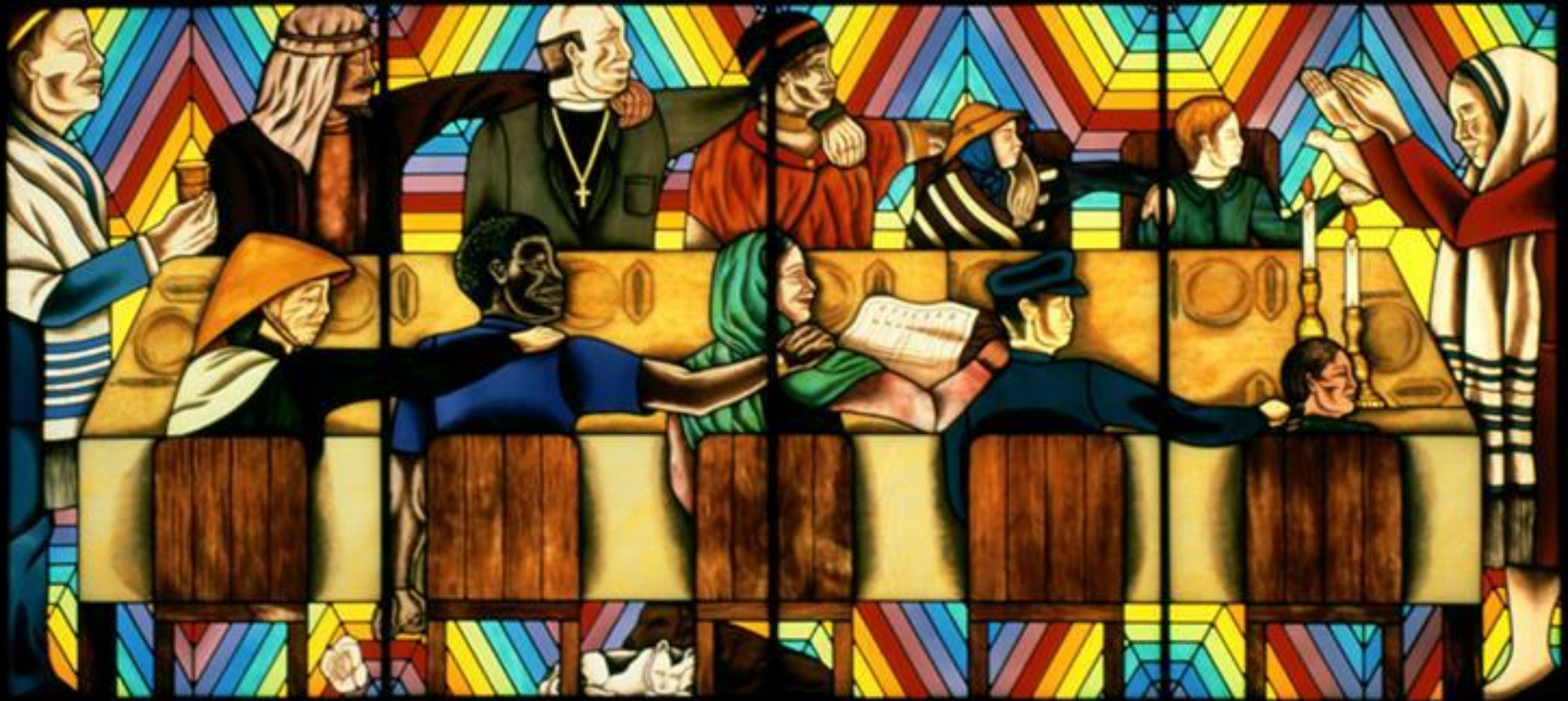


SHABBAT SHABBATON  
RADICAL RELEASE  
SHMITA !!! שְׁמִטָּה



Judy Chicago, "Rainbow Shabbat", 1992

# “The Seven Year Switch” Shmita Song

(Mirele Goldsmith, 2014)

For 6 long years we've muddled along, this year we can right the wrong  
Why not try a change of pace, take a break from the rat race  
Listen to my Shmita pitch, get ready for the seven year switch

Fertile fields are getting worn, we can't keep planting so much corn  
Leave the chemicals at the store, fertilize just with manure  
Time to climb out of that ditch, get ready for the seven year switch

Drilling for coal and oil and gas, ruining the land for short term cash  
Heating up the atmosphere, let's stop it for the Shmita year  
We can't afford even one more glitch, get ready for the 7-year switch

Mortgage, student, medical debt: the Torah says forgive and forget  
Release it so we'll all be free, reduce the inequality  
The one percent are way too rich, get ready for the seven year switch

The rules of the Sabbatical may sound very radical  
But if we are adaptable, we can make it practical  
Now's the time to scratch that itch, let's go ahead & make the switch!



# Shmita: A Question; A Solution



Mirele cites Jeremy Benstein in approaching Shmita as a **question** – an open-ended fount of latent insight and relevance – not a ‘thing’.



Jeremy, in 2001, was among the first to rethink Shmita – until then, a logistical challenge for Orthodox farmers and society – as relevant for all:

“[W]hat if we looked at shmitah not as a problem but as a **solution**, and then considered which problem it’s meant to solve? In that light, shmita becomes a political statement of **social and environmental import**, raising deep questions about the nature of a **healthy and sustainable life**, for individuals, society and the land”.

# SHMITA



## *Shmita/Shabbaton/Sabbatical Core Values*

- **Resilient Micro-Community**: Handling a year unlike other years (as could come any time!) at a small scale, together
- **Social / Economic Justice**: Special concern for vulnerable workers, servants, immigrants, “Others”; debt release
- **Ecological Sustainability**: Land stewardship; eating locally & seasonally; less waste; respect for all God’s creatures
- **Personal Sustainability**: We each rest & renew; benefits of ‘voluntary simplicity’ accrue; community strengthens
- **Redistributive Justice**: All agri-lands become community commons; wild/perennial produce is shared equally
- **Thinking Long-Term**: Living the six non-shmita years, aware of ‘scarcity’ ahead; keeping all ‘growth’ within reason

# SHMITA שְׁמִיטָה

*As summarized via [Hazon.org/shmita-project](https://hazon.org/shmita-project)*

**reimagine** society

**renew** Jewish life

**release** the land

**forgive** debt

**rethink** farming

שְׁמִיטָה SHMITA





# שְׁמִטָּה (first meeting) SHMITA

Exodus 23:9-11 -- שמות כ"ג:ט'-י"א -- MISHPATIM

וְגַר לֹא תִלְחָץ וְאֹתָם יִדְעֹתֶם אֶת נַפְשׁ הַגֵּר כִּי גֵרִים הָיִיתֶם בְּאֶרֶץ מִצְרַיִם (ט)  
וְשֵׁשׁ שָׁנִים תִּזְרַע אֶת אֲרָצְךָ וְאַסְפֹּתָ אֶת תְּבוּאָתָהּ

וְהַשְּׁבִיעַת תִּשְׁמֹטְנָהּ וּנְטַשְׁתָּהּ

וְאָכְלוּ אֲבוֹנֵי עַמְּךָ וְיִתְרָם תֹּאכַל חֵיט הַשָּׂדֶה כִּן תַּעֲשֶׂה לְכַרְמְךָ לְזִיתְךָ

(9) Do not oppress a stranger; for you know the heart of a stranger, as you were strangers in the land of Egypt.

(10) And six years you shall sow your land, and gather in the abundance of it; (11) but the seventh year, **תִּשְׁמֹטְנָהּ**

-- you shall let it rest and lie fallow -- וְאָכְלוּ אֲבוֹנֵי עַמְּךָ , that the poor of your people may eat -- וְיִתְרָם תֹּאכַל חֵיט הַשָּׂדֶה -- and what they leave, the beast of the field shall eat. Do the same with your vineyard, and with your olive grove.

# SHMITA (first meeting) שְׁמִטָּה

Exodus 23:11-12 -- MISHPATIM

וְהִשְׁבִּיעַת תְּשֻׁמְטָנָה וּנְטִשְׁתָּה

וְאָכְלוּ אֲבוֹנֵי עַמְךָ וְיִתְּרוּ תֹאכַל חֵיט הַשָּׂדֶה כִּן תַּעֲשֶׂה לְכַרְמְךָ לְזִיתְךָ

שְׁשַׁת יָמִים תַּעֲשֶׂה מַעֲשֶׂיךָ וּבַיּוֹם הַשְּׁבִיעִי תִשְׁבֹּת לְמַעַן יָנוּחַ  
שׁוֹרְךָ וַחֲמֹרְךָ וַיִּנְפֹּשׁ בֵּין-אֲמָתֶךָ וְהִגֵּר:

(11) the seventh year, **תְּשֻׁמְטָנָה** -- let it rest and lie fallow  
-- , that the poor of your people may eat  
-- , and what they leave, the beast  
of the field shall eat. Do the same with your vineyard,  
and with your olive grove. (12) **Six days** you shall do  
your work, but on the **seventh day** you shall **cease** from  
labor, **in order** that your ox and your ass may **rest**, and  
that your bondman and the stranger may **be refreshed**.

now that most of us aren't farmers, what is the equivalent of "land" in our lives?

what can we release and let go of, and how will it impact others, positively?

who are the poor of our people? the global rich disproportionately cause global warming and the global poor are disproportionately hurt by it. In Nepal, they see the loss of snow on the Himalayas, and worsening floods. In Shishmaref, Alaska, they see the tundra melting and their land crumbling into the Bering Sea.

Exodus 23:10-11      פרשת כי תבוא

"And six years you shall sow your land, and gather your produce.

וּשְׁשֵׁי שָׁנִים תַּזְרֶה אֶת אֲדָמָתְךָ וְקָטְפָהּ

And the seventh you shall release and foreswear, and the poor

of your people will eat, and the animal of the field will eat the remainder, of your vineyards and olives.

וְהַפְּגִיעִים תְּשַׁמְטָה וְאָכְלוּ אֲבוֹנֵינוּ עֵמֶק וְיִתְרֵם תֹּאכְלוּ חֵיט הַשָּׂדֶה, כִּן תַּעֲשֶׂה סְכֻמוֹת עֲסִימָתְךָ

how will our actions help animals and ecosystems?





# SHMITA (second time) שְׁמִטָּה

Leviticus 25:1-3 -- BEHAR

וַיְדַבֵּר יְהוָה אֶל-מֹשֶׁה בְּהַר סִינַי לֵאמֹר:  
The ONE spoke to Moses **on Mount Sinai**:

דַּבֵּר אֶל-בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם כִּי תָבֹאוּ אֶל-הָאָרֶץ  
אֲשֶׁר אֲנִי נֹתֵן לָכֶם וְשַׁבְּתָה הָאָרֶץ שַׁבַּת לַיהוָה:

Speak to the Israelite people and say to them:  
When you enter the land that I assign to you, **the land shall observe a sabbath** of the LORD.

שֵׁשׁ שָׁנִים תַּזְרַע שְׂדֶךָ וְשֵׁשׁ שָׁנִים תִּזְמַר כַּרְמְךָ וְאָסַפְתָּ  
אֶת-תְּבוּאָתָה: Six years you may sow your field  
and six years you may prune your vineyard and  
gather in the yield --

# SHMITA (second time) שְׁמִטָּה

Leviticus 25:4-7

וּבַשָּׁנָה הַשְּׁבִיעִית שַׁבַּת שַׁבַּתֹּן יִהְיֶה לְאֶרֶץ שַׁבַּת לַיהוָה שְׂדֵךְ לֹא תִזְרַע וְכַרְמְךָ לֹא תִזְמַר:  
But in the seventh year the land shall have a sabbath of complete rest, a sabbath of the LORD: you shall not sow your field or prune your vineyard.

אֶת סְפִיחַ קִצְיֹרְךָ לֹא תִקְצֹר וְאֶת-עֲנָבֵי נְזִירְךָ לֹא תִבְצֹר שְׁנַת שַׁבַּתֹּן יִהְיֶה לְאֶרֶץ:  
You shall not reap the aftergrowth of your harvest or gather the grapes of your untrimmed vines; it shall be a year of complete rest for the land.

וְהִיְתָה שַׁבַּת הָאָרֶץ לָכֶם לֶאֱכֹלָהּ לָהּ וּלְעַבְדֶּיהָ וּלְאִמָּתֶיהָ וּלְשִׁכְיֹרְךָ וּלְתוֹשְׁבֵי הַגָּרִים עִמָּךְ:  
But you may eat whatever the land during its sabbath will produce—you, your male and female slaves, the hired and bound laborers who live with you;

וּלְבֶהֱמֹתֶיךָ וּלְחַיֵּיהָ אֲשֶׁר בְּאֶרְצָהּ תִּהְיֶה כָּל-תְּבוּאָתָהּ לֶאֱכֹל: (ס) and your cattle, and the beasts in your land may eat all its yield.

Behar, 25:10:



And 25:23:

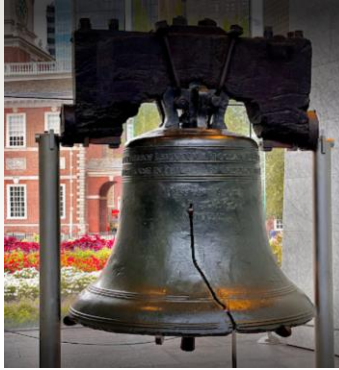
"The land shall not be sold beyond  
reclaim; for the land is Mine;  
you are strangers and sojourners with  
Me." (Lev. 25:23 – *Shmita & Yovel!*)

וְהָאָרֶץ לֹא תִמָּכַר לְצַמְתָּת כִּי־לִי הָאָרֶץ  
כִּי־גֵרִים וְתוֹשְׁבֵי אֶתֶם עִמָּדִי

So what's needed? Collective **עֲנָוָה**, humility



# Rabbeinu Bahya



(14<sup>th</sup> C), to **Lev. 25:2**

governing the rules of year is that all the **ownership** of the field

Any fruit of

The general principle conduct during the Shmita activities which suggest

or vineyard in question have to be avoided.

produce which grows on the field or vineyard during that year is **ownerless**, available on a “first come first served” basis. **The**

legislation is meant to remind us that **even during the years when we treat the land as ours** -- protected by all kinds of

laws against infringement by people who do not own it --

**the land is really only on loan to us from G'd.**

וְהָאָרֶץ לֹא תִמְכַּר לְצַמְחָתָהּ כִּי־לִי הָאָרֶץ

כִּי־גֵרִים וְתוֹשְׁבֵי־אֶתֶם עִמָּדִי

So what's needed? Collective **עֲנָוָה**, humility

# SHMITA – OR ELSE! שְׁמִטָּה

Leviticus 26, next parasha, Behukotai

(18) And if, for all that, you do not obey Me, I will go on to **discipline you sevenfold** for your sins -- (19) and I will break your proud glory; I will make your skies like iron and your earth like copper -- (20) so that your strength shall be spent to no purpose. Your **land will not yield its produce**, nor will the trees of the land yield their fruit... (33) And I will **scatter** you among the nations, and unsheath the sword against you; and your **land will be desolate**, and your **cities ruined**.

וְאִם-עַד-אֲלֵה לֹא תִשְׁמָעוּ לִי וַיִּסְפַּתִּי לְיִסְרָה אֶתְכֶם שִׁבְעַ עַל-חַטֹּאתֵיכֶם:

וְשִׁבַרְתִּי אֶת-גְּאוֹן עַזְיֶכֶם וְנִתַּתִּי אֶת-שְׁמֵיכֶם כְּבַרְזֶל וְאֶת-אֲרָצְכֶם כְּנַחְשָׁה:

וְתִם לָרִיק כְּחַכֶּם וְלֹא-תִתֶּן אֲרָצְכֶם אֶת-יְבוּלָהּ וְעֵץ הָאָרֶץ לֹא יִתֵּן פְּרִיֹו:

וְאֶתְכֶם אֶזְרָה בַּגּוֹיִם וְהִרִיקְתִּי אַחֲרֵיכֶם חָרֵב וְהִיְתָה אֲרָצְכֶם

שְׁמָמָה וְעָרֵיכֶם יִהְיוּ חָרְבָה:

# SHMITA – OR ELSE! שְׁמִטָּה

Leviticus 26, next parasha, Behukotai

(34) Then the **land shall make up for its sabbath years** throughout the time that it is desolate, and you are in the land of your enemies; **then shall the land rest** and make up for its sabbath years. (35) Throughout the time it is desolate, it shall observe **the rest that it did *not* observe in your sabbath years** while you were dwelling upon it.

אֲזַ תְּרַצֶּה הָאָרֶץ אֶת־שְׁבֻתֹתֶיהָ כֹּל יְמֵי הַשְּׁמִטָּה וְאַתֶּם  
בְּאֶרֶץ אֲבוֹיְכֶם אֲזַ תִּשְׁבֹּת הָאָרֶץ וְהִרְצַת אֶת־שְׁבֻתֹתֶיהָ:  
כָּל־יְמֵי הַשְּׁמִטָּה תִּשְׁבֹּת אֶת אֲשֶׁר לֹא־שְׁבַתְתָּה בְּשְׁבֻתֹתֶיכֶם  
בְּשְׁבֻתְכֶם עָלֶיהָ:



# SHMITA – OR ELSE! שְׁמִטָּה

Commentary on Leviticus 26:34, Behukotai

Sifra, Bechukotai, Chapter 7, Entry 2

I told you to sow six (years) and leave one unsown for Me, **so that you should know that the land is Mine.** But you did not do so — [so] arise, and **be exiled** from it, and **it will lie waste of itself, all the shemitah years that it owes Me.** (As it is written, in Leviticus 26:34 -- "Then shall the land requite its Sabbaths; all the days of its unrequited Sabbaths, shall it rest.")

אני אמרתי לכם שתהיו זורעים שש ומשמטים לי אחת  
בשביל שתדעו שהארץ שלי הוא. ואתם לא עשיתם כן.  
עמדו וגלו ממנה והיא תשמט מאליה כל שמיטין שהיא  
חייבת לי

# SHMITA – OR ELSE! שְׁמִטָּה

Amplification of Leviticus 26, Behukotai

משנה אבות ה':ט'

(ט) גְּלוּת בָּאָה לְעוֹלָם עַל עוֹבְדֵי עֲבוֹדָה זָרָה, וְעַל גְּלוּי עֲרִיּוֹת, וְעַל שְׁפִיכוֹת דַּמִּים, וְעַל הַשְּׁמִטָּה הָאֲרָץ.

Pirkei Avot 5:9

(9) Exile comes upon the world on account of idolatry; sexual immorality; murder; and the failure to observe the Shmita.

# SHMITA – OR ELSE! שְׁמִטָּה

AND SO IT WAS... [II Chronicles 36:20-21](#)

(20) Those who survived the sword, Nebuchadnezzar exiled to Babylon, and they became his and his sons' servants until the rise of the Persian kingdom -- (21) in fulfillment of the word of YHVH, per Jeremiah: **until the land paid back its Sabbaths** -- as long as it lay desolate, it kept Sabbath; completing seventy years.

וַיִּגְלֵה הַשְּׂאֵרִית מִן־הַחֲרָב אֶל־בָּבֶל וַיְהִי־לֹוּ וּלְבָנָיו לְעֹבָדִים  
עַד־מֶלֶךְ מַלְכוֹת פָּרְס:

לְמַלְאוֹת דְּבַר־יְהוָה בְּפִי יְרֵמְיָהוּ עַד־רִצְתָהּ הָאָרֶץ  
אֶת־שַׁבְּתוֹתֶיהָ כָּל־יְמֵי הַשְּׁמָה שְׁבַתָּהּ לְמַלְאוֹת שְׁבַע־עִים שָׁנָה:



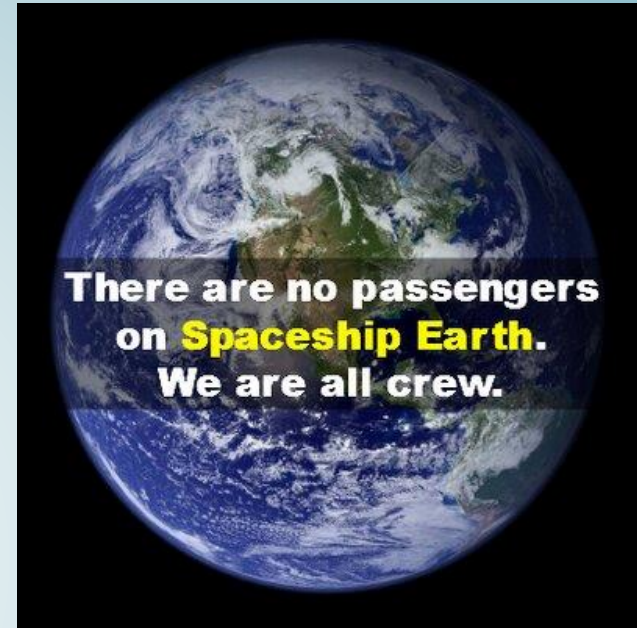
# WE'RE ALL IN THIS TOGETHER!



FUTURE OF  
SPACESHIP EARTH

תְּנִי רַבִּי שְׁמַעוֹן וּיקרא רבה ד'ו'  
בַּר יוֹחַאי, מִשָּׁל לְבַנֵּי אָדָם שֶׁהִיוּ  
יוֹשְׁבֵינָם בְּסִפִּינָה נֹטֵל אֶחָד מֵהֶן  
מִקְדָּח וְהִתְחִיל קוֹדֵחַ תַּחְתָּיו, אָמְרוּ  
לוֹ חֲבֵרָיו מַה אַתָּה יוֹשֵׁב וְעוֹשֶׂה,  
אָמַר לָהֶם מָה אֲכַפֵּת לָכֶם לֹא  
תַחְתִּי אֲנִי קוֹדֵחַ, אָמְרוּ לוֹ שֶׁהֵמִים  
עוֹלִין וּמְצִיפִין עָלֵינוּ אֶת הַסִּפִּינָה

Vayikra Rabbah 4:6 (2<sup>nd</sup>  
Century of the common era)



There are no passengers  
on **Spaceship Earth**.  
We are all crew.

Rabbi Shimon bar Yochai taught a parable of people sitting on a ship. One of them took a drill, and started **drilling** underneath him. The others said to him: “What are you doing?!” He replied: “What do *you* care -- **isn't it just beneath *my* area that I'm drilling?!**” They said to him: “But **the water will rise and flood us all!**”

# DEBT FORGIVENESS



SHMITA NOT  
A RADICAL  
ENOUGH  
RELEASE FOR  
YOU YET?!

Don't forget  
Deuteronomy!

# SHMITA (Re'eh, 3<sup>rd</sup>/4<sup>th</sup> time) שְׁמִטָּה

Deuteronomy 15:1-3

מִקַּץ שִׁבְע־שָׁנִים תַּעֲשֶׂה שְׁמִטָּה: Every seventh year **you shall practice shmita** (radical release; debt remission).

זֶה דְבַר הַשְּׁמִטָּה שְׁמוֹט כָּל-בַּעַל מַנְשָׁה יְדוֹ אֲשֶׁר יֵשֶׁה בְּרֵעֵהוּ לֹא-יִגָּשׁ אֶת-רֵעֵהוּ וְאֶת-אָחִיו כִּי-קָרָא שְׁמִטָּה לַיהוָה: This shall be the nature of the remission: **every creditor shall remit the due that they claim from their fellow.** They shall not dun their fellow or kinsperson, for the remission proclaimed is of the HOLY ONE.

כִּי-יְהִי בְךָ אֶבְיֹן מֵאֶחָד אֶחָיְךָ בְּאַרְצְךָ אֲשֶׁר-יְהוָה אֱלֹהֶיךָ נֹתֵן לְךָ לֹא תִאֲמָץ אֶת-לִבְבְּךָ וְלֹא תִקְפֹּץ אֶת-יְדְךָ מֵאֶחָיְךָ הָאֶבְיֹן:

If, however, there is a needy person among you, one of your kinfolk in any of your settlements in the land that the ONE your God is giving you, **do not harden your heart and shut your hand against your needy kinfolk.** [Rather:]



# SHMITA (Re'eh, 3<sup>rd</sup>/4<sup>th</sup> time) שְׁמִטָּה

Deuteronomy 15:4-6

כִּי־פָתַחַם תִּפְתַּח אֶת־יָדְךָ לָוֵה וְהַעֲבִיט תַעֲבִיטֵנוּ. דִּי מַחְסֹרוֹ אֲשֶׁר יַחְסֹר לוֹ:  
Rather, **you must open your hand** and lend them sufficient for whatever they need.

הַשָּׁמֶר לָךְ פֶּן־יְהִיֶּה דְבָרְךָ עִם־לִבְּךָ בְּלִיעַל לְאִמֹר קָרְבָה שְׁנַת־הַשְּׁבַע  
שְׁנַת הַשְּׁמִטָּה וְרָעָה עֵינֶיךָ בְּאַחִיךָ הָאֲבִיוֹן וְלֹא תִתֵּן לוֹ וְקָרָא עָלֶיךָ  
אֶל־יְהוָה וְהָיָה בְּךָ חָטָא:

Beware lest you harbor the base thought, “The seventh year, the year of remission, is approaching,” so that you are **mean** to your needy kin, and give them nothing; they will **cry out** to God against you, and you will **incur guilt**.

נָתַן תִּתֵּן לוֹ וְלֹא־יָרַע לִבְּךָ בְּתִתֶנּוּ לוֹ כִּי בְגִלְלָהּ הַדָּבָר הַזֶּה וּבְרָכָה יְהוָה  
אֶל־הוֹיךָ בְּכָל־מַעֲשֶׂיךָ וּבְכָל מַשְׁלַח יָדְךָ: **Give to them readily,**  
and have **no regrets** when you do so, for in return the ONE your God will bless you in all your efforts and in all your undertakings.



# SHMITA (Re'eh, 3<sup>rd</sup>/4<sup>th</sup> time) שְׁמִיטָה

Rav Kook (that socialist radical!), 1909, *Shmitat Ha'Aretz*  
adapted translation by Rabbi Chanan Morrison

**The seventh year serves to rectify the social ills and inequalities that accumulate in society over the years.** When poorer segments of society borrow from the wealthy, they feel beholden to the affluent elite -- “The debtor is a servant of the lender” ([Prov. 22:7](#)). This form of **subservience can corrupt** even honest individuals in their dealings with the rich and powerful. **The Sabbatical year comes to correct this situation of inequality and societal rifts**, by removing a major source of power of the elite: **debts owed to them.**





**Shmita Consciousness –  
more than (or even instead of?)  
Shmita Practice**



The Torah relates to Shmita primarily in the context of an agricultural society. But a **contemporary approach** understands Shmita as a lens through which to address **pressing issues** in the realms of education, social equity, culture, industry, and more... [Let us] return Shmita to its rightful place in Jewish life – as a once-in-seven-years chance for **reflection and rejuvenation in all sectors of society.**



--Einat Kramer,  
Shmita Yisraelit  
(project of Teva  
Ivri) - 2/25/2014

שמיטה  
ישראלית



**Shmita Consciousness –  
more than (or even instead of?)  
Shmita Practice**



Agriculture      Economics      Class  
Race      **Release**      Resilience  
Climate      Spirituality      Community

return Shmita to its rightful place in Jewish life – as a once-in-seven-years chance for reflection and rejuvenation in all sectors of society.



**Shmita Consciousness –**  
more than (or even instead of?)  
**Shmita Practice**





Agriculture Economics Class  
Race **Release** Resilience  
Climate Spirituality Community

# A QUICK TASTE:

return Shmita to its rightful place in Jewish life – as a once-in-seven-years chance for reflection and rejuvenation in all sectors of society.



**Shmita Consciousness –**  
more than (or even instead of?)  
**Shmita Practice**





# AGRICULTURE

# פִּשְׁמִינָה

Adat Shalom's Mishnah Garden (2010; still going)

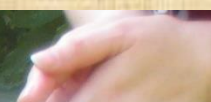




# non-AGRICULTURE הַטָּהוֹר

Adat Shalom's Sacred Grounds (2013; still going)

With humility,  
we'll cultivate  
and control  
less, even as  
we feed  
*greater*  
numbers



KNOW the WORLD  
AS A NEIGHBOURHOOD  
of NON-HUMAN  
RESIDENTS.

(SLIGHTLY PARAPHRASED) ROBIN WALL KIMMERER

# AGRICULTURE הַטָּבָח

Jakir Manela:



Shmita is one of the deepest and most profound teachings and mandates of the Torah...

Kashrut... what is fit to eat... amid this climate crisis...

Paula Jacobs **Tablet** 30 Nov, 2021  
tabletmag.com

Ethical kashrut assumes special significance in 5782, which marks *shmita*, or the sabbatical year of the agricultural cycle mandated in the Torah, when the land in Israel lies fallow (Exodus 23:10-11) “*Shmita* is one of the deepest and most profound teachings and mandates of the Torah. How do we invest in regenerative, sustainable agriculture that lets us have a sustainable food system for the other years of the cycle?” said Jakir Manela, CEO of Hazon, which works to create a more sustainable world. “Think about our food practices in a way that prioritizes social and ecological well-being.”

“When we think about kashrut, it is about what is fit to eat. Amid this climate crisis, what is fit to eat takes on new meaning,” Manela explained. “For Jewish institutions and thought leaders, embrace that definition as to what is fit to eat from a health, sustainability, and climate perspective.”

How do we invest in **regenerative, sustainable agriculture** that lets us have a **sustainable food system** for the **other years** of this cycle? Think about our food practices in a way that **prioritizes social and ecological well-being...**



# AGRICULTURE פֶּשֶׁטָה



Peoples'  
**Counter  
mobilization**



Food Systems Summit 2021



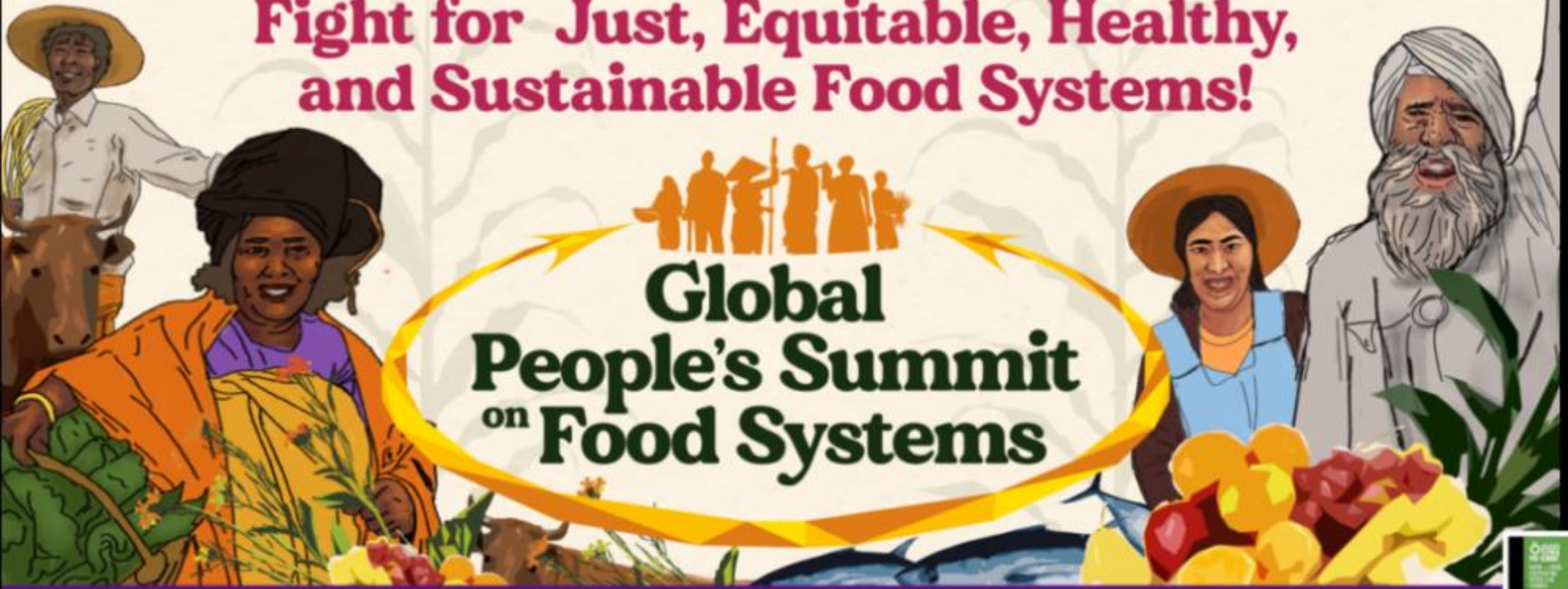
**United  
Nations**

to Transform Corporate Food Systems

HUNGRY 4 CHANGE

**Farmers, not corporations, feed the world.**

**Fight for Just, Equitable, Healthy,  
and Sustainable Food Systems!**



**Global  
People's Summit  
on Food Systems**



# AGRICULTURE

# שְׁמִטָּה



Food Systems Summit 2021

## KNOW YOUR FOOD: CLIMATE

משנה תורה, הלכות שמיטה ויובל ז'ו' MT, Laws of Shmita & Yovel 7:6

הַכּוֹבֵשׁ שֶׁלֶשָׁה כְּבָשִׂים בְּחֻבֵּית אַחַת. כָּל שִׁפְלָה מִינּוּ מִן הַשָּׂדֶה יִבְעַר מִינּוּ מִן (ו)  
הַחֻבֵּית. וְאִם הִתְחִיל בָּהּ הָרִי הַכֹּל כְּמַבְעָר. וְכִשֵּׁם שֶׁמִּבְעַר אֲכָלֵי אָדָם כֹּף מִבְעַר אֲכָלֵי  
בְּהֵמָה מִן הַבַּיִת. וְאִינוּ מֵאֲכִילִן לְבְּהֵמָה אִם כָּלָה אוֹתוֹ הַמִּין מִן הַשָּׂדֶה

(6) Just as one is obligated to remove food stored for human consumption [at the time of Biur], so too, must one **remove animal feed** from their home, and no longer feed it to a domesticated animal, if that type of produce is no longer available in the field.



*The Animal-Meat-Dairy Industry Is (Mostly) Devastating for the Climate. What Would Happen To It, And To Our Diets, If We Followed Shmita?!*

(Hazon Shmita Sourcebook: “How would **removing all fences and cages** around our domesticated animals, allowing them free access to wild pasture and food, affect our systems of animal husbandry and crop farming?”)



# AGRICULTURE שְׁמִטָּה

**Eat Seasonal: Shmita's Biur**



Food Systems Summit 2021

**Eat Local:** “The produce of the sabbatical year **may not be transported from Eretz Israel to the Diaspora** – not even to [once-annexed and nearby] Suria.”

משנה תורה, הלכות שמיטה ויובל ה'י"ג

**No Food Waste:** “all produce of the Shmita Year — whatever is fit and intended for human consumption... — must be eaten and enjoyed to its full potential as food. None of it should be left to **turn into garbage**, and none of it should be **prepared or used in a wasteful manner**. This general intention is called *Kedushat Shvi'it*, literally ‘The **Sanctity of the Seventh** [Year Harvest].’”

משנה תורה, הלכות שמיטה ויובל ה'י"א







# ECONOMY שְׂמֻטָּה

## Mishneh Torah, Sabbatical Year and the Jubilee 4:24

It is a commandment to **divest oneself from everything** that the land produces in the seventh year, as Exodus 23.11 states: “In the seventh year, you shall leave it untended and unharvested.” All who lock their vineyard or **fence off their agricultural field** in the Sabbatical year, nullify a positive commandment. This also holds true if they **gather all of their [land’s] produce into their home**. Instead, one should leave everything **ownerless**. [*hefker*]

Thus **everyone has equal rights** in every place, as Exodus 23.11 states: “And **the poor** of your people shall partake of it.” One may only bring a **small amount** of produce into one’s home, just as one brings from ownerless property.

משנה תורה, הלכות שמיטה ויובל ד'כ"ד

מִצְוֹת עֲשֵׂה לְהַשְׁמִיט כָּל מֵה שֶׁתּוֹצִיא הָאָרֶץ בַּשְּׁבִיעִית שֶׁנֶּאֱמַר (שמות כג יא) “וְהַשְּׁבִיעִת תִּשְׁמְטֶנָּה וְנִטְשָׁתָּה.” וְכֹל הַנוֹעֵל כְּרֵמוֹ אוֹ סָג שְׂדֵהוּ בַּשְּׁבִיעִית בְּטֵל מִצְוֹת עֲשֵׂה. וְכֵן אִם אָסַף כָּל פְּרוֹתָיו לְתוֹךְ בֵּיתוֹ. אֵלָּא יִפְקִיר הַכֹּל וְיֵד הַכֹּל שְׁוִין בְּכֹל מְקוֹם שֶׁנֶּאֱמַר (שמות כג יא) “וְאָכְלוּ אֲבִינֵי עַמְּךָ.” וַיֵּשׁ לוֹ לְהַבִּיא לְתוֹךְ בֵּיתוֹ מְעַט כְּדָרֶךְ שֶׁמִּבִּיאִין מִן הַהֶפְקֵר. חֲמֵשׁ כִּדֵּי שְׁמֹן חֲמִשָּׁה עֶשְׂרֵי כִּדֵּי יֵין. וְאִם הֵבִיא יְתֵר מִזֶּה מִתֵּר:

# ECONOMY שְׂמִטָּה

“The **mighty in strength** that **fulfill God’s word**” (Psalms 103:20). To whom does this Scripture refer? R. Isaac said, “To those who are willing to **observe the Sabbatical Year**.”

In the way of the world, one may be willing to observe a commandment for a day, a week, a month; but are they likely to continue to do so through the remaining days of the year? Yet throughout that year, this mighty one sees their field declared **ownerless**, their fences **broken down**, and their produce **consumed** by

others -- yet this person **continues to give up their produce**, without saying a word -- can you conceive a person mightier than this?”

-- *Vayikra Rabbah* 1:1 (5<sup>th</sup> Cent.) -- (תהלים קג, כ): **גְּבִירֵי כַח עֲשִׂי דְבָרוֹ, בַּמָּה הַפְּתוּב מְדַבֵּר, אָמַר רַבִּי יִצְחָק בְּשׂוֹמְרֵי שְׁבִיעִית הַפְּתוּב מְדַבֵּר, בְּנִהַג שְׁבַע עוֹלָם אָדָם עוֹשֶׂה מְצוּה לְיוֹם אֶחָד, לְשִׁבְת אֶחָת, לְחֹדֶשׁ אֶחָד, שְׁמָא לְשָׂאָר יְמוֹת הַשָּׁנָה, וְדִין חֲמֵי חִקְלִיה בְּיָרָה כְּרַמִּיה בְּיָרָה וְיֵהֵב אֲרָנוֹנָא וְשִׁתִּיק, יֵשׁ לָךְ גְּבוּר גְּדוֹל מְזֵה?!?**

# ECONOMY שְׁמִטָּה

**Rabbi Zvi Hirscher, Sefer Habrit,  
Parshat Behar**

[Shmita] teaches us further that **the rich should not lord it over the poor**. Accordingly, the Torah ordained that **all should be equal** during the seventh year, both the rich and the needy having access to the gardens and fields to eat their fill...

Yet another reason: so that they should not always be preoccupied with working the soil to provide for their material needs -- for in this one year, they would be **completely free**. The **liberation from the yoke of work** would give them the **opportunity** for

**studying** Torah and **wisdom**. The unlettered (illiterate) will be occupied with **crafts** and building and supplying these needs in *Eretz Yisrael*. Those endowed with special skills will **invent** new methods in this free time **for the benefit of the world**.

*Rabbi Kalischer (1795-1874) was an Orthodox German rabbi and one of Zionism's early pioneers in Germany.*

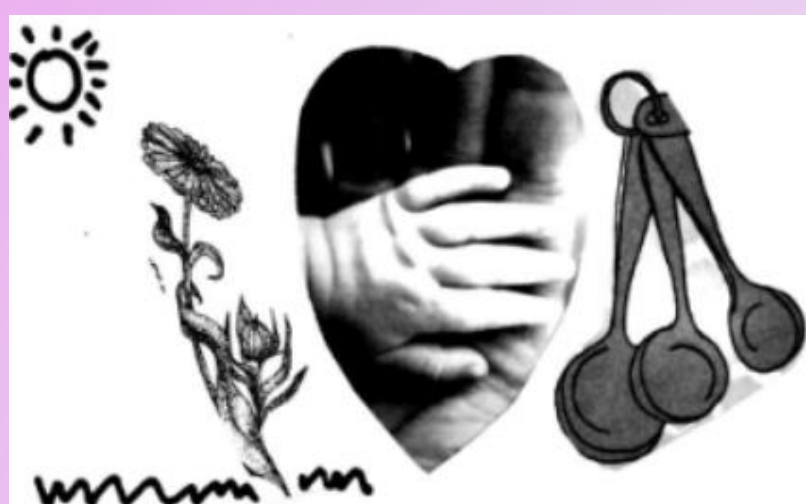
**Question:** What additional reasons are given here for Shmita observance? Which of the reasons given so far are most compelling to you personally?

*– in Sefaria shmita source sheet by Rabbi Laura Bellows, & Hazon*



2014 NHC [Shmita-Zine](#) -- by Malkah Binah Klein, Laura Bellows, Rebecca Ennan, et al





# Share services AND

EXPERTISE with people in your community to **MAKE** friends AND get **EVEN MORE FREE TIME!!**

**1** Think of skills that you have and help that you need that everyone can share!

- \*babysitting exchange
- \*cooking share
- \*organizing your home
- \*taxes
- \*fix-it tasks
- \*part-time

**2** Make a Google Doc detailing people involved, how many "prints" they can earn and use, skills and services they have to share.


**3** BRAG about how awesome it is on listserve & word-of-mouth, so that everyone will want to join!!

2014 NHC [Shmita-Zine](#) -- by Malkah Binah Klein, Laura Bellows, Rebecca Ennan, et al



# ECONOMY - PLUS

הַטָּהוֹרִים

## A Love Like That

Even after  
all this time  
the sun never  
says to the earth,  
"You owe Me."  
Look  
what happens  
with a love like  
that.

It lights the  
whole  
sky.  
The earth  
would die  
if the sun  
stopped  
kissing her.

*Hafiz (1325-1389)  
from the collection  
The Gift. Hafiz was a  
Persian poet,  
acclaimed in his  
lifetime, and still  
beloved and quoted  
throughout the world.*

*– in Sefaria shmita  
source sheet by Rabbi  
Laura Bellows*

# ECONOMY-PLUS    הַשְׂמֵרָה

<https://www.yesmagazine.org/economy/2020/12/10/shop-less-share-more>



## An Economy Built on Sharing

Sharing this bounty of stuff is not our ingrained cultural habit, and so our homes are filled to the brim with personal sets of everything that advertising has told us we need to fulfill our dreams, and everything we think we need to have in case times are tough and we find ourselves alone, needing to survive hardship.

What if each household stopped buying these things, and **we shared more?**



# ECONOMY-PLUS נְשִׁמָּה

## *On Giving*

You give but little  
when you Give of your  
possessions.  
It is when you give of yourself  
that you truly give.  
You often say, "I would give,  
but only to the deserving."  
The trees in your orchard say  
not so,  
nor the flocks in your pasture.  
They give that they may live,  
for to withhold is to perish.

See first that you yourself  
deserve to be a giver,  
and an instrument of giving.  
For in truth it is life that gives  
unto life  
while you,  
who deem yourself a giver,  
are but a witness.

*- Kahlil Gibran (Lebanese  
artist-poet-writer 1883 – 1931)  
– in Sefaria shmita source  
sheet by Rabbi Laura Bellows*

# (UN)WORKABLE? שְׁמִטָּה

## Hillel – Prozbul – פְּרוֹזְבוּל

Mishneh Torah, Sabbatical Year and the Jubilee 9:16-19

(16) When Hillel the Elder saw that the people would **refrain from lending** to each other -- and thus violated the words of the Torah (Deut 15:9): “Lest there be a wicked thought in your heart” -- he ordained a **prozbul** [legal amendment] **so that debts would not be nullified** and people would still lend to each other.

(18) This represents the body of a prozbul: “I am notifying you, so-and-so and so-and-so, (the two judges **of the court**), that I **reserve the right to collect** all the debts [owed] to me at any time I desire.” The judges or the witnesses should sign below.

(19) A prozbul may be composed only when [the borrower owns] land. If the borrower does not possess land, the lender should grant the borrower even the slightest amount of land—even enough to grow a cabbage stalk—in his field. [Even if] one lent the other a place for an oven or a range, a prozbul may be composed.

*(Plus Exile – so shmita was hardly a question, from 70 CE, to 1888...)*

# (UN)WORKABLE? שְׁמִטָּה

## Heter Mechira

One option for buying produce and supporting the Israeli farmers during the *Shmita* year is through *Heter Mechira*, a compromise where Jewish owned land is temporarily sold to a non-Jew for the duration of the *Shmita* year order to avoid the prohibition of working the fields.

The *Heter Mechira* was used in 1888-1889 when the newly founded Jewish agricultural settlements in Eretz Yisrael were suffering. It was arranged by three rabbis connected with the efforts of the *Chovevei Zion* movement, R. Yehoshua of Kutno, R. Shmuel Mohliver of Bialystok and R. Shmuel Zanvil of Warsaw, and confirmed by Rabbi Yitzchak Elchanan Spector. The *heter* was **an emergency measure for that particular Shmita year** and stated specifically **“lest the whole enterprise of colonization be endangered.”** The *heter* was renewed again in 1896 and 1903. (Summary from Sharona Margolin Halickman, Oct 2021)

In 1910, **Rav Avraham Yitzchak HaKohen Kook**, Chief Rabbi of the pre-State *yishuv* in Eretz Yisrael, reaffirmed *Heter Mechira* and made some changes to it. Rav Kook stressed that it was **not a permanent solution** and should only be used in times of absolute necessity... Rav Kook dealt with three *Shmita* cycles and renewed the *heter* each time. Since then it has been renewed by Chief Rabbis Herzog and Uziel and all of the chief rabbis for every subsequent *Shmita* year. The cause of **building up Eretz Yisrael** outweighed any arguments against the *heter*.



# Sustainability + Justice = Climate    שְׁמִיטָה

"Do not stand idly by the blood of your neighbor  
... Love your neighbor as yourself." (Lev. 19)

Our worst-hit neighbors are disproportionately poor, of color,  
under-resourced, and/or structurally under-empowered --

We  
Must  
Not  
Stand  
Idly  
By!





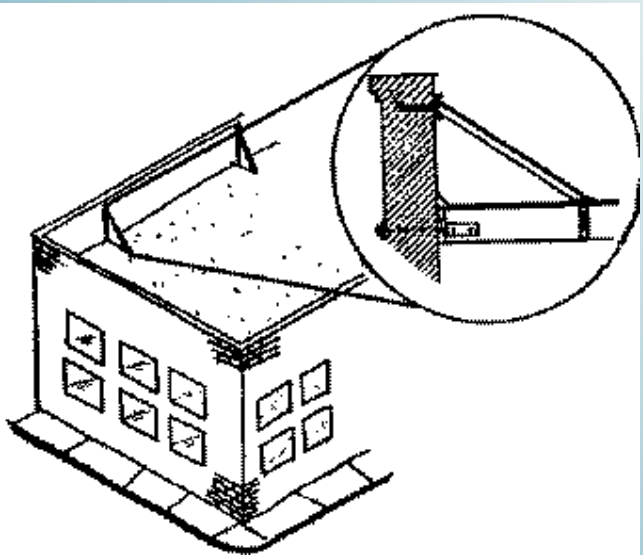
# Shmita / INTERCONNECTION – Stan Cox

*The Path to a Livable Future* (reviewed by Don Fitz, 11/3/21)

Cox demonstrates that climate change is **not a “thing-unto-itself”** which can be halted by a quick fix of a few trillion dollars; it is **a pernicious stain in an interwoven fabric of oppressive systems**. This lays the groundwork for outlining a multiplicity of problems which must be addressed to climate change. These include **reducing production via a participatory economy, establishing financial equality, and mutual aid networks**.

The **Precautionary Principle** – just like Shmita-Consciousness – insists we Play it **Safe**. Without Shmita, we Play with **Fire**.

"When you build a new house, you shall **make a parapet** for your roof, so you do not bring bloodguilt on your house if anyone should fall from it." (Deut. 22:8)



כִּי תִבְנֶה בַּיִת חָדָשׁ וְעָשִׂיתָ מַעֲקֵה לְגַגְּךָ  
לְאֵ-תַשִּׂים דָּמִים בְּבֵיתְךָ כִּי-יִפֹּל הַנֶּזֶל מִמֶּנּוּ:

"Similarly with **all potentially dangerous objects** – remove them far from yourselves and from the way of the community." (Maimonides, MT Hilchot De'ot, 12th Cent.)



# Precautionary Principle (see COP 26, Glasgow, just concluded – gevalt!)



**Concluding on Climate:** "See, I have set before you this day life and death, blessing and curse –

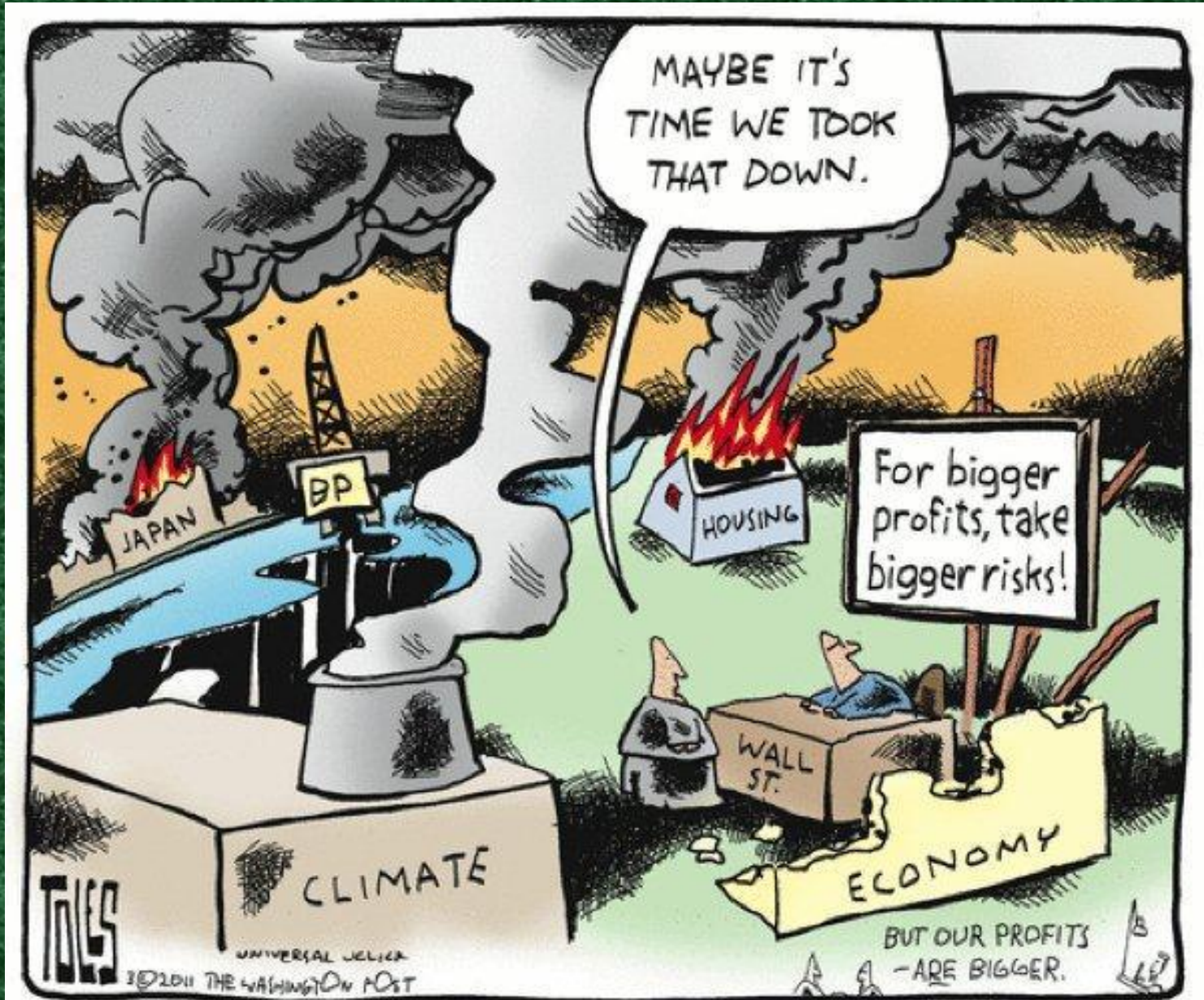
**ובחרת בחיים**

and [you should] **choose life**, so that ***you and your children*** may live." (Deuteronomy 30:19)





# Corporate Time: Quarterly





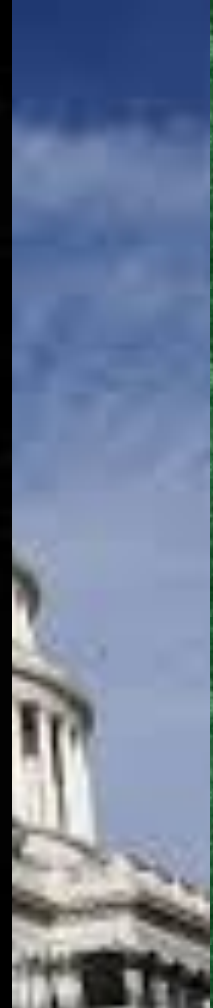
# Political Time: Biennial or Quadrennial



Shmita Time: Heptennial!  
Yovel Time: ½ Century!



שמיטה



# Religion = Think Long-Term

...you all come to us young people for hope. **How dare you!** You have stolen my dreams and my childhood with your empty words. And yet I'm one of the lucky ones. **People are suffering. People are dying. Entire ecosystems are collapsing.** We are in the beginning of a mass extinction, and all you can talk about is money and fairy tales of eternal economic growth. How dare you! ... You're failing us, but the young people are starting to understand your betrayal. **The eyes of all future generations are upon you.** And if you choose to fail us, I say, we will **never** forgive you.”

-- *Greta Thunberg*  
at UN Climate Summit, 9/23/19





Religious Time: 7-Years!  
50 Years!  
More!

*L'DOR VA'DOR*

Ex. 34:7: “even to the  
3<sup>rd</sup> & 4<sup>th</sup> generations”

(a few shmittot = a dor)  
(2 Yovels = 3<sup>rd</sup>/4<sup>th</sup> gen)



# Hazon.org – the Jewish Youth Climate Movement



## Shmita Campaign

- Shmita: the year-long biblical commitment to land rest and related justice that occurs on a seven year cycle
- Our campaign seeks to translate the transformational, systems-based structure of Shmita into our modern context
- Goal: reshape Jewish communal identity around climate justice
- Each month a different Shmita value: Food and Agriculture, Debt and the Economic System, Land, Work and Rest, Equity and Justice, and Time





# Hazon.org – the Jewish Youth Climate Movement



## Shmita Campaign Commitments

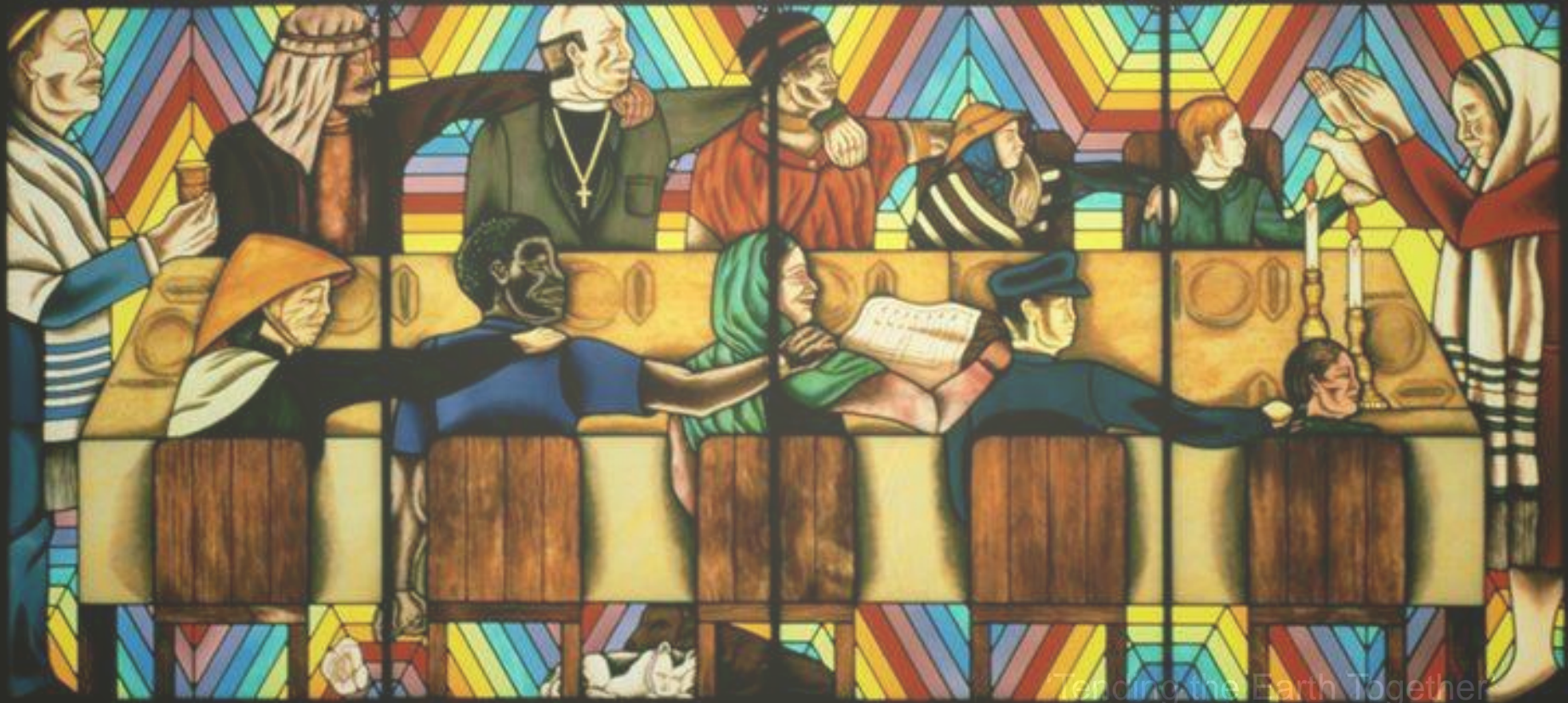
1. **Make a climate crisis and justice plan**, including plans for education, community engagement, public communications, energy transition, advocacy, and direct action
2. **Appoint a climate crisis coordinator**, committee, organizer, etc. to inform and oversee your institution's climate crisis and justice plan—include youth in this coordination team
3. **Present regular progress updates** (through meetings with JYCM, written reports, or other sorts of communication) on your institution's climate crisis and justice plan; foster ongoing collaboration with JYCM and Jewish climate organizations
4. **Frequently deliver and participate in climate-related D'var Torahs, learn-ins, trainings, holiday programming, public messages, childhood classroom education**; for these engagements, draw from Jewish tradition and history, emphasize the systems of oppression that created the climate crisis, and amplify equity-based solutions
5. **Learn about and participate in advocacy and actions** around local and federal climate policies and legislation
6. **Educate your congregants and community members about the sovereignty of the peoples indigenous to land we live on**, and build partnerships with native communities (and other frontline communities) around pursuing climate justice
7. **Start a JYCM kvutzah at your institution**, or conduct outreach to synagogues and youth groups in your area (and across your network) to recruit youth to build kvutzot; support young Jews in becoming leaders in this intergenerational mobilization for climate justice





# Environmental Justice and Racial Justice / Equity and Sustainability: All are One!

Judy Chicago, "Rainbow Shabbat", 1992



Teaching the Earth Together

# Environmental Justice

“the United States is once again a global climate leader. America is back, and we are committed to **empowering the people who’ve been left out of the conversation for too long** – the same communities who are **on the frontlines of pollution**, who suffer disproportionately from the impacts of climate change.”  
-- *EPA Chief Michael Regan, 2021*

**Environmental equity:**  
Poison people equally.

**Environmental justice:**  
Stop poisoning people, period.

([www.EJnet.org/ej](http://www.EJnet.org/ej) -- “Definitions”)

**The environmental justice movement isn't seeking to simply redistribute environmental harms, but to abolish them.**

**EPA** Office of Environmental Justice  
in Action  
[www.epa.gov/environmentaljustice](http://www.epa.gov/environmentaljustice)

**About the Office of Environmental Justice**  
For over 25 years, OEJ has worked to address the disproportionately adverse human health and environmental impacts in overburdened communities by integrating environmental justice considerations throughout the Agency.

**Strategic Opportunities for Advancing Environmental Justice**  
An integral part of the Agency's mission is to focus our attention on the environmental and public health challenges that face our nation's minority, low-income, tribal, and indigenous populations. Our approach is



**SHMITA ECONOMICS = REPARATIONS!!!**

**LOVE THY  
NEIGHBOR  
BLACK LIVES MATTER**



*To solve climate change, Black Lives must Matter!*



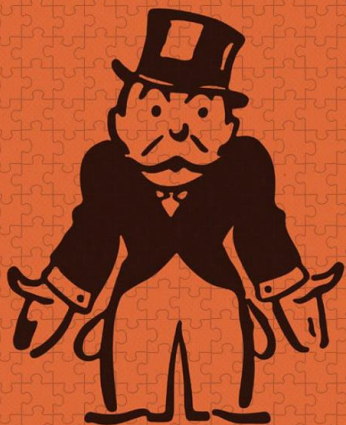
# SHMITA ECONOMICS = REPARATIONS!!!



BLACK LIVES MATTER

*Chance*

PAY  
POOR TAX  
OF \$15



First We Must Reckon with History:  
Legal, Social, Economic Inequality

# Why BEHAR?!

שְׁמִטָּה

Rabbi David Seidenberg -- Shmita: The Purpose of Sinai

The whole purpose of the covenant at Sinai is to create a society that observed Shmita... The Sabbatical year was the guarantor and the ultimate fulfillment of the **justice** that Torah teaches us to practice in everyday life, and it was a justice that embraced not just fellow human beings, but the land and all life... In modern parlance **we call it “sustainability,”** but that’s just today’s buzzword. **It’s called Shmita in the holy tongue, “release”**—releasing each other from debts, releasing the land from work, releasing ourselves from our illusions of selfhood into the freedom of living with others and living for the sake of all life... This is what it means to “choose life so you may live, you and your seed after you” ([Deut. 30:19](#)). This is what it means to “increase your days and your children’s days on the ground for as long as the skies are over the land” ([Deut. 11:21](#)).



# Living *La Vida Shmita*, All Seven Years

*Rest, Share, Release*, Avi Sagi and Yedidya Stern

*Ha'Aretz*, Sept 24, 2007

It is difficult not to be impressed by the profundity of the idea that moves cautiously between the desire to preserve private property and the wish not to see property as the be-all and end-all. **Shmita is a call to set apart a bubble in time**, which slows economic activity down, and which **fosters care, compassion and even partnership** between all those who share the earth, including animals. The race will resume in the eighth year, because humanity needs it, but **the idea and its memory will linger on** beyond the confines of the sabbatical year, **to the other six years** of feverish productivity.



Agriculture      Economics      Class  
Race      **Release**      Resilience  
Climate      Spirituality      Community

*After our Mishnah Garden break:*

**Release, Resilience,  
Spirituality & Community!**

**Shmita Consciousness**

more than (or even instead of?)



Shmita Practice



# PERSONAL RENEWAL & RELEASE נְשִׁמָּה

**reimagine** society

**renew** Jewish life

**release** the land

**forgive** debt

**rethink** farming

שְׁמִיטָה SHMITA





# PERSONAL RENEWAL & RELEASE הַטָּהָרָה

The pandemic has caused parents to slow down.  
Here's how to preserve that pace.

The Washington Post By Christine Koh April 6, 2021

Although the concept of preserving a slower pace may seem daunting, simple actions can help us get there:

## **Create a list**

Make a list of the pros and cons of your life right now... a reference point as the tide of calendar requests begins to swell, it may also provide space for multifaceted gratitude reflections.

## **Establish boundaries**

### **Make a slow choice**

### **Set up reminders**

I put the following annual reminder in my to-do app for Aug. 1: *Do not schedule extra stuff in September!*

### **Schedule 'do-nothing' time**

Build degrees of freedom into your calendar to help you slow down, and hold tight to those boundaries.

# PERSONAL RENEWAL & RELEASE שְׁמִיטָה

April Baskin, Joyous Justice, 10/8/21

That's the thing about *shmita*. The obligation is **not to release what's easy to release**. The *spirit* of *shmita* is to release **even when release is hard**. So, starting with the baby step of this newsletter and moving forward, **I will mindfully live into my *kavanah*, my intention, for this *shmita* year:**

***To release my*** *spiritual assimilation/survival patterns, and start to more openly integrate, live, and express my Indigenous African- and Cherokee-inspired metaphysical spiritual beliefs into my Jewish practice and public leadership. Step by step, I'm not going to hide anymore.*

... Consider: ***what protections or patterns of behavior are you holding onto that are holding you back?*** What could you **courageously release** that would help move you toward your own and our collective liberation?

Letting go can be scary. Believe me, I know. But we can do it. Together.





# SPIRITUALITY שְׁמִטָּה

## Shabbat Ha'Aretz

(Rav Kook, 1909, intro)



Life can only be perfected through the affording of a **breathing space** from the bustle of everyday life. The individual shakes oneself free from ordinary weekday life at short and regular intervals -- every Sabbath... What the **Sabbath** achieves regarding the **individual**, the **Shmita** achieves with regard to the **nation** as a whole.

A year of solemn rest is **essential for both the nation and the land**, a year of peace and quiet without oppressor and tyrant... It is a year of **equality and rest**, in which the soul reaches out towards **Divine justice**, towards God who sustains the living creatures with loving kindness. There is **no private property**, and **no punctilious privilege** -- but the **peace of God** reigns over all in which there is the breath of life.

# SPIRITUALITY

שְׁמֵטָה

## Shabbat Ha'Aretz (Rav Kook, 1909)



The forcefulness that is inevitably a part of our regular, public lives lessens our moral refinement. There is always a **tension** between the ideal of listening to the voice inside us that calls us to be kind, truthful and merciful -- and the conflict, compulsion, and pressure to be unyielding that surrounds buying, selling and acquiring things. These aspects of the world of action **distance us from the divine**

**light**, and prevent its being discernible in the public life of the nation.

This distancing also permeates the morality of individuals like poison. **Stilling the tumult of social life from time to time** in certain predictable ways, is meant to move this nation, when it is well-ordered, to rise towards an **encounter with the heights of its inner moral and spiritual life**. We touch the divine qualities inside us that transcend all the stratagems of the social order, and that cultivates and elevates our social arrangements, bringing them **towards perfection**.



# COMMUNITY שְׁמִטָּה

הַקְהָל Vayelech – Deuteronomy 31 HAKHEL

וַיִּצַו מֹשֶׁה אוֹתָם לֵאמֹר מִקִּץ | שִׁבְעַ שָׁנִים בְּמֵעַד שְׁנַת הַשְּׁמִטָּה בְּחַג הַסֻּכּוֹת (10)  
And Moses instructed them as follows: Every **seventh year**, the year set for **remission**, at the Feast of Booths -- (11) when all Israel comes to appear before YHVH your God in the place that God will choose -- you shall read this Teaching aloud in the presence of all Israel.

הַקְהָל אֶת־הָעָם הָאֲנָשִׁים וְהַנְּשִׁים וְהַטָּף וְגֵרָה אֲשֶׁר בְּשַׁעְרֶיהָ (12)  
לְמַעַן יִשְׁמְעוּ וּלְמַעַן יִלְמְדוּ וַיִּרְאוּ אֶת־יְהוָה אֱלֹהֵיכֶם וְשָׁמְרוּ לַעֲשׂוֹת אֶת־כָּל־דְּבָרֵי הַקְהָל הַזֶּה:  
**Gather the people—men, women, children, and the strangers** in your communities—that they may **hear** and so learn to **revere** YHVH your God, and to **observe** faithfully every word of this Teaching. (13) Their children, too, who have not had the experience, shall hear and learn to revere YHVH your God, as long as they live in the land that you are about to cross the Jordan to possess.

# SPIRITUALITY שְׁמִטָּה

## Study Torah!



Shmita means more than just letting the land rest. “As religious Jews, during the year, we learn more Torah, we free our farmers to learn more about our faith. Our religion says: **leave work and work on your spirit.** Our decision on the kibbutz is to allow our members to grow their spiritual side, and that’s also a sabbatical,” [Kibbutz Lavi’s Yair Rosenzweig] said.

(R. Aaron Finkelstein, Behar 2015)

Ibn Ezra (12<sup>th</sup> C Spain)  
on Hakhel:

וצוה השם שיקראו התורה בתחלת השנה נגד האנשים והנשים והטף, And why would they do this? Why would the Jewish people **begin the Shmita year by reading the Torah** aloud in front of the whole community, women and children? למען ישמעו. So that they will hear, they will learn and observe.

Shmita, says Ibn Ezra, was **ushered in through Torah study.** And elsewhere, he says, כל השנה -- this Torah study was to **continue** throughout the entire year. According to Ibn Ezra **the purpose of Shmitta was “the suspension of work to facilitate the study of Torah.”**



# SPIRITUALITY שְׁמִטָּה

Godwrestling –  
Round II (1998)  
(R Arthur Waskow)



We need the Sabbath. It is the acceptance of a Mystery, the celebration of a Mystery rather than of Mastery...

This does not mean cursing technology, work, production, consumption, accumulation. It means **putting them in their proper**

**place:** within the framework of the Sabbath. [And] let it be clear that when I say the Sabbath, I do not mean only the literal Sabbath of the **seventh day**, nor even the extended Sabbaths of the seventh month, the **seventh year**, the fiftieth year. I mean a **whole approach of mind and practice, a path of life** that would **affirm the worth of dawdling on the path.**

# Foundations of Individual Resilience

Adat Shalom, Dec. 2021  
Beth Sperber Richie

# Resilience in limb loss survivors

- ▶ **Individual:** attitudes, beliefs, and personality
- ▶ **Treatment:** first aid and on-going medical treatment
- ▶ **Family:** material, emotional and physical support
- ▶ **Social Support:** emotional support from friends, other amputees, and community
- ▶ **Economic Situation:** basic individual economic necessities; and,
- ▶ **Society:** socio-cultural and political context.



# Develop an Individualized Self-Care / Resilience Plan

- ▶ Recognize the signs of burnout
- ▶ Identify your unhealthy habits in the following areas: Interpersonal, Physical, Emotional, Spiritual, Cognitive, Financial
- ▶ Use Your Strengths: Remember a time when you were able to overcome or handle a major challenge in your life.
  - ▶ What did you learn about yourself?
  - ▶ What personal strength(s) did you draw upon?
  - ▶ Imagine yourself when you are your most resilient self
- ▶ Develop a plan for small healthy changes in the following areas: Interpersonal, Physical, Emotional, Spiritual, Cognitive, Financial

“Caring for myself is not self-indulgence, it is self-preservation, and that is an act of political warfare”

*Audre Lorde*

# Develop an Individualized Self-Care Plan

## ▶ Emotional

- ▶ What are your healthy practices? Self-reflection, finding your “Zen center”, therapy, watching TV, visiting museums, hobbies, journaling, vacations, mental health days, time to process strong emotions

## ▶ Physical

- ▶ What are your healthy practices? Nutrition, exercise, hiking, biking, walking, making love, medical appointments, massage, regular sleep/rest schedule, sleep hygiene, lifting weights, play sports, limited consumption of alcohol/drugs/nicotine, dance, Progressive Muscle Relaxation

## ▶ Spiritual

- ▶ What are your healthy practices? Religious practices, meditation, reading poetry, spending time in nature, yoga, listen to or make music, make art, dance, deep breathing, guided imagery



# Develop an Individualized Self-Care Plan

## ▶ Cognitive

- ▶ What are your healthy practices? Reading for work/activism vs. reading for fun, sense of perspective, accept change, gratitude journaling, book group, take a class, crossword puzzles/Sudoku, travel, interesting conversations

## ▶ Financial

- ▶ What are your healthy practices? Making/keeping a budget, regularly checking your bank balance, saving for retirement, saving for a “rainy day”, setting financial goals in-line with your values

## ▶ Interpersonal

- ▶ What are your healthy practices? Leisure time with: community, spouse/significant other, children, parents, other family members, friends, phone calls to people you enjoy, taking care of your social support structure, chances to expand your network, surround yourself with people who support you, meet-up groups

# SMART Goals

- ▶ Specific
- ▶ Measurable
- ▶ Attainable
- ▶ Relevant
- ▶ Time-based

# Solastalgia, Resilience and the Re-enchantment of Place

David Kirsch  
Adat Shalom  
December 2021



# Opening Exercise

For the next couple of minutes, think of a place (or places) where you have felt comforted and from which you have derived strength and meaning.

*In person: feel free to share your thoughts with someone sitting next to you.*

*On Zoom: if you feel comfortable, put the name of that place in the chat, and perhaps share something special for you about the place.*

Examples might include: a childhood home, a vacation spot, a historic site, etc.

Try to be as specific as possible. In your mind, put yourself in that place.







Place that I first visited 50 years ago and that multiple generations of my family and I have visited periodically ever since...



# Caldor Fire: High winds could drive fire toward Tahoe late Sunday, Monday, officials say

**Christal Hayes and Amy Alonzo** Reno Gazette Journal

Published 8:09 a.m. PT Aug. 27, 2021 | Updated 8:06 p.m. PT Aug. 27, 2021

[View Comments](#)



The Caldor Fire burns on both sides of Highway 50 about 10 miles east of Kyburz, California, as the fire pushes east prompting evacuation orders all the way to Echo Summit. The Caldor Fire, the nation's top priority for firefighting resources, grew to more than 213 square miles southwest of Lake Tahoe but containment remained at 12%, according to the California Department of Forestry and Fire Protection. *Sara Nevis, AP Images*

This past summer, my daughter and I took our first vacation in the age of Covid -- and encountered the Caldor fire...

411

Views

33

CrossRef citations  
to date

868

Altmetric

Original

# Solastalgia: the distress caused by environmental change

Glenn Albrecht , Gina-Maree Sartore, Linda Connor, Nick Higginbotham, Sonia Freeman, Brian Kelly, Helen Stain, Anne Tonna & Georgia Pollard [... show less](#)

Pages S95-S98 | Published online: 06 Jul 2009

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## Abstract

**Objective:** Solastalgia is a new concept developed to give greater meaning and clarity to environmentally induced distress. As opposed to nostalgia – the melancholia or

Related

People also read

Climate

One of a series of psycho-terratic disorders that includes “nature deficit disorder,” “eco-anxiety,” “global dread,” ...

# Solastalgia...

... is the pain or sickness caused by the loss or lack of solace and the sense of isolation connected to the present state of one's home and territory.

... is the 'lived experience' of the loss of the present as manifest in a feeling of dislocation; of being undermined by forces that destroy the potential for solace to be derived from the present.

... is a form of homesickness one gets when one is still at 'home'.

... can also be future orientated, as those who suffer from it might actively seek to create new things or engage in collective action that provides solace and communion in any given environment.

... may seek its alleviation in a future that has to be designed and created.



# Re-enchantment

Acknowledge our role in the undermining of the power of place to provide comfort

Seek new pathways to solace (including but not limited to new places)

Embrace Planet B.  
We're on it!



## Mishnah Peah 1:1 & Talmud Shabbat 127a, in traditional siddurim

אֵלֹהֵי דְבָרִים שְׂאִין לָהֶם שְׁעוֹר הַפָּאָה וְהַבְּכוֹרִים וְהַרְאִין וּגְמִילוֹת חֲסָדִים וְתִלְמוּד  
תּוֹרָה: אֵלֹהֵי דְבָרִים שְׂאִין אֹכֵל פְּרוֹתֵיהֶם בְּעוֹלָם הַזֶּה וְהַקֶּרֶן קִיָּמָה לְעוֹלָם  
הַבָּא, וְאֵלֹהֵי הֵן כְּבוֹד אָב וָאִם וּגְמִילוֹת חֲסָדִים וְהַשְׂכָּמָה בֵּית הַמְדָרֶשׁ שְׁחֵרִית  
וְעֵרְבִית וְהַכְנָסָה אוֹרְחִים וּבִקּוּר חוֹלִים וְהַכְנָסָה כָּלָה וְלִנְיַת הַמַּת וְעֵינֵן תְּפִלָּה  
וְהַבָּאָה שְׁלוֹם בֵּין אָדָם לְחֵבֵרוֹ וּבֵין אִישׁ לְאִשְׁתּוֹ וְתִלְמוּד תּוֹרָה כְּנֶגֶד כָּלֵם:

These are precepts that have no prescribed measure: [leaving unharvested] the corner [of a field]; [offering] the first fruits; the appearance-offering; [performing] deeds of kindness; and the study of Torah.

These are precepts, the fruits of which a person enjoys in *this* world, [while] the principal [reward] is preserved for them in the World-to-Come. And they are: honoring father and mother; [performing] deeds of kindness; early attendance in the House of Study, morning and evening; providing hospitality to guests; visiting the sick; participating in making a wedding; accompanying the dead [and the mourners]; concentrating on the meaning of prayers; making peace between one person and another, and between spouses. And the study of Torah is equal to them all. [ -- ‘for it leads to them all’]

# CORE TORAH

הַטָּהָרִים

Mechilta of Rabbi Yishmael, Parashat Yitro, 3 [4<sup>th</sup> C]

“And Moses took the book of the covenant, and read so the people could hear; and they said: ‘All that God has spoken we will do, we will obey.’” ([Exodus 24.7](#))

Rabbi Yishmael asked: **From where** did Moshe begin to read? “When you settle the land, the land shall observe a **Sabbath of the Lord**. Six years you shall sow your field, but **in the Seventh Year the land shall have a complete rest.**” Shmita, Yovel, Blessings, and Curses. [i.e., Leviticus 25 & 26]

And how did he conclude? “These are the laws, statutes and teachings.” They said, “We accept!”



SHABBAT SHABBATON  
RADICAL RELEASE  
SHMITA !!! שְׁמִטָּה



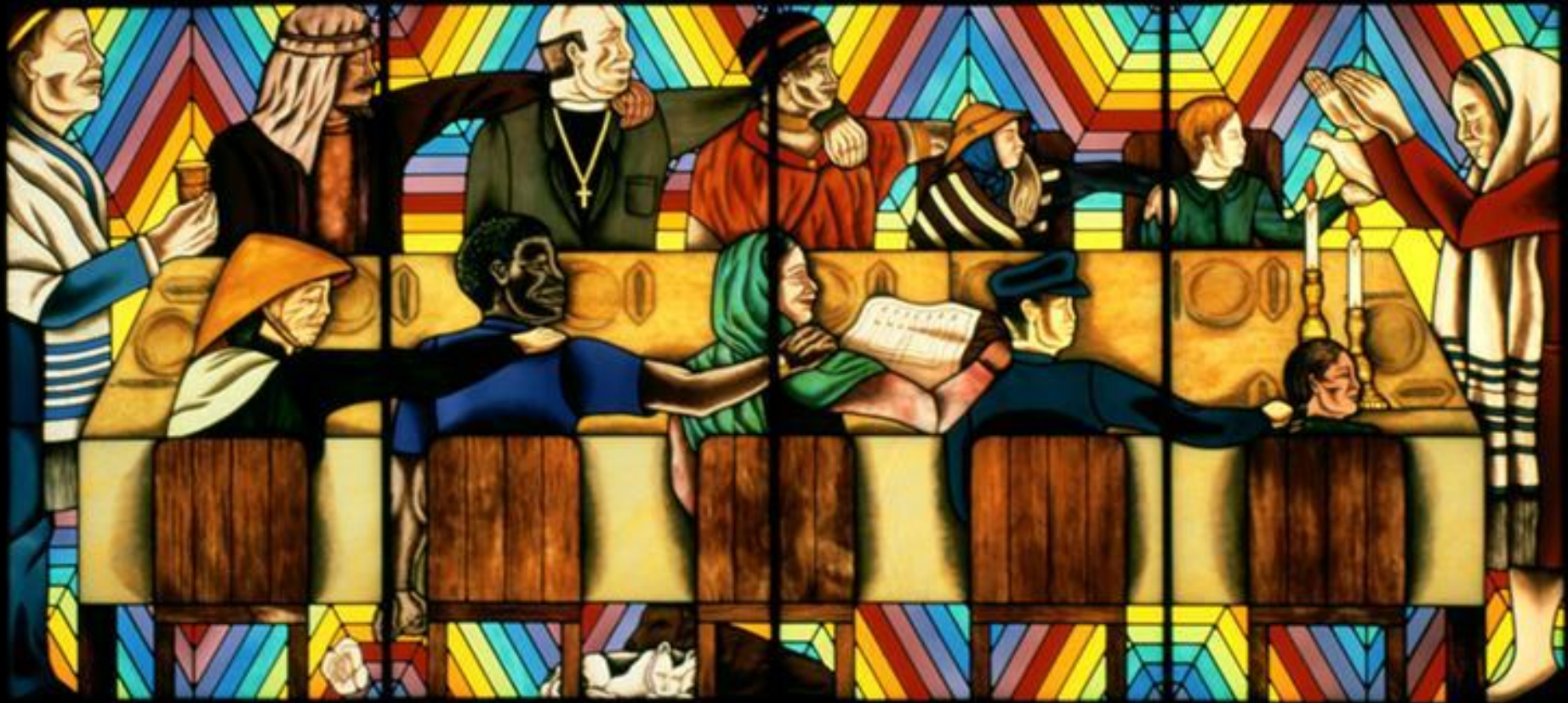
Judy Chicago, "Rainbow Shabbat", 1992



**3/19 (Sustainability, 12-3p)**

**5/1 (Justice & Race, 3-6pm)**

**SHMITA !!! שְׁמִטָּה**



Judy Chicago, "Rainbow Shabbat", 1992