

"And Hashem spoke to Moshe in Mount Sinai." (25:1)

Rashi questions why the *Torah* distinguishes the *mitzvah* of *shmittah* by assigning it the same level of importance accorded to our receiving the *Torah* at Mount Sinai. We suggest that the *mitzvah* of *shmittah* is a uniquely viable proof that the *Torah* was revealed by Hashem. When a human being in an agrarian society develops an agricultural law, the law endures only as long as it is beneficial for agriculture. Subsequently, it becomes void.

Let us turn to explore the *shmittah* laws in contrast to a system of rotation of crops which cultivates the soil. In contradistinction to crop rotation, the *shmittah* laws require all farmers to allow the land to remain fallow for an entire year. This agricultural policy could result in economic suicide for a country. Certainly such a practice would not have evolved into law based upon human experience. In order for a law like this to retain viability while the country remains prosperous, there would clearly have to be Divine assistance. For only Hashem, who has the power to fulfill His promise of sustenance during and after the *shmittah* year, could have mandated such a law.