY SHOMREI SHVI'IT

HAVE YOU EVER PERFORMED THE MITZVAH OF SHMITA BEFORE?

Next year, 5775, hundreds of farmers will perform the unique mitzvah of Shmita.

According to rulings by halachic authorities, only by purchasing private agricultural land and registering it under the Land Registry, will you

BE ABLE TO PERFORM THE POSITIVE COMMANDMENTS “AND IN THE SEVENTH, YOU SHALL LEAVE IT UNTENDED AND UNHARVESTED” (SHEMOS 23:11)

AND “THE LAND SHALL OBSERVE A SHABBOS REST FOR HASHEM” (VAYIKRA 25:2)

JOIN THE GEDOLEI YISRAEL

Who have already purchased a small plot of agricultural land in Eretz Yisrael through Agudat Shmita, under private ownership and registered with the Land Registry, in order to properly perform the mitzvah of Shmita.

On this coming Shmita year, FOR THE FIRST TIME IN YOUR LIFE, YOU TOO WILL BE ABLE TO “LET YOUR LAND LIE FALLOW”

and be blessed with the ultimate Divine promise:

**“וציוויתי את ברכתי”
“AND I SHALL ORDAIN MY BLESSING”
(Vayikra 25:21)**



**“והשביעית תשמטנה ונטשתה” (שמות כג, יא)
כאן מקיימים מצוות שמיטה בהידור
מרנן ורבנן גדולי ישראל שליט”א
יחד עם רבבות אלפי ישראל**

ליווי משפטי:
משרד עו”ד
הרפז-הורביץ

הסכמות ותמיכה:
מרנן ורבנן גדולי ישראל
זצוק”ל ושיבלחט”א

ליווי הלכתי:
הגאון הגדול רבי שמואל
אליעזר שטרן שליט”א

הפקר



שמיטה

שע”י שומרי שביעית

טלפון 072-241-1040
פקס 072-241-1045

DEAR FRIEND! HAVE YOU EVER HAD THE CHANCE TO PERFORM THE MITZVAH OF SHMITA BEFORE?

In his book of Tehillim, Dovid Hamelech speaks of “the strong warriors who do His bidding..” (Tehillim 103:20). Rabbi Yitzchak explains that this passuk refers to

THOSE WHO PERFORM THE MITZVAH OF SHMITA”
(Vayikra Rabba Ch.1).

With these powerful words, Dovid Hamelech expresses his admiration for the special people who perform Hashem’s commandment of Shmita with true mesirus nefesh. These real-time warriors may seem, at first, to be but simple farmers whose entire day revolves around menial labor, tractors and manure. Yet every seven years, they courageously put down their tools and allow their lands to lie fallow in order to fulfill the mitzvah of “in the seventh, you shall leave it untended and unharvested.”

For hundreds of Shemittos past, only those who possessed their own plot of agricultural land were able to perform the mitzvah of Shmita. It were these few Jews who actually owned and worked their fields for six years as a means of livelihood who were able to lay down their tools on the seventh, in unwavering dedication and trust, and fulfill this unique commandment. These were the Jews who rightfully earned the title of “giborei koach – strong warriors.” Along with the obvious merit of the actual performance of the mitzvah and the incredible courage it requires, there is an added promise from Hashem Himself: “And I shall ordain My blessing upon you.” Hashem is promising to personally orchestrate the blessing which will pour into the homes of those who perform His will and allow their land to lie fallow on the seventh year. As the Medrash Tanchuma explains this, “I am He Who will provide good reward if they shall keep them.”

Many incredible stories have been told of the miracles and wonders experienced by those faithful Jewish farmers who abandoned their lands on the seventh year even when faced with dire obstacles and fears. They were rewarded abundantly. Not only did they not suffer the natural loss expected as a result of their actions; they were blessed in various different ways. Hashem has many different means through which to shower His promised blessings.

The yearning for this special mitzvah has filled the hearts of Jews all over the world. They, too, wished to take part in this incredible endeavor, as the various letters written by *Gedolei Yisrael* over many generations attest.

BUT WHAT ABOUT THE REST OF US? WE, TORAHSCHOLARS, BUSINESSMEN AND SIMPLE FOLK IN VARIOUS CITIES, WHO CANNOT PURCHASE PLOTS OF LAND AND WORK THEM – WILL WE NEVER BE ABLE TO BE CROWNED WITH THE TITLE OF “GIBOREI KOACH?” DO WE NOT DESERVE TO BE BLESSED WITH THE RARE PROMISE, “AND I SHALL ORDAIN MY BLESSING?”

WHY SHOULD WE MISS OUT ON THIS OPPORTUNITY TO PERFORM THE MITZVAH OF “AND IN THE SEVENTH, YOU SHALL LEAVE IT UNTENDED...”?

It was this feeling that spurred a special idea on the eve of the previous Shmita year (5768); an idea which has finally made this mitzvah accessible to all Jews, wherever they may be. Now, we can all be included among those “strong warriors” in the most halachically stringent manner. Now we, too, can be Divinely blessed with the promise of “And I shall ordain My blessing.” By joining Agudat Shmita and purchasing a private plot of land, registered with the Land Registry, during the sixth year prior to Shmita, we too can now merit to “work the land on the sixth, and allow it to lie fallow on the seventh.”

The initial suggestion was presented before *Gedolei Yisrael*. After much research and investigation into all aspects of the plan, the idea was enthusiastically welcomed and approved. The *Gedolim* were the first to join the project and purchase their own plot of land, passionately calling upon the public to join the initiative and be counted among the “giborei koach ossei dvaro – the strong warriors who do His bidding.” One gadol expressed his feelings; “For nearly eighty years I am living in this world, and yet I have not merited to perform the mitzvah of Shmita actively, halachically, until this year! And so, let us go and dance [in joy] at this rare and great merit that has become available to us!”

You, too, can be counted among the performers of this mitzvah – the giborei koach – and join the many *Gedolei Yisrael*, rabbanim, admorim and rashei yeshivos who have joined Agudat Shmita to perform this special mitzvah.

TOGETHER, WE WILL MERIT THE DIVINE PROMISE, “AND I SHALL ORDAIN MY BLESSING.”

**ONLY BY PURCHASING
PRIVATE AGRICULTURAL LAND
REGISTERED WITH THE LAND
REGISTRY**

**can you, too, perform the positive
commandment “and in the seventh, you shall
leave it untended and unharvested.”**

**JOIN THE INITIATIVE
AND SEE THE FULFILLMENT OF
THE PROMISE, “AND I SHALL
ORDAIN MY BLESSING!”**

More information on joining on pages 27-31



5726

Shmita. A sweating farmer reverently approaches his tractor, strokes its warm metal, and shuts the ignition for the final time. A full year lies ahead. A year during which he will continue to wake up early in the morning, but will not go to work as usual. The field gates will be widely opened, signs proclaiming “hefker” (“free for the taking”) hung on their bars. He himself will be sitting in the Beis Medrash, a large gemara opened before him, studying the Torah for a full year. Twelve long months during which he will refrain from performing any type of work on his field. Twelve months which he will dedicate solely for Hashem. “Good Shabbos, beloved land of mine...”

Every day, every minute, he will be performing the mitzvah of Shmita in its most basic, truest form: “And in the seventh, you shall leave it untended and unharvested.” The field is rendered hefker. Anyone who wishes to enter and partake of its fruits – can do so. He, the farmer, is promised eternal reward from none other than Hashem Himself: “And I shall ordain My blessing.” I cannot help but feel true jealousy of this farmer. If only I, too, could have the opportunity to be counted among these “giborei koach” fulfilling this mitzvah so trustingly!

5774

Next year will be Shmita again. This year, my dream can be fulfilled! I will be purchasing a private plot of agricultural land of my own; a land which I will work on the sixth year, then allow to lie fallow on the seventh!

SEEMS COMPLICATED?

It isn’t, really. Through Agudat Shmita, every Jew can now fulfill the mitzvah of Shmita by purchasing a plot of agricultural land of his own, registered with the Land Registry, and then abstain from working it on the seventh year.

This year, I too will be counted among the “giborei koach” and merit the Divine promise to those who do so; “and I shall ordain My blessing!”



HOW DOES ONE COME UP WITH A SEEMINGLY SIMPLE PLAN, WHICH NEVERTHELESS ENABLES SO MANY OF US TO ENJOY FULFILLING THIS RARE MITZVAH? ➤ A SIMPLE QUESTION DISCUSSED DURING A SHARED STUDY SESSION ONE SHAVUOS NIGHT: HAVE YOU EVER PERFORMED THE MITZVAH OF SHMITA? ➤ WHAT MADE GEDOLEI YISRAEL SO ENTHUSIASTIC? ➤ WHY COULD THE OLIVE GROVE NOT BE PURCHASED? ➤ HOW CAN EACH ONE OF US ACTIVELY PERFORM THE MITZVAH OF SHMITA AND MERIT THE PROMISE OF “AND I SHALL COMMAND MY BLESSING?”

A UNIQUE INTERVIEW WITH THE PEOPLE BEHIND THIS INCREDIBLE INITIATIVE, IN WHICH THEY SHARE THE ROAD TO PERFORMING THE MITZVAH OF SHMITA.

M. Sofer

**SHMITA
NOW EVERYONE'S MITZVAH!**

THERE are some ideas which strike us suddenly, leaving us wondering where they were until now. ‘How could we not have thought of this before? It seems so obvious, so simple...’ Their brilliance is in their very simplicity.

Such is the idea behind Agudat Shmita. The kind of idea people hear and immediately think; “How did no one ever think of this before?!” Agudat Shmita – bringing the mitzvah of Shmita to everyone, wherever they may be.

The idea was born almost by chance. Two kollel students, Rabbi Simcha Margaliot and Rabbi Mordechai Tirhaus, decided to spend their learning time together on Shavuot night studying the halachos of the imminent Shmita year. As they pored over the various halachos of abandoning one’s land for the Sabbatical year, it slowly dawned on them that, realistically speaking, there are nearly no Jews nowadays who are really able to perform this mitzvah. True, all Jews living in Israel avoid various Shmita transgressions and are careful to maintain the sanctity of Shevi’it fruits, but there are, in fact, very few people who can truly perform the actual mitzvah of allowing their land to lie fallow.

With this unsettling realization, the two men approached their Rebbe, the “Akvei Abirim” of Sadigura, immediately after Yom Tov. Disconcerted, they asked him: “Is it possible that a Jew may live his entire life without ever once performing the mitzvah of Shmita? Even more disturbingly, why must we ‘lose out?’ We would also like to be able to perform this mitzvah as it is explicitly stated in the Torah!”

The Rebbe somberly heard them out, then

sent them to discuss the problem with the Rav of Western Bnei Bark, Rav Shmuel Eliezer Stern shlit”a, gaavad of Shaarei Horaa and a dayan in Rav Vohzner’s beis din.

It was in the home of Rav Shmuel Eliezer Stern and under his careful guidance that the project was first birthed and all halachic and legal aspects ironed out so that the once far-off dream slowly became a reality. Rav Stern visited *Gedolei Yisrael* Rav Michel Yehuda Lefkowitz zt”l and Rav Shmuel haLevi Vohzner shlit”a, showed them the draft and received their approval, blessing and support. Upon receiving their backing, Rav Stern agreed to guide the program and supervise the careful adherence to all halachic details. As such, the “ksav hechsher” (Kashrus Certificate) affirms that all who join the project are indisputably fulfilling the mitzvah of “And in the seventh you shall leave it untended and unharvested.”

Thus, the road to transforming the mitzvah of Shmita into something which is accessible to everyone was cleared. Torah scholars, businessmen, and all Jews around the world could now, for the very first time in their lives, perform the mitzvah of Shmita in the most mehudar way possible by purchasing a private plot of agricultural land of their own and observing the commandment through it.

Yet not all proved this easy for the two indefatigable men. As they quickly learned, there are many halachic requirements for the performance of the Shmita to be adequately fulfilled. One such central requirement was the private ownership of land listed in the Land Registry. All “shortcuts,” purchasing with anything less than full legal validity



Rabbi Simcha Margaliot

“AS THE INITIATIVE PROGRESSED AND GEDOLEI YISRAEL, ALONG WITH THOUSANDS OF OTHER JEWS FROM ALL COMMUNITIES, ENTHUSIASTICALLY JOINED US, WE BEGAN TO FEEL THE HEAVY RESPONSIBILITY ON OUR SHOULDERS ON THE ONE HAND, AND THE GREAT JOY IN MERITING TO BE ALL THESE PEOPLE’S MESSENGERS... ON THE OTHER HAND, IT IS THIS VERY SENSE OF RESPONSIBILITY WHICH CAUSED US TO APPROACH THE INITIATIVE WITH NOTHING SHORT OF REVERENCE”

and even leasing land from the Israel Land Administration are not halachically viable options. In addition, the various legal aspects needed to be explored in depth, and expert real estate lawyers were called upon to offer their assessments before Rav Shmuel Eliezer Stern.

The *Gedolei Yisrael* whom Rabbis Margaliot and Tirhaus approached to demonstrate the initiative, the halachic and legal tracks and the hechsher certificate went out of their way to display their enthusiasm, and offered rare expressions of excitement over the magnitude of the idea and the fact that, for the very first time, it is now possible for so many Jews to perform the mitzvah of Shmita in the most stringent way possible and to merit the blessings stated in the Torah reserved for those who do so.

News of the new opportunity spread quickly, and it was not long before calls came pouring in from both Israel and abroad. The initiative was enthusiastically welcomed in Jewish communities all over the world, and the demand far exceeded initial expectations. This, in turn, necessitated round-the-clock work up until the last hours of erev Rosh Hashana in order to successfully serve all applicants.

Concurrently, various communities began to arrange organized groups to procure additional parts of the apricot orchard just outside the Zichron Yaakov settlement, which was purchased for the purpose of fulfilling the great and rare mitzvah of Shemmitah. This idea was especially received by the Belze community, as the Rebbe Rav Aharon of Belze zt”l was particularly careful to personally perform the mitzvah of Shmita himself by purchasing a plot of land which was worked on the sixth year and allowed to lie fallow on the seventh.

One of the Rebbes who was especially passionate about the initiative was the Slonimer Rebbe shlit”a, who joyfully joined the project after carefully examining all halachic and legal details. News of the Rebbe’s enrollment quickly spread, and many Slonimer chassidim hastened to join the budding initiative.

This year, as the coming Shmita year began to loom on the horizon, two Slonimer chassidim also joined the group dedicated to spreading this mitzvah. Rabbi David Weinberg and Rabbi Avraham Dickman threw in their own efforts to allow the public to merit this mitzvah in the best manner possible.

We turned to this group of now-four individuals to hear a bit more about their fascinating journey from the once far-fetched dream to what is now a sweeping reality.

ON THE EVE OF THE SHMITA YEAR 5768, SEVEN YEARS AGO, YOU WERE ALL STILL BUT YOUNG KOLLEL STUDENTS. DID YOU HAVE ANY IDEA AT THE TIME WHAT IT WOULD TAKE TO BRING SUCH A PROJECT TO FRUITION?

Rabbi Simcha Margaliot: The truth is that when we first approached the *Gedolei Yisrael* with our idea, we did not sufficiently estimate the scope and complexity of the project. We did not realize the number of hours and days we will have to invest, the tiny details we will have to attend to and the many obstacles we will face. Yet the *Gedolei Yisrael*, among them my own Rebbe, the Rebbe of Sadigura, were so enthusiastic, and we experienced such incredible siyata



חברי אגודת שמיטה בחיפוש קרקע מתאימה לצורך קיום מצוות השמיטה בהידור לקראת שנת השמיטה תשע"ה

dishmaya every step of the way, that it gave us the strength to successfully bring the project to fruition.

YOU SAY YOU FACED MANY “OBSTACLES.” CAN YOU GIVE US EXAMPLES OF WHAT YOU ARE REFERRING TO?

Rabbi Mordechai Tirhaus: I’ll Give you an example. One of the halachic rulings by Rav Stern shlit”a was that each member joining the initiative will have his own private piece of land with no partners, and that this plot will be legally recognized as his own purchase. Initially, this directive seems both logical and simple to implement. The problem, however, begins with the fact that all land in the country is separated into blocks and plots, and while private registration may refer to the plot in general, there is no clear definition

of the division between partners within one plot; only a shared registration (joint ownership). In addition, we needed to find a way to allow people to join this initiative in as uncomplicated a manner as possible. Legally, every land transaction must be performed via a written agreement, and be reported for property tax purposes. This posed an additional challenge: to simplify the process so that members will not be required to run to lawyers and various government offices themselves. In order to find a legal means which will also fit in with the halachic requirements, we ourselves began to run around to different real estate lawyers, and that only led us to further realization of just how complex this matter really is. We didn’t give up, however, and the result was the formulation of a brilliant solution, based on the legal status given to a “trustee,” which allows legal acquisition via a messenger so that there is no need for

RABBI BARUCH MORDECHAI EZRACHI SHLIT”A, ROSH YESHIVA OF ATARES YISRAEL

“It isn’t only the brilliance and righteousness – it is the fact that one who joins, enters a completely different atmosphere – one of the mitzvah of Shmita.” It was with these warm and emotional words that **Rabbi Baruch Mordechai Ezechai** shlit”a chose to describe the project after sitting with the Aguda directors and reviewing the process in depth.

The Rosh Yeshiva grilled the Aguda members thoroughly to ensure that things are, indeed, performed as they should, all the while expressing his admiration and enthusiasm for the idea. He promptly joined the program himself, signing up to purchase property for the coming Shmita year while calling upon all G-d-fearing Jews around the world to do the same and to have a part in this great mitzvah by purchasing land through the Aguda.



Rav Shmuel Eliezer Stern shlit”a at the “abandoning the land” ceremony, eve of Shmita year 5768

RAV YITZCHAK TUVIA WEISS SHLIT”A, GAAVAD OF THE EIDA HACHAREDIS IN JERUSALEM



Rav Yitzchak Tuvia Weiss, gaavad of the Eida HaCharedis in Jerusalem, offered very explicit instructions to the members of Agudat Shmita regarding proper performance of the mitzvah. The gaavad put his daily schedule on hold, explaining that this important endeavor requires special attention and time. He carefully examined all details of the agreement and was pleased to see that indeed, the program is conducted in the best halachic manner possible.

He, too, joined the initiative and purchased a plot of land in order to perform the mitzvah. Toward the end of the conversation, the gaavad lifted his arms excitedly and exclaimed; “And I shall

every buyer to physically show up at the lawyer’s office.

ONCE YOU SOLVED ALL THE HALACHIC AND LEGAL ASPECTS, WAS IT A SMOOTH JOURNEY FROM THEN ON?

Rabbi Simcha Margaliot (smiling): At that point we began to realize why the medrash explains that the words “strong warriors” refer to those who observe the Shmita. We began to look into purchasing agricultural land which is not owned by the Israel Land Administration, and found that approximately 95% of the lands in Israel are under ILA ownership. We therefore focused on private agricultural land which is listed in the Land Registry, can grow crops, and is up for sale... and discovered that it is not a simple matter at all.

Rabbi Mordechai Tirhaus: We decided to take matters into our own hands. We got into a car and went to tour those areas which we found out had privately-owned plots of

land. We started asking the foreign workers in the field who the owners are...

SETTING ASIDE, FOR A MOMENT, THIS PAST SHMITA DURING WHICH YOU WERE ABLE TO BE MESSENGERS FOR GEDOLEI YISRAEL AND THOUSANDS OF JEWS WHO PERFORMED THE MITZVAH OF “LEAVE IT UNTENDED” THROUGH YOU, LET’S DISCUSS PREPARATIONS FOR THIS COMING SHMITA YEAR. AT THIS POINT, YOU ARE MORE EXPERIENCED AND THE PREPARATIONS SHOULD BE SIMPLER AND SMOOTHER. IS THAT CORRECT?

Rabbi Simcha Margaliot: You mention *Gedolei Yisrael*... as the initiative progressed and *Gedolei Yisrael*, among thousands of other Jews from all communities, enthusiastically joined us, we began to feel the heavy responsibility on our shoulders on the one hand, and the great joy in meriting to be all these people’s

messengers. On the other hand, it is this very sense of responsibility which causes us to approach the initiative with nothing short of reverence. Indeed, the siyata dishmaya we experience every step of the way certainly came about from the power of the many sincere people who are trusting us as their messengers.

I’ll tell you a story which moved me personally very much: immediately after Rosh Hashana of the past Shmita, one of the gaba’im of the Sadigura Rebbe tzk”l approached me and told me that just after the Rebbe finished making kiddush on the night of Rosh Hashana, he told him that this year, now that he had purchased agricultural land through Agudat Shmita, he had special kavana during the bracha of “Shehechyanu” in kiddush – over the mitzvah of Shmita, too.



Rabbi Avraham Dickman

“AT THE VERY LAST MOMENT, WE FOUND OUT THAT NETIVEI YISRAEL IS PLANNING ON EXPROPRIATING PARTS OF THE LAND FOR THE EXPANSION OF CERTAIN PARTS OF A HIGHWAY... AND THE PROPOSAL WAS SHELVED...”

Rabbi Avraham Dickman: Much had transpired since the past Shmita... the housing crisis in Israel is felt in all real estate transactions. If in the past, agricultural land could be purchased at affordable prices, nowadays dreams of getting rich due to land zoning caused a rocketing of land prices to impossible sums.

Aside from the previously mentioned fact that the vast majority of land in Israel is defined as ILA property, you must understand that it is extremely difficult to find land which can be used for our purposes. These difficulties can be divided into a few categories. A. We are not talking about land considered for zoning, but rather cultivated, fruit-producing land. It is difficult to find an owner of a private, cultivated land who is interested

in selling it. B. Most land-owners rent out their plots to big farmers for extended periods of time, so even if we do find such land, their previous agreements with their renters take precedence, and unfortunately most renters refuse to allow the land to lie fallow as the halacha requires. C. The plot must be fully and privately owned, with no partners involved. In a case of Jewish partners, a division agreement must be made, along with accurate measurements to place and define the excluded area and to transfer legal records.

YOU SPEAK OF MUCH COMPLEXITY IN FINDING SUITABLE LAND. HOW, INDEED, DO YOU DO THIS?

Rabbi David Weinberg: Our experience brought us to the conclusion that the only way to do this is by “feeling out” the land up close, even after all research and investigation has been carried out. We therefore personally went out into the fields to inspect the lands directly. You’d be amazed to hear of the many surprises we encountered on our trips...

We received one offer to purchase an olive grove from a non-Jew. Only while touring the site, we incidentally heard that although there are normally no security threats in this specific area, selling the olive groves to “outsiders” may be viewed negatively and may cause locals to intentionally damage the trees. Of course, the proposal was immediately shelved. In another instance we were told of a plot of land which seemed perfect. We went out there, and found that while the land is indeed an agricultural land, not long ago a piratical “soil theft” left the land looking like an empty pool, 2 meters deep... Clearly, this piece of land will

“IT IS A WELL-KNOWN FACT THAT WHEN RAV AHARON ROKEACH, THE SAINTLY FOURTH REBBE IN THE ILLUSTRIOUS DYNASTY OF BELZE, ARRIVED IN ERETZ YISRAEL AFTER THE HOLOCAUST, HE ASKED RAV MOSHE ORETNER Z”L TO ENSURE THAT THE PATCH OF LAND IN HIS BACKYARD WILL BE CULTIVATED PRIOR TO THE SHEMITTAH YEAR, SO THAT HE WILL BE ABLE TO FULFILL THE MITZVAH OF SHEMITTAH ON THE SEVENTH.”



now absorb all the rains in the area and be quickly flooded and ruined...

AT LEAST YOU SAVED YOURSELVES THE LEGAL HASSLE...

Rabbi Avraham Dickman: Well, not really. The legal outline exists already, but the legal investigations and design of the purchased property are still grueling. You have to realize that even once we think we found appropriate land, we suddenly find out that the land was only partially inherited, or that its neighbors are non-Jews who are very likely to work the land secretly and we will have very little control over them. This is true especially in a case of a yielding grove. Every offer we received had to be properly examined and investigated. For example, we were offered a plot of land which, upon inspection, seemed to be appropriate for the initiative. At the very last minute, we found out that Netivei Yisrael (National Roads Company of Israel) is planning on expropriating parts of the land for the expansion of certain parts of a highway. Since work is scheduled to begin shortly, there was no way for us to know how much use the company will require of the land

during the Shmita year, and this proposal, too, was shelved.

SO ONCE YOU FINALLY FOUND AND PURCHASED THE LAND, DID THAT SIGNAL THE END OF THE JOURNEY?

Rabbi Simcha Margaliot: Almost... after we purchase the land, we send a licensed surveyor to map the area into defined land units for each of the applicants. The mapping is very accurate and based on modern technology, with each section duly numbered and recorded.

During the sixth year, prior to Shmita, we carry out everything necessary for the cultivation of the land under the guidance of Rabbi Stern shlit”a. We perform various activities so that the mitzvah of “you shall leave it untended” will be observed halacha lema’aseh. In addition, we do all that is necessary to conduct the individual land purchases properly.

WHAT HAPPENS TO THE LAND DURING THE SHMITA YEAR?

Rabbi Mordechai Tirhaus: As soon as the Shmita year begins, the land will be left to lie fallow, and absolutely no work will be performed on it. Entrance will be permitted to anyone who wishes to visit. I’d like to mention that when members of Agudat Shmita first went to receive the blessing of the gaavad shlit”a, he took great care to investigate whether the land will be completely rendered hefker, with no reliance even on otzar beis din (a beis din arrangement to market fruits which grew on the seventh year). Indeed, Agudat Shmita renders the land hefker and abandons it completely, and no work whatsoever is performed on the land during the Shmita year. All sections are marked with a “hefker” sign, and anyone who wishes to come inside



A licensed surveyor maps the land into individual sections

THE RACHMESTRIVKA REBBE SHLIT”A

Nighttime in Jeruslaem. The members of Agudat Shmita reverently enter the humble abode of the **Rachmestrivka Rebbe**. At the end of a long day filled with his unique avodas Hashem, the Rebbe offers of his precious time to Agudat Shmita. Approvingly, the **Rachmestrivka Rebbe** gives his blessings to the initiative, first carefully inquiring about all the details and then personally joining the growing number of *Gedolim* purchasing land in Eretz Yisrael for the purpose of performing the mitzvah of Shmita.

The members of Agudat Shmita are enveloped by the warmth of the Rebbe’s gaze. This gadol, whom thousands of admirers and chassidim cling to in dedication and love; the holy man whose prayers and avodas Hashem have become legendary. His participation in the project and his warm blessings serve as a tribute – and an added responsibility.



and partake of the produce, may do so. During the past Shmita year, many people took their families on “outings” to their personal plots and were able to see their special mitzvah up close, and even to eat the fruits, which of course have the sanctity of Shevi’it fruits.

WHO GUIDES THE PROJECT FROM THE HALACHIC AND LEGAL ASPECTS?

Rabbi Avraham Dickman: All binding agreements and the ownership transference process with all its stages and details were conducted by a team of lawyers from the Horowitz-Herpaz law firm who are guiding the legal aspect of the project, and under the halachic guidance of Rabbi Shmuel Eliezer Stern shlit”a, gaavad of Shaarei Hora’ah. This is to ensure that all plot purchases are conducted according to both legal and halachic requirements.

HOW CAN ONE JOIN AGUDAT SHMITA AND PERFORM THIS MITZVAH?

Rabbi David Weinberg: Under the laws of the state authorities and bodies, in order to purchase real estate without necessitating the buyer to sign before a lawyer, the buyer must sign an agreement in which he appoints Agudat Shmita as his trustees, or messengers, for the purpose of purchasing the plot of land. In an additional form, the buyer informs the authorities that he has appointed Agudat Shmita as his messengers for purchasing the land. Based on the above agreements, Agudat Shmita now becomes the property owners’ messengers to cultivate the land on the sixth



Rabbi Mordechai Tirhaus

BEFORE WE BEGAN TO LAUNCH THE PROJECT, WE FIRST VISITED RAV CHAIM KANIEVSKY SHLIT”A AND ASKED HIM WHETHER WE SHOULD TAKE THIS MONUMENTAL TASK UPON OURSELVES TO ASSIST THOUSANDS IN PERFORMING THE MITZVAH OF SHMITA, DESPITE THE MANY HARDSHIPS AND EFFORTS INVOLVED. RAV CHAIM’S ANSWER WAS UNEQUIVOCAL: “AND I SHALL ORDAIN MY BLESSING” – OF COURSE YOU SHOULD!”

year according to all halachic guidelines, leave it untended on the seventh, and abandon the yield throughout the entire seventh year. Thus, all members – the actual property owners – fulfill the mitzvah of “and in the seventh you shall leave it untended and unharvested” in its truest form. The agreement is extremely comprehensive and contains all details of the transaction, including a power of attorney to perform all necessary actions before the tax authorities, and the selling of the land once the project is completed.

Full instructions on joining the program, as well as all relevant documents, can be found in the final pages of the magazine.

WHAT HAPPENS AFTER ONE JOINS?

Rabbi Avraham Dickman: Every new member appoints the Agudat Shmita rabbis as his messengers. They render the land hefker on his behalf. The gates of the field are left open throughout the entire Shmita year, and a sign clearly proclaiming the land “hefker” is prominently displayed. When joining the program, new members include an irrevocable instruction to the trustees to sell the plot of land once the seventh year is over, with the selling conducted under full legal terms. Once the Shmita year is over, the mitzvah of “you shall leave it untended...” is over along with it. Those who have merited to perform it – Jews from all over the world along with *Gedolei Yisrael* of all streams and communities – are blessed with the Divine promise, “And I shall ordain My blessing,” reserved particularly for those “strong warriors” who comply with this special command.

OTHER THAN THE VERY ACT OF THE MITZVAH WHICH CAN ONLY BE FULFILLED ONCE EVERY SEVEN YEARS, SURELY YOU ALSO CAME ACROSS STORIES OF PEOPLE WHO HAVE SEEN THE FULFILLMENT OF THE PROMISE “AND I SHALL ORDAIN MY BLESSING?”

Rabbi Mordechai Tirhaus: I believe that Hashem’s promise “I shall ordain My blessing,” which really includes everything one may need, requires no strengthening or support from stories and the like. Nevertheless, I can tell you that many friends who have joined and performed the mitzvah of Shmita in the year 5768 through Agudat Shmita have told me that they were able to see the blessing in whatever they did, in many different areas, and inquired about the coming Shmita year too. They attributed the special bounty they experienced to the Divine promise of “And I shall ordain My blessing” to those who perform the Shmita. Every such inquiry gives us tremendous satisfaction, and a sort of ‘confirmation’ that we have succeeded in our mission to be good messengers for the public. These calls fill us with the strength to carry on our project for the coming Shmita year. They serve as our greatest reward.

IN CONCLUSION, AND BACK TO THE QUESTION ASKED AT THE BEGINNING OF OUR INTERVIEW: HOW DO YOU FIND THE STRENGTH

AND ENERGY TO TAKE CARE OF ALL THE ENDLESS DETAILS INVOLVED IN THIS COMPLEX PROJECT?

Rabbi Mordechai Tirhaus: We recall the amazing experience we had when we visited Rav Chaim Kanievsky shlit”a, before began to launch the project. We asked him whether we should take this monumental task upon ourselves to assist thousands in performing the mitzvah of Shmita, despite the many hardships and efforts involved. Rav Chaim’s answer was unequivocal: “‘And I shall ordain My blessing’ – of course you should!”

IMPORTANT NOTE:

At the request of Agudat Shmita, we hereby clarify and emphasize that there is no connection between the activities of Agudat Shmita and those of Keren Shvi’it. The goal of Agudat Shmita is to allow all Jews to personally and actively merit the mitzvah of Shmita, under the guidance and with the blessing of *Gedolei Yisrael*. The goal of Keren Shvi’it is to provide assistance to farmers who adhere to the mitzvot of Shmita. In order to prevent confusion and possibly misleading the public, the organization has even changed its name from “Agudat Shomrei Shvi’it” to “Agudat Shmita,” by Shomrei Shvi’it.

the newly purchased private plots of land belonging to *Gedolei Yisrael* have already been marked. Where will your plot of land be?

The thrill could be felt in the air on that special day, after a grueling journey to find a privately-owned plot of agricultural land through which members of Agudat Shmita will be able to perform the mitzvah of Shmita, a suitable plot of land complying with all legal and halachic requirements was finally found.



Aerial view of the plot

The land (plot 13806, block 23) is located between Rosh Pina and Hazer, near the Machanayim intersection. The organization’s lawyers carefully inspected the legal status of the land and ensured that it is free of lien and is properly registered in the Land Registry under

the owner’s name. Professionals sent by Agudat Shmita ensured that, throughout

the Shmita year, the land will maintain its current status and is under no threat of expropriation. Once the land was found suitable, the organization’s rabbis brought all information and details before Rav Stern shlit”a and received his consent to continue the transaction process and his instructions for the sale contract clauses. The contract, prepared by the Horowitz-Herpaz law firm which is guiding the project, was brought to Rav Stern for a final approval, and once his consent was given, the transaction was completed. At the signing, personally witnessed by Rav Stern, all aspects of halachic proprietary of the land were covered according to the rulings of all poskim (lechumra).



land purchasing ceremony

Once the plot of land was purchased, the members of Agudat Shmita arranged for the mapping and measuring of the land by a licensed surveyor, and the plot was divided into amah-sized blocks of land, with the amos measured according to the most stringent rulings by the Chazon Ish.



The public is invited to visit the land during the Shmita year. Entrance is located behind the gas station at the Machanayim intersection (Route 90). Directional signs have been placed for the benefit of the visitors.

JOIN THE GEDOLEI YISRAEL AND PURCHASE A PLOT OF LAND FOR THE PURPOSE OF PERFORMING THE MITZVAH OF SHMITA

RAV DAVID BAZRI SHLIT”A



and the ultimate geluah. Ashreinu (how lucky we are) that we have merited this!” When the Rav chose to join the project and to purchase his own plot of land in Eretz Yisrael, he stood up and began to say “leshem yichud” for a long time, putting in special kavanos and yichudim. Afterwards, he explained that he had special kavana and prayed for the coming of the Mashiach, to be hastened in the merit of this special mitzvah.

“It is the way of mekubalim, in every action, to think of bringing the geulah closer...” These were the words with which the great mekubal, Rav David Bazri shlit”a chose to crown the initiative when the members of Agudat Shmita entered his home before the past Shmita year. “Many statements of Chazal demonstrate the connection between observing Shmita

LETTER FROM GEDOLEI YISRAEL RECOMMENDING THE ORGANIZATION AND THE PROJECT

ערב שנת השמיטה

בס"ד

הננו בזאת לחזק ולאמץ את ידי המפעל החשוב והנעלה אגודת "שומרי שביעית"
אשר מטרתו להפיץ את רעיון שמירת השביעית כהלכתה
בקרב תפוצות ישראל בכל אתר ואתר, לזכותם קרקע בארץ ישראל אשר על ידה יהיו
נמנים גם הם על גבורי כח עושי דברו מקדשי שנת השבע ושנת השמיטה.
ויזכו להיות בכלל ברכה המובטחת וצוית את ברכתי לכם - לשומרי מצוה יקרה וחביבה זו.

לוי יצחק הלוי הורוויץ
מבוסטון
(אדמו"ר מבוסטון זצוק"ל)

חיים פנחס שיינברג

הנני מצטרף להך תקנה שיוכלו לזכות חלק מסוים בשדה בא"י לדריים בחו"ל
בכדי שגם יקיימו מצוות השמטת עבודת הקרקע כפי המבואר בשטר ההקנאה, תמוז תשס"ז
מיכל יהודה לפקוביץ

במורה"ר משה"ל מסדיגורה
(אדמו"ר מסדיגורה זצוק"ל)

וידאי היא מצוה רבה זו לישועתן של ישראל
בביאת גואל צדק בב"א
צבי אלימלך בן לאדמו"ר הגה"ק זצלה"ה
(אדמו"ר מצאנז)

יצחק טוביה וייס
(גאב"ד העדה החרדית)

ישראל משה במורה"ר
אדמו"ר אברהם יעקב זי"ע ועכ"ל
(אדמו"ר מסדיגורה)

שלום כהן

ישראל בה"צ מויזניץ
שליט"א
(אדמו"ר מויזניץ)

חיים קנייבסקי
א.ל. שטיינמן

בש"ס בן ציון רבינוביץ
בלאדמו"ר זצוקלה"ה מביאלא
(אדמו"ר מביאלא)

דוד טווערסקי
(אדמו"ר מרחמיסטריווקא)

ברוך מרדכי אזרחי

משה הלל הירש

ג"א מצטרף בכל לב לחיווק מצוה רבה זו לקדש שם שמים
ברוך דב פוברסקי

כיהודה ועוד לקרא
גרשון אידלשטיין

ישראל צבי יאיר בן
כ"ק מרן אאמו"ר זצלה"ה מאלכסנדר
(אדמו"ר מאלכסנדר)

מנחם נחום בהרה"צ מוה"ר
משולם זוסיא זצוקלה"ה
(אדמו"ר מטשערנאביל)

עזריאל אויערבאך

חיים מאיר הלוי (ואזנר)
בן לא"א מרן השבט הלוי שליט"א

שמעון בעדני
יצחק שיינר

משה צדקה

נפתלי יהודה הלוי הורוויץ מבאסטאן
(אדמו"ר מבאסטאן)

מאיר צבי ברגמן

שלמה גולדמן
(אדמו"ר מזוועיהל)

הגה"צ חברי הבד"ץ
קהל מתיק הדת בעלזא

אריה לייב פינקל

חיים שאול טאוב
(אדמו"ר ממוז'זין)

דב יפה

אליהו אבא שאול

דוד בצרי

זונדל קרויזר

זלמן נחמיה גולדברג

דוד יוסף בלאאמו"ר
מרן הגר"ע יוסף זצוק"ל

דוד כהן

שמואל אליעזר שטרן
חבר בד"צ דמור הגר"ש ואזנר שליט"א
ראש ישיבת חזק חתם סופר
רב מערב בני ברק

בית, חדש שבט, תשע"ד

נתבקשתי על ידי מנהלי אגודת "שומרי שביעית", שמטרתם היא לזכות את בני
ישראל בנטילת חלק בקיום מצוות השביעית במועל ממש בחלקת קרקע
משלהם בארץ ישראל, ובקשוני לעקוב מקרוב אחרי נוסחאות שטר המכירה
וסדר דרכי הקנינים הנערכים על ידם, שעל ידם הם זוכים בבעלות גמורה בגוף
הקרקע הנטועה עם עצי פרי, ובהשבתתם את עבודות הקרקע בפרוס שנת
השמיטה המה מקיימים את מצוות שנת השבע - שנת השמיטה כהלכתה.

ואכן לאחר העיון והבירור הנני לאשר בזאת כי שטרות המכר ודרכי הקנינים המה
נערכים כדת וכדין, ככל משפטי הקנינים וחוקותיהם, על הצד היותר טוב. יתן
ה' ונזכה כולנו לקיים את מצוות השמיטה מן התורה, בשוב ה' את שבות עמו,
בעגלא ובזמן קריב.

ועל זה באתי על החתום
שמואל אליעזר שטרן

Legal authorization by the Harpez-Horowitz
law firm guiding the project

הרפז - הורוביץ משרד עורכי דין
Harpaz - Horovitz Law Office
Dov Horovitz, Adv.
Yitzchak Harpaz, Adv.
דב הורוביץ, עו"ד
יצחק הרפז, עו"ד
י"א באדר א' תשע"ד
10/2/2014

אישור

הריני לאשר כדלהלן:

- משרדנו מלווה את ההליכים המשפטיים הננקטים ע"י חברת "שומרי שביעית שבת הארץ בע"מ" ח"פ מס' 515029494 (להלן: "החברה" ו/או "הנאמן") במיזם של החברה ברכישת קרקע לצורך מתן אפשרות לכל רוכש יחידת קרקע לקיים מצוות השמיטה.
- החברה אכן נוקטת בכל הפעולות המשפטיות הנדרשות כדי לגרום לכך שעם חתימות הטאמן והנהנה שהוא הרוכש על הסכם הנאמנות מקבל בזה הנהנה זכות בעלות על יחידת הקרקע הנרכשת.

על החתום,
דב הורוביץ, עו"ד

NOW YOU, TOO, CAN PERFORM
THE MITZVAH OF SHMITA DIRECTLY
 BY PURCHASING A PLOT OF AGRICULTURAL LAND
UNDER PRIVATE OWNERSHIP ("TABU")
IN ERETZ YISRAEL

All measurements are conducted under the strictest guidelines in accordance with the Chazon Ish's most stringent rulings

1 Amah
 (Approx. 21.25")



180\$

4 Amos
 (Approx. 21.25")



360\$

4X4 Amos
 (Approx. 28 ft)



1000\$

"AND I SHALL ORDAIN MY BLESSING"
 (Vayikra 25:21)

HOW TO JOIN:

1

Fill out the forms on pages 27-31, clearly and legibly

2

Send the filled forms to:



Mail: Agudat Shmita
 4 Divrei Chaim St. POB 3036
 Beitar Ilit Israel



Fax: +972-72-241-1045



Email: info@shviit.com



To call an Agudat Shmita representative:
+972-72-241-1050





A HALACHIC DISCOURSE ON THE POSSIBILITY FOR EACH JEW TO PERFORM THE MITZVAH OF SHMITA WITH AGUDAT SHMITA'S RAV AND POSEK, **RABBI SHMUEL ELIEZER STERN SHLIT"A**, GAAVAD OF SHAAREI HORA'AH AND RAV OF WESTERN BNEI BRAK

Q: If one rents a plot of land and then allows it to lie fallow on the seventh year, does that constitute performance of the mitzvah of Shmita?

A: No. Halacha rules that renting does not constitute ownership. The field, therefore, does not actually belong to the renter but rather to the landlord. Similarly, if a Jew rents out his field to a non-Jew, this does not exempt him from the obligation of Shmita.

Q: Many people have asked about the halachic explanation for the Rav's ruling that Agudat Shmita purchase private land registered with the Land Registry, and not under the Israel Land Administration.

A: The status of lands registered with the Israel Land Administration is basically leasing for a significant number of years, which is similar to renting. With regards to land under the ILA geared for housing, we may argue as to whether such leasing is considered similar to renting or to purchasing, but agricultural land is definitely of a lower status in a number of central aspects: a. In order to sell or transfer the rights to the land one must receive special authorization by the ILA. b. One must renew the leasing contract every few years. c. The ILA sometimes decides to discontinue the leasing agreement – a phenomenon which is virtually non-existent in housing plots.

Q: Following the Rav's instructions, we report to the tax authorities and the Land Registry on behalf of each participant. Wouldn't it be enough to perform the halachic purchase requirements alone?

A: I'll explain. The explicit instructions of Rav Elyashiv with regards to selling chametz and heter isska were that one must include a clause which offers these agreements legal validity in such a way that it will be impossible to cancel dismiss these

transactions in court. In the same way, in our case, too, purchase must have legal validity in addition to the halachic guidelines.

Q: Why must the land be planted, agricultural fields? Why can't any land in Eretz Yisrael be used for the mitzvah of Shmita?

A: There are actually two aspects of the mitzvah of Shmita. The first is the mitzvah we find in the words "in the seventh, you must leave it untended and unharvested," in which we are commanded to render the crops growing on the seventh year as hefker. This mitzvah can obviously only be performed with those lands that actually grow agricultural crops. The second part of the mitzvah relates to "and the land shall observe a Shabbos rest for Hashem." Here, the commandment is to refrain from working. This can only be observed with land which had been worked on the sixth year, and is then allowed to lie fallow on the seventh.

Q: May one purchase property for others, such as family or friends?

A: Of course! Chazal have already taught us that one may "transfer" the merits of a mitzvah to his friend, even if the latter is not present. To do so, the person purchasing this gift must perform all purchases on behalf of his friend, even, as Chazal say, when "not to his face."

HALACHIC DISCOURSE

It was with awe and trepidation that the members of Agudat Shmita entered the home of Rav Chaim Kanievsky shlit"a, hoping to receive his blessing and advice and instructions as to how they can conduct their project. A fascinating discourse ensued during which the Aguda directors asked the Rav a number of halachic questions pertaining to the actual performance of the mitzvah of Shevi'it. Some of these questions included:

Q: Is there any point in purchasing land just prior to Shmita in order to perform the mitzvah of Shmita?

A: Of course

Q: Are women also obligated in this mitzvah?

A: Yes

In response to the Aguda directors' personal question, whether this endeavor was something they should take upon themselves with all the effort involved, Rav Chaim answered unequivocally: "And I shall ordain My blessing' – of course you should!"



GEDOLEI YISRAEL JOIN AND SUPPORT AGUDAT SHMITA



Rav **Dov Yaffe**, mashgiach of Yeshivas Kfar Chassidim shlit"a



Rav **Aharon Yehuda Leib Steinman** shlit"a



Rav **Nissim Karelitz** shlit"a



The **Bostoner Rebbe** shlit"a



Rav **Baruch Dov Povarsky** shlit"a, rosh yeshivas Ponivezh



Rav Baruch Mordechai Ezrachi shlit"a,
rosh yeshivat Ateret Yisrael



Rav David Cohen shlit"a,
rosh yeshivas Chevron



The members of Beis Din
"Machzikei HaDas" of Belze



Rav Shimon Baadani
shlit"a, member of Mo'etzet
Chachmei HaTorah



Rav Arye Finkel shlit"a, rosh
yeshivas Mir Brachfeld



Rav Shalom Cohen shlit"a,
president of Mo'etzet
Chachmei HaTorah



The **Sadigura Rebbe** shlit"a

Rav David Yosef shlit"a,
member of Mo'etzet Chachmei
HaTorah



**Rav Zalman Nechemya
Goldberg** shlit"a



Rav Yaakov Eidelstein shlit"a,
rav of Ramat HaSharon



The **Rachmestrivka Rebbe**
shlit"a



The **Zviller Rebbe** shlit"a

Rav Mordechai Gross shlit"a,
av beis din of Chanichei
HaYeshivos





◀ **Rav Moshe Hirsch shlit"a,**
rosh yeshivas Slobodka



Rav David Batzri shlit"a,
rosh yeshivat HaShalom ▶



The Vizhnitzer Rebbe shlit"a ▶



▼ **Rav Moshe Tzadka shlit"a,**
rosh yeshivat Porat Yosef



Rav Moshe Mordechai Karp shlit"a ▶



The Moditzer Rebbe shlit"a ▼



The Premishlaner Rebbe shlit"a ▶



▶ **The Erloyer Rebbe shlit"a**



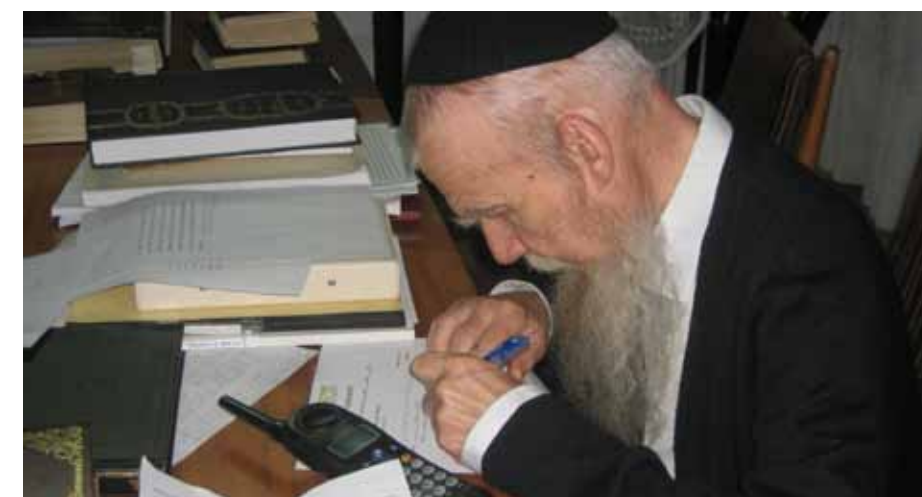
Rav Yitzchak Scheiner shlit"a,
rosh yeshivas Kamenitz ▼



Rav Chaim Kanievsky shlit"a ▶



Rav Gershon Eidelstein shlit"a,
rosh yeshivas Ponivezh ▶



◀ **Rav Chaim HaLevi Vohzner shlit"a**



✓ Rav Shevach Rosenblatt
shlit"a



▲ Rav Azriel Auerbach shlit"a



➤ Rav Yitzchak Tuvia Weiss
shlit"a, gaavad of Eida
HaCharedis



◀ Rav Eliyahu Aba Shaul shlit"a



✓ Rav Meir Tzvi Bergman shlit"a



◀ The Biale Rebbe shlit"a

LATE GEDOLEI YISRAEL WHO HAVE JOINED AND SUPPORTED AGUDAT SHMITA

The Sadigura Rebbe ztk"l ➤



▲ Rav Nosson Tzvi Finkel ztk"l,
rosh yeshivas Mir



➤ The Bostoner Rebbe ztk"l



✓ Rav Chaim Pinchas
Scheinberg ztk"l, rosh
yeshivas Torah Ohr



✓ Rav Mordechai Eliyahu ztk"l



▲ Rav Michel Yehuda
Lefkowitz ztk"l,
rosh yeshivas Ponivezh



▲ Rav Meir Brandsdorfer
ztk"l, member of Badatz Eida
HaCharedis



YOU JOIN:

TO JOIN AND APPOINT AGUDAT SHMITA AS YOUR TRUSTEE

Assigning the Aguda as your “trustee” for the purpose of purchasing a plot of land on your behalf

Fill out the forms on the following pages:
Customer Information Form, Payment Details, Trust Agreement and Notice of Trust Assignment
(Pages 27-31)

WE PERFORM ON YOUR BEHALF:

THE AGUDA PREPARES THE LAND ON THE 6TH YEAR

During the sixth year, farmers working for Agudat Shmita will continue to cultivate the purchased land in order to enable a proper “untending and unharvesting” on the seventh year.
In addition, a certified surveyor will map the plot into defined units on behalf of the Aguda, so as to enable the ownership transfer of each unit under its buyer’s name.

REGISTRATION

On the eve of the Shmita year, the purchasing process will be completed and the plot units will be privately listed in the Land Registry under the names of each of the participants.
Once the process is completed, each member will receive an elegant certificate by mail, marking his precise plot.

“AND IN THE SEVENTH YOU SHALL LEAVE IT UNTENDED AND UNHARVESTED”

Prior to the commencement of the Shmita year, a beautiful ceremony will take place by the rabbinical messengers, ceasing all work on the grove and opening the gates wide for all visitors. Signs will be hung at the entrance to the grove proclaiming the field hefker in honor of the Shmita.

YOU MERIT:

“AND I SHALL ORDAIN MY BLESSING”

**Every participant merits to observe the two *mitzvos asseh* command-
ing of the Shmita, and to be blessed with the ultimate blessing**

Throughout the entire Shmita year, for the duration of 356 days, 54 weeks, 24 hours a day, every single moment - you merit to fulfill the mitzvah of “and in the seventh you must leave it untended and unharvested,” as well as “and the land shall observe Shabbos.”

In the merit of performing this rare mitzvah, you will surely see the fulfillment of the promise “and I shall ordain My blessing,” as the Medrash Tanchuma says; “I am He Who... will give good reward if they observe them.”
Once the Shmita year is over, the Aguda will sell the land on your behalf.

REGISTRATION FORM

For
The Shmita
Association
use only:

Buyer No.:

Date:



Buyer Information

Name: _____ Surname: _____ Phone: _____

Cell: _____ Fax: _____ Email: _____

Address: _____ City: _____

I am interested in purchasing: ☐ 1 amah ☐ 4 amot ☐ 4x4 amot Total: _____

I am purchasing this land on behalf of: ☐ Myself (letters will be mailed to the address listed above)



☐ As a gift for: _____

Address: _____ City: _____ Phone: _____

Personal Message: (message will be printed on elegant paper) _____

Payment Details



Check/s

Submitted _____ checks,
to the sum of _____ each

Pay to the order of:
"Shomrei Shv'it Shabbat HaAretz Ltd."



Bank Transfer

Please include transfer confirmation
to Shomrei Shv'it
Poalim Bank (21), Branch #092, Account #47455



International
IBAN:

Account Name: Shomrei Sheviit Shabat Haaretz LTD
Account Number: 12-290-55474 Bank Name: Bank Hapoalim B.M.
IBAN: IL54-0122-9000-0000-0055-474 BIC / Swift: POALILIT



Credit Card

☐ Visa ☐ Mastercard ☐ American Express ☐ Isracard

Card No.: _____

Expiration Date: ____ / ____

CVV (security code: last 3 digits on back of card): _____

Amt: _____

No. of payments: _____ (1-12 payments)



Cash

Paid _____ in cash

HOW TO JOIN:

1

Fill out the forms

2

Send the filled
forms to:



Mail: Agudat Shmita
4 Divrei Chaim St. POB 3036
Beitar Ilit Israel



Fax:
+972-72-241-1045



Email:
info@shviit.com

To call an Agudat Shmita representative: +972-72-241-1050

Order ID:
Please fill in your order ID



Bs" d

TRUST AGREEMENT

Please fill in the date of signing the agreement

Drawn up and signed, on the ____ day of the month of _____ in the year 5774
(____/____/2014)

Between: Shomrei Shviit Shabbat Haaretz LTD.
Private company no. 515029494
of 4 Divrei Chaim St., P.O.B 3060 Beitar Illit
(hereinafter: the "Trustee")

of the first part

And: Name _____
Bearer of ID no./Passport no. _____
Of _____
(hereinafter: the "Beneficiary/ Beneficiaries")

of the second part

PREAMBLE: The Beneficiary is appointing the Trustee as a representative to purchase for him ____ units of Agricultural land in the State of Israel, at such rate that each unit of land shall not be less than:

WHEREAS:

- ☐ One *Ama* (cubit) (a square cubit = approximately 0.35 sq.m.)
☐ Four *Amot* (cubits) (approximately 1.35 sq.m.)
☐ Four by four *Amot* (cubits) (approximately 5.4 sq.m.)

(hereinafter: the "Land unit / units");

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AND WHEREAS: The Beneficiary wishes to purchase Agricultural land, through the Trustee, which is situated in the *Rosh Pina* area, which is also known as Block 13806, Parcel 23, or in an alternative Agricultural land at similar terms, in the Trustee's discretion (hereinafter: the "Land");

AND WHEREAS: The Beneficiary has been informed of the legal, planning and physical situation of the Land, and he wishes to purchase the Land unit for him, for the purpose of performing the commandment of *Mitzvat Shmita* - leaving field fallow during the *Sabbatical* year;

AND WHEREAS: The Trustee wishes to give access to the observance of the commandment of *Mitzvat Shmita* - leaving field fallow during the Sabbatical year for the Public with the Guidance of the sages of Israel, and to purchase for the Beneficiary the Land above.

AND WHEREAS: The Beneficiary is obligated to keep the Jewish law and the commandments and wishes to keep the commandment of *Mitzvat Shmita* - leaving field during the Sabbatical year as As ordered and done, and he wishes to give the Trustee irrevocable instructions for the purchase of the Land unit for him and also with regard to the sale thereof after the Sabbatical year to any third party;

AND WHEREAS: The Beneficiary has instructed the Trustee to purchase the Land unit for him, in such location in the Land as the Trustee shall deem fit, and the Trustee agrees to purchase the Land unit for the Beneficiary;

The following has therefore been agreed and stipulated between the parties:

- The Preamble to this Agreement forms an essential and integral part hereof.
- The Beneficiary has thoroughly examined the legal and planning situation of the Land and wishes to purchase the Land unit / units. The Beneficiary is aware that other parts of the Asset are being sold concurrently to different people, and he grants his consent thereto, in advance. In addition, the Beneficiary is aware that the owner of the land will retain rights in the remaining parts of the Land that were not sold. In addition, the Beneficiary is aware that there is an Agreement for the Joint Ownership of Land between all the purchasers, which formalizes the rights of all the purchasers according to their parts in the Land, and in the purchase of the Land through the Trustee, he is bound by all the provisions of the Agreement for the Joint Ownership of Land and he authorizes the Trustee to sign the Agreement for the Joint Ownership of Land on his behalf.
- The Beneficiary hereby gives the Trustee an irrevocable instruction to purchase the Land unit for him, from the Vendor.

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4. The Beneficiary shall pay to the Trustee for a land unit. A total amount of \$180 for each Land unit of One cubit / \$360 for each Land unit of Four cubits / \$1,000 for each Land unit of Four by four cubits. Part of the above payment is for purchase of the Land, and the balance of the payment is for taxes and charges Which Apply to the transaction, as well as for the current handling of the Land and other expenses of the Trustee and the Trustee 'fees.
5. The Beneficiary hereby authorizes and empowers the Trustee, by way of an irrevocable instruction, to sell all of the rights which he purchased in the Land, when out of all of the consideration which shall be received from the sale of the Land, the Beneficiary hereby instructs the Trustee to first pay all of the expenses, including the various tax expenses, if applicable, and the Trustee shall receive the balance as fees.
6. The Beneficiary hereby waives any claim of fraud between the act of the purchase and the subsequent sale.
7. The Beneficiary, by affixing his signature to this Trust Agreement, empowers the Trustee to abandon the crop growing on his part, and should the Trustee abandon the crop, it shall be deemed as if the Beneficiary himself abandoned the crop.
8. The Beneficiary hereby gives the Trustee an instruction to leave the Land open, and not to prevent the entry of people.
9. The Beneficiary authorizes the Trustee to perform any act as he shall deem fit, all subject to the provisions of the venerable *Rabbi Shmuel Eliezer Stern*.
10. The parties hereby appoint the venerable *Rabbi Shmuel Eliezer Stern* to serve as an arbitrator between them, in all matters pertaining to and arising from this Trust Agreement, and the signing by the parties of this Agreement shall be deemed to be the signing of an arbitration agreement.
11. The parties are aware that pursuant to this Agreement and the purchase and sale agreements, possessions will be acquired which are useful pursuant to Jewish law, and it is agreed that each possession may operate in its own right, in a useful manner.

In Witness Whereof The Parties Hereto Have Hereunto Set Their Hands:

Beneficiary

Trustee

Please sign As Beneficiary

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7067

מדינת ישראל / האוצר
אגף מס הכנסה ומיסוי מקרקעין

הודעה על נאמנות

לפי סעיף 74 לחוק מס שבח מקרקעין, התשכ"ג - 1963

הריני מוסר/ת בזה הודעה לפי סעיף 74 לחוק מס שבח מקרקעין, התשכ"ג - 1963

א. פרטי הנאמן

מספר זהות/איגוד	שם פרטי ומשפחה/איגוד	כתובת
5 1 5 0 2 9 4 9 4	Shomrei Shviit Shabbat Haaretz	4 Divrei Chaim St., Beitar Illit

ב. פרטי הנהנה בשבילו/ה נרכשה הזכות

מספר זהות/איגוד	שם פרטי ומשפחה/איגוד	Name	כתובת	Address

ג. פרטי הזכות שנרכשה

גוש	חלקה	תת-חלקה	כתובת	תאריך רכישה
במקרקעין				
מספר איגוד	שם	מהות הזכות		

ד. מידע על יצירת וקיום הנאמנות (סמן/י ÷ במשבצת)

<input checked="" type="checkbox"/> מצורף הסכם הנאמנות <input type="checkbox"/> אין הסכם הנאמנות				
פירוט התשלומים ע"י הנהנה (לרבות המחאות לפירעון מאוחר יותר)				
הסכום בש"ח	משוך על בנק	סניף	לפקודת	תאריך
1				
2				
3				
4				
5				
הערות (לרבות מסמכים אחרים הקשורים לנאמנות שיש לצרפם):				

ה. הודעת הנאמן

תאריך	שם	חתימה
	Shomrei Shviit Shabbat Haaretz LTD.	

ו. הודעת הנהנה

1. הנני מצהיר/ה בזה כי הזכות במקרקעין, שהוצהר עליה כאמור עפ"י סעיף 74 לחוק, נרכשה עבורי במימוני <input type="checkbox"/> במתנה <input type="checkbox"/> ועפ"י הוראותי	תאריך
2. ידוע לי כי אי תשלום המס יגרור פעולות אכיפה, ישירות כלפי, על כל המשתמע מכך.	שם
3. יתרות זכות שיווצרו יועברו <input type="checkbox"/> לידי <input checked="" type="checkbox"/> לידי הנאמן	חתימה

אין לראות באישור המנהל על קבלת הודעה זו משום הסכמה לקיומם של יחסי נאמן ונהנה.

ע"י (2.2003)

המקור - לתיק

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SHMITA

BY SHOMREI SHVI'IT

Shmita for Everyone

4 Divrei Chaim St. POB 3036 Beitar Ilit Israel
Tel: +972-241-1050 | Fax: +972-72-241-1045
info@shviit.com | www.shviit.com