דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם כִּי תָבֹאוּ אֶל־הָאָרֶץ אֲשֶׁר אֲנִי נֹתֵן לָכֶם וְשָׁבְתָה הָאָרֶץ שַׁבָּת לַה':

Leviticus 25:2

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 ה'.

ספורנו על ויקרא כ״ה:ב׳:ג׳

שבת לה'. שתהיה כל השנה הבטלה מעבודת האדמה מוכנת לעבודתו כמו שכיון בשבת בראשית באמרו שבת לה' אלקיך:

Sforno on Leviticus 25:2:3

שבת לה', so that during this whole year the farmer instead of "serving" the soil which requires cultivation, will turn his efforts to serving God directly instead. Just as the weekly Sabbath is a day set aside for intensive service of the Lord, so the *sh'mittah* year is to serve the same purpose. (compare Exodus 20,9)

חזקוני, ויקרא כ״ה:ב׳:ג׳

שבת לה' סימן שהקרקע שלי שהיא שובתת לשמי.

Chizkuni, Leviticus 25:2:3

שבת לה, "a Sabbath for the Lord;" the legislation is not because the land is tired after producing crops six years in a row, but the Sabbath of the land is to remind you that the land belongs to Me, though you are its tenants.

Kli Yakar on Leviticus 25:2:1

The land shall be at rest. There are differing opinions about the reason for this mitzvah. Many say that the reason the land should rest is so that it will continue to be fertile for planting, and this is the reason favored by Rambam in Moreh Nevuchim. However, many disagree with him. They say that if the Torah was concerned about the land becoming infertile, why should they be liable exile for not keeping *shemittoh*? Their punishment would be the natural consequence that the land becomes infertile. Furthermore, this is not "a Shabbos for Hashem" but rather for the land. Additionally, why does it say (26:34): "The land will then be appeased for its Shabbosos"? What does it have to gain that Israel will be exiled from it and non-Jews will settle there? They will work the land incessantly!

שֵׁשׁ שָׁנִים תִּזְרַע שָׂדֶךָ וְשֵׁשׁ שָׁנִים תִּזְמֹר כַּרְמֶךָ וְאָסַפְתָּ אֶת־תְּבוּאָתָהּ:

Leviticus 25:3

Six years you may sow your field and six years you may prune your vineyard and gather in the yield.

וּבַשָּׁנָה הַשְּׁבִיעִת שַׁבַּת שַׁבָּתוֹן יִהְיֶה לָאָרֶץ שַׁבָּת לַה' שָׂדְךָ לֹא תִזְרָע וְכַרְמְךָ לֹא תִזְמֹר:

Leviticus 25:4

But in the seventh year the land shall have a sabbath of complete rest, a sabbath of ה': you shall not sow your field or prune your vineyard.

ספורנו על ויקרא כ״ה:ד׳:ב׳
שבת לה'. שגם עובדי אדמה כאשר ישבתו בשנה ההיא יתעוררו לדרוש את ה' באופן מה:
Sforno on Leviticus 25:4:2
שבת לה', to seek out the Lord in some manner. [not to use the year to play golf, etc. Ed.]

אֶת סְפִיחַ קְצִירְךָ֙ לֹ֣א תִקְצֹ֔ור וְאֶת־עִנְּבֵ֥י נְזִירֶ֖ךָ לֹ֣א תִבְצֹ֑ר שְׁנַ֥ת שַׁבָּתֹ֛ון יִהְיֶ֥ה לָאָֽרֶץ׃
Leviticus 25:5
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.

וְהָיְתָ֣ה שַׁבַּ֤ת הָאָ֙רֶץ֙ לָכֶ֔ם לְאָכְלָ֕ה לְךָ֖ וּלְעַבְדְּךָ֣ וְלַאֲמָתֶ֑ךָ וְלִשְׂכִּירְךָ֥ וּלְתֹושָׁבְךָ֖ הַגָּרִ֥ים עִמָּֽךְ׃
Leviticus 25:6
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,

וְלִבְהֶמְתְּךָ֙ וְלַחַיָּ֔ה אֲשֶׁ֖ר בְּאַרְצֶ֑ךָ תִּהְיֶ֥ה כָל־תְּבוּאָתָ֖הּ לֶאֱכֹֽל׃
Leviticus 25:7
and your cattle and the beasts in your land may eat all its yield.

וַעֲשִׂיתֶ֣ם אֶת־חֻקֹּתַ֔י וְאֶת־מִשְׁפָּטַ֖י תִּשְׁמְר֑וּ וַעֲשִׂיתֶ֣ם אֹתָ֔ם וִישַׁבְתֶּ֥ם עַל־הָאָ֖רֶץ לָבֶֽטַח׃
Leviticus 25:18
You shall observe My laws and faithfully keep My rules, that you may live upon the land in security;

ספורנו על ויקרא כ״ה:י״ח:ב׳
ואת משפטי תשמרו. בענין המכר והמקנה למנין היובל וזולתו שלא תהיה שום אונאה:
Sforno on Leviticus 25:18:2
וישבתם על הארץ לבטח. To ensure that you will not be exiled from your land. This is the opposite of the prospect discussed in 26,43, and Isaiah 56,17, both of which threaten exile for abuse of the above laws.

וְנָתְנָ֥ה הָאָ֛רֶץ פִּרְיָ֖הּ וַאֲכַלְתֶּ֣ם לָשֹׂבַ֑ע וִישַׁבְתֶּ֥ם לָבֶ֖טַח עָלֶֽיהָ׃
Leviticus 25:19
the land shall yield its fruit and you shall eat your fill, and you shall live upon it in security.

רש"י על ויקרא כ״ה:י״ט:ב׳
ואכלתם לשבע. אַף בְּתוֹךְ הַמֵּעַיִם תְּהֵא בּוֹ בְּרָכָה (עי' ספרא):
Rashi on Leviticus 25:19:2
ואכלתם לשבע AND YE SHALL EAT YOUR FILL — [even if you eat only a little — cf. Rashi on Leviticus 26:5] it will be blessed in your stomach.

אור החיים על ויקרא כ״ה:י״ט:א׳

ונתנה הארץ פריה. פירוש פרי הקצוב בכחה לעשות, שהגם שנראה פרי הארץ לא נשער כי זה הוא כח הארץ ולא יותר, שהלא תמצא (כתובות קי"ב.) שגער החכם בארץ ועצרה כחה ולא נתנה פירותיה אחר כך כסדר הראשון, והרואה פירותיה אחר גערתו לא קודם יחשוב כי הוא זה כחה:

Or HaChaim on Leviticus 25:19:1

ונתנה הארץ פריה, "And the earth shall yield her fruit, etc." The meaning of "her fruit" is that which corresponds to the potential it has been endowed with. When we observe the earth producing fruit this does not prove that the amount of fruit we observe the earth produce is equivalent to the amount the earth is capable of producing. We find in *Ketuvot* 112 that a certain sage was angry at the earth and decreed that it be prevented from yielding **its** fruit. As a result of this curse the earth produced far less than previously. If someone had not seen the amount of fruit that piece of earth produced before the sage cursed it, he would have thought that the amount it produced subsequently was the maximum it was capable of producing.