

Jubilee in Eretz Yisrael

Ref: *Sefer Zeraim, Hilchot Shmitah Veyovel, Chapter 10*



To count sets of seven years¹⁰, To sanctify the 50th year – *yovel*.¹¹

These 2 *mitzvot* are carried out by supreme *Sanhedrin* alone.

Counting of Jewish calendar started at the birth of *Adam* on *Rosh Hashanah*.

Torah given year **2448**.

Wandering in desert 40 years **2488** (i.e. entered *Eretz Yisrael* in 2488)

Seven years to conquer *Eretz Yisrael* **2495**

Seven years to divide *Eretz Yisrael* **2502**

Started counting first *shmitah* **2503 – 2510**

First *yovel* was celebrated **2552** (64 Years after entry to *Eretz Yisrael*)

First Temple built **480** years after exodus and stood for **410** years.

Therefore until the first exile (after destruction of First Temple) **16 jubilee years plus 36 years were counted** (i.e. $890 - 40 - 14 = 836$. $836 / 50 = 16$ remainder 36)

Counting of jubilee ceased after First Temple.

Land lay desolate for **70 years**.

Second Temple built and stood for **420 years**

Second entry of Jews to *Eretz Yisrael* from *Bavel* (Babylon) took place.

In the **7th year** after building of Second Temple, *Ezra* arrived, and counting of *shmitah* started again. (I.e. *shmitah* was counted first time with entry of *Yehoshua* into *Eretz Yisrael*. The second time was with the entry of *Ezra* from *Bavel* into *Eretz Yisrael*. The third time will be with the coming of *Mashiach* in the future.)

Therefore first *shmitah* was **13 years** after building of Second Temple.

Even although *yovel* was not observed in period of Second Temple it was still counted.

Therefore till the destruction of the Second Temple there were counted **8 jubilee cycles plus 14 years**. ($420 - 7 = 414$)



Al pi Hakabalah in the **70 years** between the First and Second Temples they counted only sets of *shmitah* and not *yovel*. Similarly after destruction of Second Temple, *yovel* was not counted but *shmitah* was.

This tradition is relied upon and is used in the Laws of *maaser* and *shmitah*.

When jubilee year is observed, the following are also observed:

- *Eved Ivri* (Hebrew servants)

Reminder:

Eved Ivri – Rights and Duties. Ref: *Sefer Kinyan, Hilchot Avadim, Chapter 3*.

Parting Gift to *Eved Ivri*. Ref: *Sefer Kinyan, Hilchot Avadim, Chapter 3*.

Pack on Servants.



- *Arei Chomah* (Homes in walled city)

- *Sedei Charamim* (Field given as Dedication Offering)
- *Sedei Achuzah* (ancestral Fields)
- *Ger Toshav* (resident)
- *Shmitah* in Eretz Yisrael
- Nullification of debts

🔔 **Reminder:**

Pack on Land
Pack on *Tzedakah*



When jubilee not observed, above are not observed except *shmitah* in Eretz Yisrael. – *Derabanan*, and nullification of debts in all places – *Derabanan*.



To sound the shofar in *Yoveil*¹² (10th *Tishrei*)

Shofar sounded in *Bet Din* and also by individuals.

There are 3 matters (*mitzvot* critical to the *yovel* year):

- Sounding the *shofar*
- Release of Hebrew servants – Release of servants (Released *Rosh Hashanah* but could only return home until *Yom Kippur*.)
- Return of fields to owners – Release of land (Similarly there was intermediate zone between *Rosh Hashanah* and *Yom Kippur*.)



Not to work land in Jubilee¹³. Not to harvest aftergrowth¹⁴, Not to harvest vines¹⁵

Laws of land in jubilee year same as those in *shmitah* year.

DIFFERENCES

- *Shmitah* has debts nullified, whereas *yovel* does not.
- *Yovel* has release of servants and land, which *shmitah* does not have
- *Yovel* releases at its commencement (*Yom Kippur*), while *shmitah* only releases debts at its conclusion.