

Taste of Talmud

An *Androginus* (a male with female features) may get married and his marriage is considered binding even to the extent that if he is a *Kohein*, his wife is allowed to eat *Terumah* by virtue of the fact that she is married to a *Kohein*. *Raish Lakish* limits this allowance to *Terumah* which is given because of a Rabbinical decree. However, *Terumah* which is given because of a Biblical precept is prohibited to her. Rabbi *Yochanan* disagrees and says that she may eat *any Terumah* (Tractate *Yevamos* 81a). What is *Terumah D'Rabanan* (Rabbinically mandated) and what is *Terumah D'Oraysah* (Biblically mandated)? *Rashi*, *Tosafos*, and *Raavad* all agree that any time a farmer gives a tithe from a crop of fruit it is *D'Rabanan*. They all concur that only oil, wine, and grain are *D'Oraysah* as it says in Numbers (18:12) "All the best of your oil, wine and grain, that they give, I have given to you [the *Kohanim*]". The *Rambam*'s opinion differs from the others; he says that there is a Biblical command to separate *Terumah* from all produce which is edible for man. He derives this from a verse in Deuteronomy (14:22) "you shall tithe the entire crop of your planting". However, his opinion is only applicable to a time when the land of Israel is fully settled by Jews. According to the *Rambam* all *Terumah* in our times is *D'Rabanan* because it says in the Torah, "When you (plural) come to the land you shall give". Therefore, only when the majority of Jews live in the land could it be considered that you (plural) have come to the land and therefore only when the majority of Jews return to the land of Israel will the obligations of *Terumah* and *Maaser* be Biblical (*Rambam*, Laws of *Terumos* 1:26).

Taste of Parasha

A powerful king gave a beautiful estate to one of his close advisors as a gift. To the great shock of the advisor, right after he moved in, a landlord came to him and asked to see proof that he was the legal owner of this estate. The advisor went back to the king and told him that his gift was being challenged. When the king heard this, not only did he give his advisor the legal deed to the property, he also gave him numerous gifts in order to strengthen his relationship with the advisor (*Rashi* to Numbers 18:8). So too, after the gift of priesthood was challenged by *Korach*, not only did G-d give Aaron proof that he was the true "owner" of this office but he presented him with the 24 priestly presents. *Terumah* and a couple of others are listed at the end of this week's *Parasha*. The *Raavad* derives another reason why these gifts were given to the *Kohanim*, from this week's *Parasha*. These gifts legally belong to the *Kohanim* in place of a physical portion in the land of Israel which all of the other tribes received. The *Rambam* takes it a step further and adds a philosophical perspective to these gifts. "The idea behind *Terumah* and the Tithes is in order that this tribe should be completely committed to devote themselves to the highest levels of G-d's service and Torah study. They are not to be distracted by the need to plow and work the land, this allows them to focus singularly on serving G-d" (*Rambam*, Guide to the Perplexed 3:39).

This week's Issue is Lovingly Dedicated in Honor and Appreciation of
my Wife:
Esther Golda Bas D'vora Shulamis
Sh'l'i V'shelachem Sh'l'a Hem

"A Taste of Yeshiva" is a project of Yeshiva Le' Baalei Batim. To schedule a learning session, or to dedicate an upcoming issue, you may contact Rabbi Friedman at rabbiyaf@gmail.com.

Taste of Halacha

By: Rabbi Yaakov Luban
Courtesy of www.ou.org

Many people mistakenly believe that the Chief Rabbinate of Israel separates *Terumah* and *Ma'aser* from all produce exported to America. Our office clarified this matter with the *Rabbanut* and, regrettably, this is presently not the case. Of course, if the produce is a packaged item which bears reliable supervision, one need not be concerned with *Tevel*; however, in the absence of supervision, the consumer must separate *Terumah* and *Ma'aser* himself. It is therefore important to note the origin of all produce. Generally, supermarkets post signs identifying produce of Israel. Readers should be aware that much of the canned grapefruit sections sold in America are products of Israel and require separation of *Terumah* and *Ma'aser*. Information on country of origin is also provided on packaging labels.

In practice, the separation of *Terumah* and *Ma'aser* is performed as follows:

- 1) Place all of the produce in front of you.
 - 2) Remove slightly more than 1% of the produce. For example, if there are 100 oranges, one whole orange and a small part of a second orange are separated.
 - 3) A coin, which is valid currency in the country in which the redemption is performed, is designated for redemption. At the time of this writing, one nickel is sufficient.
 - 4) No blessing is recited because of the possibility (though remote) that *Terumah* and *Ma'aser* were separated in Israel.
 - 5) *Terumah* and *Ma'aser* may not be separated on *Shabbos* and *Yom Tov*.
 - 6) It should be noted that while reciting this formula, neither the produce nor the separated portion should be moved, since the formula refers to designated locations.
 - 7) The following text is recited:
 - “The amount in the northernmost part of the separated portion, that is slightly more than the 1% that I separated, from the total amount of the produce, shall be *Terumah Gedolah*.
 - “The remaining part of the separated portion, plus an additional 9% on the northernmost side of the produce shall be *Ma'aser Rishon*.
 - “The part of the separated portion that was previously designated *Ma'aser Rishon* shall be *Terumah Ma'aser*.
 - “10% of the remaining produce in the southern side shall be either *Ma'aser Sheni* or *Ma'aser Oni*, in accordance with the year of the *Shmittah* cycle during which the produce was grown.
 - “If the 10% on the southern side is *Ma'aser Sheni*, it should be redeemed by transferring its *kedushah* calculated at its value plus 25%, to the coin.
 - “If the produce is *Neta-revai*, it should be redeemed by transferring its *kedushah* calculated at its value plus 25%, to the coin.”
- Alternatively, if one has difficulty with the full text or it is not available, this simplified text may be recited:
- “All separations of *Terumah* and *Ma'aser* and redemptions of *Ma'aser Sheni* and *Neta-revai* shall be effected in accordance with the text of the *Chazon Ish*.”

Have A Great Shabbos !!