

Mitzvot of the Land *in a nutshell*



Terumot and Ma'aserot



Before we enjoy the fruits of our labor, the Torah requires us to set aside some of our fruits and vegetables to support the spiritual pillars of the Jewish people and assist the weaker strata of society. This obligation includes several components:

Definition: Produce given to *kohanim* to enable them to work in the *Beit Hamikdash* without financial pressures.

Meant for: Pure *kohanim* only.

Required amount: There is no minimum requirement.

Today: We are all impure so *kohanim* cannot use the *terumah*. We wrap and dispose. *Terumah* oil can be given to a *kohen* for lighting *Shabbat* candles.

Terumah
Gedolah

Ma'aser
Rishon

Definition: Produce given to *levi'im* to enable them to work in the *Beit Hamikdash* without financial pressures.

Meant for: *Levi'im* and whomever they give permission to, not necessarily pure.

Required amount: One-tenth of the produce (10%).

Today: According to most *posekim*, this gift should be given to *levi'im* even today. It is possible to do so through membership at Beit Ha'otzar.

Definition: From the *ma'aser* they receive, *levi'im* give *terumah* to a *kohen*.

Meant for: Pure *kohanim* only.

Required amount: One tenth of *ma'aser rishon* (1% of all of the produce).

Today: Same as *terumah gedolah*.

Terumat
Ma'aser

Ma'aser
Sheni

Definition: Meant to be eaten in Jerusalem in a state of purity. Separated only on certain years in the *shemithah* cycle (1,2,4,5).

Meant for: Produce owners who are pure and whomever they give permission to.

Required amount: One-tenth of the produce left after *ma'aser rishon* and *terumot* are separated.

Today: We are all impure, so the sanctity of the *ma'aser* is transferred to a coin.

Definition: On years we do not separate *ma'aser sheni* (3,6), we separate *ma'aser* for the poor.

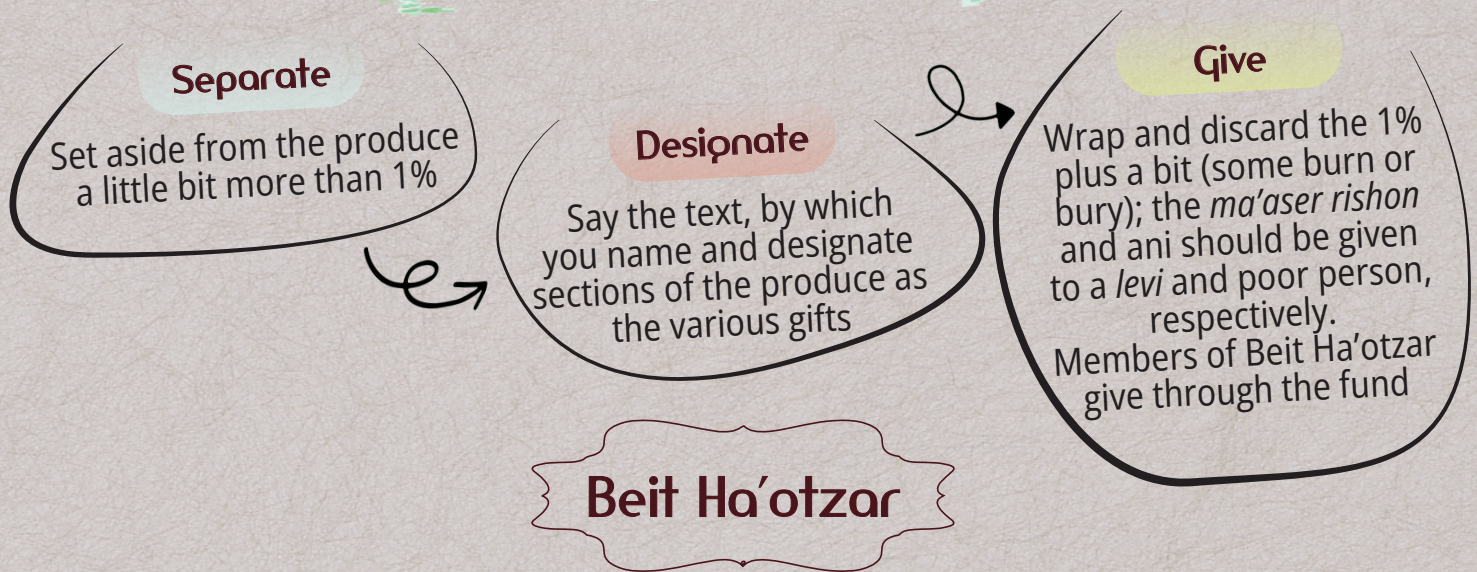
Meant for: Poor people, not necessarily pure.

Required amount: One-tenth of the produce left after *ma'aser rishon* and *terumot* are separated.

Today: This gift should be given to the poor. It is possible to do so through membership at Beit Ha'otzar.

Ma'aser
Ani

Order of Separation



Separating *terumot* and *ma'aserot* includes three components that are not always easy for everyone to do:

Ma'aser sheni coin

1

Problem: Not everyone has a coin for *chillul ma'aser sheni* (lit. desacralizing *ma'aser sheni* sanctity). Even those with coin – the amount in the coin is eventually used up and it is important to keep track of the amount left for *chillul* and to handle the coin properly.

Solution: At Beit Ha'otzar there is a coin that belongs to each member, designated for *chillul ma'aser sheni*. The managers ensure that the coin is always available for additional *chillulim*.

Giving ma'aser rishon to a levi

2

Problem: There isn't always a *levi* available and sometimes the amount of *ma'aser* is very small.

Solution: Members of Beit Ha'otzar have a loan agreement with a pedigreed *levi*. Each time *ma'aser* is separated from the produce, the value of the tithe is reduced from the loan and the produce owner may eat the produce.

Giving ma'aser ani to a poor person

3

Problem: Poor people are not available and often they don't feel comfortable receiving the gift, especially if it is a very small amount.

Solution: Members of Beit Ha'otzar have a loan agreement with a charitable fund for the poor. Each time *ma'aser ani* is separated from the produce, the value of the tithe is reduced from the loan and the produce owner may eat the produce. The money is distributed to those defined as poor by *halachah*.

Members of Beit Ha'otzar do not have to worry about distributing the *ma'aserot*: you only have to set aside a bit more than 1% of the produce, say the text, and wrap and dispose the *terumot*.

Tourist Harvest

Fruits and vegetables harvested as part of tourist harvest where there is an entrance fee are obligated in *terumot* and *ma'aserot*. In order to eat during the harvest, you need to ask permission from the owner, pick several fruits/vegetables, and say the text for separating *terumot* and *ma'aserot* in advance, which appears on page 16.



A guest's separation – Shabbat (say this erev Shabbat)



A bit more than 1% of everything I will separate tomorrow to rectify its untithed status will be *terumah gedolah* on the top of each type of produce.

העודף על אחד ממאה מכל מה שאני עתיד להפריש מחר לתקן בו הטבל, יהא תרומה גדולה בצד העליון, כל מין על מינו.

That 1% left plus another 9% on the top of each type of produce will be *ma'aser rishon*.

אותו אחד ממאה הנשאר ועוד תשעה חלקים כמוהו בצד העליון, כל מין על מינו, יהיו מעשר ראשון.

The same 1% that I stipulated will be *ma'aser rishon* will become *terumat ma'aser*, for each type of produce.

אותו אחד ממאה שהתניתי שיהא מעשר ראשון, יהא תרומת מעשר, כל מין על מינו.

Ma'aser sheni will be on the bottom of each type of produce, and will be desacralized, plus a quarter of its value – each level of obligation to a separate *perutah*-and-a quarter in my designated coin.

ומעשר שני יהא בצד התחתון, כל מין על מינו, ויהיה מחולל, כל דרגת חיוב על פרוטה ורבע בנפרד, במטבע המיוחדת לכך בשבילי.

And if *ma'aser ani* is required, *ma'aser ani* will be at the bottom of each type of produce.

ואם צריך מעשר אני, הרי מעשר אני בצד התחתון, כל מין על מינו.

On Shabbat, separate a bit more than 1% of each type of food and say:

The *terumot* and *ma'aserot* will apply now according to the formula I said on erev Shabbat.

התרומות והמעשרות יחולו כעת על פי הנסח שאמרתי בערב שבת.



Separating challah



With the dough in front of you, say the blessing:

Blessed are You, our G-d, Master of the Universe, Who sanctified us with His commandments and commanded us to separate *challah*. [Sephardic custom: "to separate *challah* as *terumah*"]

ברוך אתה יי
א-להינו מלך העולם,
אשר קדשנו במצותיו,
וצונו להפריש חלה.
[מנהג הספרדים: להפריש
חלה תרומה]

Take a small piece of the dough and say:

This is *challah*.

הרי זו חלה.





"ארץ אשר עיני ה' אלוקיך בה"

*"The land which Hashem your
G-d constantly keeps His eyes on"*



Author: Rabbi Itzhak Dvir
English Edition Editor: Rabbi Moshe Bloom
052-8903729 | h.moshe@toraland.org.il
Translator: Shoshan Raiz
052-7555461 | shoshanraiz@toraland.org.il
Graphic Design: R.Gabay